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Editorial

Invite them to dinner

By M. G. Satchidananda

Like many of you perhaps, I am amazed by the amount of media coverage devoted to global warming and what to do about it. It is beginning to rival "the war on terror" as the new button which the media tries to push, to get our attention. Aside from the merits of the issue, I believe that all of us are confronted with the question: "What can I do to reduce greenhouse gas emissions?" While there are many checklists containing such recommendations such as recycle your

garbage, composting, carpooling, turning down the thermostat, the one thing which would be most effective is almost always ignored. Twenty years ago, Tim Robbins (the heir to the Baskin-Robbins ice cream enterprise) wrote a book entitled "*Diet for a New America*." It was an exceptional work as it proved through a whole raft of statistics that if even half of American became vegetarians, we could eliminate our dependence upon foreign oil, greatly

reduce the incidence of the most common source of death in North America (cancer, heart disease, diabetes) and largely resolve the problem of global warming. This is because the fossil fuels which are burned to meet the requirements of feed and fertilizers needed to satisfy the demand for

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meat in North America, combined with the tremendous amount of methane gas produced by livestock, together, accounts for nearly twenty percent of the *world's* production of green house gases.

Therefore, I believe that the single most important thing that all student of Yoga can do to resolve the crisis in global warming and the overconsumption of non renewable fossil fuels, is not only to become vegetarian, but to encourage friends, family and colleagues to become vegetarian by inviting them to dinner. It's easy and it's fun. By sharing your favorite recipes you will be contributing to the solution to this global problem. While there are many reasons why one should become a vegetarian, and many questions from your meat loving friends that you may have to answer (and we will share with you some examples of these below) the single most important cause of resistance to changing one's diet can be eliminated by allowing them to enjoy tasty, nutritious vegetarian meals. If you want to go further, you could also organize a series of such dinners and supplement them with a little talk on the merits of becoming vegetarian and some printed handouts of your recipes. You could also invite them to help you prepare the various dishes so that they see how easy and fun it can be.

Here are some frequently asked questions you may hear and some suggested answers:

1. But our ancestors have always eaten meat, haven't they? No, after much recent study and research, anthropologists have concluded that our early ancestors were vegetarians who ate no meat except during periods of extreme crisis. It was only during the last Ice Age when their normal diet of fruits, nuts and vegetables was unavailable, that the early humans had to start eating animal flesh in order to survive. Unfortunately, the custom of eating meat continued after the Ice Age, either by necessity (like the Eskimos and tribes who live in the far north) or through lack of proper knowledge. But throughout history

there have been many who have realized the importance of a vegetarian diet.

2. But isn't it natural for human beings to eat meat? No, scientists know that the diet of any animal corresponds to its physiological structure. Human physiology, bodily functions, anatomy and digestive systems are completely different from those of carnivorous animals. Accordingly we can divide animals into three major categories: meat eaters, grass and leaf eaters and fruit eaters. Human characteristics are in every way like the fruit eaters, very similar to the grass eaters and very unlike the meat eaters. The human digestive system, tooth and jaw structure and bodily functions are completely different from those of carnivorous animals.

3. Will I get enough nutrition without eating meat? Will I get enough protein? A vegetarian diet can provide all necessary body nutrients. Vegetable proteins have been proven to be equally effective and nutritious as animal proteins. Cereals are 8 to 10 percent protein and soy products are typically 40 percent protein, which is twice the amount of meat. Many nuts, seeds and beans have 30 percent protein. The protein we actually need has eight "essential" amino acids. Not only meat, but dairy and soy products have all eight in the proper proportions. The complete protein is available by eating two or more non-meat sources of meat. Studies have shown that when eaten in combination vegetables, dairy and grains provide more than enough protein. In addition. Many studies have shown that vegetarians are healthier, stronger, more agile, have more endurance and weigh 20 pounds less on the average than meat eaters.

4. Is there any connection between our meat eating habits and world starvation? Yes, 80 to 90 percent of all grain grown in the USA is used to feed meat animals. One acre used to raise a steer will provide only about one pound of protein, but this same land planted with soy beans will produce 17 pounds of protein. Proteins are more



Editorial *continued*

nutritious, contain less fat and are free of the poisons of meat. If we conserved our grain supply and gave it to the poor instead of to animals we could easily feed nearly all of the chronically underfed people in the world.

5. Aren't vegetarians part of a small minority of "new agers" or hippies?

While vegetarians are a minority, they have good company. Among the most famous vegetarians in history are Albert Einstein, Plato, Leo Tolstoy, Bob Dylan, George Harrison, Benjamin Franklin, Henry Thoreau, Ralph Waldo Emerson, Sir Isaac Newton, Pythagoras, Plato, Socrates,

Leonardo Da Vinci, Johnny Weissmuller (the first Tarzan) Voltaire, Charles Darwin, St. Francis, the Dalai Lama (who is said to eat meat if a guest in other's homes), Paul Newman, Henry and Tiger Woods.

6. I still like the taste of meat, what to do?

The best way to overcome a habit is not to fight it, but to develop an opposite habit. Begin by trying a new vegetarian recipe or two every week, and when you find ones you like, include them in your regular weekly meal plan. You owe it to yourself, the environment, and future generations!



Bestowing the Blessings of the Food Mantra

By Durga Ahlund

Mantra is power and carries beneficial results to the one who practices it, whether the inner meaning is understood or not. However it can affect us most profoundly when we do have some understanding of the literal meaning and we practice it with *bhava*, with faith in it's more subtle and mystic inner meaning. The intellectual meaning of the mantra give an intellectual interpretation in one's consciousness, but this must be reduced to impressions in one's unconsciousness. The intellectual meaning of a mantra alone will not have access into the super-conscious field of Awareness. In all mantras, power in sound form, is inseparably linked with power as Consciousness. Mantra recitation brings about the arousal of purer or *sattvic* mental energies.

The food mantra, which Babaji gave to his disciples is made up a sacred formula of *bija* (seed syllables) mantras and multi-syllable mantric sounds that carry particular energies. Sometimes a *bija* is made up of compound letters, sometimes it is a single letter combined with *chandrabindu*, the "m," the *nada* (sound) and *bindu*, which terminates all *bija* mantras. *Nada* is the

power of the inner, unstruck sound that evolves into the *bindu*, the concentrated consciousness point.

Understanding that mantra is conscious energy is one thing, the other is, understanding that food itself contains the shimmering light of Consciousness. Food is Consciousness. The Lord is he who digests the food; the digestive force is the Lord Himself. Food is a form of the Lord. In a state of transcendence, one can perceive "God eating God." in every action. (J.D. Salinger).

The action involved in eating food can be more than nourishing of the body, or a sensual experience. Eating of food can become sacred, a form of worship when done with awareness. We can offer the food as a *puja*, offering the food to the Lord within, so that bite by bite, we are feeding the Lord. When we choose to eat food as a sacred ritual, the effect of the food on our body can be experienced as *prasaad*, a blessed gift, which nourishes us on all levels.

This food mantra purifies the food of toxins and negativities, which may have entered the food at any stage. It blesses the



five elements in the food and the subtle energy of these elements. This blessing can include the farmers and the cooks that have done their part in bringing the food to the mouth of the Lord. A food mantra can offer a blessing to the whole system. With each bite one takes, the Lord gives Himself and becomes one with the system, blessing the whole food chain.

The powerful mantra that Babaji has given to us for this purpose is:

AAM HRIM KRAM SWAHA: CHITRAYA CHITRAGUPTAYA, YAMARUPIDHARAYA, OM TAT SAT, OM KRIYA BABAJI NAMA AUM

There can be several interpretations of each *bija* and multi-syllabic word in this mantra, although the general attitude is one of worship to the Divine Self within. The mantra may be recited aloud or silently. The body may be visualized as a *yantra* (sacred geometric form representing the levels and energies of the universe and the human body) and food, *puja* to that *yantra*. Proper mantra recitation requires humility of body, mind and spirit. The mantra establishes a consistency in daily routine; it calms and is the basis for a healthy life. The following interpretations may be considered:

AAM: The initiating syllable that sanctions the mantra, by invoking the Divine Feminine Principle.

Hreem: Aspect of Shakti, Durga, Mahamaya, Mother Prakriti, the Objects; may also indicate modesty or humility.

Kram: Aspect of Manipura chakra, Agni/fire element (ram); Kali or Desire (k); may also indicate praise.

Swaha: an exclamation of praise, indicating oblation, an offering, worship, as in the Christian Eucharist; offering into the fire; offering of oneself.

Chitraya: distinguished, the visible; the place of Consciousness.

Chitraguptaya: the invisible, the hidden; the place where all good and evil deeds, our karma, are recorded. Chitragupta was the

attendant of Lord Yama. Chitragupta records all good and evil deeds of each individual.

Yama: to control, direct, master, rein in; in Rig Veda, Yama is the Controller, the Ordainer, the Lord of the Law, a form of the Sun, the guardian of *dharma* or righteousmode of being, guardian of immortality. Post-vedic, Yama is the Lord of Death. In Raja Yoga, *yama* is restraint or moral self control.

Yama rubai: (*rupi*—form) combined meaning that the individual lives and moves in Me.

Rupendriya: the sense organ that perceives form.

Rupidharaya: that which is carrying form.

Dhara: fix the mind on one place...

Ya: grammatical form, meaning towards or directing; also indicates the soul.

Om Tat Sat: That is the thing that is; that which exists, so be it; I offer to the Lord.

Om Kriya Babaji Nama Aum: I call to the Holy One carrying the Shakti of Awareness in Action.

I offer to you two general interpretations for consideration:

Invoking (*aam*) with the power of Shakti/Nature (*hrim*) and the digestive fire of manipura (*kram*), we make an offering (*swaha*) by directing (*yama*) That, which carries (*dhara*) visible (*chitra*) and invisible (*chitragupta*) form (*rupi*), into the fire of sacrifice (*swaha*). So be it (*om tat sat*).

Invoking (*aam*) with the power of Shakti/Nature (*hrim*) and the digestive fire of manipura (*kram*), we make an offering into the fire (*swaha*) by directing (*yama*) our subtle senses of sight, touch, smell and taste (*rupendriya*) towards the visible (*chitraya*) and invisible (*chitraguptya*). So be it (*om tat sat*).

Om Tat Sat Kriya Babaji



“Maya in Saiva Siddhanta”

By Rudra Shivananda

Saiva Siddhanta is the name given to one of the principal religious philosophies in Southern India. It should be of particular interest to spiritual students as it constitutes the metaphysical ground for the goals and beliefs of the *Tamil Siddhas*. It is less well-known than the other philosophies that have been promulgated by *yogis*, such as Kashmiri Shaivism, Vedanta or the venerable Samkhya.

The origins of *Saiva Siddhanta* are shrouded in mystery and its basic tenets have been interpreted by the religious establishment, with barely restrained antipathy towards the “unorthodox” Siddhas, who usually acted from their own realized truth, rather than from dogma. Therefore, it has now assumed the form of a “religion” rather than the revelations of perfected beings who have seen reality.

Shaivism is the name given to the various schools of Indian Philosophy that designate “Shiva” (the Auspicious) as the immanent, transcendent, and ultimate principle, which creates, sustains, and dissolves the universe. The various schools of Shaivism are called *Trika*, because they share and utilize the three fundamental concepts of *pati*, *pasu*, and *pasa* to explain the relationship between the ultimate reality (*Shiva – Pati*), the individual souls (*atman – pasu*), and the limiting factors (*mala – pasa*) that restrict the powers of the souls.

The available historical evidence suggests that *Saiva Siddhanta* originated in Kashmir and was older and more popular than the philosophy of the Shiva Sutras of Vasugupta. The latter is now known as *Kashmir Shaivism*, due to its overwhelming dominance in that part of the world. The Karikas of Sadyojyoti (9th century C.E.) is one of the earliest extant descriptions of *Saiva Siddhanta*. By the tenth century C.E., we find that there has been a shift south to Madhya Pradesh, as shown by the works of Raja Bhoja of Dhar (1018-60 C.E.)

Subsequently, the leadership moved further south, and has been established in Tamil Nadu, since 1200 C.E. by the Tamil saints, such as Aghora-Siva and Meykander.

Paradoxically, it appears that *Saiva Siddhanta* was actually brought south to Tamil Nadu, by Tirumoolar, who was previously known as Sundernath, and his magna opus of Siddha Yoga, the Tirumandirum, propounds *Saiva Siddhanta* philosophy, predating by centuries, the systematic treatment of the medieval Tamil Saints.

The later formulations of *Saiva Siddhanta* have led to its classification as a dualistic philosophy, as opposed to the monistic systems of *Vedanta* and the *Trika Kashmir Shaivism*. Certainly, the predominant form of *Saiva Siddhanta*, which is prevalent in Tamil Nadu today is based on a dualistic model, but an unbiased interpretation of the Tirumandirum might possibly lead one to conclude that Tirumoolar was writing about a monistic form of *Saiva Siddhanta*. However, as time passed, control of its dogmatic formulation fell out of the hands of the Yogis or Siddhas, into the hands of religiously minded devotees, or *Bhaktas*, who did not practice Yoga.

It would be interesting to study whether the thesis that there is a distinct *yogic* or monistic form of *Saiva Siddhanta*, as represented by the Tirumandirum is tenable. The texts currently popular are of the religious or dualistic strain, as represented by the canonical texts such as the Tattva Prakasa of Bhoja, and the Sivajnanabodha of Meykandar. All interpretations are now colored by the assumption that this is a dualistic model and it would be difficult to find any expert who would look at it without that presumption.

It is well documented that many of the *siddhas* or *yogis* who are the heroes of the spiritually minded were persecuted and ridiculed by the religious establishment during the middle ages in Tamil Nadu. However, the *siddhas* gave their wisdom in mystically encrypted songs. These songs are



still sung today by the masses with little understanding of the true import of their teachings. They have both an outer meaning and an inner esoteric meaning that can only be deciphered under the guidance of someone who has realized reality.

It is not my intent to give a tutorial in Saiva Siddhanta nor to trace its possible non-dualistic roots here. However, it would be interesting to compare how various yogic philosophies have approached the same topic.

One of the key divergences between the major philosophical systems is the treatment of the concept of *Maya*, and it would be instructive to first examine the various ways that this key concept has been dealt with.

In *Vedanta*, a non-Saiva system, *maya* and its world creation are unreal or *mithya*, just as the superposition of the image of a snake on a rope has no substance. The only reality is *Brahman*, and the appearance of *maya* is caused by the operation of *avidya* or ignorance.

In contrast to *Vedanta*, *Kashmir Shaivism* takes the position that *Maya* is a power or Sakti of Shiva, who creates the universe from Himself, by His own will. Since Shiva is real, *Maya* and the universe have to be real also. Shiva is the efficient, instrumental and material cause of the universe, and there can be no “other”. The Pratyabhyajna-hrdaya [Sutra 3] states:

Para-Shiva is both immanent and transcendent to the universe. The universe is His manifestation within Himself. All of the Tattvas or categorical principles, from Shiva to Prithvi are within Himself.

Orthodox or Dualistic Saiva Siddhanta does not believe that *maya* or the universe can be a part of the Shiva reality, and gives it a separate existence and reality, as a non-sentient matter, or *a-cit*. Only Shiva is *cit*, and by His power, *maya* is made to evolve the universe of experience, but Shiva is unaffected by and always separate from the impure world. Tattva-Prakasa of Bhoja states:

He is called Shiva as he is untouched by the beginning-less [anava] mala. He is uninvolved and above it all, but by his very presence the universe is created, as rice-grains are turned into food by the fire, though not touched by it.

If one looks at this aspect, there is really no disagreement that the one True Reality, whether called Shiva or Brahman is unaffected by creation in all three models.

There is no difference even in whether the created universe is separate from the Lord or not. Since in Vedanta, the created universe is unreal; in Kashmiri Shaivism, the universe is real but cannot be separated from the Lord; finally, in orthodox Saiva Siddhanta, the universe is made of separate inert matter, that only takes on life because of the power of the Lord, and so does not truly exist without the Lord.

In Tirumandirum, Tirumoolar would seem to take a view closer to *Kashmir Shaivism*, as regards *Maya*, making it an evolute from Siva, rather than a non-existent as in *Vedanta*, or a separate entity, as in Dualistic Saiva Siddhanta. Verse 2341 of Tirumandirum states:

*As fire and heat,
Are Siva and Sakti,
With Him as a substance,
She, Jiva's awareness expands;
Darkness and Light She is;
She pervades the malas three;
And then by Light of Grace,
She makes Jiva the very Siva.*

The issue here would be whether Sakti is separate from *Maya* or is *Maya* dependent on Sakti because it is said in the Tirumandirum that:

*The sun, the moon, agni and the celestials of
the eight directions,
The space, water, air, and earth
The tanmatras, the karmendriyas and the
antahkaranas
All these come out of maya along with
bindu.*

All creation has come from *Maya*. The orthodox dogma is that *Maya* is an inert



matter from which the universe is created through Shakti by Shiva. An analogy often used is that Maya is the clay, Shakti is the turning wheel and Shiva is the potter that fashioned the clay into a pot. The only drawback is that the wheel is separate from the potter in the example whereas the Siddhantin would have us believe that Shakti is not different from Shiva. This is just as arbitrary as separating Maya from Shakti. It could just as easily be interpreted that Maya is another form of Shakti which is the power of Shiva – this would be the same position as Kashmiri Shaivism!

A further study of the Tirumandirum, and comparison with the dualistic stream of *Saiva Siddhanta*, with regards to other key concepts, such as the existence of individual souls, the causes of suffering, and the goal of life, will help elucidate the beliefs of one of the great Siddhas. It might also be instructive if the teachings of the other Siddhas can be interpreted as to their alignment with orthodoxy or otherwise.



Why Do We Practice Yoga?- Part 2

By M. G. Satchidananda

Part 1 of this article, in the last issue, began with: “One of the most important debates every student must win with the mind concerns the doubt: “Why do we practice Yoga?” Because until one is so convinced of its value relative to everything else in one's life, it will not have the priority which is needed to escape our suffering.”

Working on oneself

The ordinary human being swings on a pendulum between seeking pleasure and avoiding pain. However, both of these involve suffering. Suffering follows even when one obtains what one desires, out of the fear of losing it. The wise, however, find a middle path and cultivate equal-mindedness. Equal-mindedness is contentment and equanimity towards what comes or does not come. It is the litmus test of true spirituality. When asked to describe his state of enlightenment, the great sage, Ramana Maharshi replied: “Now nothing can disturb me anymore.” From the perspective of our soul, if it costs one's peace of mind, it costs too much! However, because the mind is addicted to seeking pleasure and avoiding pain, it rarely finds that state of balance. The wise cultivate this balance in thought, word and deed. Everything in their lives becomes

an opportunity to cultivate equanimity and love. This does not mean that pain or discomfort or bad karmic consequences cease to intrude into one's life; it does mean that one does not react, but rather responds consciously, cultivating presence, awareness and love. This provides the optimum situation in which inspiration may come and resolve difficulties. It also helps to prevent the needless loss of energy expended in worry, anger, and grief, when things do not go according to plan!

For our true Self is seated beyond the senses that take in, and react to what is happening around us; it is beyond the conditioning of the mind and the intellect, which interprets what is being seen, heard, tasted, touched and felt. Our true being is blessed, seated secretly in limitless, illuminated love and bliss. With this understanding we can transcend the ordinary human perspective of the ego, and access the perspective of our soul, which is one of peace and unconditional love.

Those who have reached the pinnacle of human perfection, the Yoga Siddhas, or perfected ones, did so because of a long process of ego purification. All genuine spiritual traditions emphasize this process. Jesus said: “Listen to me, all of you, and try



to understand! It's not what goes into a person from the outside that can defile; rather it's what comes out of the person that defiles." (Mark 7.14-15 with parallels in Matthew 15.10-1 and Thomas 14.5) What comes out of the person is a manifestation of the ego, as described above. How to purify oneself? The inner purity which Jesus is emphasizing here begins with discrimination against thoughts, words and actions that defile: judgment, greed, lust, anger, hatred, desire. All of these cause suffering for others and for the person harboring them. Words and actions are preceded by thoughts, so one must develop awareness of the negative mental tendencies and detach from them as soon as they begin to manifest within.

The practice of meditation helps one to develop the presence and awareness necessary to do this. But one cannot expect that merely going deep into meditation is going to miraculously transform one's everyday behavior. One must learn to bring the detached perspective of our soul into the challenging moments of everyday life. This process can be summarized in two acts of spiritual discipline which define Classical Yoga: "Yoga is remembering Who AM I, and letting go of what I am not." Like the two wings of a bird they lift one to the perspective of a realizing a heaven on earth. For, where is God not? Only where we are not truly present. It also requires a direct approach to negative thoughts and tendencies. Patanjali tells us in Yoga-sutra II.33: "When bound by negative thoughts, their opposite should be cultivated." This may be done, for example, by blessing others, rather than judging them, loving them rather than hating them, repeating affirmations, autosuggestions, visualization exercises and prayer.

Too often we sink into worry and depression when invaded by negative thoughts. Worry is meditating on what you don't want! So, the wise, realizing that all manifestations begin in the mind, cultivate the best of thoughts and feelings through meditation in daily life. This entails cultivating a continuous stream of awareness

with regards to all happenings. Awareness occurs when part of one's consciousness stands back and watches what the rest of the consciousness is engaged in. It does not think; it watches thoughts coming and going. It does not do anything, it watches things happening. It does not feel. The Witness is equal-minded loving compassion, which watches emotions arising and subsiding in the vital part of one's body. With a little practice, it becomes the foundational perspective of one's life, ensuring a state that is quite the opposite of "egoism and suffering." Being present, one is automatically aware, and when one is aware, bliss arises. So "presence and love" replace "egoism and suffering." This is the promise of those who have successfully scaled the Mt. Everest of ordinary human nature, and arrived at the peak of Self-realization.

Egoism is a principle of nature by which consciousness becomes contracted around objects of experience. Every living creature experiences this contraction of consciousness primarily within the range of its senses. The consciousness of the ordinary person, for example, is absorbed in physical sensations during childhood. As one matures, one becomes absorbed in mental and emotional movements: fantasies, fear, desires. Later, one gets caught up in thoughts: memories, ideas, problems. This contraction of consciousness around objects of experience, be they physical, emotional, mental or intellectual is due to egoism. It is not a personal defect. It is part of nature's design, which relates to the fundamental existential question: why did the One become many? And how can one return to the state of oneness?

According to the sages, beyond this ephemeral world of objective nature, there is a higher "causal plane" from which everything originates. Suffering motivates everyone to go beyond the limited perspective of the ego, but with more or less wisdom. The unwise do so through distraction. The wise, perceiving the Reality beyond the surface, expand their



consciousness through spiritual disciplines and secure unconditional, unchallenged love in their hearts in order to purifying the ego based consciousness, and as a result, realize ever new joy in a state of Self realization.

Practical means to uncover egoism:

1. **Do something for others every day, without expecting anything in return as selfless service.** This can involve any activity, even in your work if done in a spirit of detached awareness, while seeing the Divine in others.
2. **Meditate on love:** that which is behind the surface movements of the body, mind and emotions.
3. **Cultivate detachment.** This feeling of letting go is the opposite of "attachment," which we often confuse with love. See yourself on the riverbank of thoughts and experiences, watching them flow by. Avoid slipping down into the river of thoughts and being carried away by them.
4. **Cultivate calmness.** Be calmly active: when you respond to the world, respond calmly and with care. Actively work to remain calm, regardless of what is happening around you. Calmness is the window of our soul. By cultivating it, we see the Presence of Love everywhere.
5. **"Self Study":** keep a journal in which you record your experiences. Notice the habits of your mind. Study sacred, spiritual texts which remind you of your higher, true Self.
6. Before speaking, reflect, and **speak only what is true, necessary, helpful and uplifting.**
7. **Stretch your body and watch your breathing.** Take up a discipline of body mind spirit exercises, which help to manage stress, relax you deeply and increase energy. By managing our stress and relaxing deeply, we can avoid the ego's tendency to get "caught up" in the dramas of our lives.
8. The food you eat can affect your thoughts. **Eat consciously** and don't allow unconscious thoughts to predominate in your mind. Bad food habits can perpetuate fear, depression, anger or unhappiness in your life. Eating poorly or too much will deplete your energy level. When you do not feel energetic you will be less able to let go of identification with your body.
9. **Cultivate the opposite** of negative thoughts and feelings through affirmations and autosuggestions.
10. **Enjoy your daily life by living it consciously.** Make each day as beautiful as possible. Opportunities arise in the moment. Be conscious of each moment. Walk consciously really seeing what is in front of you.

The cultivation of practices like these can help to raise your consciousness above the limited perspective of "me," "myself," and "I." Make a conscious effort to move beyond the ego and become "a light unto oneself." Others will find joy in your presence.



Two New Acharyas

by M. G. Satchidananda

We are pleased to announce that Babaji's Kriya Yoga Order of Acharyas has welcomed into its membership two new Acharyas, after they have completed all of the Order's requirements. They are:



**Ishvarananda
(Ingevar
Villidoo)**

became an acharya of Babaji's Kriya Yoga in May 2007, during a ceremony attended by over 100 persons of the intentional community, Lilleoru, near Tallin, Estonia, which he founded fifteen years earlier. See www.lilleoru.es. He is the spiritual director of this community and has for many years taught courses in developing awareness and higher consciousness. He has practiced and taught Yoga for more than 20 years. He has received initiations from several lamas and yogis from Tibetan Buddhist traditions. Shri Muniraj, disciple of Herakhan Baba, has authorized him to conduct havan (yagna) fire ceremonies. These are conducted regularly at the Lilleroru community temple and yagna peetam. He has made several pilgrimages to India, both north and south. He is a skilled herbalist, community leader, and teacher of spiritual arts and sciences.

Ishvarananda was the managing director of a private company for several years. In his youth he served in the Soviet army for several years. He is now constructing an Eco Village with fourteen homes and a community center, following plans approved with a grant from the European Community. He is married, and the father of three children.



Dayananda (Daniel Fournier)

was born in Montreal, Quebec in 1953. From the age of 15, he has been passionately engaged in spiritual study and the practice of tai-chi, Buddhism and Yoga. He was initiated into Babaji's Kriya Yoga by Yogi S.A.A. Ramaiah in 1986 in Washington, and received his second initiation from him in Yuma, Arizona in 1987. He received the third initiation, into the balance of the 144 Kriyas in 1991, from M. G. Satchidananda in Quebec. Ever since he has remained in close contact, sharing his experience and karma yoga with Satchidananda. He became a member of Babaji's Kriya Yoga Order of Acharyas on June 24, 2007 at the Quebec Ashram. He is married and is the father of two children. A 30 year veteran employee of Montreal's mass transit organization, with the arrival of his retirement in two years, he will dedicate his life to service to the Divine and to Kriya Yoga.





Meeting of Acharyas, June 27-July 2, 2007: Yoga met for the first time on the 10th anniversary of the founding of the Order. Coming from England, Germany, Spain, Italy, Estonia, Brazil, Australia, the USA, Ontario and Quebec to the Quebec ashram, they will engaged in further training and development, satsang, and project planning and extensive discussions on how best to improve our services to the public. The Order is a tax exempt, charitable educational organization register in Canada, the USA, India and Sri Lanka dedicated to the dissemination of Babaji's Kriya Yoga throughout the world through classes, lectures, seminars, retreats, publications and research. See www.babaji.ca to learn more about the Order's current and future activities.



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News and Notes



Badrinath Ashram

Babaji's Kriya Yoga Order of Acharyas is now requesting donations from Kriya Yoga initiates and other interested persons, for the purpose of acquiring a plot of land in Badrinath, Himalayas, on which a small ashram will be constructed. A 2100 square foot plot of land has been identified and a price of \$10,000 has been negotiated with the owner. We hope to finalize the purchase in September 2007. The purpose of the ashram will be to provide accommodations to our Kriya Yoga initiates visiting Badrinath, and an ideal environment where Kriya Yoga initiates can practice Kriya Yoga. It will also be a place where the many pilgrims visiting Badrinath will be able to obtain information and training or initiation in the five fold path of Babaji's Kriya Yoga from resident students and acharyas. One of our dedicated Kriya Yoga Indian initiates lives in Badrinath full time and will act as its administrator. Your donation is tax deductible if you are living in North America or India. Please send it via our website www.babaji.ca on the Acharyas page, or send a US or Canadian dollar bank draft or personal cheque payable to Babaji's Kriya Yoga Order of Acharyas, 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0.

Babaji's Kriya Yoga Trust is recognized as a tax exempt educational charity in India. We are pleased to announce that anyone in India may now make tax deductible donations to Babaji's Kriya Yoga Trust, as it has been granted tax exempt status by the Central Indian government. During the past ten years over 1,500 persons have received initiation into Babaji's Kriya Yoga in India, free of charge. Many more have attended free public yoga asana classes conducted in many cities. Currently classes are being conducted in Bangalore, Chennai, Mumbai and Hyderabad on a regular basis, and initiation seminars are scheduled there in September and January. The Trust operates an ashram and publications office in Bangalore, which has been supported until recently by donations from North America. But now it has become self sufficient due to its sale of publications. It has recently published several books in Tamil, English and Hindi, and is planning to print a new edition of the Tirumandiram, in 9 volumes, with commentary.

New Book: "The Wisdom of Jesus and the Yoga Siddhas" by M. Govindan now available in English, French and Spanish. 224 pages. Bibliography. Softcover. 6 x 9 inches. Order your copy now for only USD\$15.95 or CA\$19.61 (inc gst) plus US\$4.50 for shipping and handling to the US or CA\$2.90 within Canada. US\$12.50 for overseas airmail. In Europe: 12,50 euros + 5 euros for shipping. **To Order: With a credit card: call Kriya Yoga Publications at 1-888-252-9642 or use our e-commerce at www.babaji.ca or send a check or International Money Order.**

Send your questions and comments to the New Web blog: www.wisdomofjesus.net. Designed to promote discussion of the new book "The Wisdom of Jesus and the Yoga Siddhas." Also read the Introductory chapter, table of contents, and reviews of this important recent publication.



First level initiations will be given by M.G. Satchidananda in the coming months in Quebec, Sept 14-16; Nov 16-18, 2007; Feb 8-10; Mar 28-30; June 6-8; Sept 12-14, 2008.

Second level initiations will be given by M.G. Satchidananda in the coming months in Quebec, October 19-21, 2007; in Bangalore, India, October 12-14, near Frankfurt, Germany, August 3-5, in Blois, France, November 2-4, 2007. Also by Rudra Shivananda in Johor Bahru, Malaysia in early November 2007.

Third level initiations will be offered in Quebec July 20-29, Frankfurt, Germany: August 5-12, in Blois, France: August 12-19, 2007. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

Thanks to Durga we have A Second Year of Lessons -- The Grace of Babaji's Kriya Yoga Course of Lessons: Enroll for the second year of this course in English or beginning in September 2007 in French. The first year of the course, **is now available in English, Spanish, Portuguese and in French.** See www.babaji.ca or contact info@babaji.ca or 1-888-252-9642. Spanish speakers contact nacho-ae@ono.com to receive a brochure or to enroll. This is a special course of self-study that will not only broaden your understanding of Yoga, but your understanding of yourself, as it opens you to insight, inspiration and new understandings of your personal karmic destiny. Enroll today in The Grace Course at www.babaji.ca.

Kriya Yoga Pilgrimage to South India with M. G. Satchidananda and Durga: January 4-21, 2008. Experience the Divine Presence in the following sacred places. Ramakrishna temple in Chennai, Sri Aurobindo Ashram in Pondicherry, Chidambaram Nataraja temple, Ramana Maharshi Ashram in Tiruvannamalai, Tanjore Britheswar temple, Palani temple and Boganathar Samadhi, Isha Yoga

Ashram near Coimbatore, 3 days of treatment in Indus Valley Ayurvedic Spa in Mysore, Bangalore Kriya Yoga ashram. Second level initiation near Bangalore January 25-27. Daily asana classes. Group meditation in all of these places. US\$1,850 or 1,550 euros plus airfare.

We request all of our subscribers in the new Euro currency zone, where possible, to send to us an annual subscription payment of 12 Euros in a cheque payable to "Marshall Govindan." Send it to Jean Pierre Hesse, 60, route d'Aix les Bains, Rumilly, 74150, France (email: rudran@tiscali.fr). At the same time, please inform our subscriptions office in Canada by sending an email to info@babaji.ca or by writing to Babaji's Kriya Yoga, 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0.

Most back issue articles of the Kriya Yoga Journal are now being added to our website: www.babaji.ca Go check them out. **Visit our e-commerce site www.babaji.ca** 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 will be encrypted and kept secure. Check it out!



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