



B a b a j i ' s

Kriya Yoga Journal

Editorial

Yoga, consumerism, and the sixth mass extinction

By Georg Feuerstein and Brenda Feuerstein

Yoga started out as a purely spiritual, contemplative tradition aiming at personal transformation and liberation. It has its historical roots in the ancient Indian culture of 5,000 years ago. Even in its Hatha-Yoga branch, which emerged only a thousand or so years ago, Yoga had no other purpose than to guide its practitioners to inner wholeness and freedom. This is a very important point, which needs to be appre-

ciated properly because of what is happening today in contemporary Yoga.

With the transplantation of Yoga to the Western world, which was launched by the well-known Swami Vivekananda in the late nineteenth century, an eventful development occurred: Yoga briskly encountered the particular cultural orientation, or materialistic bias, of the West. Today, over a century later, we

know that if Yoga has made an impact on the West, the West has made an equal impact on Yoga. It is doubtful, however, whether this vigorous mutual influence has been truly beneficial for either party.

It is true that an estimated 30 million people in North America and perhaps an equal number in Europe and other regions of the Western hemisphere are practicing one form or the other of Yoga. It is also true that many, if not most of them, claim to have benefited from Yoga. It is, moreover, true that what they are in fact practicing is so-called "Modern Postural Yoga," which includes little to no spiritual component and therefore represents a very significant departure from Yoga as traditionally understood and practiced.

As we see it, there is in fact a huge rift between the Western Yoga movement and what we call traditional Yoga, which is still practiced and transmitted as a guru-centric spiritual discipline here and there in India, Yoga's land of origin. Westerners tend to dismiss traditional Indian Yoga as impractical, autocratic, and overly idealistic,

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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

whereas traditional Yoga practitioners, especially those from India, have repeatedly voiced their dismay at the materialistic, narcissistic, and even immoral orientation of Western Yoga. At the same time, Indian practitioners of Yoga are increasingly coming under the influence of Western values, standards, and expectations. Not surprisingly, their own Yoga practice is more and more taking on a decidedly Western flavor.

While contemporary Western Yoga with its emphasis on health and fitness has most certainly contributed in a major way to the development of Yoga's somatic techniques, it also has largely disempowered Yoga by ignoring the most important dimension of traditional Yoga, which is the radical transformation of the human mind and behavior.

Yet, who would want to deny such a deep transformation is today an urgent requirement, because it is the only way we can approach the present-day social and environmental crisis appropriately and efficiently? The ill health of our society is not in question, even though the population at large prefers to pretend otherwise. But what about the environmental crisis? Despite increasing, if piecemeal, media coverage of our planet's environmental devastation, many Yoga practitioners—like most people—are as yet unaware of the utmost seriousness of the environmental collapse that is happening all around us. They think that recycling aluminum, can, glass, and paper is all that is called for.

The stark reality is otherwise! With few exceptions, most North Americans still turn a blind eye to environmental issues. Perhaps, they will wake up when their lives are more directly impacted by water shortages, crop failures, frequent power outages, and so on.

We are in the midst of what the majority of biologists now recognize as the Sixth Mass Extinction (look it up on the Internet!). Every year, some 50,000 species are becoming extinct. Of the 240 known primates (for whom people tend to care the most), many are critically endangered, merely endangered, or considered vulnerable.

Pollution is so rampant that global warming is happening at an accelerating rate, which scientists even a year or two ago did not foresee. Nature is slow to change on a large scale but when it does, it is difficult to stop it. We are definitely at that tipping point. Studies show that at the present rate, global warming may take 150 years or more to correct itself, providing that greenhouse gas emissions are stopped globally and now. This is obviously not the case and presumably will not be so in the near future either. Consequently, we must expect the worst to happen, beginning with our generation, which is already witnessing unpredictable weather, including mega hurricanes like Katrina, long droughts or severe flooding.

In June of 2008, the Australian branch of Friends of the Earth published David Spratt and Philip Sutton's book *Climate "Code Red"* in a PDF version online. In the meantime, their work has been published in book

form by Scribe Publications under the same title. This document rightly speaks of global warming as a very serious emergency. In August, Andrew Simms, who is policy director and head of the climate change program at the New Economic Foundation, started an online countdown clock. He gave our civilization 100 months—that's about eight years. After that point, he argued, the greenhouse gases in the atmosphere will be so concentrated that severe climate change will become inevitable. Since then, other scientists have stepped forward with similarly gloomy prognostications.

Scientists tend to be a rather conservative bunch. They fear the ridicule of their fellow academics perhaps more than most people. They are reluctant to break out of the mould unless they are very sure of their calculations and predictions. But when they become personal in their presentations and express their deep concern and indeed their alarm over the environment and the future of our planet, we can be sure the time has come for us to listen to them.

We think it is just a matter of time before governments will go into panic mode and start to institute Draconian measures. When that moment comes, the low-to-middle-income families can expect to take a severe beating. To prevent government interference and loss of freedom, it seems reasonable to adapt to the present-day crisis by making necessary personal sacrifices voluntarily.

In our book *Green Yoga* and also in our related book *Green Dharma* (available online free of charge), we provided a condensed overview (from different angles) of the most impactful and quite disturbing major findings of science about what is happening with our planet and how our civilization is continuing to pollute land, water, and air, and deprive future generations and possibly even this generation of the means of survival. The Earth is indeed warming up, displacing countless creatures and rapidly reducing biodiversity. The extinction rate has been calculated as being 1000 times higher than normal! Which species will be next? When will it be humanity's turn?

The glaciers and ice sheets around the globe are melting causing precipitously rising sea levels and threatening hundreds of island populations, as well as those dwelling in coastal areas, and also causing flooding in other areas. In Greenland, which is something of a bell weather in matters of climate change, the thick ice sheet is melting more quickly than thought possible, and some fissures have now water falls the size of Niagara Falls.

We have taken the trouble of looking at all the grim details as a whole rather than as mere piecemeal news flashes. The picture that emerged before us was so alarming that we decided to approach and appeal to at least the two communities that have played an impor-

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tant role in our personal lives: that of Yoga and that of Buddhism (which is also a form of Yoga).

Our appeal is simple and straightforward: If you value human civilization and the welfare of future generations (your children and theirs), you must now do your absolute best to curb greenhouse gas emissions and help stop other suicidal practices engaged on a global scale, such as the use of all sorts of toxic chemicals in agriculture (2.5 million tons of fertilizers, for example), for water “purification,” and not least indoors to keep our homes spick and span. Actively search out alternatives! The information is available. Alternative methods and products are also available. It just takes your will, your initiative.

Our absolute best involves a major change in behavior. It means going against the grain of our entrenched consumer society, which in many different ways (notably advertising) entices and subtly or not so subtly (through deliberate redundancy, for instance) coerces us to consume, consume, consume.

In our over consumption (traditionally known as avarice), 20 percent of the total human population claims 80 percent of the world's resources. Most of humanity—the unfortunate members of our human family—are condemned to survive on the equivalent of \$300 per person per year. Actually, every year, 20 million men, women, and children are dying of hunger, 850 million are chronically hungry and easy victims of disease.

This is not their problem. It is all our problem.

What makes matter worse is that humanity's population is increasing annually by some 80-90 million people. In the meantime, melt water disappears into the salty ocean or polluted rivers. Ground water levels are rapidly dropping. Arable land is rendered toxic and less productive by industrial agriculture, which means less food will be available. The air is becoming increasingly polluted and therefore unhealthy. The world's appetite for meat—shockingly even among middle-class Indians—is increasing, which is the surest way of adding to pollution, because livestock is extremely hard on the environment.

So-called developing nations, especially China and India, are feverishly and foolishly trying to catch up with the developed countries. This is a fateful trend, because their industrialization is responsible for enormous pollution. While developed nations are all-too-slow in attempting to control their output of greenhouse gases, developing countries tend to have no legislation protecting the environment. But the atmosphere is shared by all. Pollution from China and India was alarmingly found to hover over Los Angeles. And yet, North Americans and Europeans continue unthinkingly to purchase countless consumer goods made in those countries, driving their industrial engines even harder.

As we see it, it all boils down to making our habits as consumers fully conscious and then firmly reigning in

our desires. What is it we want? Do we want to have a future as a species? Do we care whether 50,000 species consisting of millions of individual beings are gone forever every single year? Do we want health for ourselves and our children? Or do we just want to pile up stuff regardless, knowing that we cannot take a single thing or penny with us when the time comes to bid this life goodbye?

We have come to believe that contemporary civilization is caught in an ill-fated downward spiral and that over consumption is likely to prove our nemesis.

Practically speaking, we must drastically reduce our level of consumption. This includes walking or riding a bicycle instead of driving the car even for short distances; giving up tourist trips and jet-setting; reducing electricity use; minimizing meat consumption or adopting an altogether vegetarian or vegan diet (which can be perfectly healthful and delicious).

In other words, we must greatly simplify our lives. If we don't, our lives are bound to become very difficult and full of suffering. They will be forcibly simplified either by fretting governments taking drastic measures or by Nature herself making even more extreme adjustments on a large scale.

Yoga practitioners face the particular challenge of becoming green Yoga practitioners.

History asks of Yoga practitioners that they become spiritual heroes and heroines, that is, people who care about the world they live in and are willing to walk their talk. Above all, they are people who will vigorously dedicate themselves to alleviating suffering in the world not only among human beings but among all sentient beings on this planet.

Green Yoga is Yoga that is based on traditional Yoga's profound spiritual and moral principles and that acknowledges the unprecedented plight of our Earth and the enormous suffering abroad in the world today. Thus, Green Yoga as we understand it is not a new-fangled system, certainly not a product of the insidious commercialism of much of contemporary Yoga.

Green Yoga is environmentally sensitive and conscientious Yoga. Whatever your personal religious or philosophical preferences may be, Green Yoga is possible for you because it simply is deep moral practice. After a lifetime of practicing Yoga in one form or another, we both have arrived at the same conclusion: Either Yoga is morally sound discipline or it is nothing at all. Either Yoga promotes the physical, moral, and spiritual welfare of all beings or it amounts to very little.

Practitioners of Green Yoga are what the Buddhists call bodhisattvas, that is, individuals devoted to the enlightenment of all beings not merely their own liberation. Some beings are not in a position to attain enlightenment immediately, but this is irrelevant. We must have their long-term benefit in mind while at the same time catering to their immediate physical needs.

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Integration of unconsciousness (Part 1)

By Acharya Nityananda

Kundalini's Heat

The Sadhana, which is the practice of Kriya Yoga, can be compared with heating water in a saucepan. The heat of the fire, when the water starts to boil, makes the water bubbles from the bottom of the saucepan come up to the surface. In a similar manner, the heat generated from our yoga practice makes different contents appear in our consciousness, like bubbles that surface and explode, and disappear.

It's because of this that Yoga – the real Yoga – is not a practice of insensitivity and isolation from the interior and exterior, but a sharpening of the consciousness that makes us discover things that were already there, but we had ignored. There are all kinds of patterns in our psyche, called “samskaras” in yogic parlance, and, like the different layers of an onion, lay between our ordinary state of consciousness and the existence of our Being (which is, according to the Siddhas, absolute being-consciousness-bliss.)

We could compare consciousness with air; it is trapped in bubbles, in small “egos” of consciousness, blossoming and growing with the sadhana's heat. The air was already there, in the waters of the subconscious, but because of the heat from the spiritual practice it gathers, grows and makes itself visible. Similarly, from the activation of the Kundalini energy from the

first chakra, the “egos” of the subconscious start to blossom in the consciousness. The appearance of these bubbles of fragmented consciousness, arising from the psyche of the yogi, seem to have a life of their own, and can make one most uncomfortable.

Disconcerting as this may be, it provides a great opportunity for growth, because it allows the sadhaka (one who practices sadhana) to see and integrate the contents of his or her subconscious at a deep level. This can be done in a very short time that normally would take years or even lives to achieve. But, the sadhaka must be prepared for this. There are two traits which are paramount for this work: on the one hand, devotion – to give oneself unconditionally to Divinity, to the Guru and to one's own growth process (“No matter the effort, my life will serve to gain God”); And on the other hand, detachment – the clarity and the conviction that, come what may, one is not that, but the consciousness that perceives him.

The Mind Filters

In our psyche there are all kinds of samskaras (conditioned tendencies, impressions and habits) going back to our evolution from the primary animal king-

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That's a tall order to be sure. But if we are taking Yoga seriously, what else is there for us to do?

It is now up to us individually and collectively to change our direction and manifest in our lives a modicum of wisdom and compassion for the sake of Planet Earth and all her numerous inhabitants.

We are keeping this talk deliberately short, so that our message does not become diluted. Once again, here are our main arguments:

1. Our human civilization is unsustainable and even shows clear signs of suicidal tendencies.
2. Our natural environment is in the process of collapse and the world-wide situation is one of dire emergency.
3. As Yoga practitioners, we have the moral and spiritual obligation to step out of the vicious cycle of consumption and do everything we can to resist the suicidal propensities of our civilization.
4. Regardless of what the rest of the world is doing or not doing, as spiritually committed practitioners of Yoga, we must assume responsibility for the welfare of all present and future beings.
5. We must act now as decisively as we possibly can.

The present-day crisis is an opportunity to apply the best and wisest principles of living, as we find them embedded in the age-old tradition of Yoga. We hope and pray that you will make the right choices and help our planet to maintain a livable environment for future generations of human and nonhuman beings. As the Buddhists pray:

May all beings have happiness and its cause.

May all beings be free from suffering and its cause.

May all beings never be separate from the happiness that is beyond all suffering.

May all beings dwell in equanimity, unaffected by attraction to dear ones and aversion to others.

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Georg Feuerstein, Ph.D., is the author of numerous books on various aspects of Yoga, including The Encyclopedia of Yoga and Tantra (rev. and enl. ed. forthcoming in 2010), Yoga Morality (2007), and The Yoga Tradition (3rd rev. ed. 2008). They coauthored Green Yoga (2007) and Green Dharma (2008), available at www.babajiskriyayoga.net e-commerce bookstore. □



Integration of unconsciousness *continued*

dom. But these samskaras, these traits, are not absolute realities but objects of perception when observed face to face. They are, at times, like filters that make us see reality in one color, until we realize that we are looking through a colored filter. Then, what used to be a way of perceiving our reality becomes another object, which can be even discarded. We only need to see it like it is, to be aware of its conditioning presence, instead of identifying ourselves, just like that, with its influence. This is the expansion of consciousness, and it happens when we start to perceive everything, inside and out, from the unconditional awareness. That requires effort (sadhana).

The same as when the bubbles pop and the air trapped within them is liberated, the consciousness that is trapped and fragmented in the “egos” is integrated in our own consciousness when we accept and integrate these contents of the subconscious. These contents are made up by samskaras, by impressions and traits from them and from other lives.

The samskaras have always been there, influencing our life more or less, directly or indirectly from the front, or hidden in the background, biding their time to surface. What Yoga demands, sooner or later, is the process of psychic unification and consciousness expansion, the integration of those fragmented and dispersed bubbles of consciousness.

To give our full attention to these samskaras – but without being manipulated by them – allows their assimilation. The unconditional attention is like a bubble that pops the soap bubbles, so the air that they contain (the consciousness) is liberated. The yogi can then expand his consciousness, as it stops being concentrated on a tiny “ego”, an “ego” that is normally constrained by a wall of fear, self-limitations and small pettiness, which is sooner or later confronted and overcome.

At the second level seminar we explain, in more detail, different ways of integration of these samskaras, especially those that contain conflicting emotions that can surface after intensive practice.

In the Yoga of the Siddha, the samskaras include the cellular memory, the physical cells small intelligence and emotions, because this Yoga means transformation even at a physical level. But our mental, emotional and physical bodies are entwined. This transformation is not, obviously, realized by oneself, but by the Grace of the Guru, the Divinity or the Supreme Being; the sadhaka learns to relate with this Supreme Power and to invoke it through his sadhana – that is what the yogic effort is for.

People, in their ordinary consciousness state, are moved by their mental and emotional contents, which they follow blindly and unconsciously. The yogi is con-

scious, at all times, of what is happening on a mental and emotional level, and because of that he is not influenced by it. When realizing his own contents, he can take charge and transform them, changing thus his life and what normally would be called “destiny” or “karma”.

Shiva's poison

According to the legend, demons and gods agreed to whisk the milk ocean to obtain the immortality nectar, the amrita. To whisk the ocean they used the Mandara

mountain. The snake Vasuki, entwined around it, was the rope. Gods and demons pulled from each end of the snake, whisking the ocean. But before the amrita, the first thing produced was the venom, a venom so toxic that it could kill all creation. Gods and demons were frightened, nobody wanted the venom, and they did not know what to do with it. Only Shiva, God in the form of a yogi moved by his compassion for humanity, agreed to drink the

venom, holding it in his throat, without swallowing. Since that time, a name of Shiva is Neelakantha (blue-throated).

The whisking of the ocean can be compared with the pranayama advanced practice, in which we make the energy circulate around the spine. Before we can savor the immortality nectar, we must obtain the venom.

The advanced pranayama practices can activate the samskaras or patterns lodged in the unconsciousness, some of which are negative; these patterns can emerge in the consciousness. Shiva absorbed these patterns but did not swallow them, meaning that the yogi becomes conscious of these patterns as they emerge, but is not moved by them. He does not swallow them.

The emergence of these patterns should be seen as a unique opportunity to transform them. We seek only the amrita. No one wants the venom, and so we tend to run away from it or project it onto others. Only Shiva, the yogi, accepts the internal venom as an opportunity of transformation. By transforming the venom, one begins to transform egoism and egoistic desires. (End of Part One: to be continued)

Accumulated Energy

Our bad habits (anger, desire, gossip, greed, excessive sexuality, sadness, worry, etc.) are like holes that drain our vital energy, like the water that comes out of a pipe and makes puddles in different sections along our spine. As we work with the chakras, we become conscious of all that energy accumulated around them. Energy can create formations, like scabs covering deep

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Integration of unconsciousness *continued*

wounds that have not been properly cleansed or have not healed. The formation consist of disturbing mental and emotional habits and impulses developed in this life or from previous lives. As our energy increases due to our intense practice of yoga, these formations around the chakras may also increase unless we cleanse them through such practices as the first meditation Kriya taught in the first initiation seminar. If we do not our bad thoughts and habits become even more evident and annoying. To recognize their manifestation, it is helpful to understand the energy of each chakra and the negative energy formations that may develop around each of them.

Following the chakras order, from the bottom, upwards, this is the type of accumulated material that can arise.

1st chakra – Sex and unresolved sexual feelings, not accepted, or integrated.

2nd chakra – Fear of life, fear of not having enough.

3rd chakra – Pent up anger, repressed from the past and not accepted.

4th chakra – Sadness due to abandonment and losses, lack of love.

5th chakra – Impulses of denial, self-destructing impulses, repressed self-expression.

6th chakra – Seeing “bad” in the world and in the environment.

7th chakra – Not being present, evasion, estrangement from God.

To cleanse and transform these energies it is necessary:

- First, to discover the mental and emotional habits that create them, those are like holes that drain the energy: fears and ordinary worries, anger and upset due to trivial things, stress, etc.

- Then we need to see, accept and transform the “karmic residues” or the samskaras or patterns that remain there:

In the process of transformation it is very convenient to remember that energy is not destroyed, but transformed; repression is not the solution, transformation is. Very common elements are accumulations of repressed sexuality and anger, because since we are little we are taught that “being good” implies not experiencing those things. The integration of both elements means firstly the whole acceptance of such energy patterns, since this way is when we can find them another outlet, so we can transform them. Sexual energy is, for example, a very powerful tool for the yogi, which can be used to open the upper chakras.

In an ideal state all chakras are conveniently activated, realizing their function to serve the yogi's person, without losing energy. Some affirmations for each one of them, like thoughts that resume their ideal functioning, would be:

1st chakra – I accept, use and transform the sexual energy into spiritual energy.

2nd chakra – I thank God as the only source of all provision and security.

3rd chakra – The energy comes from God; all my acts are offers to the Divinity.

4th chakra – I think and live from the heart; I flow in love's flow; To love and serve others is to love and serve God.

5th chakra – I accept silencing the ego and follow the creative voice of God / the internal Guru/ my Supreme Being.

6th chakra – The Divinity is behind everything that I perceive, as creator and maker.

7th chakra – The Divinity is present with me here and now.

The Commotion of Samadhi

When a yogi has years of intense practice he can experience an expanded state of awareness, beyond the ordinary state of consciousness. Such expansion is called “Samadhi” in Yoga and, reading the classic “Yoga Sutras” of the Siddha Patanjali, one can see that there are many types of Samadhi or “cognitive absorption.” The experience of the Samadhi or the expansion of consciousness takes one far beyond the normal boundaries of the mind.

Some times on the spiritual path we talk about “dark nights,” and these happen often after the first transcendental experiences. The excellent book “After the Ecstasy, the Laundry”, by Jack Kornfield, narrates many of these “dark nights” experienced by spiritual aspirants. There is a Zen Koan, which asks: Why, after experiencing the state of ecstasy, the monk falls in the well?

I will try to explain the reason for that “dark night” with the following graphic:



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Integration of unconsciousness *continued*

Our habitual state of consciousness would be the square within the circle, our little "ego," or "what we think we are," is a small area, with padded walls of our beliefs, ideologies (including spiritual ones), likes and dislikes. Our likes give us emotional compensation for all that we are constantly trying to avoid. These preferences and aversions create the walls that hold and strengthen the ego self.

The heightened experience of the Samadhi is like a strike of lightning that offers us a split-second glimpse into and experience of the total reality that we are. A totality represented by the circle, which covers all of the existence, beyond the claustrophobic precinct beloved by our little "ego." This experience happens normally during meditation, after years of intense practice.

It is a joyful experience, because joy is the intrinsic nature of the Being, according to the Siddhas. It is an experience of expansion, which begs us to answer the questions, "How do I return to the small precinct demands of my ego? The being is no longer satisfied with the limitations imposed by those four walls.

So we leave behind what was our home, our reference territory, before samadhi, but since we have not yet managed to cover the totality's territory, the Being that we are, we find our self dissatisfied. What was good enough before no longer satisfies us. The spiritual apprentice is now in "no mans land," with no way of turning back, it seems.

And what does he see before him? A vast deserted land, which has some things that he did not think existed, but that are between him and his vision of the horizon: past traumas, fears, instincts, negative tendencies; everything that Jung the psychologist called "the shadow," amplified and totally visible. Everything that he had forgotten a long time ago (or even a few lives ago), come back with force. Faced with this, the first reaction is, to flee. One is experiencing the "dark night."

Yamas and Niyamas

Purification is necessary all along the way. But there are times when periods of intense cleaning are necessary. This is one of them. Sometimes the life and mind of the yogi can be likened to the legend of Hercules, who had to clean the stable of Augias, which was filled full with excrement, for it had never been cleaned. It was a demeaning job and almost impossible to do, even for a semi-god like him. We must understand that really, we do not only cleanse our psyche, but also part of the collective subconscious. All kind of things could spring up, in opposition of a

spiritual advancement towards totality, and it all must be integrated and transmuted.

The yogi, logically, cannot continue to live unconsciously. He must review all his life habits, for he cannot continue to feed all that had so blatantly hindered his expansion of consciousness.

The Siddha Patanjali, in his Yoga Sutras, cites the eight famous aspects necessary for the spiritual experience. The first two, and the base of the whole process, is the practice of certain restraints and disciplines, the Yamas and Niyamas. At this time we better understand why we need them to advance spiritually.

The Yamas, or restrictions, are non-violence, truthfulness, non-stealing, sexual restraint and greedlessness.

The Niyamas or observances are purification, contentment, austerity, self-study and devotion to the Lord.

Apart from following the Yamas and the Niyamas, it is imperative to review our own mental and emotional

habits, and integrate all karmic residues that resurface to the consciousness (as we saw in previous articles). Who said that Yoga was easy? This process is the real transformation, something that traditionally, in India, was carried out under the stern discipline of a Guru. Even Yogananda, an exceptional being mentions how he "was purified in the daily flame of the punishment" under the stern discipline of his Guru. The traditional guru-disciple system in India has not been exported to the Western world, perhaps not only because

it is rare to find true realized gurus willing to work on disciple's egos, but also because it is even rarer to find true disciples willing to submit to that kind of discipline. But, in its own way, our life will work to discipline us if we walk the spiritual path and choose to take advantage of destiny's lessons to work on our own limitations.

From that moment on, spiritual advancement is like colonizing new territories, new wild lands, with all kind of contents, and humanizing them. It is about widening the light of consciousness towards the shadows, without judgment or regard as to from where the shadows came, individual or collective (perhaps both). Yoga is, really, an expansion process, is never a process of restriction or contraction: consciousness embraces everything, leaving nothing outside, but does not get attached to anything, therefore not being limited. Until the yogi finds out that he is free, when there is nothing that restrains (his) consciousness. □

You can see more from Nityananda at his website www.kriyayogadebabaji.net.



Do help to bring Babaji's Kriya Yoga to others like you around the world

This is a good time to consider making a donation to "Babaji's Kriya Yoga Order of Acharyas", to enable us to continue to bring Babaji's Kriya Yoga to persons who otherwise would not be able to receive it.

In the past twelve months, since September 2009 the Order of Acharyas did the following:

- Brought over 100 initiation seminars in to nearly 1,500 persons living in Argentina, India, Estonia, the Gulf states, Spain, Brazil, England, Poland, Denmark, Australia, Germany, France, Sri Lanka, Switzerland, Italy, Austria, USA and Canada.

- Maintained an ashram and publishing office in Bangalore, India. Vinod Kumar, the ashram manager, conducted free daily public asana and meditation classes there, with biweekly free asana classes in local public schools. It published and distributed most of our books and tapes throughout India. It published and distributed many of our titles in new Indian language editions, in Hindi, Telegu, and Tamil.

- Maintained an ashram in Dehiwala, Sri Lanka, where free public yoga classes and initiates satsangs are given weekly.

- Completed the training of four new acharyas, Siddhananda Sita, Turyananda both of France, Ganga of Canada and Nagaraj of Japan, now authorized to give the 1st level initiation. A fourth, Allan Frank, of Canada, will be inducted October 10, 2010:

- Continued the construction the foundation and supporting pillars for the 2nd floor of the new ashram in Badrinath, India.

- Organized four pilgrimage groups of foreign students, totaling 120 Kriya Yoga initiates at the Kumba Mela in Haridwar from January 25 to March 22, 2010. Another 80 Indian Kriya Yoga initiates also visited our camp there.

- Sponsored a Gathering of Initiates of Babaji's Kriya Yoga in France, in the June and in Austria in September 2010.

- Released the monumental literary work, Tirumandiram, in 10 volumes, at a gala celebration attended by 1,000 + persons, and many distinguished spiritual and government leaders in Chennai, India January 10, 2010.

- Published in German, The Yoga of Boga-

nathar, The Voice of Babaji: Trilogy in Russian and the book Babaji and the 18 siddha Kriya Yoga Tradition in Sinhala, in Sri Lanka.

- Sponsored free public classes in Babaji's Kriya Yoga throughout 2010 at the Quebec ashram, twice per week, and since August in Tempe Arizona.

In the year 2010 - 2011 the Order plans to do the following:

- Bring initiation seminars to most of the above named countries, as well as Russia, Singapore, and Malaysia.

- Conduct free bi-weekly public asana and meditation classes at our ashrams in Bangalore and Dehiwala, Sri Lanka

- Complete the training of more acharyas in the USA (2), in France and India.

- Publish the 5,350 verses in 800 poems of the 18 Siddhas, along with a Guide book to the rare manuscripts which since 2002, we have found in palm leaf manuscript libraries, scanned, preserved and transcribed.

- Publish The Voice of Babaji: Trilogy in French

- Support regional Gatherings of initiates.

- Continue the construction of the Badrinath ashram, expected completion in 2012.

The 20 + volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2009-2010. Your contribution is tax deductible in Canada and the USA. Send it by December 31, 2010 if possible, and receive a receipt for your 2010 Income tax return. Use your credit card!

Our work is financed entirely by your contributions. There are many persons all over the world waiting to receive initiation. We will send acharyas as we receive the funds needed to pay for travel expenses.

For each donation of US\$70/Cn\$75 or more, receive a free copy of the new book "Babaji's Kriya Yoga: Deepening Your Practice" in English, or the new book "Kailash: Return to the Source and Back," or the E-book, "A Yoga Toolbox for Shaping Your Future," in English or "The Wisdom of Jesus and the Yoga Siddhas" in English, French, German or Spanish. Please return by mail to: Babaji's Kriya Yoga Order of Acharyas, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0



News and Notes

Pilgrimage to the South of India, December 31 2010 to January 1, 2011. Join us for an inspiring new itinerary, with daily group practice of yoga and meditation in some of the most powerful spiritual locations of S. India. We will visit ashrams and holy shrines in Chennai, Pondicherry, Tiruvannamalai, Tanjore, Palani, Pollachi, Coimbatore, Mysore and Bangalore. All are welcome. For details visit our website.

Pilgrimage to Badrinath in the Himalayas, September 15 to October 4, 2011. Join us for an life changing, unforgettable pilgrimage to the place where Babaji attained soruba samadhi, the ultimate state of enlightenment. Travelling by bus from New Delhi, we will visit Rishikesh, Rudraprayaga, Joshimutt, Badrinath, and Haridwar. We will have group practice of Babaji's Kriya Yoga at least twice a day in all of these places. See the details at www.babajiskriyayoga.net Our accommodations will be comfortable and modern.

Second level initiations will be given by M.G. Satchidananda in Quebec: October 8-10, and February 11-13, 2011; Dole, France: November 5-7, in Bangalore January 21-23, in Japan: March 18-20. Also by Nityananda in Spain and Argentina in October 29-31.

Third level initiations will be offered near in Brazil, November 19-26, 2010, Quebec July 13 to 22, 2011, near Seville, Spain May 14-21, and near Frankfurt Germany May 22-29, 2011, by M Govindan. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

280-Hour Teacher Trainings in Kriya Hatha Yoga will be offered by Durga and Satchidananda in Frankfurt, Germany August 5-15, 2011. Upon completion you will have completed the requirements to be registered by Yoga Alliance, the reg-

istry of Yoga Teachers in North America.. For schedule, course outline and more information contact Durga. durga@babajiskriyayoga.net.

Visit Durga's blog: www.seekingthelself.com.

Badrinath Ashram Construction resumed in May and will continue through October. Ten workers have completed the foundation of various buildings and are building the pillars to support the second floor.

New websites: www.jesusandयोगa.net and www.tirumandiram.net We invite you to visit our new website on "Jesus and Yoga" in 5 languages, which provides an introduction to the book "The Wisdom of Jesus and the Yoga Siddhas," and the website which is dedicated to Yoga Siddha's Tirumandiram. They includes excerpts from it and related publications, book reviews, an article about it from Hinduism Today, and presentations made during the January 2010 release of our monumental new ten volume edition in Chennai.

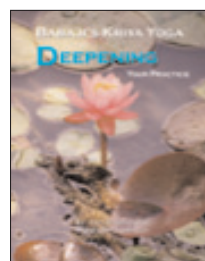
Our Newest Publication! "KAILASH: In Quest of the Self" by



Swami Vedananda, edited by Durga Ahlund is now in stock after many delays in the printing. This is a rare, spiritual adventure story by one dedicated monk who walked on foot over 300 miles through the mountains of India, Nepal and Tibet to Mount Kailash and Lake Manasarovar, the abode of the gods on earth. Swami Vedananda gives us a vivid and honest portrayal of the physical, psychological and spiritual challenges which he had to overcome on this very difficult pilgrimage. He shares with us the insights that guided and prodded him on, and the extraordinary visions, experiences and pro-

found teachings given to him by remarkable yogis, saints and gods, including a 700 hundred year old Siddha. Swamiji grants us access to his meditations. This beautiful book has numerous photographs and a map show us his way. This book can be read on several levels. It is full of blessings. 233 pages, 6 x 9 inches, softcover. US\$15.95, CAD\$17.85 (inc gst) plus \$4 for shipping and handling to the USA or Canada. US\$15.45 for overseas airmail.

"Babaji's Kriya Yoga: Deepening Your Practice" by Jan Durga



Ahlund and Marshall Govindan. This book provides detailed instructions, diagrams and photographs in the practice of a particular set of 18 Yoga asanas or postures, known as "Babaji's Kriya Hatha Yoga." The essays and instructions herein enable the practitioner to go beyond the development and health of the physical body, and to transform the practice of yoga asana into a spiritual practice, inducing a higher state of consciousness. Unlike earlier publications related to Hatha Yoga, this volume will show you how to transform your Hatha Yoga practice into a means for Self-Realization. It introduces students to the Five-fold Path of Babaji's Kriya Yoga. This book is dedicated to Yoga students new to Kriya Yoga and also to Initiated students looking to deepen their own practice. ISBN 978-1-895383-64-5, 108 pages, 8.5 x 11 inches, softcover with photographs and diagrams. US\$17.00, CAD\$18.90 (inc gst) plus US\$4.50 for shipping and handling to the USA or CAD\$3.50 within Canada. US\$15.45 for overseas airmail.

"Nine Tandirams on the Tirumandiram", The Tirumandiram, by Siddha Tirumular is a sacred, monumental work of philosophical

Continued on Page 9



News and Notes *continued*

and spiritual wisdom rendered in verse form. Encyclopedic in its vast scope, and written nearly 2,000 years ago., it is one of India's greatest texts, a spiritual treasure-trove, a Sastra containing a stonishing insight. Babaji's Kriya Yoga and Publications is pleased to announce the publication of the monumental literary work, The Tirumandiram in 10 hardbound volumes. 3,750 pages in total. Only US\$100 plus \$50 shipping or CAD \$ 115.50 plus shipping including tax. Read the book Review by Dr. Georg Feuerstein at www.tirumandiram.net who states: "Yoga-loving English speakers and the academic community owe an enormous gratitude to Marshall Govindan (Satchitananda) for initiating and sustaining this mammoth project, to his wife Durga Ahlund Govindan for her unstinting editorial and other support, and to Prof. T. N. Ganapathy and his team of translators and editors for successfully completing a truly monumental undertaking. One can only hope that the release of this complete rendering of the Tiru-Mandiram will end the relative neglect of the Tamil spiritual literature at the hands of Western scholars. The immense value of a careful study of this literature is overwhelmingly clear from the present work."

New Youtube Videocamera lecture. Go to "Marshall Govindan" on Youtube.com Do view the seven new video recordings with the following titles: "Tirumandiram and the Yoga Sutras of Patanjali and the Siddhas," "Living Enlightenment: How do you know if you are progressing spiritually?" Parts 1 and 2, "Jesus and Yoga" Parts 1, 2, 3. Each recording is about 8 to 11 minutes.

"A Yoga Toolbox for Shaping Your Future" by Jan Ahlund a new ebook. Durga is pleased to have completed a new, and inspiring and empowering Yoga ebook with Hatha Yoga sets that

build upon one another and are attentive to the unique needs and capacities of individuals. It will be available as a ebook by late October 2010.

There are fourteen different daily sets of Yoga practices. Each set has a detailed description and photos (241). Included within the sets are postures (asana), breathing techniques (pranayama), muscular locks (bandhas), physical gestures (mudras), techniques of meditation and training in awareness.

Chapter titles are: Tapping into the Power of Prana; Tapping into the Power of the Mind Through the Breath; Beginning Basic Yoga Postures; Surya Yoga and Aum: Tapping Universal Forces; Breaking through Resistances; Loosening the Lower Body and Spine; Loosening and Relaxing the Upper Body and Spine; Strengthening the Nervous System; Bending Over Backwards; Dealing with Despondency; Standing Asana for Balance and Dynamism; Rejuvenating Sleep; Breakthrough Conditioning; The Art of Meditation: Preparing the Body and Mind; The Power of Mudra; Yogic Relaxations to Enrich Life and Actualize Aspirations. Price: USD 10, CND 10.50, 7.50 Euros Order your copy from the electronic bookstore at www.babajiskriyayoga.net.

"Yogic teachings of Jesus", a new ebook by Nityananda. "Yogic teachings of Jesus" compares the mystical teachings of Jesus with essential texts from the yogic tradition of the Siddhas from India. Raised in a strict Catholic culture, Nityananda felt the need of integrating the figure and teachings of Jesus with his practice of Kriya Yoga. So he wrote this book to reconcile both views, for himself and for others in a similar situation. Through "Yogic teachings of Jesus," the reader can meet the Beloved teacher, and rediscover the freshness of His words, the "living waters" of Truth, beyond limited interpretations. It is also a great introduction to Yoga for Christian people. "I recommend this book, "Yogic teachings of Jesus," to all those who aspire to find

Truth, wisdom, the Kingdom of God, in this world, applying mystical teachings as expressed in the Gospels and Yoga's classic texts," Marshall Govindan. The ebook can be downloaded from www.amazon.com.

Visit our e-commerce site www.babajiskriyayoga.net for purchasing with your VISA, American Express or Mastercard all of the books and other products sold by Babaji's Kriya Yoga Publications, or for donations to the Order of Acharyas. Your credit card information is encrypted and kept secure. Check it out!

Most back issue articles of the Kriya Yoga Journal are now being added to our website: www.babajiskriyayoga.net Go check them out.

We offer our subscribers in the Euro currency zone to send annual subscription payment of 12 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 CRLYFR33). 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. German speaking countries inform Prem at prem@babaji.de to renew your subscription.

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



The Art of Self Love: Loving Yourself is the Key to Happiness

By M. G. Satchidananda

I enjoyed reading *The Art of Selflove*, authored by Frank M. Lobsiger, whom I have known for more than 10 years as a student of Babaji's Kriya Yoga, and translator of many of my seminars in Zurich, Switzerland.

In the *The Art of Selflove* the best of Eastern mindfulness practices and Western somatic body-centered therapy is combined in a new technique developed by Frank, which he calls "The Welcoming-Process," and which will be of interest to anyone who seeks to find the only lasting source of happiness there is: the inner Self. I have practiced it and can attest to its effectiveness. This three step process, begins with developing awareness of ones current internal experience. Usually one is so absorbed in one's emotions or thoughts, that one forgets that that is not "Who I am." The second step involves "Allowing" oneself to experience whatever is coming up, whether it be an emotion, a desire, or an internal conflict, without judging it, without repressing it. The third step involves noticing "the body-shift" which results from "allowing," whether it involves the breath or a movement in one's body, such as changing position, release of tension, a smile or a stretch.

The existential need for such a practice, as an anti-

dote for egoistic self-absorption and unconscious suffering, is explained in the introductory chapters, in a manner which is both compelling and accessible to the vast majority of potential readers.

The three steps of "The Welcoming Process" are clearly explained. Useful diagrams and examples enable the reader to easily grasp the process, and to apply it in daily life. One may practice it whenever one feels that one's attitude or inner reaction to life is causing one to suffer. One always has the choice to change one's attitude. The "Welcoming Process" provides a powerful tool to do so.

The Art of Self Love is easy and fun to read. It is free of technical or philosophical terms. It is supplemented by many interesting quotations and extensive bibliographic references for those who may wish to read more about its underlying psychology and philosophy.

The Art of Self Love: Loving Yourself is the Key to Happiness, by Frank M. Lobsiger. Order from www.babajiskriyayoga.net. 205 pages, softcover, 6 X 9 inches. Price: US\$14.95, CAD\$16.28 (inc gst) plus US\$2.00 for shipping and handling to the USA or CAD\$3.50 within Canada. □

Renewal for the English-language Journal

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