



B a b a j i ' s

# Kriya Yoga Journal

## Let us celebrate and honor the liberality of Yoga Siddhantham

By M. G. Satchidananda

We live in a period of profound change, born of new technology, social media, globalization of the economy and the warming of the climate. There are forces and belief systems which divide us more than ever, depending upon whether we embrace or resist changes.

Yoga Siddhantham, the profoundly liberal wisdom teachings of the Siddhas can help each of us to embrace change to realize our Divine human potential. Before elaborating on this, it will be helpful to digress, to appreciate how the "liberal" ethical foundation of Western civilization and culture has evolved and how it informs the values most of our readers. It will

also be helpful to understand why liberality informs Yoga.

### Liberality

The term liberality originates in the Latin word "liber," meaning "both free and generous." Cicero in his "On Duties", 44 B.C. and later Seneca "On Benefits," elaborated on the attitudes it required: "a selfless, generous and grateful disposition." The purpose of a liberal arts education was to prepare for an active, virtuous life as a leader who could think properly and speak clearly, rather than to prepare for vocation or to acquire wealth. Its opposite was "selfishness," referred to as "slavishness," which involved think-



ing or acting only for one's own profit or pleasure.

In the middle-ages, "liberality" was overlaid with the Christian values of love, compassion and above all, charity. God was liberal in his mercy, just as Jesus was with his love, and therefore Christians should imitate God by loving and giving in return.

During the Renaissance, Protestant Bibles helped to spread the notion that "liberality," was a universal Christian imperative. The King James Bible used the term "liberal" as giving to the poor, not just wealth, but also knowledge and wisdom, as well as divesting oneself of ill feelings towards others.

During the "Enlightenment" period of the 17th Century, John Locke, in "Two Treatises on Government," wrote that because men were capable of liberality, and therefore could act ethically, they did not need an absolute monarch to

*Continued on Page 2*

## Inside

1. Let us celebrate and honor the liberality of Yoga Siddhantham, by M. G. Satchidananda
4. I Am because you love me, by Durga Ahlund
6. How do you reconnect with the Guru? by M.G. Satchidananda
8. Yoga is a Path of Wisdom and Love, by Dr. T.N. Ganapathy
10. Acharya Chandra Devi, a new member of the Order of Acharyas
11. News and Notes



published quarterly by Babaji's Kriya Yoga and Publications, Inc.  
196 Mountain Road P.O. Box 90  
Eastman, Quebec, Canada J0E 1P0  
Telephone (450) 297-0258; email: [info@babajiskriyayoga.net](mailto:info@babajiskriyayoga.net)  
Internet home page: <http://www.babajiskriyayoga.net>

## Let Us Celebrate *continued*

rule them, self-government was possible. But keeping in mind the common interest was an important duty. Liberalism also fostered religious toleration. Locke made it a Christian duty in his "Letter Concerning Toleration," in 1685, and not only among themselves, but towards "pagans," "Jews," and "Muslims." By 1772, in the Oxford Dictionary, the word "liberal," came to be defined as "free of bias, prejudice, bigotry, open minded, tolerant."

Liberal German Protestant scholar Johann Salomo Semler invented the notion of "liberal theology," as a "religious perspective and a way of reading the Bible that was enlightened and scholarly, free from dogmatic constraints and open to critical inquiry. It rejected dogma, such as man's inherent sinfulness and the supernatural. It emphasized moral comportment and a belief in man's ability to improve himself. He concluded that the essence Christianity was not dogmatic but moral. Liberal theology became the dominant theological current by the end of the 18th Century. It crossed the Atlantic where it was advanced by a group of vocal Protestant clergyman, led by William Ellery Channing, where it was eventually known as "Unitarianism." Their discovery of the English translation of Bhagavad Gita and the Upanishads in the first decades of the 19th Century birthed the "Transcendentalist movement," and the essays, poems and books by Ralph Waldo Emerson and Henry David Thoreau. They in turn opened the hearts and minds of the following generations of Americans who welcomed the Theosophical movement beginning in 1874 and Swami Vivekananda in 1894, the first Indian Yoga teacher in America.

Throughout its history, most liberals were moralists, at least until the 20th century when liberalism became associated primarily with human rights. Theirs was an ethical project. It was aspirational, a goal to be attained, as humanity endeavored to fulfil its potential and freedom. It had nothing to do with the atomistic individualism so prevalent today among those who insist upon human rights, without any reference to duties. Until the 20th century, most liberals believed that they had rights because they had duties. They constantly warned of the dangers of selfishness, and of the need for generosity, moral probity, and civic values. For nearly two thousand years, liberalism meant demonstrating the virtues of a citizen, showing devotion to the common good, and respecting the importance of mutual connection.

### Opposition

Liberalism can also be better understood and appreciated with reference to the forces which opposed it. These came from the Catholic Church in alliance with monarchies, as well as from influential writers such as Thomas Hobbes who rejected liberalism because men were so driven by fear and a brutish nature that they were unable to govern themselves without an absolute monarch. Liberalism, they said, was incompatible with Catholic doctrine. Known as "Caesarism" in 19th century France, they both profited from and encouraged the ignorance of masses.

During the 20th Century opposition manifested not

only from organized religion but also in communism and fascism. Adolf Hitler declared that the chief goal of Nazism was "to abolish the liberalistic conception of the individual." These words are echoed today in China, Russia, and other totalitarian states. These forces are conservative, reactionary, sexist, racist, anti-democratic, and concerned principally with the maintenance of power to control others.

Anti-democratic, authoritarian leaders attract supporters when they allege that liberalism is a license for immorality, drug abuse, and that it is responsible for the decadence, greed, globalism, and materialism in modern society, and therefore must be suppressed. Stoking fear and appealing emotionally to the religious minded or those who are moved by patriotic slogans, or charges of corrupt elites, their advocates find it easy to condemn liberals and wrongly condemn secular institutions as negating religion.

Liberals are easy targets when they only talk about their rights and do not act charitably, virtuously, and dutifully to serve the common good, and when they do not address the legitimate fears of conservatives. One does not need to be religious to be moral. ( See the reference to my Journal article on this and secularism at the end of this article).

Illiberal forces also oppose science when it is not consistent with religious beliefs, for example, Christian fundamentalists skepticism towards climate change. They continue to denigrate and subvert liberalism to this day through authoritarian, populist, and anti-democratic movements, as well as through fundamentalist, sectarian, and conservative elements in all organized religions.

### I have a deep debt of gratitude to those lead by liberal values

Beginning in my childhood and especially during adolescence, I had many existential questions. My search for answers took me from the religious dogma of my family into liberal education in university. I am especially grateful to two of my professors, members of the Augustinian and Jesuit religious orders, who taught respectively classical ethics, and comparative religion, and who manifested in their personal lives the liberal values which I have described above. They helped to prepare me for the lifetime vow of dedication to the practice of Babaji's Kriya Yoga which I made in 1970, and to the exploration and publication of the literature of the Yoga Siddhas in subsequent decades. I am grateful to Dr. T.N. Ganapathy, the director of your Yoga research project, for his scholarship and clear writing, and who taught me how one can go beyond "toleration" to "appreciation," by seeking to understand opposing points of view. I am also deeply indebted to generations of civil libertarians who are responsible for liberal constitutions which maintain civil rights, and which have protected me and other Yoga teachers from attempts to suppress our activities by the alliance of government and organized religion, for example in France throughout the 1990's.

*Continued on Page 3*



## Yoga Siddhantham, the liberal wisdom teaching of the Siddhas

My teacher Yogi Ramaiah often referred to Yoga as “the scientific art of perfect God truth union,” and “the practical side of all religions,” which would make “Christian a better Christian,” or a “Hindu a better Hindu,” or a “Muslim a better Muslim.” These express the liberal qualities discussed in the preceding paragraphs. They are liberal in that they are aspirational, seeking to perfect human potential, moral, non-dogmatic, non-sectarian, and because they make one’s own experience, rather than scripture, the highest arbiter of truth. He also organized every year beginning in 1954, an international ecumenical conference, “Parliaments of World Religion and Yoga,” in different countries. They served to promote liberal values and as an antidote to religious fanaticism, the disease of religion.

As I studied the *Yoga Sutras*, I learned to appreciate other liberal values mentioned above:

**Freedom:** *Kaivalya*, or absolute freedom, is the final goal, and title of the last chapter in the *Yoga Sutras*, refers to freedom from the influence of the *gunas*, or modes of nature, and from the sources of suffering, known as the *kleshas*: ignorance, egoism, attachment, aversion and fear of death.

**Moral discipline:** the *yamas*, or social restraints in the *Yoga Sutras*, the first of its eight-fold path, tells us to do the opposite of human nature including non-harming, truthfulness, awareness of the absolute, non-stealing, and avoidance of greed. (See my ebook “Opposite Doing” referenced at the end of this article). The Siddhas did not renounce the world as illusionary. All of them made significant contributions to society, for example, in medicine, science and Yoga. They considered the physical body to be the temple of God, and so developed means to realize its Divine potential. Disease occurs when one ignores the *yamas* and *niyamas* according to Tirumular. Their observance cures disease.

**Love, generosity and charity.** “Love is God,” *Anbu Shivam*, according to Tirumular in the *Tirumandiram*. It inspires us to return God’s love in thought, word and action. The great Siddha Ramalingam, in the 19th century made charity his cardinal teachings. See the article, “The Social Concern of the Siddhas,” in the list of references at the end. The Siddha’s concept of *arrupadai*, “showing the path to others,” included what to do and what not to do to avoid suffering and to express one’s love to others. According to Dr. Ganapathi, in the Siddha mantra, *Sivayanama*, because “Siva” means bliss, “Nama” means sacrifice, and “Aya” means result, the mantra means “the result of sacrifice is bliss.”

**Aspiration.** Yoga and Tantra are progressive paths, which acknowledges and seeks to transform human nature through Yogic sadhana, remembering “Who am I?” and “letting go” of the false identities born of egoism.

**Opposition to caste, orthodoxy, dogmatism, the power of institutional religion which limit freedom of thought, freedom of speech, freedom of writing, freedom of assembly.** The Siddhas were pious rebels, who criticized the manifestations of organized religion, particularly the power of the priests, discrimination between castes, temple worship, reliance on scripture, as these disempowered and mislead seekers, and created social division. Their world view was expressed in these often-repeated statements: “All countries are my homeland, all races are my kinsmen,” and “unity in diversity.”

## Let us celebrate and honor the liberality of Yoga Siddhantham

We are passing through a period in history in which liberal values are being replaced by those which promote materialism, individualism, and consumerism. While liberalism is no longer threatened by the Church’s inquisition, it is threatened by authoritarian regimes who are suppressing or subverting the independent press, free speech, free assembly, and liberal education. This is happening not only in China, Russia, and the Arab world, but also by certain political movements in the United States, India, and Europe. Liberal value’s future existence is as doubtful and fragile as our own. Governments can protect or destroy liberalism. Let us not be complacent! Let us remember that there is a price to pay to protect our freedoms, which includes an obligation to fulfill our moral and civic duties. Let us celebrate the liberal values which have enabled us to receive and benefit from wisdom teachings and practices of Yoga. Let us honor these by manifesting them in our own lives, by supporting policies and legislation which promote liberal values, and by sharing them and preserving them for future generations in all languages. Let us commit to acts which are both moral and charitable recognizing that when we love others, we love God.

For further reading:

“Opposite Doing: the Five Keys to Good Social Relationships”; ebook [https://www.babajiskriyayoga.net/english/bookstore.htm#opposite\\_doing\\_ebook](https://www.babajiskriyayoga.net/english/bookstore.htm#opposite_doing_ebook)

*The Lost History of Liberalism, from Ancient Rome to the 21st Century*, by Helena Rosenblatt. “The Social Concern of the Siddhas,” *The Yoga of Tirumular: Essays on the Tirumandiram*. [https://www.babajiskriyayoga.net/english/bookstore.htm#yoga\\_tirumular\\_book](https://www.babajiskriyayoga.net/english/bookstore.htm#yoga_tirumular_book)

“Showing the Path to Others, Arrupadai”, *Kriya Yoga Journal*, fall 2017; <https://www.babajiskriyayoga.net/english/flexpaper-ui/journal-fall-17-art.php>

“Does morality depend upon a belief in the existence of God?” *Kriya Yoga Journal* Winter 2019, <https://www.babajiskriyayoga.net/english/flexpaper-ui/journal-winter-19-art.php>





# I Am because you love me

By Durga Ahlund

Driving alone in the mountains, Babaji mantra silently rides on my breath. The windows are down and the sun-roof open, the wind cool and crisp on my skin. The sun's reflected light off autumn's intensely colored leaves momentarily takes my breath away. My heart opens wide and I experience a fullness of delight that I have not felt in a while. A message awaits on that moment in time, "I AM, because you love me!" I speak the message aloud. I pull over at the next rest stop to write it down as I know I am to contemplate it deeply and completely.

What is imparted in silence is not intellectual knowledge, but a kind of direct experience; the realization of a truth through living it in the moment, an answer to an unspoken question. The "I AM" in me, self-sustaining, strengthening and healing, is manifesting in my mind and body. It is felt as connection. It is a feeling of the joyous enthusiasm of love.

It comes to me that this *I Am* Presence, is the inner guru, slowly solving or dissolving all things and answering all doubts and revealing only what needs revealing, and only at the proper time. I am confident enough to accept life as it is, patient enough to wait to see what happens next, willing to do whatever work comes to me to do, and trusting enough that all is as it should be. But, how can I know if this Presence is responsible?

I have dropped deep within and traveled beyond the edges of my mind to find myself roaming in the heart. There, I have experienced and felt a grace-filled light, yet I know nothing of that Presence, I choose to claim as a comforting companion. I feel that love is perhaps the portal to knowing our deepest, truest state of *I Am*.

I am beginning to feel that the divine *I Am* is playing out through all beings, in all events and behaviors, regardless of any outrage or confusion the ego may have about any of it. So, I attempt to respond to every circumstance, pleasant and unpleasant with a sense of equanimity. I am learning to accept disappointment, less affected by it. I find I can more easily resist being batted about by challenging thoughts and situations that present themselves. And I regularly rely on a sense of presence of mind to guide me.

## Questioning Presence

While I do not doubt the existence of this presence, of this inner guidance within myself, I wonder how anyone is expected to develop unswerving faith in the presence of either God or Guru, or of a divine vast conscious gracious light, guiding and supporting them? With my own children, I have said only, that by being still and trusting their heart, they may experience the promptings and guidance of a presence of being, within them. I remind them about the times when they have experienced synchronicity, intuition, inspiration and rightly chosen or done one thing over another, or just had that feeling of luck being with them. They remind me they do not generally trust these experiences as anything more than luck, good or bad, and intellect and if, such a cosmic energy exists then it should



be provable. Surely, they say the intellect is more trustworthy than the heart, whatever that is?

I suggest that to develop a link to the *heart*, one needs to be receptive, needs to learn to listen deeply, feel intimately and allow oneself to experience the moment exactly as it is. The emotional body must soften to hear the promptings of the heart. The noise in the mind must be quieted in order to link with the Intellect. The intellect fixates as it seeks to discriminate, to understand. It is from that fixation, that we analyze and reason and think. It is from the intellect that we reflect and discern right and wrong. It is in the intellect that awareness prompts us to change behavior. The intellect is in close proximity to a higher intelligence, to presence. It is through the intellect that inspiration and insight flow, but inspiration transcends ordinary intellectual cleverness. It is of a higher order. This higher intelligence transcends reason and thought, it is of the *realm of the conscience*. It does not fixate. It is the realm of the *Witness*, which is the ever-present observer.

The quality of the mind is determined by where and how your attention is directed. One needs to be *present* to bring attention into the state of awareness. A mind full of thoughts and desires will not have the bandwidth to receive the inspiration, insight and peace that the higher mind affords. A mind devoid of all thoughts is not neces-

Continued on Page 5

sary, but awareness requires that none of the thoughts are claimed. Thoughts may readily come, but they should just as readily go. Thoughts travel gently, untouched through the space of the mind. I have found it takes true sincerity, aspiration, and dedication to a meditation practice to maintain a strong connection.

What I find most benefitted me, along my path, was that at an early age I spent time inquiring into and determining that, who I am, was located in my heart, not my head. I also recognized from my earliest memories, a source of inner guidance and comfort protecting me. In fact, it was not my mother to whom I turned in times of emotional turmoil, but something within my own being. I turned inward for both comfort and explanation and understanding. It was more a feeling of settling in fluffy clouds, than a visualization, but the guidance would on occasion appear in my mind as undulating waves in greyscale, or arise simply in a single word that immediately calmed fears, explained things, or lulled me off to sleep. I had at a very early age given this comforting state of mind, rich in inspiration, the role of being my very best friend. Unlike an imaginary friend my very best friend never led me into temptation or conflict. And as I got older, when egoism got me into trouble, my very best friend never left me stranded there. I have a deep and abiding love and reverence for my very best friend. And I knew that intimate self, *I AM*, also loved and cared for me unconditionally.

The challenge for all of us is in severing the link we have to the normal human condition, in which we seem indelibly tethered. We all accept and believe that we are born individuals, limited by certain situations, bound to live within those limitations as best we can, and then we die. In order to trust in something beyond human conditioning and understanding, you need to aspire for a connection to *god/guru/self*. To create new circuits that strengthen the link between the thinking mind and your higher, purer state of being, turn to mental silence and witnessing awareness.

### Creating new conduits through Awareness

How do we create new conduits, new links, so that we can consciously approach and be influenced by that divine presence already within us? By developing awareness we will create those conduits. What is awareness? Awareness is the pure, unaltered state of consciousness, when thought is absent. Awareness is the secret to happiness. In awareness you let go of any demand on the moment. In a state of awareness, you stop seeking a different experience than the one in which you are experiencing. So, when you can be present and remain desireless, wanting neither to get something or to remove something, just observing the moment, you are in a state of witnessing.

Connections are created as we witness more and more. When we begin to turn to witnessing awareness for understanding, that connection is strengthened. To learn to rely on awareness over thinking, we must choose to retreat from cynicism and the mental gymnastics that we normally use to either resist our inner guidance or to prove

or disprove it. We must learn to recognize our resistances and the source of why we are resisting the soul's integrity and influence. We must begin to relinquish the exceptional importance that we place on acquiring knowledge, or on our cleverness and personal stories. In those periods of mental and emotional silence when we can move beyond our accumulated knowledge, awareness becomes more expansive and piercing. When we regularly explore the world in the state of awareness, mental conflict can be cleared as peace replaces fear, doubt and insecurity. We feel lighter and clearer and more in touch with our tender self.

### We are fortunate as recipients of Kriya Yoga

Kriya Yoga sadhana or any integral practice of asana, pranayama, silent meditation and *awareness* can strengthen the nervous system, reduce stress and help balance the emotions, but in addition, Kriya Yoga offers us the Sat Guru Kriya Babaji in whom, we can fall in Love. For without love, there is no Truth. Without Truth there is no progress.

Babaji can offer us a love that transcends all experiences and emotions. It is a love that remains present even when you are not in a feeling "state called love". A mother knows this kind of love. Regardless of the challenges, frustrations or exhaustion of raising our own children, love grows stronger, richer, wider, reaching far beyond our own family.

Love of the Guru is like that. It offers us that same kind of rare, true, expanding love. And so, just as for the mother, one must love unconditionally. Pure love is not transactional. It is not charged with passion or drama. This love is pure, deep, true connection and connectedness. It is fueled by awareness, gentleness, and compassion. This kind of love grows with us, strengthening us and our relationships. It is timeless and uncontained. This kind of love travels through you, beyond you and out into the world. It is transformational for it contains within a spark of Truth. If love and awareness grow strong enough, the spark ignites and breathes life to a fire that transforms everything before your eyes. The Guru is Love, the Guru is Truth, the Guru is within and true transformation happens when you least expect it. It is pure magic.



# How do you reconnect with the Guru?

By M.G. Satchidananda

I recently received an email from someone in Moscow, Russia with this question: "How do you reconnect with the Guru? As I contemplated how to answer this question, I realized how many ways I could answer it, and how each one depended upon a different perspective. It depends upon such questions as how you would answer the question: "What is a Guru?" It also depends upon whether you are informed by the Western or Indian culture? It has become a much abused and misunderstood word, especially in the West where it has been associated with Indian teachers who have not practiced what they preached! But even in India when people say things like "my Guru," they display a lack of understanding and appreciation for its meaning. Another issue is whether the need to reconnect with the Guru is primarily physical, emotional, mental, psychic or spiritual?

I have not written about this topic in the Kriya Yoga Journal since the Summer of 2004. In it, I included a chapter entitled "Gurupurnima" from my book *"Kriya Yoga Insights Along the Path."* In it I described the various traditional roles or activities of the Guru as a person because these are easier for most people to understand than the meaning and true significance of the word Guru. Especially today, when there are so few persons who present themselves as a Guru, so low in esteem has this word fallen since the years when so many gurus came to the West, gathered disciples, and fell into scandal. Their personal failures gave birth to the popular publication, Yoga Journal which was admittedly anti-guru and helped to create an "American Yoga" studio industry. Both words "Yoga" and "Guru," became homograph with multiple meanings, completely divorced from one another in the wave of commercial mass marketing that has followed. Therefore, in this article I will not repeat what was written in this earlier article about the roles, activity, relationship to, and person of the Guru. This article will address the question of "how to reconnect with the Guru? Especially, how to connect with the inner Guru?"

But during the first Kriya Yoga initiation ceremony I do explain that the word "Guru" is best understood as a "tattva", a particular principle of Nature or Shakti, which has the effect of revealing divine qualities including "the true, the good, the beautiful and unconditional love."

Therefore, anything that happens to reveal these, whether it is book, a sunrise, the eyes of a baby, for example, can be considered as a manifestation of the "Guru tattva." If a person consistently manifests these, there is a tendency for others to refer to this person as a "guru." But it is not the person which is a "guru." The Guru is the teaching and practices imparted to the student, born of a higher consciousness. It is what is coming through that person whether he teaches or remains silent, that touches another's heart in a profound way, revealing or manifesting these divine qualities. Despite the personal limitations of the person, the Guru tattva manifests.

## How do you reconnect with the Guru?

As indicated above, the answer to this question depends upon the need to "reconnect" is primarily physical, emotional, mental, psychic, or spiritual?

These perspectives each limit their experience of the Guru. Like veils they may obscure or limit what is shining through. The word Guru is derived from the word "guna," which refers to the three modes of Nature: activity, inertia and equilibrium, (rajas, tamas and sattva). The entire last chapter of Patanjali's Yoga Sutras is devoted to how one overcomes and transcends their influence and reaches the ultimate objective of Yoga, referred to as kaivalya, or absolute freedom from the influence of the gunas. The Guru is therefore the one who guides one towards this goal.

The practice of Yoga becomes the Guru to the extent that it raises one's energetic level of consciousness above and beyond the egoistic perspective. The practice also becomes the Guru to the extent that one learns from personal experience. Yogic sadhana or practice when practiced regularly and skillfully permits one's vision to pierce mental delusion, known as the agents of *maya*, the principle of nature which limits consciousness, including time, space, passion, karma, and ignorance of one's true identity. Therefore, overcoming each of them requires different Yogic practices. Wisdom is the fruit of their practice.

### Physical:

Consider how much of your time and effort is dedicated each day to the needs or demands of the physical body pertaining to food, shelter, survival, fatigue, comfort, avoidance pain, and sensual seeking, and tension? The regular practice of Yogic asanas or postures and dietary prescriptions is the principal remedy for removing these sources of distraction. When postures are done with emphasis on their relaxation and therapeutic effects, rather than performance, they also calm the emotional/vital and mental bodies. This ensuing calm creates the necessary condition for consciousness to turn inwards and to realize the inner Guru, the Self. The saying, "Guru, God and Self are one" can then be realized.

Connecting with the Guru tattva physically can also occur when sitting in the physical presence who manifests it. Such a person's mere presence raises the consciousness of others. Answers to questions may arise spontaneously in the minds of others before they are even asked.

Gazing upon the picture of a teacher with whom one identifies the "Guru tattva" may also be effective in reconnecting. Practicing the 1st, 2nd and 18th postures in Babaji's Kriya Hatha Yoga series with devotion and chanting the mantra of the Guru is also effective.

### Emotional/vital

The vital body is the seat of all emotions. Most of these are negative. Negative emotions include boredom, depres-

*Continued on Page 7*



## The Guru *continued*

sion, sadness, pride, fear, and anger. It is also the seat of all desires, including small likings and dislikes. It interpenetrates both the physical and mental bodies, which are adjacent in vibrational frequency. Because it dominates both our feelings and thoughts, the Yogi seeks to neutralize its effects.

The practice of bhakti yoga does this directly by directing one's energies into the positive emotion of pure unconditional love. The object of love is a divine being or personality, a saint, god or goddess. Chanting, singing songs or hymns, group or individual worship and ceremony provide the most common means of expression of bhakti yoga. Unlike prayer, it makes no demand; it is not petitionary. It is celebratory and unconditional. It brings one into the experience of joy or bliss. Joy or bliss, unlike happiness, is unconditional. Yoga teaches that the ultimate reality, is *satchidanada*, or Absolute Being, Absolute Consciousness and Absolute Being. However, because it is primarily fueled by emotions, bhakti yoga is usually unstable, and therefore, one may easily revert to negative emotional tendencies or mental habits, until or unless there has been sufficient purification of these at the mental level by the practice of meditation.

### Mental

The mental body includes the five senses, memories and abilities to coordinate learning, physical activities, visualizing, planning, organizing and speaking. These are usually driven by habit. Many memories are conditioned by emotions, either positive or negative, to which one is attached. They are a huge source of obscurity. Consequently, one fails to see the underlying reality, which is indeed the Guru tattva.

The Yogic means of connecting to the Guru from the mental perspective includes detachment from the movements of the mind. Patanjali refers to this as "Kriya Yoga." In Yoga Sutra II.1 he says that it consists of the constant practice, self-study and surrender to Ishvara. In Yoga Sutra II. 24 he writes: "Ishvara is the special Self, untouched by any afflictions, actions, fruits of action or by any inner impressions of desire. In Yoga Sutra I.26 he further explains that "Unconditioned by time he is the guru of even the most ancient gurus." In I.27 and 28, he tells us that "The word expressive of Ishvara is the mystic sound Om," and that "Therefore one should repeat this sacred syllable Om while reflecting on its meaning with devotion.

In Yoga Sutra, I.12 he tells us that by the constant practice of detachment, one ceases to identify with the fluctuations of the mind. He elaborates on this in Yoga Sutra II.11: "In the active state, these fluctuations of the mind are destroyed by meditation

Other means of connecting to the Guru is by visualizing the form of the person of the Guru during meditation and repeating a mantra related to the Guru, such as "*Om Kriya Babaji Nama Aum*". Babaji, the source and living fountainhead of Kriya Yoga has said that by repeating his name with love one receives his blessing and support. One of the easiest, yet impersonal perspectives of connecting

with the Guru mentally is to think of "Babaji is love and love is Babaji". Then any activity done with love becomes a means to connect with the Guru! See the link to the article, "Love, Grace and the Guru," at the end.

### Intellectual

The intellectual body is the dimension in which ideas, words, and teachings reside. Unlike the movements in the mental body, they have no visual form. They are abstract, even though they may be expressed in writing or by the voice.

Yoga provides wisdom teachings as a means to guide one through the limitations of the intellectual perspective. Unlike philosophy, the purpose of wisdom teachings is to provide guidance in how to avoid suffering and how to realize God, the Self and the Guru. A teacher who teaches wisdom consistently is a guru, a vehicle of the Guru tattva. Meditation on the teachings associated with a Guru; reciting the Kriya Yoga Pledge, "*I accept Satguru Kriya Babaji as my ideal and will contemplate on these...*" As taught in the first initiation are means of surrendering to Ishvara, which as mentioned above is the Self and the Guru.

### Psychic

**What is the psychic being?** It can be thought of as the inner Guru, the voice of our soul. Sri Aurobindo most often refers to it metaphorically as a "spark which comes from the Divine":

"The psychic is a spark come from the Divine which is there in all things and as the individual evolves it grows in him and manifests as the psychic being, the soul seeking always for the

Divine and the Truth and answering to the Divine and the Truth whenever and wherever it meets it." (Aurobindo 2012: 105).

"There is individuality in the psychic being but not egoism. Egoism goes when the individual unites himself with the Divine or is entirely surrendered to the Divine.

It is the psychic inmost being that replaces the ego. It is through love and surrender to the Divine that the psychic being becomes strong and manifest, so that it can replace the ego." 8. Aurobindo, (Aurobindo 1972: 124).

"It may be perceived as a mystic light behind the heart center. "It may be said of the psychic that it is that [*the luminous part of our being*], because the psychic is in touch with the Divine and a projection of the Divine into the lower nature. The psychic is deep within in the inner heart-centre behind the emotional being. From there it stretches upward to form the psychic mind and below to form the psychic vital and psychic physical, but usually one is aware of these only after the mind, vital and physical are subjected and put under the psychic influence." (Aurobindo 2012: 122-123).

One can realize the inner Guru to the extent that that the psychic being comes from the background to the foreground of one's consciousness. Until the egoistic perspective, which is born of false identification with the physical

*Continued on Page 8*



## The Guru *continued*

body, emotions and movement of the mind is not sufficiently quieted through the purifying practice of Kriya, bhakti, and karma yoga, one has only occasional contacts with the psychic being. It may provide warnings, powerful insights, answers to important questions.

In Babaji's Kriya Yoga first initiation one is taught, *Babaji Samyama Kriya*, the seventh meditation technique, to communicate with Babaji.

When we become aware of the psychic being within, it leads the sadhana (the practice by which perfection, siddhi, is attained).

We may say that the psychic being is the soul in nature, evolving through it, supporting it, and at times, when there is an opening to its influence, guiding our person in the drama of life.

There are clear indications of its influence on the inner being, the inner mind, inner vital and the inner physical.

"These things, love, compassion, kindness, bhakti, Ananda are the nature of the psychic being, because the psychic being is formed from the Divine Consciousness, it is the divine part within you. But the lower parts are not yet accustomed to obey or value the influence and control of the psychic for in men the vital and physical are accustomed to act for themselves and do not care for what the soul wants. When they do care and obey the psychic, that is their conversion—they begin to put on themselves the psychic or divine nature." (Aurobindo 2012: 122).

### Spiritual

The spiritual or bliss body has no form. It is the most subtle of all the five bodies. It is most easily experienced in deep meditation when the other bodies become silent and still. This state is referred to as samadhi in the Yoga

Sutras. In it one realizes identity with everything. It transcends words. Being That one connects with the Guru. One can also glimpse it by concentrating on great sayings such as "Babaji is Love," or "Anbu Shivam" (Love is God), "Be Still and know That I am God"; "I am That," or "That I am". Read my book Enlightenment: It's Not What You Think, for more on this.

### References:

"Our Psychic Opening to the Divine," Kriya Yoga Journal, Part 1, Fall 2019 English: <https://www.babajiskriyayoga.net/english/flexpaper-ui/journal-summer-12-art.php> Part 2 Winter 2020: <https://www.babajiskriyayoga.net/english/flexpaper-ui/journal-winter-20-art.php>

"Babaji Samyama Kriya requires opening and receptivity," Kriya Yoga Journal, Winter, 2015 <https://www.babajiskriyayoga.net/english/flexpaper-ui/journal-winter-15-art.php>

"Love, Grace and the Guru," Kriya Yoga Journal, Fall 2015: <https://www.babajiskriyayoga.net/english/flexpaper-ui/journal-fall-15-art.php>

« Guru Purima », Kriya Yoga Journal, Summer 2004 : <https://www.babajiskriyayoga.net/english/articles/art61-guru-purnima.htm>

Kriya Yoga Sutras of Patanjali and the Siddhas, by M. Govindan <https://www.babajiskriyayoga.net/english/bookstore.htm>

Aurobindo, Sri. Letters on Yoga, Centenary Edition. Pondicherry: Sri Aurobindo Ashram Press, 1972.

Aurobindo, Sri. "Letters on Yoga" in Complete Works of Sri Aurobindo, Vol. 28.

Pondicherry: Sri Aurobindo Ashram Press, 2012

## Yoga is a Path of Wisdom and Love

By Dr. T.N. Ganapaty

Excerpts from The Yoga of Tirumular: Essays on the Tirumandiram, pg.148-149)



"Yoga may be associated with religion per se, but it is distinctly distinguishable from religion and religious practices. While religion speaks of God-realization, Yoga speaks of self-realization. To achieve self-realization *jnana* (wisdom) is the method adopted by Yoga. Tamil Siddhas insisted on the supreme

importance of *jnana* and they do not emphasize bhakti as the method of realization. In bhakti the heart weeps for what is lost whereas in *jnana* the

spirit delights in what it has found. Hence the Tamil Yoga Siddhas are critical about idol-worship and religious practices. They are against the fundamentalist attitude of religion. In their literature there is almost a total absence of any local cult or the deity. No genuine Siddha in Tamil Literature has sung in praise of any local God. One of the chief characteristic features, the differentia, to determine a genuine Siddha is to find out whether he/she has sung in praise of any local God or Deity. According to *Siva-vakkiyar*, a Siddha never worships a deity in the temple. (Note 1) This is a feature that distinguishes Siddhas from other saints, especially *Alvars* and *Nyanmars*. Yet the Siddhas believed in the Supreme Abstraction and

*Continued on Page 9*





## Wisdom and Love *continued*

called it as “That” or “It” or “Suchness” or “*Para-param*” in Tamil. The Siddhas are against any institutionalized religion, which produces habits, customs and ritualistic practices which prevent one from being spiritually alert and fully conscious. Formalities threaten to become more important than knowing one’s own inner nature or self and hence rituals and scriptures become only fetters. One who is bent on enlightenment should be careful about the roadblocks such as rituals, scriptures, temples, churches, mosques, etc., which hinder the spiritual pathway and progress. According to the Siddhas the cause of the prevalence of delusion in our lives is institutional rather than personal.”

In the preface of this book, pages xvii to xviii, Dr. Ganapathy also writes:

“...in the case of Tirumular one does not find any reference in the *Tirumandiram* that he worshipped the individual deities in any particular temple. According to Tirumular the best form of worship is not flower worship, but it is non-killing even an atom of life and the best place of worship is the heart where the soul resides (verse 197)... the Siddhas were not devotees in the sense of idol-worshippers...They believed in a Supreme Abstraction. The recurrent use of the word *civam* (an abstract noun meaning ‘goodness,’ ‘auspiciousness’ and the highest state of God, in which He exists as pure intelligence) in preference to the common term *civan* (meaning Siva), make this point very clear. In other words, they believed in an abstract idea of Godhead rather than a personal God.”

He goes onto write: “Tirumular refers to Sivam as love. His basic philosophy is love – an unadulterated, pure, spiritual love – that expects no bargain nor results. His burden of the song is love, which is reflected in many of his verses (270, 272-274, 276, 279, 280-282, 286, 287, 416, 1005, 1456, and 2980). The three great statements of Tirumular are: (i) Love is God (*anbe civam*, verse 270); (ii) Let the whole world attain the bliss that I have received (*yan perra inbam peruga i-v-vaiyam*, verse 85), and (iii) Mankind is one family and God is

one (*onre kuamum oruvane tevanum*, verse 2104). All these maha-vakyas of the *Tirumandiram* are the different ways of expressing that the Supreme Thing is love and love only. Love is bliss which can be attained by anyone and hence mankind, nay the world, is one family with love (God) as the basis. To prevent the eruption of egoism, which is the anti-thesis of love, Tirumular has bestowed to the world the sastra (treatise) of the *Tirumandiram* (verse 87).

The basis of Yoga or union is love. Only through love one is merged with Sivam.

Note 1: Truth Speaks, *Civavakkyam*, verse 21) [https://www.babajiskriyayoga.net/english/bookstore.htm#civavakkiyam\\_book](https://www.babajiskriyayoga.net/english/bookstore.htm#civavakkiyam_book)

For more on this subject, read *The Yoga of Tirumular: Essays on the Tirumandiram*, (English edition only) and *The Wisdom of Jesus and the Yoga Siddhas* (available in 6 languages) on the bookstore page here: <https://www.babajiskriyayoga.net/>



## Acharya Chandra Devi, a new member of the Order of Acharyas

We are happy to introduce our readers to a new member of Babaji's Kriya Yoga Order of Acharyas, who was inducted into the Order in Italy on Sunday, April 17, 2022, during a ceremony which celebrated her fulfilment of the membership requirements and her public commitment to serving the public by sharing the teachings of Babaji and His Kriya Yoga.



Chiara Strani., was given the name Chandra Devi. She has been practicing Babaji's Kriya Yoga since 2010. Here is what she says about herself:

"I lived many lives and had many jobs in a small part of north Italy, before dedicating to my family's internet web agency for the last 15 years.

I always sought the meaning of suffering, while in suffering itself and while overcoming it. In 1997 I found myself in a seminar where I practiced my first meditations and glimpsed at something unknown that freed me from an ancient sense of guilt. It was clear I had to look for something and began to explore reality beyond appearances.

I had heard Babaji's name as a teenager, from a local sadhu friend who told me a story of an encounter he had with Babaji in the mountains in North India. *The Autobiography of a Yogi* was always there on a shelf. I had opened it but never read it.

In 2003 Yoga stopped me on a street, literally, so I started practicing Hatha Yoga and learning about Raja Yoga. In 2008 some seemingly random events brought me to Babaji's Kriya Yoga and the little I knew about yoga made sense, with a new and broader perspective. Something made me feel home.

I found myself studying and teaching Yoga for 10 years, distributing a brand of Rudraksha malas, supporting Acharya Arjuna for over a decade of initiation seminars, translating some books on Kriya Yoga and organizing distribution of Babaji's Kriya Yoga Publications, even changing home, always realising only afterwards how it all was connected to visions in meditation, to the creative power we can tap in.

After the gift of third initiation in India I withdrew from yoga classes to integrate and deepen my study and personal practice, and perhaps to step out of a role. I began to see the way major changes and challenges appear, and how to deal with them, as yogic sadhana in action. The idea of the separation of practice and life began to fade.

One of the many treasures I have found in Kriya Yoga is a degree of detachment. I accept joy and sorrow equally, knowing they come and go. I see the space where things get shaped by themselves, I try to follow the signs, to be available without interfering and to allow a greater Will to drive the play of life.

To this Will I entrust myself and bow to the power of Kriya Yoga to transform the perception and meaning of life experience. What I have seen happening around me and to other practitioners inspires in me a moral duty to serve Guru's social and global mission.

Jai Babaji! Om Sharavana Bhava!

# News and Notes



**Quebec Ashram initiation seminars in 2022 with M. G. Satchidananda.** 1st initiation: May 20-22, September 2-4, 2nd initiation: June 24-26, October 14-16; 3rd initiation: July 1-10, and July 22-31, 2022.

**Kriya Hatha Yoga Teacher Training: June 30 to July 15, 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](https://www.babajiskriyayoga.net/english/pdfs/events/hytt_quebec_2022.pdf)

**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://babajiskriyayoga-store.in/>

**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 personal-*

*ized one-to-one setting, where confidentiality is ensured, either by email or a phone call or in person.*

**New podcast interview with M. G. Satchidananda.** "Light Conversation with Bhaskar Goswami" on a range of topics (one hour in English) here: <https://www.babajiskriyayoga.net/email/bky-monthly-promo/english/bky-bhaskar-podcast-2022.html>

**Use Zoom to join online Kriya Hatha Yoga classes, meditation and satsang meetings.**

Babaji's Kriya Yoga online Satsang:

**Daily group sadhana**

Monday to Saturday

11.30 GMT/UTC

> > [Require access details](#)

Please send the following information:

- When and where did you receive your initiation?

- Who was your Acharya?

**Sunday satsang** 13.30 GMT/UTC, 1st Sunday of the month

Duration: 60' to 120'. Lead by different Acharyas.

[https://kriyababaji.it/babajiskriyayoga\\_online\\_satsang/](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=UnFVW-mdSZC9PK0JoN0xPTGMxd3pSQT09>

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](mailto: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-info-text-suday.pdf>

*Continued on Page 12*





## News and Notes *continued*

**Visit our e-commerce site** [www.babajiskriyayoga.net](http://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: [http://www.babajiskriyayoga.net/english/book-store.htm#grace\\_course](http://www.babajiskriyayoga.net/english/book-store.htm#grace_course)

**We offer our subscribers in the new Euro currency zone** to send annual subscription payment of 13 Euros in

a cheque payable to "Marshall Govindan in a transfer, to Deutsche Bank, International, BLZ 50070024, account no. 0723106, re. IBAN DE09500700240072310600, BIC/Swift code DEUTDEDBFRA. (Or in francophone countries of Europe, le paiement doit être fait au nom de « Marshall Govindan » dans un transfert à la Banque Crédit Lyonnais, Banque 30002, indicatif : 01853, numéro de compte 0009237P80, re. IBAN FR75 3000 2018 5300 0000 9237 P80, BIC CRLYFRPP or a cheque payable to "Marshall Govindan," sent to Francoise Laumain, 50 rue Corvisart, 75013 Paris, France. In Spain, send a cheque payable to « Nacho Albalat at c/ Ruzafa 43/2, Valencia 45006, Spain and inform him at [hunben@gmail.com](mailto:hunben@gmail.com). German speaking countries inform Prem at [prem@babaji.de](mailto:prem@babaji.de) to renew your subscription.

To renew the English language edition of the Kriya Yoga Journal, please do so via the bookstore section of our website [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) or by sending a check payable to Babaji's Kriya Yoga, with the Renewal Form below.



## Notice to Subscribers

The journal will be sent by email to everyone who has an email address. We request that all of you inform us of the email address to which you would prefer we send the journal, and if you are using an anti-spam blocker, to put our email address [info@babajiskriyayoga.net](mailto:info@babajiskriyayoga.net) on the exception list. It will be sent as a formatted with the photographs in a PDF file attachment. This can be read using Adobe Acrobat Reader. Otherwise it can be resent upon request in a Word file, unformatted with no photographs. If you do not renew before the end of September 2022 you may not receive the next issue.

### Renewal Form

Please renew my one-year subscription to "Babaji's Kriya Yoga Journal"

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ email \_\_\_\_\_

Enclosed is a check for US\$14 or Canada: Cn\$14.70 or Quebec: Cn\$16.10 payable to "Babaji's Kriya Yoga And Publications, Inc." 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada JOE 1P0.

