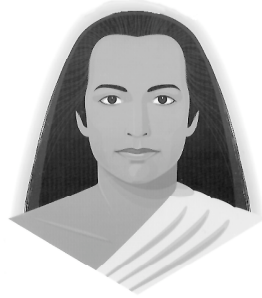


15th Anniversary Issue

Volume 15,
Number 1

Spring
2008



B a b a j i ' s

Kriya Yoga Journal

Editorial

Shaktipat, ego-crushing and holy madness

By M. G. Satchidananda

Several past and present "masters" from India have succeeded in attracting a lot of attention and followers to themselves by promising to give what is sometimes referred to as "shaktipat," or the transmission of energy resulting in altered states of consciousness. Swami Muktananda and Yogi Amrit Desai are two examples of those who did

this for many years. Often the recipients did experience altered states of consciousness, or uncontrolled movements of their body, even hurling like a dog. Even worse, some suffered long lasting psychotic states, and permanent deranged states of consciousness. The record was not good, and the reputations of both these teachers

was seriously damaged.

My teacher always used to say with respect to promises of spiritual experiences, or "shaktipat", "to put more faith in your own sadhana than in such promises." There are many reasons for this: First, our human nature, with all of its samskaras or habits, resists change. Therefore, even after having a so called experience of energy or whatever, one returns to one's habitual state of consciousness and neuroses. Secondly, nowhere in the yogic literature is "shaktipat" recommended as a means of acquiring lasting change in consciousness. Patanjali tells us that with regards to our deep-seated subconscious desires and tendencies, the samskaras, that it is only by repeatedly returning to the source, that is, by returning to the samadhi state that we can uproot them. Thirdly, such a promise leaves one dependent upon the "master," whereas the objective is to make oneself a master of one's own, body, life, and mind. Fourth, it gives the impression that "enlightenment" can be purchased for the cost

Inside

1. Editorial: "Shaktipat, ego-crushing and holy madness"
by M. G. Satchidananda
3. "Judgment, or how to avoid harming others and ourselves"
M. G. Satchidananda
6. "The Art of Meditation: Part 2" by M. G. Satchidananda
8. New book: "Kriya Yoga: Insights along the path" by M. Govindan
and Durga Ahlund
9. 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 info@babajiskriyayoga.net
Internet home page: www.babajiskriyayoga.net

Continued on Page 2

of a seminar, or as a result of an experience. Whereas, enlightenment, or the establishment of one's consciousness in the state of Self-realization known as samadhi, is rarely attained, and only as a result of a long process of disciplined sadhana or practice of spiritual or yogic disciplines, with practically no exceptions. Fifth, any experience is in the physical, vital or mental plane, and as such, is limited in time and effect. In the spiritual plane, one goes beyond experiences, time and space, and realizes pure consciousness. This alone is the goal of Yoga and all authentic spiritual traditions. Sixth, to claim that one can transmit enlightenment to someone else as a result of shaktipat is deceptive. There are no shortcuts to "enlightenment." Finally, no truly "enlightened" teacher would make any claim of specialness, or superiority over others. When one reaches the enlightened state, there is no "other;" one has gone beyond the need to have or give any experience because there is no longer an experiencer. One is one with the Supreme truth, transcendent to all experiences and forms. One enlightened teacher, Ramana Maharshi would not even acknowledge a guru disciple relationship between himself and others.

What is important for everyone to remember is that our sadhana includes not only a transcendence or vertical ascent into the spiritual, but also horizontal integration of Self realization into all the areas of our life.

Ego-crushing by gurus

During the past seven years of research, translation and study of the literature of the Eighteen Yoga Siddhas, I have nowhere found any encouragement for what is commonly referred to as "ego-crushing" by gurus as a method of transforming their students. One could define "ego-crushing" as any action or word by a guru, which is done with the intention of creating a reaction in a disciple that will be difficult for that disciple to manage.

For example, the guru might publicly blame the disciple for some failure, even when there is no justification. The disciple has to master the desire to become defensive, which is one of the many masks of fear. Not only is "ego-crushing" not mentioned in the works of Patanjali, Boganathar, Ramalinga and Tirumular, it is not found in the writings of any of the lesser known Eighteen Yoga Siddhas. In observing its effects on myself and my brother and sister disciples, I have observed that this method in most cases, drives disciples away, and in some, left scars so deep, they have not yet healed. Even with those who remained with my teacher until the end of his life, it is evident that as a method of eradicating, even reducing the ego, its effectiveness is very debatable.

I have come to believe that the risk that "ego-crush-

ing" becomes abusive rather than supportive to a student's growth is too great. There can be a fine line between abuse and support, which depends not only upon the student's ability and willingness to become a disciple and in that role, to grow in each instance, but it also depends on the state of mind of the guru. If the guru has even the slightest preference, then it is coming from his or her ego. I have come to believe that the ideal support of a teacher is his/her presence and consciousness in the student's training. By doing so, the teacher provides the ideal conditions whereby the student can become more present and conscious of what needs to be changed within him/her self. This supports what Patanjali refers to as svadhyaya or "self-study."

I have come to believe that life itself provides whatever experiences each soul needs to recognize the sharp corner's of one's ego, and that therefore the most

effective process is to concentrate on svadhyaya or "self-study." This includes self-observation, using a journal as a tool, noticing one's habitual, repetitive reactions, which indicate samskaras, or habit patterns, and systematically weakening them by what Patanjali refers to as "opposite doing." Svadhyaya also includes regular study of the

Self, through deep meditation, becoming aware of what is aware, and the study of sacred texts which remind us of the underlying reality behind the apparent dramas of our lives.

I have also come to believe that at no matter what level we are on our spiritual path, our fellow travellers, whether they are teachers, fellow students, friends or family members, are the best mirrors we can look into, to see our ego, and its manifestations. So seeing, we can detach from the attachments and aversions, which our social relationships reveal. Such relationships are most revealing when we are with persons who are concentrating themselves on being aware and processing their own ego manifestations. This is the greatest insurance against what often happens when a "spiritual" person lives alone, and begins to believe that he is almost perfect.

So, "holy madness" is not inevitable. If sanity is defined as the ability to adjust to change, then those who are the most sane are those who can be in the world but not be disturbed by it. As Ramana Maharshi responded when someone asked him to describe his state of enlightenment: "Now, nothing can disturb me anymore." Today, our modern world is continuously changing, and the challenges which it presents provide us with all that we need to confront and transcend the ego's attachments and aversions. May we all see the unchanging reality, the supreme truth in the midst of change, established in the perspective of our soul. May we all find the sacred, the holy, in the midst of the madness of the modern world. □



Judgment, or how to avoid harming others and ourselves

By M. G. Satchidananda

In the 1970's there was a best seller, entitled "I'm O.K., you're O.K." which like many books since then, dealt with human relationships, and how to make the most of them. The title expresses what most of us do unconsciously all the time: make judgments about others. Unfortunately, most of our judgments are not "O.K." but rather, they express opinions, which harm others and ourselves. Consequently, our human relationships become a source of great division and conflict. In past decades much of psychology has focused upon improving our social relations, managing conflict, and making our personalities more acceptable socially. The role of judgments in our social relations, however, is not widely understood.

Empathy and antipathy

Studies in psychology have revealed that most persons form fairly accurate impressions of others within a few moments. It is as if the human being is able to quickly scan others and absorb, even intuitively, many valid factors. However, these impressions provoke reactions that are usually colored by one's own tendencies and feelings, which in turn create judgments. For example, a recent study of people being interviewed revealed that interviewees who felt empathy for their interviewers, tended to be selected for the position, even though their answers and qualifications were often not adequate, while interviewees who felt some dislike or antipathy for the interviewer did not succeed, even when their answers and qualification were exceptionally good. This indicates that the interviewers formed judgments about the interviewees based upon subjective factors, including emotions, even intuition, more than upon objective facts. In other words, we have the ability to sense the judgments others have about us.

Judgment defined

Judgments are opinions that develop on the basis of limited experiences, even hearsay. Someone shares some gossip about someone else, and we jump to a conclusion, we judge. The problem with judgments is that they are not based upon facts and they tend to solidify before available facts are assessed. Even worse, too often, they are based upon prejudice, fear and imagination. For example, do you have an immediate response to seeing young Muslim men in a crowded airport or subway train? Or do you react upon seeing two men, or a man and woman who are of different races speaking intimately?

Judgments are in short incomplete opinions, based upon too little information, usually first impressions, imagination and past associations. They reflect our prejudices and preferences. We tend to see what we want to see or what we fear. As such, judgments are motivated by subconscious factors, which drive us

unconsciously.

Good judgment

Our challenge is not so much to avoid making judgments, but rather learning how to develop "good judgment." "Good judgment" is a much admired quality, and its origins are not well understood. It is the product of reflection, and is imbued with common sense, if not wisdom. It is notably free of emotion and prejudice. It is also perspicacious, in that it attempts to weigh all relevant factors. It is "good" because it is edifying to all concerned. It uplifts, brings joy. It never harms. A friend may say something truthful to another friend, which the other is not ready to hear. Then, it is rejected, and there is conflict, even loss of friendship. So "good judgment" expresses itself in a way that seeks to free all concerned of suffering, if not to find joy. It is the product of a mind, which has access to the truth of a situation either through intuition, experience, or strong analytical skills. Good judgment is the result most often of experience, and so elders are usually considered to be imbued with it, more than young persons, whose judgments are too often imbued with emotional excitement or rebelliousness. Moreover, "good judgment" is attributed to the wise, who seem to have a special connection to the truth of things, an intuitive ability to touch the ground of being, that which outlives everything else.

Why are judgments harmful?

Judgments are generally harmful for three reasons. First, they reflect the state of mind of the person forming it. Psychological studies have revealed that more than two thirds of the time, the average person is in a negative mental or emotional state. Feelings of depression, grief, anger, fear, impatience, and pride rule the average person. Until or unless one has learned to master these states, judgment is usually an expression of one's own state. That is, we project onto others, what we ourselves are experiencing. We assume that they are experiencing what we are experiencing because our perceptions are colored by our own internal state. They harm the other by projecting onto them a negative, if not erroneous reaction.

Secondly, judgments are harmful because they assume a static condition. When we express a judgment about another person, there is an implicit assumption that the person judged is unlikely to change. While human nature is generally habitual, it is often erratic. People have bad days, tragedies, emotional outbursts. Such behavior is atypical, and does not reflect the person's underlying character. So forming a judgment about a person who is having a difficult day or acting outside their usual character, is erroneous. Also, young

Continued on Page 4



people do grow up overcoming immature behavior. The strong-willed overcome bad behavioral tendencies and reform themselves. Therefore judgments do not allow for growth, for change in a positive direction, and are therefore harmful. Judgment typically confuses the person with their behavior.

Wisdom is needed to perceive the difference between the person and their behavior. With wisdom comes the realization that we are not our body, mind and personality; rather, these aspects of us are like clothing, which can be changed, or kept out of habit. With wisdom, we realize that a person's true identity is pure consciousness, the soul, the Seer or Witness, and that it has the power to change habitual behavior by exercising its will.

Third, and most important, judgments are harmful because they reinforce the quality condemned, not only in the person being judged, but also, and most significantly in the one who is judging. When we form a judgment about another, for example, thinking, "that person is so greedy," we are actually dwelling upon the quality of greed, and are therefore strengthening it within ourselves. Like worry, which can be defined as "meditating upon what you don't want," judgment of others is often like meditating upon what you do not like in yourself.

Patanjali, one of the fathers of Classical Yoga, and a contemporary of Jesus said: "By cultivating attitudes of friendship towards the happy, compassion towards the unhappy, delight in the virtuous, and equanimity towards the non-virtuous, the consciousness returns to its undisturbed calmness." (Yoga Sutras I.33) When we do not do this, what happens? Our minds become disturbed by judgment, ill feelings, resentment, anger, disgust. Consequently, we lose the fundamental requirement necessary for God realization: calm, peace, inner purity and innocence. The world is within us. To change the world from a place of evil to a "kingdom of heaven" we can and must change our thoughts. We must learn to forgive the lapses of others and not dwell on their weakness.

Ahimsa, non-harming, the antidote for judgment

How to avoid making judgments which harm others? The wise tell us that we need to develop an attitude of non-harming, which in India is referred to as "ahimsa." It includes thoughts, words and actions. It is based upon the recognition that there are consequences or karma, which results even from thoughts. Thoughts, often repeated form habits, and habits then direct one's life. If the habit involves desire, and the desire is not satisfied, one becomes confused as to the source of happiness in life, that is, the ever existent inner joy of the soul.

Jesus said at his crucifixion: "Father, forgive them,

for they know not what they do," speaking of those who had condemned him to such a terrible ordeal. Rather than dwelling on his own pain or asking God to condemn those who had condemned him, Jesus was more concerned with the karmic consequences of his persecutors' actions. He apparently knew, that according to the law of karma, the consequences would be severe, and he did not want them to suffer because of him. So, he asked his Father to forgive them. Forgiveness springs from love, not judgment. It was a supreme example of what Patanjali recommended, in Yoga Sutras: "When filled with negative thoughts or feelings, cultivate their opposite." It also allowed Jesus to find peace, and to free himself from the corrosive effects of anger.

Blessing others, loving others is always a better alternative to judging. Our thoughts and prayers have significant effects on others, and we

can really make a difference in the lives of others by our good thoughts and blessings. On an occult level, thought forms have a life of their own. When we think of others, good or ill, we produce thought forms that attach themselves to these persons and influence

their behavior and experiences. After discovering that her husband had been unfaithful to her, only a few weeks after their marriage, one young woman prayed that he would die. A few days later, he died violently in a traffic accident, and his head was decapitated. The young bride was so distraught with feelings of guilt that for over a year thereafter, she pretended that he was still living with her, and prepared his meals and served him as if he was, until her family convinced her to seek psychological counselling.

Researchers at Duke University, in the USA, have been able to verify that prayer is effective in helping the sick to recover from illness, often miraculously. In most cases, the time required for convalescence is greatly reduced when others pray for our recovery. On an occult level, prayer generates powerful thought forms that can directly help others. A woman critically hurt in a traffic accident recognized a total stranger who had prayed for her at the crash scene when the stranger came to check on her in the hospital. The woman claimed that it was this stranger's prayers, which had brought her back. So we should, as matter of routine, bless others, pray for others, silently and anonymously whenever we see anyone suffering in some way. We all have many occasions to do so. Even in traffic, when someone cuts us off or has car trouble, or when a passer-by appears sad or troubled, we can say "May God bless this person." Or "May God help this person to find peace," or "to slow down," or "to find happiness." We can rejoice with others in their good

Continued on Page 5



fortune, rather than feeling jealous: "God has blessed this person. May they continue to be blessed, and share their blessings with others."

Final Judgment or Forgiveness? Sayings and parables from Jesus

Jesus said: "With the measure that you judge others, so shall you be judged." (Matthew 7:1-2) Jesus was challenging the religious norm of that time. Judaism was a legalistic religion. God was the Law giver, and he gave the Ten Commandments to Moses, on Mt. Sinai. God was the ultimate judge, and He was believed to condemn those who transgressed his laws, and to reward those who respected them. This was an advance over other religions such as that of the Canaanites, who worshipped an idol in the form of a golden calf. Primitive religions are motivated by fear. Especially fear of death or pain. So, primitive man tries to appease with sacrifices, what he regards as supernatural sources for natural events and phenomena, and which threaten his life. Later, when people organize themselves into societies, to avoid harming one another, societies develop laws to govern human behavior with social norms. Because such laws need an ultimate authority, the rulers, generally kings or chiefs, attribute their authority to God. People however, often get away with murder, and bad things happen to good people, so to preserve a sense of justice, man creates an image of God who is just, and who is the ultimate judge, punishing the wicked and rewarding the righteous. For example, we find in the Old Testament, many of the prophets speaking of the "Final Judgment," and in India, the concept of "prarabha karma," wherein the actions of one's life bringing consequences into the next one. So, people from this stage of religion, attempt to balance their sins, or bad karma, with things that will atone for their transgressions. The means for doing so may be as simple as penance, voluntary self-denial, or in medieval Christianity, with indulgences, contributions to the Church, which would allow their sins to be forgiven.

Jesus said: "Why do you notice the sliver in your friend's eye, but overlook the log in your own? How can you say to your friend, 'Let me get the sliver out of your eye,' when there is that log in your own? You phoney, first take the log out of your own eye and then you'll see well enough to remove the sliver from your friend's eye." (Matthew 7: 3-5) In other words, critics should concentrate on correcting themselves. Furthermore, he said: "Don't imagine that I have come to end the Law or the Prophets, but to fulfil them." (Matthew 5:17-20). What does this mean? Jesus was not saying ignore the law, but realize that God loves you. Repeatedly, Jesus tells us parables, like that of the prodigal son, (in Luke 15:11-32) to illustrate this "gospel" or "good news." Because God loves you, you can love others. And a God who loves you cannot condemn you to eternal damnation! This was his most important teaching. He repeatedly exhorted his disci-

ples and audiences to love one another, to purify themselves of material attachments, in order to enter the kingdom of heaven, which he said was all around us, if only we could develop the purity of vision to see it. (Luke 17:20-21, Matthew 18:2). We must become as innocent as little children, Jesus said, if we want to enter this ever present kingdom of heaven. He said: "Love your enemies, and pray for those who persecute you." (Luke 6.27) He said: "If someone strikes you on one cheek, offer to them the other as well to strike." (Luke 6.29) So love supersedes the law and judgment. You may have the right to claim "an eye for an eye" as the Old Testament prophets claimed, but as Mahatma Gandhi, said: "An eye for an eye ultimately leaves the whole world blind." That is, when we are blinded by judgment and retribution, we fail to see that ultimately, we are all members of one human family, and that through love, all differences can be overcome.

Mahatma Gandhi: Modern apostle of non-violence

Mahatma Gandhi said: "All sins are committed in secrecy. The moment we realize that God witnesses even our thoughts we shall be free." That is, sin is the absence of awareness of the presence of God. Therefore, judging others for their sins, blinds us to our own! Gandhi was a self-professed student of truth, who, after forty years of struggle, in 1947 finally forced the British Empire to quit India without violence, by bringing the ancient principle of "ahimsa" or "non-harming." He developed his methods by studying Jainism, and the parables of Jesus, which puts emphasis on non-harming. Jain monks wear a mask over their mouths, and sweep the ground before them, to avoid inadvertently killing even insects. His methods of non-harming, or ahimsa became the basis of the civil rights movement used by Martin Luther King in the USA in the 1960s and other labor and social movements, which used passive resistance and non-violent protests and demonstrations to sensitize the public to their causes. In India, thousands of men and women pledged themselves to his satyagraha movement, wherein they dedicated themselves to living according to principles of truth (satya) without harming others. In large demonstrations against the British colonial army, thousands of them were clubbed to death or maimed without the least resistance. So staunch were they in "turning the other cheek," that the British at last were forced to give up over 300 years of colonial rule in India. Gandhi spent decades in British prisons, fasting for long periods, to demonstrate his resistance to the British and their policies. When he campaigned against the importation of British textiles to India, he won the sympathy of even the British textile workers, whose own jobs had been lost because of India's boycott. His life and methods, demonstrated that we do not have to judge others to beat them! We need only take a firm stand in our

Continued on Page 6



The art of meditation (Part 2)

The obstacles to meditation

By M. G. Satchidananda

Meditation is a science and an art. When practiced correctly, it will create the same results and benefits for any and all practitioners. If it was only a science, however, meditation would yield its promised results as soon as you have understood the method and tried it. Unfortunately, the tendencies of your lower nature, distraction, laziness, restlessness, boredom or sleep will resist meditation. Meditation requires that you change your habitual physical and mental tendencies, and so meditation is also an art. As in any art, meditation requires diligent practice for a long time to develop the skill to overcome your habits and human nature which resist change. It is through your often repeated thoughts, words and actions that habits are established. When these habits involve desires or fears, then you become driven by such, and lose awareness of your higher self, that of your soul, the spiritual dimension of your being wherein pure consciousness or awareness resides. Meditation allows you to access your thoughts, words and actions, even before they happen.

The nine obstacles to continuous inner awareness are:

1. Disease It is both physical and mental. It results from how we react to the stress of life. What happens when you are sick? Your mind becomes distracted by its symptoms: the discomfort, the pain, the fatigue. You are absorbed by it. If I ask who are you, your response is "I am sick." You are not sick. Your body is! So, to

becoming absorbed by it, watch yourself. Be a witness to the illness. Of course, an ounce of prevention is worth a pound of cure, so cultivate healthy living habits so that you do not fall sick. Develop a balance in your diet, in exercise, relaxation and rest. Similarly, avoid emotional disease by learning to "let go" of difficult emotions in daily life. Mental disease involves worry, fear and obsession. While everyone may experience passing thoughts of this type, a healthy mind will not cultivate them, but learn to let go of them. Reserve your mental energy for the problems at hand. Detach from negative thinking. Cultivate positive thoughts, autosuggestion and affirmations to replace negative thinking. Avoid negative activities and persons who may feed bad mental habits. By not indulging in negative thinking such habits will gradually weaken.

2. Dullness Dullness occurs when there is inadequate energy to maintain continuous awareness. Until Self-realization is established firmly, it requires effort to keep part of our consciousness standing back as a witness. This effort requires a minimum amount of energy. So we must avoid getting ourselves so fatigued by overwork, or lack of sleep that we lose the perspective of the witness of our thoughts, words and deeds. Like the means to overcoming disease, we need to cultivate healthy, balanced living habits to keep our energy high,

Continued on Page 7

Judgment *continued*

convictions, and seek mutual accommodation without harming others, to gain their sympathy and understanding. He said: "The hardest heart and the grossest ignorance must disappear before the rising sun of suffering without anger and without malice."

Gandhi said: "Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law - to the strength of the spirit." And: "It is a force that may be used by individuals as well as by communities. It may be used as well in political as in domestic affairs. Its universal applicability is a demonstration of its permanence and invincibility. It can be used alike by men, women and children. It is totally untrue to say that it is a force to be used only by the weak so long as they are not capable of meeting violence by violence."

In speaking of the political movement which he founded to free India, he said "Satyagraha is gentle, it never wounds. It must not be the result of anger or malice. It is never fussy, never impatient, never vociferous.

It is the direct opposite of compulsion. It was conceived as a complete substitute for violence."

Seeing unity in the diversity

So, judgment, whether it pertains to our personal feelings about others, or how we view God and our soul's ultimate trajectory, does not have the final word. The wise, the compassionate, the spiritual heroes of our civilization, from Buddha to Jesus, to Mahatma Gandhi, have discovered that love, forgiveness, compassion and non-harming, supersede it. So, if judgment costs you your peace of mind, it costs too much. If it harms others, it reverberates within you too. The Yoga masters, the wise Siddhas, called God "goodness," and declared that we are all part of one family, one land. The wise, see what is good in others, and turn away from the rest. Judgment divides. Love unites. Love and forgiveness overtake the law, and bring about a new perspective, in which we see the essential unity of all. □

- Excerpt from forthcoming book by M. Govindan: "Kriya Yoga: Insights along the path" to be released in May 2008.



and to avoid energy robbing activities such as intoxicants, excessive indulgence in talking, eating, watching television and too much work. We may need to simplify our life and let go of unnecessary activities or responsibilities.

3. Doubt is the tendency of the mind to question, and when it is not accompanied by a seeking for answers, it may leave one cynical and unprepared to continue to make efforts. This is particularly a problem among persons who are overly intellectual. Even when they have been given a satisfactory answer, their intellect enjoys doubting for the sake of doubting. Their intellect gets too much satisfaction from the game of questioning and seeking new sources of stimulus. Doubts can help one to ask good questions, but often one needs to be patient before one can find the answer. So, write down your doubts in the form of clear questions in your notebook, and seek opportunities to find their answers from your teachers, sacred texts, or during meditation.

There are some questions which can only be answered when one changes ones perspective. For example, one can never “know” God. One can never know what is “consciousness” either. For “knowing” implies the separate existence of the knower, known and their relationship in knowing. Where does God and consciousness not exist? If they are indeed everywhere, there is no possibility of knowing them as something other than one Self. By changing perspective, however, being completely present, and identified with the essence of One Self, the one can become conscious of God, and conscious of what is conscious. One can realize that while the body or mind may suffer, “I” am not the body or the mind, and that the purpose of suffering is to help us to realize this.

4. Carelessness is inattention, dispersion, a habitual lack of focus. In our fast paced modern lifestyle, many persons feel obligated to try to do more than one thing at a time, and so become careless. Their consciousness is absorbed in many tasks at once, and if not, they seek multiple distractions, for example from the radio or television, even while eating or driving. They assume that the more they can do, or the more they can take in through their five senses, the happier they will be. The truth is just the opposite. By being present with whatever you are doing, joy arises spontaneously. When you are not present, you confuse happiness with the presence or absence of something outside of yourself. One can overcome the habit of carelessness by learning to focus the attention on one thing at a time, and being a witness to oneself while doing it.

5. Laziness is a habit, due to discouragement, lack of enthusiasm or inspiration. It is essentially an emotional state, and as such is subject to our conscious will. It is not due to fatigue to dullness, which can be corrected by rest and healthy living habits. Ask yourself, when you feel lazy or discouraged, “could I let this go.” Cultivate positive emotional states through the devo-

tional activities such as singing or use autosuggestions to counter negative feelings. We can also overcome this habit by gradually replacing it with positive habits such as regularity in our practice, reading inspirational literature, association with persons who will inspire and feed us emotionally and mentally. Keep a record of how you use your time, and eliminate those activities which cause you to feel discouraged, like too much television, too much work, not sufficient physical exercise which will stimulate the endorphins, and which make you feel enthusiastic.

6. Sensuality occurs where desires are not detached from but rather encouraged. It is fantasizing about the object of desire, rather than the actual experience of the object. You begin to feel that “unless I can eat that particular food, or drink, or be with that person, or engage in that particular desire, I will not be happy.” It is human to have desires, but as become more aware, you can detach from them, you can refuse to continue to entertain thoughts of lust, greed, hunger. By indulging such thoughts you deny the reality of your true source of happiness: the inner Being, Consciousness, Bliss. Today, in our modern, materialistic culture, we are constantly bombarded with the message “indulge” yourself in this fantasy. Advertising tries to convince us that if we only consume or own this product we will be fulfilled. The reality, is sadly the opposite.

This is not to say that you should avoid sensual activity. There is nothing inherently wrong in eating, drinking, feeling things with your skin, or consuming or owning any material object. Sensuality is fantasizing about how good you will feel, or how happy you will be when you have that experience or material thing. It is a confusion of the mind, based upon our fundamental ignorance wherein we confuse the source of our happiness with something outside of ourselves. So, whenever you are enjoying something through the five senses, do enjoy it fully, by being a witness to it. When fantasies come however, detach from them. Be present with whatever you are experiencing at that moment.

7. False perception is not seeing the underlying reality. It is due to the fundamental ignorance of who we are. Because of egoism, we confuse the subject, “I am” with the objects of our experience. We confuse the permanent with the impermanent. So, the mind is constantly distracted by the objects of experience through the five senses, and our consciousness is totally absorbed in the passing show. It is like someone who goes to the movie theater and becomes completely absorbed in the film until the end. That person ignores the one permanent constant: the light of the projector and the screen on which the lighted images are playing. By cultivating presence, taking one moment at a time, we can overcome this “false perception.” We can easily perceive that which always is, within and with-

Continued on Page 8



“Kriya Yoga: Insights along the path”

by M. Govindan and Durga Ahlund

We are happy to announce the release of a new book “Kriya Yoga: Insights along the path,” by M. Govindan and Durga Ahlund at the beginning of May 2008. ISBN: 978-1-895383-49-2. \$15 plus \$3 for shipping and handling. The book consists of a series of over thirty essays which everyone interested in spiritual life and Yoga in particular will find both inspiring and helpful. The “insights” are gleaned from the experience of the authors over their nearly 80 years of combined experience in Yoga. Some of the essays are revisions of ones found in earlier editions of this journal. Others have been published in the American magazine “Pure Inspiration” during the past two years. The longest essay, with over 55 pages, “What is Babaji’s Kriya Yoga” is completely new, and will be of particular interest to persons who are practicing Kriya Yoga or want to know more about it. The Table of Contents is reproduced here:

Part 1: The Dilemma of human existence: find-

ing lasting happiness in things which do not last

1. Why do we practice Yoga?
2. Karma: Cause or Consequence?
3. Liking and disliking: the disease of the mind
4. Doubts
5. Sincerity
6. The eternal smile

Part 2: Finding the spiritual path

1. Guru Purnima
2. Aspiration, rejection and surrender
3. Receiving the Grace of our Satguru Kriya Babaji
4. Discipleship versus Devoteeship
5. The significance of initiation
6. What is Babaji’s Kriya Yoga?
7. Imagine
8. Getting it and Keeping it

Continued on Page 9

Art of meditation *continued*

out. When you feel yourself getting caught up in the drama of life, in the “film,” take a deep breath, and be a witness to what is, right there and then. To break the habit of false perception, reserve a part of your day for meditation, and a part of your vacation time for retreats. Gradually, the problem of false perception will diminish.

8. Failure to reach firm ground occurs when there is a lack of patience and perseverance. So often, students of Yoga, particularly in the West, expect instant coffee, instant tea, and instant Self-realization. They are not prepared to work intensively and for a long time to bring it about. They have cultivated expectations that it will be easy and come soon, and easily become impatient when their own resistance becomes obvious. Usually, they flit from one teacher to another, always looking for someone to do it for them. They do not take responsibility for their own bad habits. The thing that most distinguishes those who succeed in becoming enlightened from those who do not is “patience.” When you fall down or fail to act as you would have wanted, rather than indulging in feelings of inadequacy or discouragement or impatience treat your failures as stepping stones to success. Cultivate a routine of practice and gradually increase the amount of time you allocate to your practice. Tackle your small bad habits first. Overcome them with autosuggestion and detachment; this will give you the confidence to overcome deep seated habits.

9. Instability is the mental or emotional state which

occurs when there is a failure to maintain a calm equilibrium during the highs and lows of life. It occurs when there is a lack of consistency in one’s practice. One becomes lost in the transitory show of life. This shows up, for example, when one becomes elated when things go well, and disappointed or angry or frustrated when things go badly. One’s happiness depends upon success, not failure, gain not loss, praise, not blame, etc. However, all dualities are inherently unstable, and try as we might to hold onto things, they are very fragile. Why put one’s faith in something which is going to pass? To avoid “instability” cultivate equanimity in the face of the various dualities, as described above. Notice the sense of well being that it is possible to have within oneself, despite what your karma may bring to your doorstep that day. Lighten up. Don’t worry, but be present, and so happy. When difficulties come, take a deep breath if you find your mind or body starting to react in their habitual negative ways with expressions of anger or frustration. Remember, “this too shall pass.” Remember this also when things go well.

These nine obstacles to continuous awareness, the goal of meditation, are mentioned in Patanjali’s Yoga Sutras I.30. While the study of such classic texts is an aid, there is no substitute for regular diligent practice. There is no higher authority than your own experience. So, go ahead and enjoy the new, higher consciousness which comes as you begin to implement the above recommendations for meditation. Begin now, and make each moment count, living fully in the present. □

News and Notes

New Domain name: we have recently changed our main website domain name to **www.babajiskriyayoga.net** to make it more accessible to search engines. The old one **www.babaji.ca** remains in effect as an alias, and transfers automatically all inquiries to the new domain. Similarly you may write to **info@babajiskriyayoga.net** or **info@babaji.ca**.

Second level initiations will be given by M.G. Satchidananda in the coming months in Quebec Valencia May 2-4, Frankfort May 9-11, Quebec: June 20-22, Boulder June 27-29. Also by Rudra Shivananda in Birmingham, U.K. May 9-11, in Union City, Calif. July 11-13, and Sao Paulo, Brazil December 5-7.

Third level initiations will be offered by M. G. Satchidananda in Redlands, Calif. May 23-30, 2008 and Quebec July 18-27, 2008, and near Bangalore January 22-30, 2009. Also by Rudra Shivananda in Estonia September 19-27, and in Sao Paulo, Brazil, December 7-14. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

Teacher Training: July 2-13, 2007 at the Quebec Ashram with Durga Ahlund and M. G. Satchidananda. Beginning of a one year 250 hour curricula which fulfills the Yoga Alliance Registry's requirements for certification. Deepen your understanding of Yoga at all levels, and learn to share your love for Yoga with others. See the program at **www.babajiskriyayoga.net**.

Badrinath Ashram Report: Visit **www.babajiskriyayoga.net** to view the architectural plans and drawings prepared according to Vastu, the Yoga of Architecture. There read about the proposed activities. We are presently negotiating with a contractor. Construction began in mid-May 2008. Plan on joining us there in September/October 2008 during a pilgrimage. We are happy to report that the land required has been purchased and that we have raised \$70,000 towards the construction, plus future pledges of another \$20,000. We are approaching our target for financing the construction. This is a good time to be a part of this great project. Any amount of donation will be greatly appreciated. If you are a resident of Canada or the USA, your donation is tax deductible. Checks payable to

Babaji's Kriya Yoga Order of Acharyas or via our website with a credit card.

Kriya Yoga Pilgrimage to Badrinath in the Himalayas. We are also planning to lead a Himalayan pilgrimage September 19 to October 7, 2008. \$2250 or 1700 euros. We are planning many activities including a mantra yagna, group practice of Yoga and meditation, hikes to Neelakantan Peak, Vadudeva Falls, Vyasa's cave, and karma yoga to assist with the construction of the new beautiful Kriya Yoga Ashram in Badrinath. Visits to Rishikesh and Rudraprayag. Very comfortable hotel accommodations. Plus an optional guided 7 day trek to Gangotri, and Gaumukh, the source of the Ganges, October 7-12., for an additional \$725 or \$540 euros.

Kriya Yoga Pilgrimage to South India, January 2-19, 2009. 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

Continued on Page 10

New book *continued*

9. The Art of meditation
10. By contentment supreme joy is attained
11. A man's home is his ashram
12. Satsang
13. Sacred space

Part 3: Making our life our Yoga

1. Moving towards equilibrium
2. What the world needs now is love and compassion
3. Judgment or how to avoid harming others; Yoga as a social movement
4. All countries are my homeland and all persons are my family
5. Getting it and keeping it
6. Holy madness, kundalini, shakti pat and ego-crushing
7. How do we know if we are progressing spiritually?

8. The Yoga of the 21st Century
9. Tapas: voluntary self challenge
10. Samadhi
11. Kaivalyam: absolute freedom
12. Sadhana of Life
13. Questions and answers
 - How to practice mantras?
 - How to maintain a balance between inner focus and external focus?
 - In Advaita Vedanta, one focuses only on the Self. Why do we have other points of focus in Babaji's Kriya Yoga?
 - Please compare Babaji's Kriya Yoga with the Kriya Yoga promoted by Yogananda and his successors.

Order your copy today with a credit card by calling 1 888 252 9642 or via our website **www.babajiskriyayoga.net** or send a check or money order.



News and Notes *continued*

Tiruvannamalai, Tanjore Britheswar temple, Palani temple and Boganathar Samadhi, Isha Yoga Ashram near Coimbatore, Mysore ashram, Bangalore Kriya Yoga ashram. Daily asana classes. Group meditation in all of these places. US\$2,250 or 1,550 euros plus airfare.

A Second Year of Lesson - 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.babajiskriyayoga.net or contact info@babajiskriyayoga.net 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.babajiskriyayoga.net.

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@orange.fr). At the same time, please inform our subscriptions office in Canada by send-

ing an email to info@babajiskriyayoga.net 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.babajiskriyayoga.net. Go check them out.

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 will be encrypted and kept secure. Check it out!

Notice to Subscribers

Postal rates have jumped in January 2004 by 50%, in order to continue to produce the journal without increasing the subscription fee, 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 www.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, which you can download free of charge following the prompt which will appear when you attempt to open the attachment. 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 2008, 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\$13 or Canada: Cn\$13.65 or Quebec: Cn\$14.67 payable to "Babaji's Kriya Yoga And Publications, Inc." 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0. In Europe send this form to the above address in Canada. But in Europe send a cheque for 12 Euro's payable to "Marshall Govindan" to Jean Pierre Hesse, 60 route d'Aix les Bains, Rumilly, 74150, France email: rudran@orange.fr.

