

B a b a j i ' s

Kriya Yoga Journal

Love your enemies. Be a Yogi

By M. G. Satchidananda

Fifty years ago, my teacher, Yogi S.A.A. Ramaiah sent me to India to live and practice Kriya Yoga in his ashrams for a year. While there I lived according to the same Gandhian principles and clothing that he had adopted as a young man and had promoted ever since. When I returned, he sent me to his center in Washington, D.C.



to continue this yogic and Gandhian discipline, and to seek employment in the government. After receiving a high score on the civil service examination, I received offers from several government departments. When I asked Yogi Ramaiah which offer I should accept, he advised me to accept the offer of employment with the Chief of Naval Operations in the Pentagon, the military's headquarters. I was confronted with the paradox of how, as a yogi and a follower of Gandhi, to support something that I had opposed in anti-war demonstrations for four years as a student in nearby Georgetown University during the 1960's? During the next four years I resolved it by cultivating my understanding of paradox.



A **paradox** is defined as "a seemingly absurd or self-contradictory statement or proposition that when investigated or explained may prove to be well founded or true."

As I later wrote in my book, *The Wisdom of Jesus and the Yoga Siddhas*, in a chapter entitled "The Paradoxical Teachings of the God-Men:" "Westerners in particular have a problem with paradox. The languages of Greek, English, and Hebrew, which are the foundation of the Western view of the world, are dualistic languages. So, we think and speak in terms light "right" and "wrong," "high" and "low," "sacred," and "profane," "true," and "false," and "God," and "human." These terms are mutually exclusive so when something exhibits both, it is a paradox, which confounds our patterns of thinking about and seeing reality." As I wrote "the proto-Orthodox Christians succeeded in establishing

Inside

1. Love Your Enemies. Be a Yogi, by M.G. Satchidananda
5. Finders, Seekers and Sweet Experiences, by Durga Ahlund
7. How should we concentrate in practicing mantras? by M.G. Satchidananda
9. Vaccination, by Dr. Leonel Coudron M.D.
10. 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; fax: 450-297-3957 email: info@babajiskriyayoga.net
Internet home page: <http://www.babajiskriyayoga.net>

Continued on Page 2



M. Govindan in Red Square, China, 1985

their version of Christianity by enshrining it, in 325 A.D., in the Nicæan Creed – that Jesus Christ is truly God and truly man, without offering a logical resolution of the paradox of such an assertion. How can one be both infinite and finite? Divine and human? ...”The fact that what Jesus said was translated into Greek and then into English makes it even more difficult to conceive of ‘both’ when considering the vision of the God-man. The God-man sees the transcendental One amidst the many. He sees the ‘Kingdom of Heaven’ here, within and without. How to express this in dualistic language? Metaphor, paradox, parables, parody all serve to jolt the listener out of their dualistic thinking. They challenge the listeners to go beyond words, logic and creeds and into a new perspective, and then into silence where pure consciousness reigns.”

Love your enemies.

The more than 200 scholars of the Jesus Seminar determined that the paradoxical sayings and parables of Jesus were the only statements in the Bible’s New Testament which could be attributed to him with any degree of certainty. Among those which were considered the most authentic was the statement “Love your enemies.” It is memorable because it cuts across the social grain and constitutes a paradox: those who love their enemies have no enemies. This also expresses the method of Yoga and Tantra which seeks to transform human nature. It can be appreciated for at least three reasons.

1. First, as a paradox, it drives one ultimately into mental silence, which as Yoga teaches, is one of the qualities of samadhi or Self-realization;

2. It also helps one to adopt a new perspective, in which one looks at the source thoughts and emotions which cause us to suffer.
3. Our “enemies” include our inner demons, limitations, or even the edges in our human nature which challenge or even overwhelm us including anger, fear, pride, and depression. By learning to keep our balance and our awareness, by keeping calm, listening, acting, and speaking only after reflection, we extend or stretch what our human nature would ordinarily restrict from doing, remaining calm and content in the face of opposition or discord, cultivating a witness consciousness instead of being ab-



sorbed in mental chatter.

Yoga teaches that Consciousness acts for the purification not the suppression of mental and emotional movements, including fear, pride, anger, hatred, lust, and depression. As the Mother of the Sri Aurobindo ashram wrote, “what brings about suppression is the idea of good and bad, a kind of contempt or shame for what is considered bad, in which you do not want to see it, or even be with it. The first thing to realize is that it is the weakness of our consciousness that makes this division and that there is a Consciousness in which that does not exist, in which what we call “evil” is as much necessary as what we call “good,” and that if we can project our sensation – or our activity or our perception – into that Light, that will bring the cure...there is a way of compelling them: the resistance is diminished in the proportion as we can diminish and then replace this

Continued on Page 3

Love Your Enemies *continued*

sense of disapprobation by a higher understanding, then we succeed...Instead of driving (a wrong movement) underground, it is to be offered... to project it into the light... and if at the same time you have the aspiration to be different, then this second of presence is extremely useful; you can yes, in a few seconds receive the help you need to get rid of them... Only, what is needed is to be in a state where one wants to give up the thing, to get rid of it – not to cling to it and keep it. If one sincerely wants to pull it out of oneself, make it disappear, then it is very useful.” (Collected Works volume 8, page 22, and volume 11, pages 211-212).

“Don’t mix politics with Yoga”.

During the 1960’s and 1970’s when I dedicated my life to the practice of Yoga there was even greater social, cultural, and political division than there is today. Yogi Ramaiah’s repeated admonition “don’t mix politics with Yoga” helped me to reconcile my Yogic principles and sadhana with these divisions as well as my career in service to the military during the final years of the Viet Nam war. The paradox was even greater due to my exemption from military service as “a student of divinity” given in 1970 by the Selective Service’s committee of local citizens in Gardena, California, because of my commitment to a Yoga ashram way of life.

Politics too often creates feelings of us against them, and even hatred, if not violence. Applying Krishna’s advice to Arjuna in the *Bhagavad Gita*, on the battlefield of Kurushetra, and viewing all employment or work as karma yoga, selfless service to the Divine, I gradually came to appreciate the courage, self-sacrifice, and devotion to duty embodied by the military officers with whom I served. I also came to appreciate the need for military defense while the human propensity for aggression and violence motivates the policies of nation states.

Reconcile the pairs of opposites

I realized that the world is a play of forces, and that “enemies” exist only in the minds of those who are influenced by politicians and the media. Through tapas, or intensive yogic practice, the cultivation of love, devotion and surrender, as well as, samadhi or cognitive absorption, I learned to reconcile and to transcend the pairs of opposites, especially those that I experienced within myself, including liking and disliking, comfort and discomfort, success and failure, fear and courage, pride and shame, having and not having, happiness and unhappiness. I also drew inspiration from the writings of Sri Aurobindo, who like the Yoga Siddhas sought to transform human nature. As Sri Aurobindo put it humorously, when urged by his comrades who were fighting for India’s independence from the British Empire to resume his political struggle, he quickly replied that what was needed was “not a revolt against the British Government, which anyone could easily manage...(but) a revolt against the whole of universal Nature.” (Purani, A.B., Evening Talks with Sri Aurobindo, 1959, pg. 45).

How love brings “Unity in Diversity”

One of Yoga’s cardinal teachings is “unity in diversity”. Throughout *The Voice of Babaji: Trilogy on Kriya Yoga* Babaji repeats this message. It was also the theme of the annual Parliaments of World Religions and Yoga which have been organized every year in Babaji’s name since 1954, in which speakers representing various religions and spiritual traditions made presentations. Love is not merely tolerance of other’s beliefs. True love requires interest, appreciation, and familiarity. Yogi Ramaiah often repeated “the first sign of greatness is to appreciate what is good and great in others.” I was blessed to have been able to appreciate the many hundreds of speakers at the Parliaments I attended or organized in Los Angeles, Chicago, New Orleans, Mayuram, Tirichy, and Washington, D.C.

“The love of the one ought to endear you to the preservation of the other” – George Washington

In a new book, *The Next Civil War: Dispatches from America’s Future*, Canadian journalist author Stephen Marche argues that a future civil war in America will be a fight “to preserve a coherent definition of America itself.” It will be, he concludes, **“a war over meaning.”** He stresses America’s paradoxes and contradictions involving culture, race, history, and national identity, of enslavers who extolled freedom and equality, a country that has imagined itself both a White settler republic and a multicultural democracy, the land of economic opportunity, but denying it to many, a nation of immigrants, finding new ways to be unwelcoming. American ingenuity, creating sophisticated engines of division and misinformation. The land of the free, with a system of mass incarceration. The aspirations that have defined it now threaten to rip it apart.

George Washington’s farewell address on September 19, 1796, was, he writes overwhelmingly, a plea to preserve a united country. “Your Union ought to be considered as a main prop of your liberty ... the love of the one ought to endear you to the preservation of the other,” he declared. Washington foresaw how the malign influence of parties and factions “agitates the Community with ill- founded jealousies and false alarms, kindles the animosity of one part against another, foment occasionally riot and insurrection.”

Such admonitions find resonance at a moment when one major American party has grown unmoored from democratic observance, when too many of its partisans uphold false conspiracies that can propel supporters toward violence against the union. Whether it portends civil war or lesser forms of conflict, the tragedy of January 6, 2021, is not just the assault of that day and the lies that produced it, but what it signals for days to come. As our first president warned when explaining his intention to relinquish the office, “cunning, ambitious and unprincipled men will be enabled to subvert the Power of the People, and to usurp for themselves the reins of Government; destroying afterwards the very engines which have lifted them to unjust dominion.”

Continued on Page 4



Love Your Enemies *continued*

Be a Yogi

For the Yogi, a conscious being, life is about choices between exercising willpower intelligently and accepting submission to impulses, born of habits and tendencies of the lower nature. The Yogi has gradually unified his being through the practice of meditation on the Self. The Yogi has developed his willpower by exercising it first with small things, repeatedly. When it is purified and one has surrendered to the Divine, one wants only what the Divine wants. The ordinary person, however, is not a real being, but rather a mass of influences, movements, forces, actions, and reactions. The ordinary person consequently has very limited freedom to choose, so weak is his consciousness and willpower. The Yogi exercises his or her freedom in every moment, through kriya, action with awareness, calmly active, actively calm. Having transcended the pairs of opposites he abides in the Self, seeing the Divine in everyone and everything in the universal vision of love.

Here are several other practical ways to be a Yogi.

Refuse the lower movements

All forces on earth end towards expressing themselves. They may seek to manifest through you in thoughts, words, emotions, desires, and actions. If you refuse their manifestation they may continue to try repeatedly. If you refuse to accept those which are negative, which create suffering for you or for others, they will lose their force and will stop occurring gradually. Brush them aside while aspiring for calmness and inner awareness. They do not belong to you. Be very patient and persistent. Otherwise, when negative thoughts or emotions come, if you take pleasure in following them, indulge them, or feed them, they will never stop coming. Speak only after reflection what is edifying or helpful, causing no offense to others. In great aspiration, if you can put yourself into contact with something higher, some influence of your psychic being or some light from above, and if you can manage to put this in touch with these lower movements, they will stop more quickly. Begin this process of purification in your actions. Then it will be easier for you to no longer desire it. Finally, you will not even think it.

Others are a mirror

When something in a person seems to you completely unacceptable or wrong, you should say to yourself: *perhaps I do the same thing without being aware of it. I would do better to first look into myself before judging him or her, to make sure that I am not doing the very same thing in a different way.* If you do this, you will realize that in your life your relations with other persons are like a mirror which allow you to see more easily and clearly the weaknesses you carry within you. Instead of criticizing others take all the things which irritate you as a lesson for yourself and your life will be more peaceful and more effective. You won't waste energy in condemning others. Look upon everything with a benevolent smile. If someone is angry

with you, simply step back into yourself, deep within, and be still. You will find your greatest source of strength in the stillness. "Be still and know that I am God," said Paambatti Siddha and David in the Psalms. Do not get caught in others' vibrations, nor in the surface movements of the outer world.

Be Vigilant

Vigilance means to be sincere and awake. In each moment of your life there is a choice between falling asleep and yogic sadhana, which is remembering who you truly are and letting go of the false identification with the body, the emotions, and movements of the mind. It is the difference between egoism and the witness. Only the ego has preferences. So be equal towards all that karma brings to your doorstep. As the Sri Aurobindo Ashram's Mother wrote: "To be vigilant is not only to resist what pulls you down, but also to be alert not to lose any opportunity to progress, to overcome a weakness, to resist a temptation, to make a wise choice, to correct a bad habit or tendency to dwell on the past. If you are vigilant, you can do in a few days what would otherwise require years. If you are vigilant, you can change each circumstance of our life, each action, each movement into an occasion for coming nearer the goal." (Collected Works, Volume 3, pg. 202).

Apply yourself to the yamas, Yoga's social restraints.

They are non-harming and being kind (ahimsa), being truthful, (satya) being chaste and focused on the true, the good, and the beautiful (brahmacharya), not taking what does not belong to you (asteya) and being without greed (aparigraha). See the ebook "Opposite Doing : the Five Yogic Keys to Good Relationships" at the bookstore in www.babajiskriyayoga.net

When bound by negative thoughts cultivate their opposite with the use of autosuggestions. See Kriya Yoga Sutras of Patanjali and the Siddhas, verses II.33-34, and their commentaries.

Set aside time for extensive and continuous practice of Kriya Yoga. This is known as tapas. It begins with a vow or intention. It requires the exercise of will. When there is resistance, one must persevere until the vow is fulfilled.

Chant with love and devotion: Om Kriya Babaji Nama Aum seeking the blessings and Grace of the Satguru, Babaji.

Finders, Seekers and Sweet Experiences

By Durga Ahlund

I received an email from a man in his forties who says that he was having experiences with Babaji while in a state of higher consciousness. He said that he was not a yogi, never practiced Yoga and didn't know who Mahavatar Babaji was until he recognized him from a photo on the Internet.

He writes "...there was a shift in my consciousness and a meeting and receiving what I can only call Divine help. I cannot explain with words the intensity and profoundness of my experience... all I can say, has anyone ever come to you before, because they met or saw Babaji? I searched all over the internet to find something, or someone that could tell me who this man is, his name initially. And in my search, I came to find that he taught Kriya Yoga (and other things I am sure). I cannot forget my experience or Babaji and as far as I am concerned there are no religions, only consciousness and humanity..."

His words, and these kinds of experiences are so sweet, and I felt to share this in an article because most new students find it difficult to summon love and devotion for a spiritual being/master, despite the effort. They wonder if there is a point to it, a need for it?

It is not important that this person saw or meet Babaji. What is important is that this experience was an initiator of an awareness of that state of beingness, which resulted in the grace of *divine help*.

Prana shakti (primordial energy) animates all our mental, emotional, and physical activities. But, due to our human condition, our natural physical, vital and mental bodies are not particularly divine. They do not naturally express a higher intelligence or divine source. Our human nature limits and conditions us to see, act and react in habitual, conditioned ways. And while the mind has the capacity to open to awareness, to pure intelligence, to divine shakti, the experience of *active presence* can make the mind feel helpless. Thoughts may jump in to explain or judge, or even create an image, but the mind is helpless in the vast emptiness of presence. Visions may arise in the mind, but the mind is not involved in awakened knowledge.

Active Presence

Active presence will be experienced differently depending on the need and openness of the person. It can be experienced as light, as overwhelming love, joy, delight, as a sudden clear guidance, creativity, energy, increased will-power, dynamism, or a widening consciousness that can gather the truth of something, with a glance.

The mind can become conscious of a presence that exists high above its habitual circuits of movement. When the mind is allowed to rest in a deeply quiet and receptive state, one may become aware of a light permeating all that is experienced, seen, thought, felt, and being acted on. You may become conscious of all that is around you in a rather spectacular way. You may be able to perceive the thoughts of others. It is perplexing and mystifying to suddenly become aware of what is aware, of presence

acting, dancing through you and through others. And so, this expanded state is usually fleeting. The mind, out of confusion or fear, will choose to revert to its normal, conditioned state of thinking. Thinking will always interfere with awareness.

I have found that the less you speak of your spiritual experiences and the less you think to question or doubt or try to validate them, the more value they will have for you. Reducing them to the level of the mind diminishes their effect. What is important is that you resonate with and accept the experience within your heart. You may need to meditate on an experience to truly understand its message and be willing to apply the wisdom gleaned from it, practically in your life. I suggest the only time you need to share a spiritual experience is when you feel wobbly about it. When something is so disorienting that you wish to have the support of a teacher or advanced practitioner who might be able to shed some light on the experience or state.

Generally, I have found it more useful just to be open to a spiritual experience, in its fullness. Even if it is disorienting, don't resist it, but also don't hold onto it. Be grateful but also ready to let it go. A truly spiritual experience will give you feedback. Follow the valuable feedback and follow its direction. A shift has been created within you whether you are aware of it or not.

I do maintain that the heart, not just the mind needs to expand, so love and devotion are critical for any spiritual awakening to take root and mature. For me, that is the true value of mystical experiences in which *active presence* presents Itself in the form of darshan with a divine being, great saint, sacred image or teacher. Pure Consciousness in form can open and enliven the heart and throw open all the doors of the mind.

Longing for God and or Truth can grant us the grace to truly resonate with the True, the Good and the Beautiful, and make a leap into the Unknown. Many people require a divine form in order to make this leap. Some need only to experience their own true nature, the love apparent from the birthing of beauty and creativity of this existence.

The benefit of experiencing a *loving presence* is its potential to dispel the illusion that Consciousness is separate and limited to one human body. Someone with awakened consciousness can expand the consciousness of another, while in their presence. Spirituality is about awakening into an undivided state (a state of being conscious of oneself as part of the whole). That is true darshan (meeting with the divine) and true satsang (divine inner guidance).

Darshan happens in the heart. The expression of pure love does not require devotion to a Divine form. Devotion arises within the Self. Love is your ultimate source and when you connect with your true nature, love will arise spontaneously without conditions, without limita-

Continued on Page 6



Finders *continued*

tion, without definition. It is a bit like falling in love with your highest *Self*. The pure consciousness of “I am” is free of everything and cannot be defined. So, limiting the Self to form is, in a way, a disservice.

Spiritual progress and the ego

One can have all kinds of experiences of consciousness and shakti energy with a regular, sincere and intensely disciplined practice of Yoga and meditation. It is less common to have these without a dedicated practice. Without some understanding and the practices to ground you, spiritual experiences can be overwhelming or disorienting and create mental and physical imbalances. The ego is always trying to protect itself. A vision can be an illusion the mind has created during an intense time of stress, fear, panic, suffering. It is necessary to remain vigilant over the mind to become a more perfect vehicle for the divine shakti.

Progress is rarely sudden, nor complete; it is not a steady road even with a dedicated practice. There are plenty of speed bumps and speed traps along the way. Even when you feel you have reached a certain destination and have full faith in your path, a test will arise. The ego is tricky. Self-righteousness, arrogance, or pride can take hold of your personality. You can slip and fall and lose it all, if you become so attached to spiritual highs that your desire for them become addictive, reinforcing the ego-sense of special-ness and separate-ness.

The ego can cause you to doubt yourself, your worthiness. Doubts remain in almost everyone regardless of their experiences. Only if your doubts are expressed in your mind as questions that you seek to answer, can they become steppingstones to realization and transform your ordinary human perspective into spiritual realization.

While the ego can never remove egoism, the experience of *waking up* can happen spontaneously if *who you are* becomes apparent. This requires that you give up your personal stories and let go of your need to control what happens next. You must give up the natural response to claim what arises in the mind as your own. You must be willing to let go of who you think you are.

In an awakened state of being, the center of action no longer arises from individualized ego-sense. Instead, one accepts that what is experienced is part of something much larger than oneself. You sense the universe working itself out through your life and passing through it, without leaving any real impression on you. Surrender to this perspective is the goal of Yoga. The goal of Yoga to witness, celebrate and identify with the fullness of this universal shakti within your individuated being and its unique expression in your nature.

The work

Our work in Kriya Yoga is subtle. It is centered on developing awareness by reducing the influence of egoism and self-centeredness. We strive to let go of our world views and our points of view. Awareness is seeing anew

without self-views, without being distracted by beliefs. We strive to let go of the demands of desire. This is, of course quite difficult because most of us have demands from moment to moment. Constant demands keep the mind distracted and limited, so that consciousness is unable to be quiet enough to be aware, to witness the show. All the techniques of Kriya Yoga teach us to develop awareness, but also to be comfortable with it. As awareness grows, hopefully, the influence of egoism will slowly be replaced by the influence of humility. Humility allows us to witness, rather than to habitually react from old conditioning. Humility allows us to be fascinated with the moment, just as it is. Humility means we don't jump in to claim the moment, to judge it, or make demands on it. Humility allows us to observe clearly, to listen more deeply, and feel more intimately, without need to control the outcome. We begin to accept the moment, as it is. And the humble individual won't really recognize this as a special state of consciousness. She will simply be more aware of and open to her surroundings and more conscious of what is aware without need to label or judge anything. Humility is the key to trusting the whole of your experience in the moment.

It is possible to reach the edge of a cliff in your life, where you have been humbled by life itself and choose to surrender absolutely everything. When you feel that you have nothing to lose, it is possible to let go of everything, all that tethers you to the conditioned mind and your life as you know it. With that kind of complete surrender, divine help can arise in a flash of immense, all-encompassing grace.

Yogi Ramaiah, Govindan's teacher had such a powerful experience of surrender. As a young man, Satapatha Annamalai Annamalai Ramaiah contacted bone tuberculosis and was confined for six years to a bed encased in a full body plaster cast suspended from a wooden structure. One day, he simply gave up. He put a pillow over his face wanting, finally, to end his painful existence. As he was attempting to take his own life, a voice spoke to him. “Do not take your life, give it to me.” He put the pillow down. He humbly accepted the entirety of the Grace offered to him.

To the surprise of his doctors, his bone tuberculosis went into remission. Mere weeks later, when his doctors removed his cast, they found that he was healed. S.A.A. Ramaiah attributed *the voice* and *healing* to Mahavatar Babaji and this experience completely changed him and charted his life and his life's dharma.

Nothing special

However, be aware of another serious pitfall of spiritual experiences. Regardless of your dharma refuse to think of yourself as special. Only the ego thinks it is special, and the ego can never be a remedy for egoism. The ego has strong willpower and will continue to meddle in matters, but then all you end up with, is a feeling of being special and important. Keep in your mind and heart that the grace and light of Supreme Consciousness can



Finders *continued*

only be maintained when you let go of personal effort, individual ambition, and all sense of being special. Any true teacher or healer knows this truth.

Let gratitude and humility be your immediate response, once you become aware of divine help, grace, or a spiritual experience. If not, the ego will claim it and use it for egoistic purposes. It will not await the purification process, which usually follows. The ego will view spiritual experiences either, arrogantly and will continue to seek and desire more such experiences, or it will judge it negatively and respond with fear. Either way the ego will miss the true benefit: purification and a growing state of unconditional love and peace.

Don't grasp at spiritual experiences

In Haridwar, India with a group of dedicated students: while meditating in the tiny room where Lahiri Mahasaya often meditated at the ashram of the late Swami Kealananda, I was told that some in our group were seeing high beings, including Babaji. Oh well, I had not had such a darshan, but had enjoyed a wonderful medi-

tation. Then, apparently, along our path from the ashram temple, a beautiful sadhu, glowing with light around his eyes and body, holding a large trident was ringing a bell. Everyone in our party, thirty-six people, saw him, all except for me. Govindan, very happy to see this particular being came over to me to say, well, are you now satisfied, to see such a rishi?" I was standing silently with a student from Switzerland, waiting for any stragglers still at the ashram. I turned confused, to ask, "what rishi? The woman standing next to me answered, "you saw him; he walked slowly right in front of us, looking at you, ringing that bell." What bell? I had neither seen him nor heard his bell. Suddenly filled with immense joy and fascination, I burst out laughing and told Govindan, "Yes, indeed I am, satisfied!"

Small, sweet experiences of grace will happen more and more. Let them come. Let them go. Don't judge them. Remain open and simply be grateful for all the beauty, mystery, connection, synchronicity, creativity, and awareness in life.

How should we concentrate in practicing mantras?

By M. G. Satchidananda

What exactly is a "mantra?" Before attempting to answer that question, ask yourself "What is the word that I most often repeat, verbally or mentally?" After a few moments of reflection, most of us will realize that it is the word "I." So, a simple definition for the word "mantra," is that it is a sacred word which replaces this "I" thought, and which is transmitted by one who is in a transcendent or egoless state of consciousness. And in effect, it gradually replaces "ego-centeredness" with "Self-realization."

The root word "*man*" in the word "Mantra" means "to think" and is derived from the Sanskrit word for the "mind", "*manas*." The word "*tra*" means "to protect." So a "mantra" is a sacred syllable which protects the mind. From what? The typical human mind is usually bound by "*samskaras*," habitual thoughts and tendencies, to such an extent that we identify completely with them. But when the mantra is substituted for these, we gradually become liberated from these "*samskaras*." The repetition of the mantra removes the "dirt" of the mind, including lust, anger and greed. Just as the mirror acquires the power of reflection, when dirt has been removed from it, so the mind, from which the impurities have been removed, acquires the capacity to reflect the higher spiritual truth. Mantras are in effect a mental soap or cleanser.

A mantra is divinity. It is a divine power or Shakti manifesting in a sound body. The student or sadhak should try to realize his unity with the Divine through the mantra. The mantra will reveal the Divinity or corresponding power by recitation with faith, *sraddha*, love or *bhava*, and concentration or *dharana*. Repetition of the mantra is known as *japa*.

meditation, the great sages and siddhas in ancient times heard certain subtle sounds. When the mind becomes more refined, it is capable of hearing them. In the Bible it is said: "Those who have ears, let them hear." There are two types of language: (1) languages used to communicate between people, and (2) those used to communicated between different levels of consciousness. Most of us are only interested in the first. But the second type exists in many different religions.

Why is mantra transmission necessary?

These sages who heard these subtle sounds which correspond to the chakras, or psycho-energetic centers, realized that if they could share them with their students, they could induce the same states of consciousness. They called them *bija* mantras or *seed syllables*, because like seeds they permit the original experience to grow again wherever it is planted. The mantra takes one to the state of transcendence of thoughts and sensation. This is why a mantra, by definition must be transmitted by someone who is in a transcendent state of consciousness. For the mantra includes not only the physical sound, the subtle vibrations but also the consciousness behind it. That is why learning it from books or from digital media is not possible. At best, such media give only the physical sound, without the intended purpose. And for this reason, mantras are taught only after both the student and the teacher have purified their minds. Just as garden soil must be turned over, fertilized, watered in the spring before planting seeds, and subsequently raked, so mantra transmission requires preparation of the recipient of the mantra. And unlike chants, they should be practiced only

Continued on Page 8



Practising mantras *continued*

mentally, in silence, if possible, with a rosary or mala, so that they can fulfil their deepest potential.

How do mantras work? Our personality is the sum of our unconscious thought patterns. Repeating the same thoughts, mental habits develop and form the structure of our personality. These patterns are stored in the subconscious mind, due to the presence of egoism, the habit of identifying with thoughts, emotions and sensations. Consequently, we identify with our personality, and forget who we truly are, the pure Self, the Seer. When our habitual thoughts involve desires, our desires become habitual. When these desires are not fulfilled, we experience frustration. Together, desire and frustration bring confusion as to the true source of our well-being. This confusion causes a complete absence of Self-awareness.

Our personality, therefore, in its sum, represents our karma, the consequence of our thoughts, words and actions. As such, it represents in each person, a unique set of attractions and aversions, which draw to us events, persons and circumstances. In sum, each of us is the cause of our present situation. So, if you want to change your life, you must first begin by changing your thoughts and mental habits. The use of autosuggestions, affirmations and especially mantras can provide a vehicle for such a transformation. So, the mantra is an antidote for the karmic process. Past karma becomes gradually exhausted, and one ceases to create new karma.

A mantra is like a candle flame in a dark cave. Without such a flame, you may not see that your next step may be your last. With it, you become aware of your immediate surroundings. Similarly, even a little repetition of the mantra will allow you to become aware of your Self, and exactly where you are mentally.

Our desires are like cats: if you feed them, they multiply, but if you stop feeding them, they go elsewhere. The beauty of the mantras lies in their ability to transform your desires, not by struggling with them, but simply by redirecting your energies into the mantra repetition. Desires lose their strength, and one finds equanimity. In this way, they are also words of power, for they allow one to conserve a tremendous amount of mental energy which is normally dissipated in a thousand trivial thoughts and worries. Then, when it comes time to really resolve a problem, one has the energy and the insight to do so.

Kriya Mantra Yoga develops the intellectual body, even though the mantra itself has no intellectual meaning. So don't ask me what the words mean! Most of the words are what are known as "*bijas*" or seed syllables, without any intellectual meaning. So how can they develop the intellect? By creating a space between our thoughts into which inspiration may come from our intuition. As mental sound syllables practiced in silence they penetrate metaphorically the clouds of thoughts and emotions and lift our awareness into the sky of *effulgent self-awareness*. Ordinarily, when our mind is filled with habitual thoughts there is no room for anything new, and no inspiration can come.

How should we concentrate in practicing mantras?

As mantras are a language between levels of consciousness, it is important to repeat them in such a way that one's consciousness both deepens and widens, like a seed which grows into a tree. In ordinary physical consciousness, minds and even our identity is absorbed in the phenomena being experienced through the five senses, preoccupied with what we are seeing, reading, hearing, feeling on the skin, and smelling. These stimulate daydreaming, in which our consciousness becomes contracted and absorbed in memories, imaginations like anxiety, desire, and emotions. To gain the benefit of mantra sadhana, therefore, one needs to concentrate on not only the sound or pronunciation of the mantra, but also on its meaning and corresponding aspiration. The meaning may best be understood as a *bhava* or feeling, such as love, surrender, strength, wisdom, abundance, radiance, strength, and peace.

The benefit will be even greater if one can remember the state of consciousness one felt when one was first initiated into the mantra. The mantra is essentially a sound vehicle of consciousness, and it reminds us of that state which we were in during the initiation. Mantra initiation is such a sacred event and requires much preparation on the part of both the initiator and the one receiving initiation. It is rare that for example, we observe a day of silence, and intensive practice of Yoga, and chanting around a mantra yagna fire, as we did prior to the mantra initiation. So, remember that state of consciousness, with its love, purity, equanimity, the wide calm and energy which you cultivated before and during mantra initiation.

The seed syllables germinate during the mantra initiation. Later, as one practices them on one's own, they will grow in an expansive way like a plant, if when practicing them, one sets aside other preoccupations. One may do this during routine activities that do not require much concentration, like walking or riding in a car, and even driving the car if one is on a familiar route without much traffic. Such practice also helps us to weed out mental anxiety and trivial thinking, which ordinarily drains us of our mental energy.

If practiced with an aspiration for that to which the mantra corresponds, whether it be love, wisdom, strength, abundance, enlightenment, for example, one creates the ideal conditions in which such states come down from the mental plane and manifest, even magically in the material plane. As our life is largely the consequence of our past thoughts, words, and actions, that is our karma, as we replace old habitual thoughts with the mantra, the old karma tendencies lose their force and dry up. Such an aspiration, however, must not contain any impatience, hope or doubt. It must be filled with feelings of confidence in the efficacy of the power of the mantra and surrender to the Will of the Divine. The highest aspiration, is simply "Not my will, but Thy will be done." Then whatever one receives will be in alignment with the Will of the Divine,

Continued on Page 9

Practising mantras *continued*

and one will overcome the ego-based illusion of being “the doer.”

When our minds are troubled by life's challenges, the practice of the mantras can be performed as a kind of balm, to soothe the anxiety, sadness or agitation in the mind. Even if the mind is competing with the mantra recitation, the latter will gradually wear down the mental chatter, leaving one in a peaceful state.

Mantras can be done prior to the practice of meditation as an aid to calming and concentrating the mind and preparing it for meditation.

It is best to practice the mantra continuously during a

given period, or for a predetermined number, such as the 108 beads on a rosary or *mala*. To develop concentration and will power even more before beginning, for example a round of 108 on the mala, express your firm intention, by repeating mentally, “I am only interested in you now, I will not allow the mind to wander until I have completed 108 times this mantra.” However, if circumstances demand that you put your attention elsewhere, for example, when you are driving your car, and need to give your full attention to it, or to speak to someone, the mantra *sadhana* should be temporarily put aside, until one can return to it with full or near full attention.

Vaccination

By Dr. Leonel Coudron, M.D.

Director of the Yoga Therapy Institute,
Paris – France IDYT.com

For more than a year now, our society has been going through an unparalleled and prolonged situation. In this ordeal, which is far from over, we have all shown our sense of solidarity, playing our parts, despite the constraints and complications and frustrations encountered.

We have managed to limit transmission by respecting social distances, applying simple gestures such as washing our hands, wearing a mask, and limiting the number of our contacts. All of these have paid off. Looking back, one can only marvel at how we have all collectively enforced these rules. (There are always recalcitrants of course, but their very low number was not enough to counteract the benefits of the vast majority. And you have certainly also applied the simple rules to strengthen your defense system (omega 3, zinc, iron, vitamin D...) as we said with others in this forum a year ago.

However, this has not been without the diffusion of thousands of rumors, false information, not to say deliberate disinformation. Consequently, these provide sociological examples of the capacity of human beings to accept quickly and emotionally false beliefs.

Sometimes, looking back at this year, the humanistic mindset of the 16th century, or the Age of Enlightenment, favoring man's ability to reason to reflect has disappeared in favor of passions, outbursts and confusion.

However, when you are a doctor, nurse, or a yoga teacher, you come into contact with suffering every day and our role is to support, treat, fight against physical and moral illness and disease.

In this world of possibilities, for centuries, humanity – beginning with Yoga - has been fighting to alleviate this suffering and with research has made it possible to reduce infectious diseases. The discovery of the principle of vaccination which began with smallpox. It was Jenner who discovered the principle of vaccination at the end of the 18th century in 1796. This led to subsequent research and the saving of human beings by the millions. Pasteur had to fight against obscurantism on the pretext that he was not a doctor (he was a chemist) to save the little Joseph Meister from an atrocious death from rabies.

Since then, hundreds, thousands of scholars and researchers have been advancing to find solutions again and again and I believe that we can all be proud to belong to this humanity which is progressing for the good of others.

I remember forty years ago, we saw patients suffering from the consequences of poliomyelitis. In ten years, this disease was eradicated in France thanks to vaccination. Today, no one would refuse this vaccination, nor the vaccination against tetanus!

In this same adventure and this same desire to fight against suffering, for more than a year, thousands of minds with means like never before have been able to develop a vaccine to protect us from the Covid 19 virus. Moreover, at the same time to develop prevention and treatment for it.

We have succeeded in less than a year in developing a vaccine. Specifically, vaccines. These are still based on the same principle, which Denner and Pasteur developed, inoculating an attenuated virus or at least fragments of this virus so that we can trigger reactions that protect us without triggering the disease. Or stimulate the production of antibodies that can recognize the virus and slow its progression in our body.

We are incredibly lucky to have these vaccines that allow us to reduce the intensity of the disease and its severity if we contract it. But this vaccine is the source of fantasies promoting fears, false beliefs, and untruths.

Admittedly, not everyone is trained in the scientific and critical spirit, but we, practitioners of Yoga can follow the advice of the Yoga Sutras, and continue again and again to develop the detachment which alone allows us to be in a Yoga state. Developing this state of a witness allows us to look at the situation and it can help us get out of this crisis, for which vaccination remains the best path forwards. It will not do everything, but it is an important solution to speed up the return to normal life. Without it we will have to undergo this situation for years, not months.

Of course, there are always risks, but the risk of not being vaccinated is much higher than that of being vacci-

Continued on Page 10



Practising mantras *continued*

nated. Just as there are risks in doing physical activity, but the risk in not doing it is far greater. Of course, the guarantee of not being sick at all cannot be guaranteed, but if you believe that your body is able to withstand covid 19, you must think that it is able to withstand a vaccine. And the reverse is also true, if you think you're at risk of reacting badly to a vaccine, or having long-term consequences, then how can you think your body's immune system isn't capable of coping to this virus itself? What will happen when it encounters the Covid virus for the first time? A long covid is will not be a joke, and those who refuse vacci-

nation are now overwhelming emergencies and intensive care units.

I think we can all be proud to belong to a humanity that is certainly capable of the worst, but also of the best, such as developing solutions to help us get rid of this painful situation for all.

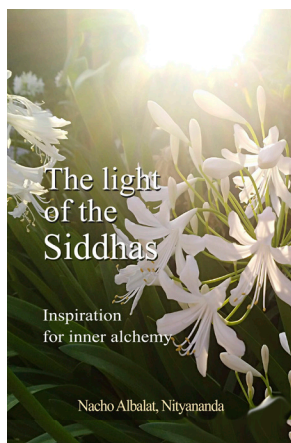
May 2021.

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 share it with others. Details here: https://www.babajiskriyayoga.net/english/pdfs/events/hytt_quebec_2022.pdf



New Ebook: "The light of the Siddhas: Inspiration for Inner Alchemy" by Nacho Albalat, Nityananda. Available in English, Spanish and Italian.

Babaji's Kriya Yoga is the essence of the Siddhantham teachings and practices. In it the student learns to meditate on the Siddhas to receive their guidance and inspiration. This book is the result of these meditations. ...They are shared to

guide and inspire the yogic practice towards the work of inner transformation, the sacred alchemy of the Siddhas.

Visit the Bookstore for more details and sale. https://www.babajiskriyayoga.net/english/bookstore.htm#light_of_the_siddhas_book

Or Spanish: https://www.babajiskriyayoga.net/spanish/bookstore.htm#light_of_the_siddhas_book

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.

Continued on Page 11

News and notes *continued*

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.

In Europe for initiates: Sunday Satsang. 12.00 GMT + 1 (14.00 Central European Time) duration: 60 to 90 minutes. **Daily Satsang – Babaji's Kriya Yoga Sri Lanka:** Every day (Monday to Saturday) 5 p.m. India Standard Time (12.30 to 13.30 GMT + 1). For details: <https://kriyayogas-angha.org/babajis-kriya-yoga-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. 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>

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: http://www.babajiskriyayoga.net/english/bookstore.htm#grace_course

Visit Durga's blog. www.seekingtheself.com

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. German speaking countries inform Prem at 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 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 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 June 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.