



B a b a j i ' s

Kriya Yoga Journal

An Integral Yoga response to fear and uncertainty

By M.G. Satchidananda

"I had a terrible life. Thank God most of it never happened." - Anonymous

"Take one step towards Baba-ji, and He takes ten steps towards you."- Yogi Ramaiah

We live in uncertain times. We are individually and collectively faced with unprecedented risks of natural disasters due to climate change. Populism is undermining our confidence in science, legacy media, and

political institutions through disinformation and misinformation. Artificial intelligence and innovation threaten most professions and jobs. New viruses threaten our physical health. Loneliness and isolation threaten our mental health.

An integral Yoga offers a holistic perspective, methods and wisdom. It addresses all five bodies or dimensions of our human nature: physical, vital/emotional, mental, intellectual and spiritual. It emphasizes pre-

vention and self-discipline. It recognizes the need to vary its prescriptions depending upon individual differences related to age, sex, experience, health, and understanding.

Babaji's Kriya Yoga is an integral Yoga. It views all five bodies or dimensions inter-penetrating one another. What affects one creates an immediate chain reaction in the other. Its fivefold path of Kriya Hatha Yoga, Kriya Kundalini Pranayama, Kriya Dhyana (meditation) Yoga, Kriya Mantra Yoga and Kriya Bhakti Yoga leads to the an integral development of one's Divine potential in all five bodies.

The ordinary response to disturbing news, undesirable events, uncomfortable circumstances, memories and emotions of all types is simply to allow the mind to create reactions with more thoughts, emotions, and memories.

In an integral Yoga however, one learns to cultivate a re-

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sponse which is initiated by the perspective of being a calm witness to whatever is seen, heard, felt or thought, and ultimately to listen to the inner Guru or the Divine itself.

The witness perspective begins with “being” as the starting point.

It may be found whenever one simply stops, and notices what is. It is most easily found in the space between one's breaths. Or when one concentrates on a particular sensation in the body. Or when one remembers to repeat “Let go.” It can also be found after asking the question “Who am I?” Or “Who is it that is thinking this thought, or feeling this emotion?” The witness does not do anything. It observes the acts of seeing, hearing, and feeling. It observes thoughts arise and associating with others including some as memories, others which are completely new. It observes emotions appearing in the vital body and their secondary effects in the physical body, such as tension or changes in breathing. It observes how emotions give rise to thoughts related to liking and disliking.

The conditions which help to develop the witness perspective.

An integral Yoga recognizes that developing and maintaining the witness perspective requires practice, and that until it becomes easy, one must create the conditions which facilitate it. For example, the beginning student of Yoga may do so by attending Hatha Yoga classes regularly. This regular practice gives to the beginner the confidence to practice at home regularly, and to attend trainings in meditation. Subsequently they may become exposed to the wisdom teachings of Yoga, though probably not in a Yoga studio. Exposure to wisdom teaching is found in the West, however only in books unless it is offered as part of an “integral” Yoga. Usually, most Yoga Teacher Trainings provide little exposure to the wisdom teachings, and even little to meditation.

An authentic integral Yoga provides methods and teachings related not only to the physical body, but also ones which promote mastery of

the vital body, the seat of the emotions. Babaji's Kriya Yoga crystallizes the teachings of the Siddhas known as Siddhantha, with its greatest contribution, the practices which are designed to awaken one's potential power and consciousness, known as kundalini. These include kriyas which involve controlled breath, pranayama and visualization. Every emotional state has a characteristic rate of breathing. The practice of pranayama removes negative emotional states. It also builds up a reservoir of energy which enables one to avoid fatigue and to maintain the perspective of the witness. Fatigue can overwhelm the witness' perspective.

Kriya Kundalini Pranayama, as taught in the first initiation, awakens the higher chakras with their corresponding psychological states, of unconditional love, creativity, intuition and cosmic consciousness. These facilitate identification with the supreme Witness within each of us.

In Babaji's Kriya Yoga, the practice of visualization enables one to first envision, and then manifest positive developments in one's life. This is a powerful antidote to worry. Worry, born of uncertainty, is meditating on what want doesn't want. Worry easily overwhelms the witness perspective.

Babaji's Kriya Yoga also includes training in powerful seed syllables, or mantras, to protect the mind from negative thinking, and to create the mental space for intuition to provide inspired solutions to life's problems. This training is given in second initiation, along with how to compose and repeat autosuggestions. An autosuggestion is a statement for a positive change in one's life, repeated in a relaxed state of mind, and expressed in the first person and present tense. It replaces its opposite, negative thinking habits. It also includes the practice of bhakti yoga, through devotional activities, including a yagna fire ceremony.

During the first initiation in Babaji's Kriya Yoga one also learns meditation kriya to develop intuition, the ability to know new things without the use of the five senses, as well as to communicate with Babaji, the inner Guru, with the seventh

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Dhyana Kriya. With correct and regular practice, one finds the guidance needed to respond creatively and wisely to life's uncertainties.

Aspiration to replace the ego's perspective with surrender to the perspective of the Witness is enabled through Grace.

The ego, the habit of identifying with the body, emotions and cannot eliminate itself. Only when one realizes that the ego is the source of one's suffering, and one aspires to liberate oneself from its prison of despair, fear, pride, anger and desire, and seeks That which transcends, as a seeker of truth, unconditional love, or wisdom, will Grace respond. The Mother said:

"If you can enter the depths of things, eliminating all your ego-sense, and surrender yourself to the care of the divine Grace, unreservedly, without any doubts and misgivings pulling your backwards, you will come to understand the inner meaning of all that the divine Providence does for you during your life's journey. You will find that all the apparent misfortunes befalling you are not just a cruel jest played at your cost. You will then clearly see that everything, even the darkest event, has an auspicious divine intent behind it. You will no longer feel any sorrow on account of all the struggles you may have had to wage in the past or the acute pangs of pain you may have had to bear in our life. An ardent fire of enthusiasm will then be lit in your consciousness which will impel you towards the attainment of union with the Divine and under its indomitable urge you will not hesitate to plunge yourself into even the most arduous Tapasya needed for the achievement of the Goal. You will always be animate with this certitude in your heart that the ultimate victory is sure to come at the end of all the struggles of the Path."

Grace is always there, ready to help, but one must seek. Yoga Siddhantha beautifully characterizes Shiva's Dance, with His five functions at both the macrocosmic universal level and the personal level: creation, preservation, dissolu-

tion, concealment and grace. When one is experiencing depression, guilt, anxiety, there is "concealment" or "obscuration" of what is true, good, beautiful and wise. Many people respond to such emotions with alcohol, drugs or distraction. In an integral Yoga however, one asks questions and seeks answers, guidance or support. One remains calm and patient. One listens. In response, Grace brings understanding, solutions and assistance. As one turns to the Divine more and more, one realizes that "I am not the doer," and that I am the Eternal Witness, Sat (Being), Chid (consciousness) and Bliss (Ananda). Ultimately, one surrenders to the universal vision of love.



Yoga as purification of human nature's three stains

By M. G. Satchidananda

You may be surprised to know that the purpose of Yoga is the purification of egoism, maya and karma. These are referred to as the malas or stains of human nature in the literature of Yoga Siddhas such as Tirumular. Why would this be a surprise to most of our readers, even for those who know that its purpose is not limited to improving one's physical health or managing stress?

The answer begins with how Yoga has been adapted to the values of a materialistic culture, where lasting happiness depends upon what one consumes, as well as ignorance as to the source of suffering. It is also because we are "dreaming with our eyes open," as the Siddhas have diagnosed why we suffer.

Together these malas or impurities conceal who we truly are. In response to the sincere seekers efforts to understand and to remove them in practicing authentic Yoga, the Divine graciously helps us to realize that God and the soul are not two.

The first stain, the anava mala, egoism, referred to as *ahamkara*, the "I maker," is born of ignorance, *avidya*, of our true identity, the Self, or consciousness.

"Ignorance is seeing the impermanent as permanent, the impure as pure, the painful as pleasurable and the non-Self as the Self." – Yoga Sutra II.6

When one ignores anything, it is because one is distracted or absorbed in something else. The Siddhas have diagnosed the cause of human suffering as "dreaming with one's eyes open," because until or unless one concentrates upon That which is the only constant, awareness, referred to as "chit", one continues to be absorbed in the movements of the mind. Egoism is the habit of identifying with the movements of the mind.

"Yoga is the cessation of identification with the movements of the mind." – Yoga Sutra II.2

These included physical sensations, emotions,

imagination and thoughts. The word "vidya," refers to "true knowledge," or wisdom, that which removes suffering. All the Eastern spiritual traditions seek to remove suffering. The Yoga Siddha and Taoist traditions are unique in that their prescriptions include transformation of human nature, including the physical body, seeking perfection or "siddhi."

In Babaji's Kriya Yoga, this process of purification begins with the first meditation technique, Shuddhi Dhyana Kriya, the cultivation of detachment with effort, and continues in the second initiation with the practice of effortless detachment, or witnessing, Nityananda Kriya, as well as the practice of three questions of self-enquiry, to "let go" of emotions.

Unlike renunciant traditions, this "detachment" does not require one to renounce involvement with the world. It is an inner renunciation of habits (*samkaras*) and tendencies to dwell on memories which are pleasant or unpleasant, (*vasanas*). Instead, one cultivates being present. Being present *sat*, brings the witness perspective, chit, which automatically brings bliss, ananda. Unlike happiness which is always conditional on getting what one wants or avoiding what one doesn't want, Ananda is unconditional. It is the state of one's soul. So, *satchidananda* is both the vehicle and the destination of the practice of detachment.

How long will it take to purify oneself of egoism?

In my commentary on Yoga Sutra I.46: "The cognitive absorptions (*samadhis*) contain seeds", I wrote: The yogin may find himself or herself in a kind of elevator, going "up" into *samadhi* during periods of intense practice and going down into the field of mental distraction and neuroses at other times. This "up and down elevator" syndrome is recalled in verse IV.27: In between, distracting thoughts may arise due to past impressions." This explains why so many yogins adept at going into states of *samadhi*, are just as neu-

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rotic as the next persons when they come down. Even worse, they may use their “experience” of samadhi to enlarge their ego, or to justify abusive behavior towards others, or even to stop their yogic discipline. One should be aware of yogins who seek to justify immoral behavior because of their so-called spiritual experiences.”

The second “stain” or mala is karma, the consequences of one’s past thoughts, words and actions. These include the consequences carried over from one birth to another. For example, the life circumstances into which one is born. They provide the field in which one practices Yoga.

One’s purpose is to gradually exhaust their consequences by cultivating awareness, to avoid creating future negative karma. Karma consists of all of one’s habits as well as one’s tendencies to dwell on memories. Together, they cause one to react to events as they arise in a habitual or distracted way. Their purification occurs as one cultivates moment to moment awareness in daily life, which itself arises during the cultivation of detachment, (vairagya) or letting of such reactions. In other words. By being “calmly active, and actively calm,” a witness perspective arises which in turn allows one to respond, rather than to react to events. The response is measured and draws upon a higher intelligence, allowing one to resolve the difficulty or to think, speak or act with wisdom. The Yogin views events as opportunity for exhausting karma, as well as for cultivating detachment, presence and calm awareness.

The yogin also practices karma yoga, or selfless service, which serves as an antidote to negative habits or memories. For example, looking for opportunities to be generous is an antidote to greediness. One blesses mentally others rather than thinking critically of them. Habits and memories exist in the subconscious mind. Therefore, the process of purifying karma is primarily done moment to moment as described above, and in the first and second initiations of Babaji’s Kriya Yoga. Kriya Yoga, defined as “action with awareness,” replace karma, action with consequences.

As Patanjali defines Yoga: “Yoga is the cleans-

ing of the movements arising from the subconscious mind.” – Yoga Sutra I.2.

Karma is also addressed in the second chapter (pada) of the Yoga Sutras.

“The reservoir of karmas rooted in the afflictions, is experienced in seen (present) and unseen (future) existence. II.12.

The afflictions, the five causes of suffering are also described: ignorance, egoism, attachment, aversion, and fear of death in the previous ten verses, beginning with sutras II.1 and 2 in which Patanjali describes his “Kriya Yoga” and its two purposes:

“Intense practice, self-study and devotion to the Lord constitute kriya yoga.”

They are used for the purpose of weakening any affliction and cultivating cognitive absorption (samadhi)”.

Its purification must be preceded in part by at least partial purification of egoism. One must first realize that “one is not the doer.” One is truly only a witness, and that nearly everything that happens is a consequence of karma in the form of habits and memories to which one is attached.

“I am not the doer” is the principal teaching of the Bhagavad Gita. Krishna prescribes the Yoga of love and devotion, bhakti yoga, as the easiest means of surrendering the egoistic perspective, “I am the doer,” with all of its attendant emotions such as pride and guilt, to the perspective that all that is good is the result of the Divine, and that is bad, what creates suffering, is the result of the ego.

The Yoga of love and devotion is one of aspiration for perfection, rejection of the ego’s resistance to let go of its manifestations and surrender to the Divine.

The third stain, maya, is the delusion of limitation.

Siddhantha, the teachings of the Yoga Siddhas, tells us that Nature manifests itself from the most sublime to the most material levels as consciousness descends into lower levels of vibrational frequency.

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Therefore, nothing is inherently solid. The Yoga Siddhas have provided us a map to these vibrational frequencies in 36 principles, or *tattvas*. Originally limited to only 23 principles known as *tattvas*, including the five elements of earth, water, fire, air and space, as well as the essence of sensory perception, the sensory organs, the organs of action, the mind, the intellect, the ego, twelve more principles were later added. Shakti creates the mind's power to both conceal and reveal *effulgent self-awareness*, the Seer, through Her power of Maya, through five agents or cloaks of mental delusion, which cause one to experience *separation* or limitation in five ways. You can experience these somatically, that is by focusing on the feelings in your body when you meditate on each of them:

1. *Nyati*: Where am I, as Being? Where is my center? Am I limited in space to this body, or can I feel omnipresent?
2. *Kalaa*: Am I limited by time? When am I? When am I when thoughts fall silent? Am I limited to this moment in time, or can I feel timelessness, eternity? Is there a constant throughout the moments of my life? Commonly expressed by such thoughts as "I don't have time," or "I am late."
3. *Vidya*: What am I? Am I limited by what I know, my profession or can I feel a familiarity with everything? Commonly expressed by such thoughts as "I don't know," or "I don't know how to do that," or "I don't know what to do?"
4. *Raga*: How am I? Do I feel any need? What do I lack? Do I feel limited by my desires? My fears? Or can I feel that I am free of them? Commonly experienced through a range of emotions, including depression, sadness, anxiety, anger, lust, pride, confidence.
5. *Kala*: Who Am I? Am I limited in my power, by my habits, circumstances, or conditions? Does karma limit me? Or can I feel access to unlimited power? Commonly expressed

by such thoughts as "I can't do that," "I not competent," "I cannot afford that," "I am not attractive," "poor me," and emotions such as inadequacy, regret and guilt.

By meditating on them somatically, one can dissolve this mental delusion of limitations and the appearance of *separation* from *effulgent self-awareness*. By recognizing instead, the Divinity within, and turning towards it repeatedly with aspiration and trust in its guidance and support, and rejection of what resists or distracts, it is the Divine itself that transforms one. This is the teaching of the Siddhas like Sri Aurobindo, Babaji and Ramalingam.

Sri Aurobindo refers to it as the *psychic being*: "It is always this psychic being that is the real, though often the secret cause of man's turning to the spiritual life and his greatest help in it. It is therefore that which we must bring from behind to the front in the Yoga."

It may be perceived as a mystic light behind the heart center. "The psychic is deep within, in the inner heart-center behind the emotional being. From there it stretches upward to form the psychic mind and below to form the psychic vital and psychic physical, but usually one is aware of these only after the mind, vital and physical are subjected and put under the psychic influence." (Aurobindo 2012, 122–123)

"There is individuality in the psychic being but not egoism. Egoism departs when the individual unites himself with the Divine or is entirely surrendered to the Divine. It is the psychic inmost being that replaces the ego. It is through love and surrender to the Divine that the psychic being becomes strong and manifest so that it can replace the ego." ([See my article "The Psychic Being: Our Opening to the Divine" in Kriya Yoga Journal - Volume 26 Number 3 - Fall 2019](#)) This is perhaps the most difficult of the stains to remove because it requires that one has already removed at least in part the other two stains of egoism and karma.

The purification of the three stains has as its

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ultimate purpose the removal of suffering,
“That which is to be eliminated is future sorrow.”
Yoga Sutra II.16

As I wrote in my commentary on this verse: “We do not have to suffer to be happy. While it is obvious when put in this way, the presence of our conditioning, in the form of the subconscious impression (*samskara*) and five causes of afflictions, keeps us in a state of amnesia regarding this truism. So, Yoga is the ultimate “antidote” for our human forgetfulness. Only when we remember the Self can we go beyond the “sorrow yet to come” which results from our reservoir of karma (*karma asaya*). Seeking only pleasure, we forget that everything in time and space will eventually pass.” With this as its purpose, the practice of Yoga can be summarized as “remembering *Who Am I* and letting go of the false identification with what I am not.” Engaging continuously in this purifies the three malas and brings Self-realization.

The process of removing all three stains in our human nature resembles metaphorically the process of removing stains from clothing. By repeatedly washing the clothing the stain is removed gradually.

“In this context, the effort to abide in (the cessation of identification with the fluctuations of consciousness) is a constant practice. However, this (practice only becomes) firmly established when properly and consistently attended to over a long period of time.” Yoga Sutras I.13-14.

The stages of soul purification of the three stains

The *Tirumandiram*, the greatest, ancient text of Yoga in the language of Tamil describes in many verses, particularly in its second tantra (chapter) section 15, verses 492 to 500, the categories of souls depending upon the degree to which they are bound by the three malas.

“Soul in bondage, and the liberating Siva
Between the two, joining the two, they stand:
The deluding three malas, others strive to be
free from.

Drowned in the noise are the full sakalas.” TM
496

Here Tirumular speaks of one of the three major categories of souls, the *sakalas*, who like most persons, are bound by all three malas or impurities, to varying degrees. The lowest *sakalas* are completely drowned in worldly life, driven by the senses, with unawareness of the soul. Then there are the seekers, *sadhaks*, who strive to free themselves from the crushing burden of existence obscured by the malas. A “*sadhak*” is one engaged in yogic *sadhana* (disciplines and practices) prescribed by a guru. They include serious practitioners of Babaji’s Kriya Yoga or other Guru inspired lineages of Yoga. Finally, there are *sakalas* who are *jivan-muktas*, enlightened one, whose souls enjoy union with God.

When souls are bound by the two malas of ignorance/egoity, the *anava* mala, and by karma, they are called *pralayakala*. When bound by the *anava* mala alone, they are called *vijnanakala*. These three categories of souls are further subdivided depending upon the subtlety of the *anava* mala. God takes upon Himself the task of liberating souls in different ways suitable to their level of maturity. Through God’s grace, the soul progresses to the pure Sudha state where it is freed of the two malas of maya and karma. This progression is elaborated in detail in the eighth and ninth tantras of the *Tirumandiram*.

References: available at <https://www.babajiskriyayoga.net/english/bookstore.htm>

Kriya Yoga Sutras of Patanjali and the Siddhas

The Yoga of Tirumular: Essays on the Tirumandiram

The Thirumandiram



Beyond Asana: Breaking through Habits and Conditioning

By Durga Ahlund

As Kriya Yogis, we know that physical and mental wellbeing must always be addressed holistically, and while so very helpful, asanas are not a cure-all for stress, fatigue, depression, insomnia or even lower back pain. It is obvious that an asana practice alone can't combat habitual negative thinking, improper breathing or strongly reactive emotions and actions. Mental conditioning will continue to cause disease and neurosis, no matter how much asana we do. The mind likes to resist, tell us what we can't do and can even stop us, literally, from moving forward, even in our asana practice. The mind is often our own worst critic. If we allow it to, our mental conditioning can keep us stuck and lost, and will continue to resist our healing, happiness and a sense of wellbeing.

If we are to work toward mental and physical wellness through Kriya Yoga, we must become aware of the immediate and uncensored communication that takes place between our thoughts and the movement of prana underlying it, and we must be willing to breakthrough the habits and conditioning constantly directing those thoughts. In order to do this, we must be willing to not believe everything that those conditioned thoughts are telling us.

The physical body is a hugely intelligent organism, but unfortunately, the easily disturbed mind has great influence over it. Kriya Yoga teaches that if the mind could remain imperturbable, fully engaged and in a state of perfect calm passivity, one could maintain balance in the underlying pranas and create homeostasis in the organ systems to live very long, healthy lives. Oh, but, if only, the mind had been installed with a system of checks and balances that would witness, report and correct any wrong thinking.

Conditioning arises from egoism and creates deeply rooted beliefs and establishes distinctions relating to our likes, dislikes, aversions, insecurities, discomforts, and pleasures. Conditioning has preset guilt and worry, praise and condemnation. Conditioning will always put limits on love and compassion. It can even create fear and resistance in allowing the mind to become calm and

passive.

Uprooting conditioned thoughts, beliefs, and habitual behaviors requires awareness.

The only way to uproot mental conditioning is to consciously work at dismantling it. It will not just dissolve with intention or meditation. Dismantling can begin with the vital energy of prana. By uniting breath and awareness, i.e., consciously controlling the breath and visualizing the prana move through subtle channels in the body we calm the mind and can positively affect the subtle energies that exist in our fields of consciousness. There is power in the directed gaze to affect and alter consciousness.

Many of our Kriya Yoga practices teach us to discipline the body, breath and prana, but, it is important to also bring awareness into the process. It is equally important to bring awareness to repetitive thoughts, to what your senses and actions habitually show you, in order to, affect the quality of your prana, personality and life. Awareness connects us intimately to the visual world. We can experience that strong connection through the senses, through sight of course, but also through sound, as well as touch, and taste and even smell. This opens new channels in the subtle body so that consciousness flows freely. In the normal state, these channels are blocked, keeping us separate from the world and living in our own personal conditioning. Most all of us exist in a highly personalized world of thought and habits.

Awareness is a huge step above the sense of sight. It offers us pure vision even without use of the eyes. It is mirror-like. It sees and observes without coloring its experience with personalized thoughts, aversions, or preferences.

It is possible to uproot our habitual, conditioned thoughts and reactions in the mind, and the emotional responses we have to them, if we become aware of them and aspire for change. While we expect to experience some mental disharmony and imbalances in the breath and the

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underlying prana when confronted with uncomfortable or stressful situations, disharmony in the mind and prana can quickly establish patterns of over-thinking and over-emotionality that continues to follow us, controlling us, throughout our life. Awareness in the moment allows the time and space to take a breath and not jump to react in irritation, anger, worry, fear or suffering indignity when we face challenging situations and thus, break a cycle. The question is, do you want to break our cycles?

Do you want to let go of past conditioning and negative habits of the mind?

Awareness brings understanding about how the mind works, and how our passions challenge our peace. Our mental and vital bodies prefer passion over calmness and silence. We tend to think that it is our passion that feeds our soul, but passion just entertains the mind and emotions, so much so that when it is missing, we go in search of it. We think it is better to feel excitement or any strong emotion, than to feel equanimity.

Another huge challenge is that life in this modern age has conditioned the mind to accept stress as normal, inevitable and even desirable. We have become over-stimulated. We are constantly multitasking. Multitasking requires thought and energy to move in many different directions at once, depleting us. We miss out on the kind of one-pointed concentration that nourishes and revitalizes the mind. Over stimulation can cause attention deficit and that along with passion and greediness for more of everything, making it almost impossible for the mind to be still or aware of what is happening in the present.

Unless we truly aspire to become more aware day-to-day and make a concerted effort to quiet and concentrate the mind our conditioning will continue to control our lives. So, it is critically important for us to understand that we can choose to respond differently, calmly, even in the face of our long-held triggers. Awareness allows us to discipline the mind. It creates acceptance that awareness is often the best response in all situations.

We must have clarity about which of our habits and conditioning are not supporting us in life.

Left uncontrolled, the mind will chatter non-stop to the point that it is unusual for the mind to be silent. Due to the senses and the mind's own conditioning, there are always thoughts, positive and negative to engage in. The mind doesn't care if thoughts are good or bad, or even consider if the thoughts are its own. The mind will often latch onto pessimistic, or even horrific or violent thoughts coming in through the vibrations of others.

The conditioned mind is riveted toward the senses and enjoys being drawn into the complexity and drama of karma. The vital body, which is hugely interconnected with the mind and physical body, feeds on all emotions, even pain and suffering. The ego is all about vital intensity, beliefs, mental knowledge and sharing its opinions. Thoughts create emotion, which creates sensation in the body. Emotion agitates energy so subtle channels are blocked or choked off whenever we lie, exaggerate, judge, feel loneliness, longing, lust, experience conceit, jealousy, envy and greed or react out of pride, fear and anger. No insight or healing comes from the mind, the vital body or the ego. When we are conditioned to live with all kinds of stress-overload we will feel uncomfortable with the physical stillness and mental silence Yoga demands.

A perfected, balanced Yoga practice can dismantle conditioning to heal ourselves and our communication with others.

A balanced Kriya Yoga practice, including self-study has the potential to bring calm passivity and contentment. Each technique or limb works to integrate all aspects of the being – the beauty and the beast. A perfect asana effortlessly held with a balance of strength and flexibility for any length of time can reveal what stillness can bring. A perfect meditation can open you to the awareness of the unknown aspects of your personality.

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Witnessing, watching what the rest of consciousness is engaged in, is a state of awareness. It is the key to perfecting all the techniques including self-study, discrimination, and discerning clarity and insight. Once we are able to recognize the games the mind plays, we can let them go, as they arise. Once we see that it is our outlook in every situation that controls how we feel about it, we can dismantle the hold that our conditioning has on us. Witnessing requires us to trust and rely on our heart, our intuition and our insight. so that our outlook changes. Then, we become more compassionate, and situations tend to work out better.

The goal of Kriya Yoga is to regularly experience dynamism, rejuvenation, inspiration, insight and healing from a higher vibrational energy. This is the energy that flows freely through an immobile and tranquil body and mind. Purification of the mental and vital body ensure a balance and refinement of the prana so sushumna opens, the subtle energies flow upward allowing your spiritual self to take its first full, deep breath. One becomes aware of a softening of personality, a gentleness of spirit and less resistance to a sincere study of oneself. One's strong beliefs may then drop one-by-one, along with the desire to influence others. One becomes comfortable in silence and appreciates the state of presence it affords.

What awareness shifts as you practice.

This integral Kriya Yoga practice can be used as a modality of healing for those who suffer from the chronic overstimulation of the sympathetic nervous system, chronic fatigue and pain due to habitual stress. By placing awareness on the in-flow and out-flow of the breath, or on relaxing tension and tightness in the muscles and joints, or on a specific energy center in the body, awareness is gently drawn away from stressful thoughts. The postures become easier, perfected, as the mind relaxes its control. It is not easy for your mind to resist a stretch, when it is focusing attention on moving energy along a fixed pathway or consciously breathing out tension from your neck, shoulders or spine. As the body relax-

es tension, the mind begins to empty itself. As the body/mind empties, the lower brain centers (e.g., hypothalamus) is allowed to restore balance to the vital functions and equilibrium in the muscle tone and endocrine systems, creating homeostasis in the body. The body disconnects from the higher brain (cerebral cortex-thoughts, feelings, behavior, even personality), the muscles and sensory nerves relax, and a sense of calm space and lightness arises. Muscles cells, nerve cells, organ cells, blood vessels become soothed and revitalized. The higher brain is given a chance to rest as the lower brain begins to take over.

With a regular, sincere practice of asana, pranayama and meditation over years, Kriya Yoga has the potential to discipline the conscious mind away from emotionally charged thoughts and direct it toward activities that are emotionally neutral. Once awareness is taken off stressful thoughts, the adrenal glands stop injecting adrenaline into the blood system. As adrenaline levels drop, mental conflict subsides and the whole body can relax into a lower level of activity. The mind more easily becomes a neutral, passive observer. A dedicated practice of Yoga can put a stop to ceaseless and futile cycles of worrying thoughts. The mind becomes content with calm and passivity.

Journaling

Keep a journal and record any passionate craving for something to be a certain way. Record any aversions that arise toward people, or toward something you have to do.

Make the effort to be kind, generous and truthful with yourself and toward everyone in every situation.

Take some time in your daily routine to be mentally silent and try to take on the role of the Witness. Witnessing creates an immediate, intimate connection with whatever you gaze upon.

In a challenging or stressful situation or conversation, take a long breath, pause, and allow part of your consciousness to step back as the witness before responding. Record what happened

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in your journal.

Sit in a meditative posture with your attention focused at your heart chakra. Experience this for approximately five minutes, then shift your

awareness to the point between the eyebrows. Remain still and experience this state. Take this state into your day. Journal when you were successful, or if not, consider why you weren't.

News and Notes



International Gathering of Kriya Yoga initiates, July 8-15, 2025 near Paris, France with M.G. Satchidananda and 10 other Acharyas. Workshops, lectures, group practice of Kriya Yoga. Celebration of Guru Purnima July 9-10 night. Contact bkriyayoga@gmail.com.

Program click here: [Rassemblement 2025](#).

Quebec Ashram initiation seminars with M. G. Satchidananda. (in English)

1st initiation: May 16-18, May 23-25; 2nd initiation: June 20-22 and October 3-5, 2025; 3rd initiation: July 18-27, 2025. **In French:** 1st initiation, May 9-11, September 5-7, and September 19-21, 2025, 2nd initiation: June 13-15, October 17-19, 2025; 3rd initiation: June 27 to July 6, 2025.

Kriya Hatha Yoga Teacher Training: (in English) with M.G. Satchidananda, Durga Ahlund, Acharya Nagalakshimi, Nicole Marquis (in English): July 30 to August 15, 2025. Quebec Ashram.

<https://www.babajiskriyayoga.net/english/hatha-yoga-teacher-training.htm>

Pilgrimage to Badrinath, India with Acharyas Ganapati and Annapurna, September 26 to

October 14, 2025. <https://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>

Pilgrimage to Badrinath, India with Acharyas Sita and Muktananda, September 12-28, 2025.

<https://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>

Pilgrimage to Badrinath, India with Jaak Kivimae, October 11-26, 2025. Jaak Kivimae and Estonian initiates. Contact: kivimae.jakk@gmail.com

The Light of the Siddhas: Inspiration for Inner Alchemy, E-book, by Nacho Albalat, Nityananda, Babaji's Kriya Yoga and Publications, ISBN 978-1-987972-27-6, 139 pages. Price: 5 Euros, Cn\$7.00 including GST tax and US\$5.50. The South Indian Siddhantam tradition, the Yoga of the 18 Siddhas, points to a complete personal transformation. The Siddhas mention "soruba samadhi" as their ultimate goal, the golden union with the Self in which even the physical body of the yogi is transmuted into golden divinity. [https://www.babajiskriyayoga.net/english/bookstore.htm#light of the siddhas book](https://www.babajiskriyayoga.net/english/bookstore.htm#light%20of%20the%20siddhas%20book)

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Receive our new Babaji message cards! They inspire and remind you of Kriya Babaji and the wisdom of our tradition. We will send them to you via **Whatsapp** 2-3 x per week in 6 languages as per your choice. Simultaneously, we will post them in English on Instagram ([instagram.com/babajiskriyayoga](https://www.instagram.com/babajiskriyayoga))

For more information [Click here](#) to Download PDF.

Online satsang meetings, Yoga classes, questions and answers. Many of our Acharyas are offering their support to initiates and non-initiates through online streaming Hatha Yoga classes, as well as satsang meetings through cyberspace communications like Zoom. However, other Kriya Yoga techniques which are taught during initiation seminars cannot be shared during these. Their purpose is to encourage participants to meditate, and secondarily to give some inspiration. Questions from initiates about the Kriya Yoga techniques will be answered only *in a personalized one-to-one setting, where confidentiality is ensured, either by email or a phone call or in person.*

Use Zoom to join online Kriya Hatha Yoga classes, meditation and satsang meetings. Watch recordings of these from 2020 to 2024 on [patreon.com/babajiskriyayoga](https://www.patreon.com/babajiskriyayoga)

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

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

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

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

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

At Flora des Aguas, Cunha, Brazil: Monday to Friday: 6:30 am to 7:30 am: Kriya Hatha Yoga and classical Yoga asanas: 7:30 am to 8:10 am: Pranayama, meditation, reading and Vedic mantras. Contact: fabifsamorim@hotmail.com. In Portuguese.

In India: Sunday Satsang. 12.00 GMT+1 (14.00 CET) duration: 60 to 90 minutes. [Online-India-Sadhana-Program-v2021.pdf](https://www.babajiskriyayoga.net/Online-India-Sadhana-Program-v2021.pdf) ([babajiskriyayoga.net](https://www.babajiskriyayoga.net))

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New and Notes *continued*

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