



B a b a j i ' s

# Kriya Yoga Journal

---

## How to create the conditions required for lasting samadhi

By M.G. Satchidananda

Initiates of Babaji's Kriya Yoga usually experience the state of consciousness known as samadhi during the final two sessions of the third initiation. Occasionally some do even before this but are unaware of it. Samadhi refers to "cognitive absorption," in which the object of consciousness is consciousness itself. As consciousness is not a thing, samadhi is literally not what you think. It is characterized by mental silence.

Like any experience, it has a beginning and an end, and when

it ends, one's consciousness reverts to the lower states, which involve the perspective of the ego. This perspective includes identification with the physical body, emotions, memories, and opinions or beliefs. One forgets the state of consciousness of samadhi until or unless one can create the conditions in which old conditioning dissolves.

In our human nature, we are individually and collectively driven by habits (*samskaras*) and tendencies to dwell on memories (*vasanas*). They are born

of attachment and aversion, liking and disliking, pleasure, and pain. They form our conditioning in their totality. This conditioning is unique for every individual. It's what makes each of us different. The consequence of our conditioning is one of the most important sources of our karma. Almost everything that happens to each of us is due to this conditioning, until and unless one begins to let go of habits and the tendency to dwell on memories. This may occur when one becomes aware, for example, that the habit or memory is not serving one, and then applies some willpower to let it go.

---

## Inside

1. How to create the conditions required for lasting samadhi, by M. G. Satchidananda
4. Mahakumba Mela (Part 3) by Durga Ahlund
11. Why did God create evil?
12. 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](mailto:info@babajiskriyayoga.net)  
Internet home page: <http://www.babajiskriyayoga.net>

### How to create the conditions required for lasting samadhi?

After learning how, and practicing the samadhi kriyas for some months, or even years, one may enter samadhi easily at will, at least when one is sitting alone, with eyes closed, in a qui-

*Continued on Page 2*

## Lasting Samadhi *continued*

et environment. In the so called first level of cognitive absorption, referred to as “distinguished” samadhi (*sarvikalpa*, *samprajnata*), there are usually four accompaniments (*prajnata*).

“Distinguished (*samprajnata*) cognitive absorption is accompanied by observation, reflecting, rejoicing and awareness of the Self.”

– Yoga Sutra I.17

These accompaniments, (*prajnata*) are not mere fluctuations of consciousness, but products of the fusion between the subject and the object of contemplation, as explained in my commentary on Patanjali's Yoga Sutra I.17. (See the reference at the end of this article).

Observations are visions. The reflections are insights with profound understanding. Rejoicing is unconditional joy. In awareness of the Self one is absorbed by the sole feeling of “I am” and nothing more.

Patanjali tells us that lasting samadhi, (*Nirvikalpa*, *asamprajnata*) without these accompaniments, occurs because of prolonged and constant practice of detachment (*vairagya*) and because of the creation of the conditions by which old habits and tendencies can be dissolve.

“Preceded by constant practice with contemplation of detachment (there is the other (non-distinguished state of cognitive absorption) “*asamprajnata* samadhi” which possesses residual subconscious impressions.”

– Yoga Sutra I.18

“For other (yogins) (the accomplishment of non-distinguished cognitive absorption) is preceded by intense devotion, courage, mindfulness, cognitive absorption, and true insight. “

– Yoga Sutras I.20

In contrast to those yogis referred to in the previous verse, (Yoga sutras I.21) who leave the physical body before reaching *asamprajnmata* samadhi, those who do reach it, do so by developing the following:

*sraddha* = Implicit faith in yoga, with confidence in one's capacity, one's sadhana or methods, and one's preceptor.

*viryam* = Energy or enthusiasm arises from such faith and produces intense devotion wherein the emotions also support one's practice.

*smriti* = Memory; one remembers the path constantly, the lessons learned, so as not to fall back into a worldly perspective, one remains attentive.

*samadhi* = One regularly cultivates the experience of cognitive absorption. Though it is not constant due to the fluctuations of the mind and distractions, it develops by means of yogic sadhana.

*prajna* = Discernment; insight. By vigilant Self-awareness, moment to moment, one receives insights and guidance through the events of life.

Spiritual energy and strength bring attentiveness and vigilance. One remembers the path constantly, and the lessons learned, so as not to fall back into worldly perspectives. This memory brings contemplation uninterrupted.

“*Asamprajnata*” samadhi (seedless) may come as an eventual consequence of repeated experience of “*samprajnata*” samadhi - as the subconscious tendencies gradually dissolve. However, it may also come because of the yogin's cultivating certain positive tendencies, enumerated in this verse: faith, enthusiasm, vigilance, discernment, and contemplation, will create the ideal conditions by which the old tendencies can be dissolved.

Such continuous contemplation or samadhi, brings discernment between the permanent and the impermanent, between what brings joy, and what brings suffering, and between the true Self and the body, mind, personality.

### How long will it take?

I am often amused at how often students are

*Continued on Page 3*

## Lasting Samadhi *continued*

impatient for results. Conditioned to expect results which come quickly with little or no effort, and ignorant of how limited they are by their habits and tendencies to live in the past, few are prepared to make the effort required to let go of them, and to cultivate aspiration to transform their human nature. Patanjali tells us that how much time must elapse before lasting samadhi is established depends upon the following conditions.

“(For those practitioners who are) utterly resolute (in their practice) the accomplishment of cognitive absorption) is imminent.”

– Yoga Sutra I.21

One may have glimpses of samadhi, the experience of the Self, in which our mind concentrates inwardly, and one is filled with absolute bliss, but the real challenge is for this to become prolonged and stable. To do so one needs to practice with intense or enthusiastic devotion, to cultivate the witness consciousness and to turn the mind and senses inward, away from dispersed tendencies. When concentration and witness awareness become spontaneous and continuous, this is known as intense practice (*tivrasamaveganam*).

Furthermore, how long it will take depends upon the intensity of one's practice.

“Thus, the characteristic difference (as to how quickly cognitive absorption is reached depends on whether the yogin's practice is weak, medium, or intense.”

– Yoga Sutra I.22

A “weak” practice is uneven, sporadic, full of doubts, ups and downs, and full of distractions which carry one away. A “medium” practice has periods of intensity and devotion, alternating with periods of forgetfulness, distractions, indulgences in negative thinking and habits. An “intense” practice is characterized by a constant determination to remember the Self and to maintain equanimity through success and failure, pleasure, and pain, growing in love, confidence, patience,

and sympathy for others. It may become intense when we worship our chosen form of God, or try to see the Divinity pervading everything, to go beyond strong desires or aversions. No matter what the intensity of the events or circumstances, no matter how great the play of illusion (*maya* or play of filled drama, we continue to see Divinity throughout.

**Practice:** Cultivate faith, enthusiasm, vigilance, discernment, and contemplation to dissolve the old tendencies. Repeatedly enter distinguished cognitive absorption (*samprajnata samadhi*) using the samadhi kriyas taught during Babaji's Kriya Yoga third initiation.

Embrace everything in the world as Divine, cultivating the universal vision of love.

Become immersed in doing the practices. Take a step forward every day. See everything as part of the divine Plan, unfolding perfectly for your evolution. See mothering as outside of that Divine Plan, or contrary to it. Be persistent and consistent.

**Reference:** For further reading: Kriya Yoga Sutras of Patanjali and the Siddhas, by Marshall Govindan, available in eleven languages at the ecommerce bookstore: <https://www.babajiskriyayoga.net/english/bookstore.htm#patanjali-book>

# The Maha Kumba Mela at Hardwar in 2010 – Part 3

By Durga Ahlund

## Tea with Aum and Silence

Week six at the Kumbh Mela and it has been a noisy marathon. Since arriving we have walked six to eight miles each day to and from the campgrounds and devoted four to six hours practicing Yoga postures and meditating. We met with many yogi saints and naga babas, taken prasaad (blessed food) of water and sugar from the hands of these babas, navigated huge rivers of humanity and masses of sneezing and coughing, chanting devotees. Amazingly, Govindan and I had remained healthy.

My favorite time was spent sweetly, just quietly sharing with students. I recall sitting with one advanced student at lunch discussing the absolute importance of deep purification on this path. I said, it requires the kind of cleansing that eliminates all conditioning. It is critical to at least determine for yourself what your most entrenched trait or conditioned behavior is and be willing to uproot it. If you can uproot that, I have found it can release many of the other automatic waves of thoughts and sensations and intrigues coming from other sources that keep you stuck. For me, it was the need to give up my tendency to always speak my mind. I realized that what pulled me away from myself, and caused suffering was my need to always speak my mind, my irritations, my sense of grievance, my opinions, and judgments. Speaking my mind did nothing more than tether me to my conditioning and reinforced negative mental entanglements. Opining rarely helped anyone else and simply fueled my own self-righteous indignation or self-righteous fervor. Speaking my mind only caught and entangled me in the reactions of my own emotions. Awareness of that helped me see the truth of my anger, and unhappiness. It was a true gift of Yoga when I was able to replace my tendency to speak my mind with silent reflection. The key to awareness of what is in our own way, was through practicing days of Silence. I had practiced it regularly, taken on 24 hours of silence, one day a week, every week for years.

I felt that it was not my daily meditation prac-

tice, but my ongoing days of Silence, which benefitted me, the most. Silence broadened my understanding and experience of awareness. It helped me see things anew. It helped me to see that truth is available in awareness, which is not there when you are speaking your mind. The distance, clarity and calm detached observation I experienced during those days of silence led me to pause, reflect and respond when needed rather than to react to everything that popped up to challenge daily life. The practice transformed my way of experiencing life and being with others. Taking on a day of silence, lightened my mind and expanded my heart. Day of Silence were days of alertness and reverence, a time and space to connect with consciousness in gracefulness awareness and awe. Those days granted me a new vision of my life, my karma and my dharma and how interrelated those two are. I developed reverence for my life that was fresh and vital. I appreciated what I had been given, the challenges that made me seek more, and made me recognize that I already had everything I required. Although my children did not like that, I took that day each week to not speak, they said that they felt a shift of energy in the house that they appreciated. Silence allowed me to see that all that urged me to speak of my mind, was really just the urge to Be, and to be Me.

I realized that I had not had a single day of silence over the weeks at the Kumbhamela and I was missing that. There had been no time and space to just to Be and be me.

That night, I ate a light dinner of a grilled veggie sandwich and lemon ginger tea. An hour later, I became violently ill. I vomited all night long, had severe abdominal distress and diarrhea. I remained flat on my back, in bed for two days. A couple of students had come down with flu-like symptoms for a few days. No one had complained of digestion tract issues. This surely was offering me a deep internal cleansing and time and space to be silent and just be me.

While I stayed in bed, Govindan led the morn-

*Continued on Page 5*

## The Maha Kumba Mela *continued*

ing sadhana. He tells me four of our students went early this morning to the campground of Pilot Baba and received mantra diksha (initiation) from him. They dressed in ochre and were given spiritual names, a mantra, touched at various points, and given a rudruksha rosary for use when meditation is difficult.

Another group rushed off early to bathe in the Ganges. After the bath they went back to our Kriya Yoga campgrounds and began a fire and chanted for four hours. A wonderful late lunch was planned to follow at the campground tent. I debated whether to walk over and participate in the yagna. I chose to stay put. I felt dizzy and needed to sleep. I planned to be fine by the following morning and begin the day with early morning sadhana. And, in the evening I would go to Anandamayi Ma's ashram for aarati. Surely Her Divine energy would heal me of any lingering illness.

Morning arrived and I felt chills and began to cough. I was exhausted. I had not slept well for several days. I dressed and went down to the restaurant for a pot of boiling water and to try to eat a bit of porridge. I met up with a group of kriyabans downstairs. Two were leaving for Rishikesh. They planned to stay there, until the bus returned to Delhi for the return flight on March 2. The other four would stay on, in Haridwar. These lovely people had been here with us since January 13. They had delayed their return flights, as the Kumbhamela had been such an offering of grace for them. They have received a lot from their experiences here. I remain silent. They know that I have been down with a stomach ailment and do not ask me to speak.

All their faces were bright and shining; although two of them had also had a day of vomiting and diarrhea and one had not slept in a week. The sleepless-one says that he has been able watch his mind during this time but has not been able to meditate at all. I remain silent, I communicate with thoughts and gestures. They are very dear to me.

I have slept little over the past month and now have not eaten in several days. I too do not feel

sleepy, nor do I have hunger. I am in a state of introversion and feel self-contained. Self-contained like in a cocoon, protective of myself, careful of what I eat or drink or breathe or draw into myself on all levels. The hotel and the streets are noisy and cooking smells are strongly scented with spices. I find myself longing for the quiet, pure air of home.

A few days ago, at the Kriya Yoga ashram where Lahiri Mahasaya meditated, we met a long-time disciple of Kriya Yoga, a member of the Indian Kriya Yoga, Self-realization Fellowship. He gave everyone a rudruksha bead with three faces from the tree in the garden there. In addition, he gave Satchidananda a book written from the writings of the God-intoxicated Saint, Swami Rama Tirtha, written in 1905.

I love to read Swami Rama Tirtha. He speaks brilliantly on the subject of "finding oneness with the Lord. He says we must establish a relationship with Him who is indescribable, beyond words, who is one without a second. Swamiji says, *"reach Him through AUM. AUM is, His all-pervasive universalism, which includes your very own Self."*

*Chant AUM correctly and you fill the heart and mind with peace, tranquility, and bliss. Chant AUM correctly and you can experience the limitless ocean of power and energy within and without you. To chant AUM is to take a refreshing, invigorating bath in the Ganges. It cleanses the body and mind and replaces impurity and discord with peace and serenity.*

The sadhus have blown the conch daily in all the camps during this kumbamela. Each time the sadhus blow the conch shell, the AUM is produced. You can hear it and experience it. It slows your thoughts and breath and concentrates your mind, and like the drumbeat, resonates in the atmosphere, vigor and confidence. The AUM, the sound of the conch helps you merge with the Lord in your heart.

I have not heard the conch for days and I find I miss it. As I sit in my room at the hotel, I am aware of growing irritation with the incessant sounds, people chatting, men on the street selling wares, motorcycles, cymbals and bhajans

*Continued on Page 6*

## The Maha Kumba Mela *continued*

sung from distorted speakers, crashing and banging and screeching tires and horns. I try to listen for the AUM, despite, or even working through these noises. It is good practice I tell myself, but I don't hear it. I begin to chant AUM loudly, to let God know, I'm still here. I sip some tulasi lemon tea and relax. I have broken my silence. I am beginning to feel like myself.

### **Andrew Cohen, Upfront and across the table**

We were in Rishikesh yesterday. We spent time with Swami Shankaradas again. I felt a sense of sadness leaving him as he stood smiling goodbye on the rooftop balcony of the Rajdeep Hotel. We had to take an early leave of Swamiji to have time to reach the Sivananda Ashram auditorium where we would meet with Andrew Cohen. Andrew, a popular American spiritual guru was to give a talk on Evolutionary Enlightenment. I told everyone present to choose what they wanted to do with their time. We should meet at 7:30 pm at an arranged place to board the bus back to Haridwar. Many people chose to remain with Swamiji. Surely the Swami who had lived in a cave his whole life would have more for them than this American would.

Some of us speed-walked over to the Sivananda Ashram, down the hill and across the Ram Jhula bridge and up the winding street and back up at least a thousand steps to the spacious open reception area that had been set up for Andrew in an auditorium. The room was flooded in sunlight and beautiful bouquets of purple orchids, yellow gerbera daisies and red gladiolas were set out around the chair upfront. A lady in a dark blue kurta pulled the curtains together, here and there, to block some of the direct sunshine. She opened the doors and allowed a cooling breeze to flow throughout the room. I entered the room looking for Satchidananda who had not visited with Swami Shankardas but had instead come directly here. He was seated in a chair next to a window, the curtain was flowing lightly in the breeze. He had saved a chair for me, near the window and close to the door, perfect!

I sat down and enjoyed the next fifteen minutes,

watching the people who had come to the Sivananda Ashram in India to hear an American iconoclast speak about the "Evolution of Enlightenment." A lot of serious-looking people were filling the auditorium, some sitting in chairs, others sitting on the floor. There were swamis and lay-people, westerners, and Indians. The majority were western, and almost all are dressed as yogis in ochre and orange or in pink, yellow or white. There were a lot of shaved heads.

Andrew, on the other hand, walked into the room laughing, wearing the loudest outfit I had seen since the 70s! He was wearing a chartreuse, long-sleeved shirt and a vest of gold with flowers printed all over it. His hair was cut short, and he was sporting his characteristic moustache. He had more grey hair than I expected, but then, so did I.

Andrew took charge of the room immediately. He begins to talk about the deep states of meditation and samadhi, what many of us were experiencing. He says that is in those states where the thoughts disappear, and the breath disappears, and time disappears, and the body disappears that we can find God as "ecstatic urgency." He says that "God wants us to want to be here, fully expressing life. That Spirit is within each of us and It shines as Positive, Creative Urgency." He says that "Kundalini is God, and She can be seen as an expression of Creative Urgency, evidenced first, as sexual desire."

Andrew goes on to say that we must develop, to some extent, strength within our separate selves, by having experienced high states of consciousness. He says, however, that many of us have become lost in our own self-infatuation. We don't lack confidence; we are self-assured. A huge problem in society today is narcissism.

Andrew speaks of an overwhelming number of young people in their twenties and thirties who suffer from negativity. With their mind so full of confusion and existential angst they can see no reason for life, no reason to be here participating in the play of Consciousness. They sit and stand as if they have the weight of the world on

*Continued on Page 7*

## The Maha Kumba Mela *continued*

their shoulders. I notice some people in the audience responding by shifting their posture.

The world, he says, has never seen a time when so many people are able to live so well. Never have so many people had so much money and the capability to do whatever it is that they want to do. Of course, he admits, as a flash of compassion crosses his face, there are millions of people who are without the necessities of life, and who live their whole lives in poverty and lack. But, also, he begins again, there are many millions who do live with all they require for a good life, and still they suffer.

The suffering, they experience is because they do not understand that God is within their very own self. God is closer than their own life blood and the meaning of life is that God wants “you” to be here, to be present, enjoying and creating anew. God is positive dynamic energy. God is available to each one of us in our evolution into more conscious human beings. God is expressing Himself each time we do something creative, in each “impulse to create something that is new.” It is in those people who are so full of dynamic creative energy and a sense of urgency that they work without sleep, fully fixated on the task at hand.

The talk lasts two hours, and there are many questions from the audience afterwards—some interesting, some rather narcissistic.

Satchidananda goes to shake hands with Andrew. Andrew reaches his hand out before he gets over to him. “Hi Marshall, Andrew says! We finally met. Carter Phillips sends his regards.” Satchidananda swallows hard. He had given a rather provocative interview with Carter Phillips in “What is Enlightenment” many years ago.

The next day, I was sick again, with a headache, nausea, congestion, and cough. I do not get up to walk over for morning sadhana at the camp. I go down to the lunchroom around noon and see a few of our group enjoying a late breakfast. We chat about how and when do we know what we are supposed to do in life.

I say, “well, for me, it is important that I am doing work that I enjoy doing, and when it real-

ly works for me, my energy flows into it without resistance. That is what the work we are “supposed” to do is all about. That experience, of being and being me, is the Lord within me, giving me feedback. The feeling of enjoyment, purpose, and a sense of freedom is a feedback loop. Feedback from your soul. You just have to be open and receptive, willing to accept what you feel in your heart, as your answer.

Satchidananda comes into the restaurant with Andrew Cohen, his wife, and an entourage of about ten others. I met Andrew personally for the first time. He is very easy to be with. He has no airs about him, none of the “guru” personae he maintains when he is on stage teaching. His wife is Indian and lovely, also very open and friendly. She orders food. She seems to know precisely how much of everything to order. She tells me I must eat kechhari without spices, to help my body heal. Unfortunately, the *kechhari* served is as always very spicy and salty. I can eat only a small bit of the serving. It doesn’t hit the spot.

We talk about many things with Andrew, his magazine, *Evolutionary Enlightenment*, the Kriya Yoga movement and various spiritual personalities we have met and not met, conspiracy theories we have recently heard of, and also, most seriously, about young people and this particular “me” generation and their lack of energy to be here. He says this generation requires strict mental discipline and he says, “Don’t you want to just shake them and say, “snap out of it”? “He wants to take them by the shoulders and shake them and smack them across the face saying, Wake Up! I ask if he has written a book yet addressing this generation. He says no. I ask why not and suggest he writes a book directed at reaching them. He says it is a good idea. I say they need a teacher, to whom they can relate. Both Andrew and his wife smile broadly. I hope it is an idea that manifests into a book soon.

I did not expect to, but I liked Andrew Cohen. Satchidananda spent the rest of the day with him and his group. They visit the nagababas. One ninety-five-year-old nagababa who looks

*Continued on Page 8*



## The Maha Kumba Mela *continued*

about sixty, demonstrates how he has been able to eliminate all sexual desire. He wraps his penis around his sword and tucks it under his legs. He says that this action destroys all sensual sensation, eliminates all sexual desire and transmutes energy. All the powerful sexual energy rises into the higher chakras, he says, A student of Andrew films all the meetings. None of the sadhus refuse to be filmed.

After visiting the Juna Akhada camp, they visit Pilot Baba and spend about an hour with him discussing various things. Pilot Baba recognized Andrew immediately, but Andrew does not recall ever meeting Pilot Baba. Pilot Baba tells him that they spent an hour in his hotel room in New York City about five years back! Finally, both Andrew and his wife recalled the meeting. Andrew thought it was so strange that he had forgotten the meeting. Andrew asked Pilot Baba if his goal was transcendence or transformation. Pilot Baba says, transformation, but transformation is not possible in maya. This is a classical issue. However, it was not possible to continue this conversation, due to the circumstances of the group meeting. It would have been interesting to hear the two of them deeply debate both sides of it. Govindan tells me how much he liked Andrew and how much they had both enjoyed the day.

### A Day of Transformation

The day is Holi, said to be the day of triumph of good over evil, devotion over ambition. I think, it is just a crazy tradition in India, a little like Halloween...It is a day when many take delight in dropping water on unsuspecting strangers and throwing brightly colored powders all over each other. The colors tend to stain clothes and the skin, so I tell everyone that they should not wear anything that they hope to ever wear again. Early in the morning and it already seems that everyone in the hotel is splattered with bright colors, even the restaurant servers and maintenance men. And everyone is in a very good mood. I thought Holi was surely just a day of fun and frivolity.

However, something magical was in the air,

and imbued in those brightly colored powders at the 2010 Maha *Kumbh Mela*.

I thought that what attracted students to the Maha Kumbha Mela was the romantic idea that it was an opportunity for one to find his or her personal Guru. I did not expect it to be an opportunity to transform the limits or facets of one's personality. However, there were two transformations that happened on Holi, right in front of our eyes. And it was glorious!

One of these shifts occurred for a man in his late forties. He had been initiated in Europe by Satchidananda. I had not met him before the trip. I will call him Mr. M. On meeting him all I could think was, "what are you doing here?" He seemed so critical, unpleasant, rigid, a bit dark, just an irascible, smile-less man who, I obviously, harshly judged.

Mr. M. seemed to prefer remaining a stranger to all of us. I thought him a clever observer, but I had a hard time imagining that he was willing or wanting to really explore or appreciate the culture he had come all this way to see. "Why would such a man come here," I kept asking Satchidananda, who just replied, "I was a bit surprised when he signed up." I was relentless, asking questions about him? "Was he really a Kriya Yoga student? What do you know about Mr. M.? What does he do for a living? I spent more than a few moments considering his motivations with suspicion.

The first night of the Mela, while all the others rested or were having dinner. I noticed Mr. M. walk out into the night, alone. He did not socialize within the group over the weeks. He did not come for morning sadhana. One day, I saw him seated alone at a restaurant I had recommended to him the night before. I smiled and waved but he did not respond, he looked straight through me. He was at a corner table with his back against the wall, able to see anyone entering or exiting. Every now and then he would glance sideways through the two opposing windows. He seemed suspicious of everyone, I theorized that he was either a highly trained anti-terrorism professional here for our protection, or conversely, he had

*Continued on Page 9*



## The Maha Kumba Mela *continued*

some nefarious reason for being here.

I don't recall ever seeing Mr. M. at our campground for group practices or an evening talk. He may have come for the fire ceremony and chanting, I don't recall. He did walk the campgrounds though, and I saw him from time to time sitting with various babas. He knew English, but it was not his first language, and he had a thick accent. He did not speak Hindi, but he seemed to take time and interest in all the babas, even those who only spoke Hindi. On a few occasions I did see him sit with other students at mealtime. And while there was no language barrier, I never saw him in conversation.

Mr. M. and I had both gotten sick on the same day with that violent stomach upset. He seemed to be in real distress. I would see him for a moment moving through the hotel. We never spoke. I was in silence and he had never spoken to me. Why start now? I would always smile at him and wave. We would give me a nod.

And then came *Holi*, that wild day, when colored powders fly, when good triumphs over evil, when love, devotion and friendship replaces ambition and fear. We had both regained our health but after a morning of sadhana at the camp, I quickly returned to the hotel and remained indoors the rest of the day to avoid the chaos outside. Toward the end of the day, when I was seated with a student having tea, Mr. M. came rushing into the hotel lobby with another student. Mr. M. was a sight to see! He was an amazing multi-colored phenomenon! Every part of his body was a different color, at least all the parts I could see. His face and neck were purple! His chest, all shades of red and pink. His arms and hands and feet, his clothing, all color bound. I had never seen anyone covered as completely, as thickly, as he was! I could not help it, I burst out laughing and walked straight over to him. Mr. M. was not amused by my attention, nor was he pleased that he was showered in this Holi celebration. The man who was with him, excitedly told me that a group of naga babas had grabbed him, held him down, and poured colored powders all over him. He went on to say that when the baba's saw him,

one pointed at him, and all of them had jumped off the truck that they were riding in, singled him out and joyfully, laughing smeared him in these various colors. Interestingly they had not touched this other man, who stood next to him, just watching the whole thing transpire. He had only smudges of powder on his shirt sleeve. I immediately turned to Mr. M. and smiling said, "well, that was a gift and true grace!" He looked at me quite sternly, angered perhaps by my eyes, which were dancing with delight and happiness.

That, I believe, was the beginning of a major transformation in Mr. M. That night, he got sick, in fact, very sick. A true purging took place. I had tea and toast sent to his room and had a doctor visit him. It was days later when he finally came out of his room. He looked like a different person. Mr. M. walked up to me and said that he had some temporary deafness in one ear! But he was smiling when he said it. This new man was open, and friendly and his eyes were full of light. I no longer saw the dark, angry, suspicious man I was used to seeing. We sat down and talked. He shared that he thought he was going to die, here in India. I said, perhaps he had in a way. I shared that I too once, had been very ill on a pilgrimage in India and thought I was going to die. This, I said, is India, and the Maha Kumbhamela is not a place for tourists. I also told him that I had seen him speaking quite often with great babas, who can be quite compassionate. I also told him that I truly felt that being singled out and bathed in the Holi powders as he was, was intentional and powerful, and had been purifying and transforming and was a pure act of grace. I told him, you look wonderful, you look completely different. Mr. M. dismissed my words, but I saw his eyes twinkle. He took a moment to reflect and said, "Well, I guess we will see?" I smiled at him and for the first time, I could say, I liked Mr. M.

Then, there was a young student from Japan who was painfully shy. His body, mind and personality were so formal that he refused to look anyone in the eye. He had spoken to no one, even though he was fluent in English. And even

*Continued on Page 10*

## The Maha Kumba Mela *continued*

though many of the students, even the pretty girls tried to talk to him. Until that is, at the end of the day of Holi. By the end of the day, this young man was literally dancing in the streets, covered in colored powder, and smiling and chatting with everyone! After that one day of frivolity and craziness and being drenched in colored powder, this young man was shiny and bright. He was friendly, dancing with the female students, speaking with everyone, conversing with confidence and comradery. This happiness and positive energy also continued the next morning and for the rest of the trip. Holi was something I never expected! A day of transformation! What “juices” those colored powders?

In general, no pilgrimage is ever meant to be easy. And this one was not easy for anyone. Most participants in all the three groups spoke of the external friction, uncomfortable moments and strong emotions they had encountered during their time at the Kumbh Mela. Some agreed that it was those tough moments which helped them to recognize aspects of themselves that had, yet, gone unseen. Some shared that they had been able to see the habitual bantering and bartering of their mind. Some were able to break through lifelong fears, self-doubt, and anger or found themselves able for the first time to forgive and felt able to accept and move on with life, as it is. Many people mentioned being more confident in their Yoga practice and in their lives.

And others remained tourists. They spoke only of external events, things they did and saw. Some complained about the defects of others, all the while, missing the same quality within themselves. Some boasted about attainments. Blind spots remain and the ego resists.

Pilgrimage is after all, a state of mind. It takes time to understand that. Perhaps we all should have remained at the Maha Kumbhamela for the entire forty-eight days. Change always requires us to meet ourselves. I feel surely the Mela allowed for the time and space for everyone to at least meet, if for a moment, who they truly are. Even a momentary meet-up between the mind and who you are can lead to real change and urge

you on toward your destiny. I guess we would just have to wait and see.

# Why did God create evil?

A professor at the university asked his students the following question:

- Everything that exists was created by God?

One student bravely answered:

- Yes, created by God.

- Did God create everything? - a professor asked.

"Yes, sir," replied the student.

The professor asked :

- If God created everything, then God created evil, since it exists. And according to the principle that our deeds define ourselves, then God is evil.

The student became silent after hearing such an answer. The professor was very pleased with himself. He boasted to students for proving once again that faith in God is a myth.

Another student raised his hand and said:

- Can I ask you a question, professor?

"Of course," replied the professor.

A student got up and asked:

- Professor, is cold a thing?

The professor replied.

- What kind of question? Of course it exists. Have you ever been cold?

Students laughed at the young man's question. The young man answered:

- Actually, sir, cold doesn't exist. According to the laws of physics, what we consider cold is actually the absence of heat. A person or object can be studied on whether it has or transmits energy.

Absolute zero (-460 degrees Fahrenheit) is a complete absence of heat. All matter becomes inert and unable to react at this temperature. Cold does not exist. We created this word to describe what we feel in the absence of heat.

A student continued:

- Professor, does darkness exist?

The professor replied.

— Of course it exists.

The student replied:

- You're wrong again, sir. Darkness also does not exist. Darkness is the absence of light. We can study the light but not the darkness. We can use Newton's prism to spread white light across multiple colors and explore the different wavelengths of each color. You can't measure darkness. A simple ray of light can break into the world of darkness and illuminate it. How can you tell how dark a certain space is? You measure how much light is presented. Isn't it so? Darkness is a term man uses to describe what happens in the absence of light.

In the end, the young man asked the professor:

- Sir, does evil exist?

This time it was uncertain, the professor answered:

- Of course, as I said before. We see him every day. Cruelty, numerous crimes and violence throughout the world. These examples are nothing but a manifestation of evil.

To this, the student answered:

- Evil does not exist, sir, or at least it does not exist for itself. Evil is simply the absence of God. It is like darkness and cold—a man-made word to describe the absence of God. God did not create evil. Evil is not faith or love, which exists as light and warmth. Evil is the result of the absence of Divine love in the human heart. It's the kind of cold that comes when there is no heat, or the kind of darkness that comes when there's no light.

# News and Notes



**Quebec Ashram initiation seminars with M. G. Satchidananda.** 1st initiation: May 17-19, May 24-26, August 30 to September 1, 2024; 2nd initiation: June 21-23, and October 4-6, 2024; 3rd initiation: and July 19-18, 2024. **In French:** 1st initiation May 10-12, September 6-8, 2024, 2nd initiation: June 14-16; 3rd initiation: June 28 to July 7, 2024.

**Pilgrimage to Badrinath, India with MG Satchidananda, September 12 to 29, 2024.** <https://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>



*Ashram with of Mt. Neelakantan*

**Pilgrimage to South India from December 28, 2024 to January 14, 2025.** <https://www.babajiskriyayoga.net/english/pilgrimages.htm>

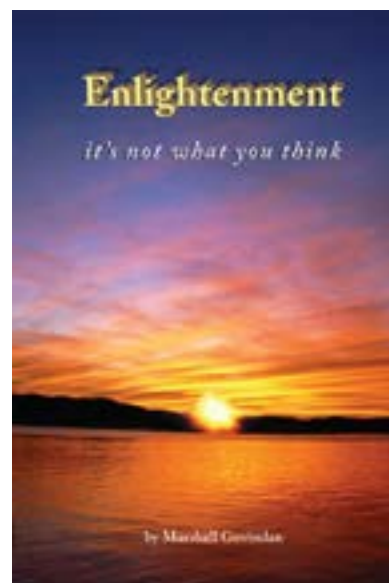
**Kriya Hatha Yoga Teacher Training: July 30 to August 15, 2025.** Learn how to make your prac-

tice 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/hatha-yoga-teacher-training.htm>.

**Enlightenment it's not what you think**, by M. Govindan, ISBN 978-1-987972-01-6, 192 pages 6 x 9 inches, softcover June 2016. Price: USD\$16.00, CAD\$14.96 in Canada (inc gst).

**Enlightenment: It's Not What You Think** reveals how you can replace the perspective of the ego – the habit of identifying with the body, emotions, and thoughts – with a new perspective: the Witness, that of your soul ... pure consciousness. With compelling logic, practices for everyday life, and guided meditations, the book explains how you can free yourself from suffering, enjoy inner peace, and find intuitive guidance.

The essays in this book explore the descriptions of enlightenment in various spiritual and wisdom traditions, the process of becoming enlightened,



*Continued on Page 13*

## News and Notes *continued*

and how to overcome the inner obstacles to the achievement of that goal.

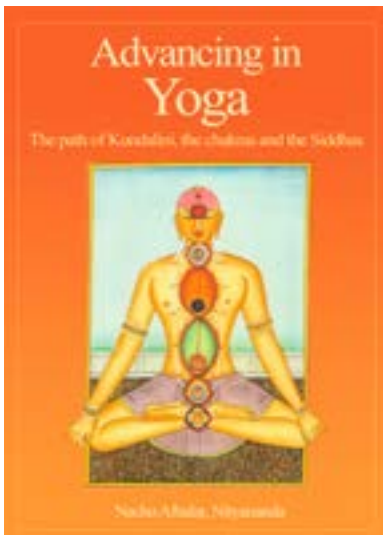
“True enlightenment is not simply an elevated state of mind but a complete change of consciousness from the limited ego to the supreme Self-realization in which we are one with all existence – extending to all time and space and beyond.

Marshall Govindan reveals the secrets of the Yoga Siddhas and their transformative practices to help you approach that supreme enlightenment as the ultimate goal of all that you do.”

– **Dr. David Frawley (Pandit Vamadeva Shastri)**; Director, American Institute of Vedic Studies; Yoga, Ayurveda and Jyotish Teacher; Padma Bhushan awardee from President of India; Author: *Shiva, the Lord of Yoga* and over thirty books.

To look inside or to order:

[https://www.babajiskriyayoga.net/english/bookstore.htm#enlightenment\\_book](https://www.babajiskriyayoga.net/english/bookstore.htm#enlightenment_book)



**New Ebook: Advancing in Yoga : The Kundalini Path, the Chakras and the Siddhas** – by Nityananda, Babaji's Kriya Yoga and Publications, ISBN 978-1-987972-18-4, 150 pages. Price: 5 Euros, Cn\$7.00 including GST tax and US\$5.50.

“Advancing in Yoga” offers clear, useful and practical guidance on how to develop Kundalini, your potential power and consciousness and the chakras, the psychic energetic centers in your vital body.

“Yoga” refers to union with the Self and the disciplines which result in it. The Yoga of the Siddhas deals with the awakening of kundalini and the

chakras, and in so doing, expands your consciousness beyond the limits of ordinary human nature. Old habits and tendencies resist change. This book will help you to recognize and purify such conditioning effectively.

Topics include development of the “Heart Witness,” sadhana (yogic discipline), the bliss of the Self, freedom from negative tendencies, aspiration, Grace, each of the chakras, the perfection realized by the Siddhas even in the physical body, advice to initiates regarding the advanced kriyas.

The author, Nityananda, has been teaching and practicing Babaji's Kriya Yoga for decades, and summarizes concisely and directly years of practical experience on the path.

“Advancing in Yoga” is an essential aid for the advancement and transformation process of the committed Yoga student.

It also includes instructions to accompany the Babaji's Kriya Yoga practice, and offers alternative techniques for Yoga students in general. **To look inside or to order:** [https://www.babajiskriyayoga.net/english/bookstore.htm#advancing\\_in\\_yoga\\_book](https://www.babajiskriyayoga.net/english/bookstore.htm#advancing_in_yoga_book)

**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

*Continued on Page 14*





## News and Notes *continued*

techniques which are taught during initiation seminars cannot be shared during these. Their purpose is to encourage participants to meditate, and secondarily to give some inspiration. Questions from initiates about the Kriya Yoga techniques will be answered only *in a personalized one-to-one setting, where confidentiality is ensured, either by email or a phone call or in person.*

**Use Zoom to join online Kriya Hatha Yoga classes, meditation and satsang meetings.** Watch recordings of these from 2020 to 2023 on [patreon.com/babajiskriyayoga](https://patreon.com/babajiskriyayoga)

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

**International online Zoom satsang for initiates:** We are doing our daily practice including pranayama, meditation and mantra and are looking forward for you to join us!

We meet online every day for one hour at 12:30 CET, and every **Sunday at 13:30 UTC**, which is 8:30 am Montreal time. The language is English. Contact [nathalie.kriya@gmx.de](mailto:nathalie.kriya@gmx.de) for particulars of how to join the group. Please state where, when and by whom you were initiated.

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

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

**At Flora des Aguas, Cunha, Brazil:** Monday to Friday: 6:30 am to 7:30 am: Kriya Hatha Yoga and classical Yoga asanas: 7:30 am to 8:10 am: Pranaya-

ma, 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-infotext-suday.pdf>

**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: <https://www.babajiskriyayoga.net/english/grace-course.htm>

**Visit Durga's blog.** [www.seekingtheself.com](http://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 DEUTDE33HAN. (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 46006, Spain and inform him at. [hunben@gmail.com](mailto:hunben@gmail.com). German speak-

*Continued on Page 15*

ing 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 sec-

tion 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 2024 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 J0E 1P0.

