



B a b a j i ' s

Kriya Yoga Journal

Samadhi: How long will it take? Or, how to stop wasting time and remain awake

By M. G. Satchidananda

How long will it take to enjoy samadhi? This question is important to many students of Yoga not only when they are beginning their spiritual path but often in moments of doubt or discouragement. It becomes especially urgent when feeling a lack or limitation of time. "I don't have time" to practice Yoga is a common refrain repeated in the mind of many Yoga students.

How not to waste time and to remain awake

"You are dreaming with your eyes open. This is why you are suffering."

This diagnosis of our human condition was one of the first teachings repeatedly impressed upon me by Yogi S.A. A. Ramaiah, my teacher. And then like a good doctor giving a prescription to a patient he would repeat "Arise and awake," and "practice Babaji's Kriya Yoga," in his lectures. By "dreaming" he was referring to the tendency to become absorbed in the mind's chatter and conversations and the vital body's emotions. To wake up from "the dream" he prescribed "sadhana," which is defined as "everything you can do to remember who you truly are, and everything you can

do to let go of the false identification with what you are not."

Aside from the techniques of Kriya Yoga, the most valuable thing he gave me was the motivation to practice them. He did this in part by asking me to send to him every month a written record of how much time I spent every day in practicing the various techniques in Babaji's five-fold path of Kriya Yoga: asanas and bandhas, pranayama, meditation, mantras and bhakti yoga, and among other things, the time devoted to employment, and whether I had a day of silence and a day of fasting every week. Once I had submitted to him a record of my sadhana with at least 56 hours per week, for 3 months, during which I also had full time employment, and a dozen days of fasting and silence, I was accepted as resident in his first ashram in southern California in September 1970. I continued to do this for the next 18 years. By recording and reporting on how I used my time, I learned not to waste it, and to remain awake. For more on this, see the "Prologue" of my book *The Wisdom of Jesus and the Yoga Siddhas*.

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Time is an agent of Maya



Time is referred to as one of the five agents of maya, or mental delusion, which accompany egoism, the contracted consciousness. Samadhi occurs when one enters into an expanded state of consciousness which transcends maya's five agents including limited time, limited knowledge, limited power, desires and karma. Together, just as clouds prevent the seeing of the blue sky, their collective force conceals the realization of "I am That," or Absolute Being, Consciousness and Bliss, satchidananda, beyond all limitations.

Suffering occurs when we forget our true Witness Self and allow consciousness to be contracted in mental or emotional states of limitation. These agents of maya often compound one another. For example, when you hear the mind saying: "I don't have time" to do something, thoughts of limiting attachments "I want to," or limiting aversions "I don't want to" accompanying it. Or thoughts of limited power, "I cannot do it" or limited knowledge, "I don't know how," often compound thoughts of "I don't have time." Your suffering increases when such thoughts are not detached from but indulged and augmented with emotions such as frustration, guilt, fear, doubt, or depression. "I am angry" says the mind. "I am not angry anymore" it says sometime later. Neither is true. You can only be what always is. The repetition of thoughts or emotions creates the illusion of permanence.

Freedom from such limitations occurs when you learn to "let go," to cultivate moment to moment awareness, and to manage difficult emotions, as taught during the first and second initiations in Babaji's Kriya Yoga. Much of your stress is the result of such feelings of limitation. In combination they delude you into believing that there is a lack of time rather than a lack of priority for the practice of Yoga. We all have 24 hours a day. So, when you think "I don't have time to practice" you are really saying "Practice is not my priority." How much time are you wasting that could be devoted to this practice of yogic sadhana?

The limitation of karma manifests as your habits (samskaras) and tendencies to dwell on the past (vasanas). By

cultivating kriya, "action with awareness," in daily life, and by repeatedly entering into samadhi, you will gain freedom from karma.

Samadhi or cognitive absorption

Samadhi was described by my teacher, Yogi Ramaiah, as "the breathless state of communion with Truth or God". When the breath becomes still, so does the mind. His first instruction in meditation was to quote Paambatti Siddha, and the Psalms of David: "Be still and know that I am God." Samadhi is literally not what you think. Essentially, you become aware of what is aware.

You can begin to move towards such mental silence or samadhi by observing or studying thoughts and accompanying emotions while cultivating detachment and surrender of the ego's perspective to the perspective the inner Witness Self. Concentrate on the timeless space between the thoughts. This "Witness" is not doing anything, not thinking anything, not feeling anything. It is however, observing actions, thoughts and feelings passing by. As Jesus said in the Gospel of Thomas, verse 42: "Be passerby."

Patanjali prescribes the practice of *Kriya Yoga*:

In Yoga-Sutra II.1, Patanjali defines Kriya Yoga as: tapas (intense practice), svadhyaya (self-study) and isvara-pranidhana (surrender or devotion to the Lord.)

(They are used) for the purpose of weakening (any) afflictions (and) cultivating cognitive absorption (samadhi).
– Yoga-Sutra II.2

By constant practice and with detachment (arises) the cessation (of identifying with the fluctuations of consciousness.) – Yoga- Sutra I.12.

In Yoga-Sutra I.13 he explains clearly what we are to practice: "In this context, the effort to abide in (the cessation of identification with the fluctuations of consciousness) is a constant practice.

"Intense practice", or tapas, has three elements: intention, effort or willpower and endurance. An intention begins with a vow, to deny oneself some indulgence. It involves standing back from some attachment or aversion. With regards to the use of time, for example, repeat everyday: "I am practicing meditation for a minimum of thirty minutes per session, two sessions per day." This requires effort and willpower, and consistent repetition for an extended period, because there will be resistance coming from other habits or tendencies. Willpower develops gradually, by repeatedly and regularly exercising it. You eventually reach a state of equanimity, wherein you may simply enjoy, whether the object of desire or aversion is present or not.

In the following verses Patanjali begins to answer our question directly:

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Samadhi *continued*

[For those practitioners who are] utterly resolute [in their practice, the accomplishment of cognitive absorption] is imminent. - Yoga- Sutra I.21

One may have glimpses of cognitive absorption (samādhi), the experience of the Self, in which our mind concentrates inwardly, and one is filled with absolute bliss (ānanda), but the real challenge is for this to become a prolonged and stable state. To do so one needs to practice with intense or enthusiastic devotion, to cultivate the witness consciousness and to turn the mind and senses inward, away from dispersed tendencies. When concentration and witness awareness become spontaneous and continuous, this is known as intense and resolute practice (tīvra-samvega-sādhana). Whenever we gain a glimpse of samadhi in our inner being, we would be wise to carry it into our outer life as well. It says in the Siva-sutras: "the bliss of the world is the bliss of spiritual union (samādhi)."

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

And in Yoga Sutra I.22 he tells us the conditions which determine how much time is required:

Thus, the characteristic difference [as to how quickly cognitive absorption is reached depends on whether the yogin's practice] is weak, moderate or intense.

A mild (mrdhu) practice is uneven, sporadic, full of doubts, ups and downs and full of distractions, which carry one away. A moderate (madhya) practice has periods of intensity and devotion, alternating with periods of forgetfulness, distractions and indulgences in negative thinking and habits. An intense practice (adhimātra-sādhana) is characterized by the constant determination to remember the Self and to maintain equanimity through success, and failure, pleasure and pain, growing in love, confidence, patience and sympathy for others. It becomes intense when we worship our chosen form of God, or try to see the Divinity pervading everything, to go beyond our desires, which rise up. No matter what the intensity of the events or circumstances, no matter how great the play of the limiting agents of illusion (māyā) filled drama, we continue to see Divinity throughout.

How to make samadhi continuous?

After describing both distinguished cognitive absorption (samprajñata) samadhi which is intermittent, and non-distinguished (asamprajñata) continuous samadhi, in Yoga Sutras I.17 and I.18 Patanjali tells us what is required to make samadhi continuous in Yoga Sutra I.20:

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

One must repeatedly enter the distinguished, intermittent cognitive absorption before it can become continuous. By doing so, one gradually bleaches out the three stains of human nature: egoism, maya and karma.

Those who do reach it, do so by developing the following:

sraddhā = Intense devotion with implicit faith in Yoga, with confidence in one's capacity, one's sadhana or methods, and one's preceptor;

vāryam = Energy, enthusiasm and courage arises from such faith and produces intense devotion wherein the emotions also support ones practice;

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

samādhi = One regularly cultivates the experience of cognitive absorption. Though it is not constant due to the fluctuations of the mind (cittavṛttih) and distractions, it develops by means of yogic sādhana.

prajñā = Discernment; insight. By vigilant self-awareness, moment-to-moment, one receives insights and guidance through the events of one's life.

Spiritual energy and strength bring attentiveness and vigilance. These, in turn bring recollection of one's chosen path, the discipline one is following. This memory brings continuous awareness. Such continuous awareness brings discernment (prajñā) between the Real Self and the non-real.

Asamaprajñatā samādhi (non-object-oriented cognitive absorption), the continuous state of cognitive absorption, sometimes referred to as "enlightenment," comes as an eventual consequence of the repeated experience of discontinuous object-oriented cognitive absorption (samprajñatā samādhi) and by cultivating certain positive tendencies, enumerated in verse I.20, such as faith in the practice and preceptor, enthusiasm, vigilance, discernment, remembrance. These will create the ideal conditions by which old habits tendencies can be dissolved.

Practice: Cultivate faith, enthusiasm, vigilance, discernment and contemplation to dissolve the old tendencies. Record your meditations to become aware of the tendencies which are driving you and reinforce positive thoughts. Repeatedly enter into distinguished cognitive absorption (samprajñatā samādhi) using the samādhi kriyās taught during Babaji's Kriya Yoga third initiation.

Commit to a daily schedule of practice of sadhana.

A commitment, or intention is known as a sankalpa. It has three elements: Begin with what you believe you can manage now and set the intention to continue it regularly. After at least a week, commit to a new schedule with more time allocated to your regular practice. To hold yourself accountable record how much time you devote each day

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Samadhi *continued*

to the various types of sadhana. This will help you to identify how you waste time and to make better choices as to how you use your time. It will also help make your practice intense.

Practice: Become immersed in doing the practices. Take a step forward every day. See everything as part of the Divine Plan, unfolding perfectly for your evolution. See nothing as outside of that Divine Plan, or contrary to it. Be persistent and consistent. Form clear intentions for how much time you will spend each day in the various practices of Yoga and then keep a record.

By sādhanā, which includes all forms of Yoga practiced with the intention to remain as the Witness Self and to let go of false identification, the subconscious is purified, and duality is dissolved. We become aware of the Presence everywhere. Through service we forget our little ego-ba-

sed Self and our petty problems, and we develop the universal vision of love.

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The Yamas versus the Pandemic and the Climate Crisis

By M. G. Satchidananda

The yamas or social restraints are non-harming, truthfulness, non-stealing, chastity, and greedlessness.

-Yoga Sutras: II.30

The yamas are the first stage or limb prescribed in Classical Yoga's eight stages, astanga, for the fulfilment of dharma, social order, and every individual's potential, or svadharma. The challenges of the pandemic and climate change, indeed every event in life is an opportunity to apply these social restraints, and so fulfil their purpose, to find wisdom.

The term yama is also the name of the Lord of Death, which reminds us of Yoga's purpose: the death of the five causes of suffering: ignorance of our true identity, which in turns gives rise to egoism, attachment, aversion and fear of death. (Yoga Sutra II.3).

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.5.

This is the fundamental error to which human nature is prone. It involves the mistaken sense of identity with what we are not. We say: "I am tired" or "I am angry, worried or depressed." We approach the truth, however, when we say: "my body is tired," or "my mind is filled with thoughts of worry or feelings of anger". Our current cultural context, the media, our language syntax and our education system all foster this fundamental error, which hides our true identity, the Self. The Self is the eternal witness, the Seer, a constant, pure One Being, infinite, all pervasive, immanent and transcendent.. Everything else is changing and will therefore be lost one day. By clinging to the impermanent, to what changes, we ignore the Real, and we suffer. All desire is painful for it creates an insatiable need to have something or to be something which

we are not. Even when we fulfill desires there will always be more desires, as well as the desire not to lose what we have, hence more suffering.

Everyone in the world today is suffering from the effects of the pandemic of the Covid-19 virus because of this fundamental ignorance. Unless, however, one steps back and views it from the perspective of one's true Self. This suffering manifests as fear, anger, doubt, frustration, and depression. But suffering is a great teacher from which anyone can learn, to the extent that one is sincere. If one seeks only temporary relief, for example, in distraction or in intoxicants, one learns nothing except perhaps that one must go deeper to find the ultimate cause of the suffering. As suffering conceals the truth, that is, what always is, who I truly am, and what is the source of joy, a sincere seeker will seek and apply wisdom teachings. As concealment, suffering obliges us to seek, and in doing so it is one of the five activities of the Lord's Dance within each of us, through which we can receive grace: creation, preservation, dissolution, concealment and revelation.



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The Yamas *continued*

Yamas are very important observances which facilitate both Self-realization and transformation of our human nature. By following the yamas, the practitioner's mind is tamed and becomes a conduit for the unfettered experience of higher consciousness, from the Divine, the True Self. This goal is expressed in the following:

Yoga is the cessation [of identifying with] the fluctuations [arising within] consciousness. Then the seer abides in his own true nature. - Yoga Sutras: 1.2-1.3

Ahimsa: non-harming,

In the state of divine union, Samadhi, the yogic sages have unanimously stated that all life is one. If we are to achieve that realization, we must affirm that oneness and unity by being kind, compassionate and respectful to all living beings in thought, word and actions.

Ahimsa is far more than non-harming, far more than the Biblical injunction: 'Thou shalt not kill'. To live in ahimsa, it is important to develop an attitude of perfect harmlessness with positive love and respect for all life, not just in our actions, but in our thoughts and words as well. With perfection of ahimsa one realizes the unity and oneness of all life and attains universal love, peace and harmony. With perfect practice of ahimsa one rises above anger, hatred, fear, envy and attachment. Consequently, our consciousness becomes purified. By cultivating the opposite of himsa, forgiveness, we can turn away such feelings, which harm not only others, but ultimately ourselves.

The practice of ahimsa requires one to refrain from causing or wishing harm, distress or pain to any living being, including ourselves and the world we live in. It also requires one to dissuade others from harmful or violent actions, to intercede to prevent himsa or harm to others, in action, word or even thought. We should not only refrain from harming any living beings, but in all its manifestations – there can be violence in the way you close a door, cut someone off on the freeway, call out a name, or in the sour mood you inflict upon others.

How is the individual to practice ahimsa in daily life?

At some point in a person's spiritual development, ahimsa becomes an expression of the inner feeling of unity with everything. Reverence for life becomes effortless. Until then, however, one must observe oneself and one's personal behavior, seeing the inter-connectedness between ourselves and others locally and globally, as well as the consequences of one's thoughts, words and deeds.

a. our thoughts. Our thoughts are powerful. Together with our vital body's emotions they determine our words and our actions. If we have positive thoughts and emotions, such as enthusiasm, love, sympathy, confidence, we can inspire and uplift others. But if we have negative thoughts and emotions such as anger, resentment, depression, anxiety, pride, we harm others around us. Even if we do not

mean to intentionally harm others, our coldness and indifference does so. On a practical level, instead of thinking critically of others we can choose to bless them, to wish them well. By loving others however, we increase not only our own level of energy, but that of others around us as well. Ahimsa is really a positive expression of love at this level.

b. our words. What we choose to say, or not say has consequences. Our words can harm others, particularly when expressed with a negative emotion, such as anger. And they harm ourselves by creating confusion in the mind. By being silent, speaking only what is necessary, after reflection, only what is edifying for others, we can bring peace not only to others, but to ourselves. When we are with others, we can be most helpful and loving by giving to them our full attention, as a good, sympathetic listener. Our greatest gift to others is the gift of our consciousness; and we can give this by being fully present. We can avoid giving offense or instilling resentment in others by not giving unwanted advice. When we are fully present and conscious, others around us also become more present and conscious. Bliss arises spontaneously as a consequence.

c. our actions. All of our actions have moral consequences. For example, how does your work effect the environment? As we are all interdependent, we are causing himsa to the environment when we add to the effect of greenhouse gases by our consumption of meat, or the use of the automobile, or our generating of a demand for forms of energy which contribute to global warming. Ignorance of these effects is no excuse. We are responsible whether we realize it or not. And the cumulative effect is very great. In our modern materialistic culture, the predominant values of consumption, competition, individualism and aggressiveness are responsible for the economic, environmental, health, political, and social crises we all face. Even a small effort to change our consumptive, selfish habits and to replace these values with those of ahimsa will have a significant effect. We must all learn to simplify, to conserve, to recycle, to consume locally grown whole foodstuffs, and to avoid creating a demand for products whose production unnecessarily harms the environment. During the pandemic we can avoid harming others by wearing masks and practicing social distancing. The first and foremost action we must all do if we are practicing ahimsa is to become vegetarian.

Harming others is ultimately harming oneself. Ahimsa begins with oneself, including one's body mind: purifying it of egoism, delusion and negative habits. It then includes those in one's immediate social environment: family,

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friends, co-workers, and the animal friends for whom we are responsible. If we cannot always be compassionate, we can at least avoid deliberately harming others. We need to cultivate a universal sense of responsibility for one another and the planet we share.

Satya: truthfulness

Truthfulness, satya, implies not only the avoidance of lying, but also the avoidance of exaggeration, deceit, pretension, evasiveness, joking, and hypocrisy. Otherwise, we deceive ourselves, postpone the working out of actual karma, and create or reinforce new karmic consequences. By leaving aside all fiction, all imaginary or unreal things, in mind, speech and action, one quickly discovers what is truth, Sat, the absolute Reality. To speak only what is true is very revealing. So much of what is spoken is so unnecessary, so trivial and unreal. To cultivate silence, or to speak only what is edifying after reflection, brings great clarity to our minds and relationships.

The Siddhas have characterized our human condition: "We are dreaming with our eyes open." When we allow our consciousness to be absorbed in the movements of the mind, and forget to observe the underlying reality, Sat, we are lost in our day dreams.

Satya, therefore, involves observing it as the background of consciousness behind everything, and secondly, referring to it to correct all disturbances. This is the cure for disorder.

Satya can be developed first by the yogin by being present in each situation. To cultivate this, one must slow down, take a deep breath, and then tune in to how it all is in this present moment. Doing one thing at a time, with full Witness consciousness also brings one into the realization of Sat.

Aside from cultivating beingness, or awareness in the present moment, satya can be developed with the help of vivek or discernment. Patanjali tells us in verse II.26 that discernment is the method for removing ignorance (avidya). He advises us to distinguish moment to moment, for increasing periods, what is permanent from what is transitory, the Real from the relatively unreal, the Self as distinct from the body-mind-personality, the source of bliss or unconditional joy, from the causes of suffering (klesahs) such as attachments and aversions.

Discernment also includes actions and choices which are informed by science with regards to the environment, the pandemic, and your health. Ignorance of the scientific process has resulted in widespread disbelief in the climate crisis and the risk of contagion from the Covid-19 virus, promoted by conspiracy theories and social media. A conspiracy theory can be defined as a theory that rejects the standard explanation for an event and instead credits a covert group or organization with carrying out a secret plot. Conspiracy theories seek to create mistrust of established authority and power. All institutions and individuals associated with "the system" are suspects: politicians, media, experts, scientists, healthcare institutions, pharmaceutical companies, and doctors. Such claims take advantage of

widespread ignorance of how science arrives at facts, what constitutes high standards of journalism, as well as a contagion of fear that our institutions which support science and high standards of journalism, are themselves corrupted.

Asteya: not stealing

Yoga asks us to transform our human nature by observing the social restraint, or yama known as asteya, which according to the oldest sanskrit commentary on the Yoga-sutras means "the unauthorized appropriation of things belonging to another person." As we shall see, asteya or stealing harms not only others, but also the one who steals. While we commonly associate stealing with the material property of other individuals, as in robbery, not paying a personal debt, tax evasion, or fraud, it also involves the theft of such intangibles as another's time, identity, intellectual property, reputation, liberty, rights, and even theft from future generations of an unpolluted environment and non-renewable resources because of habitual over consumption.

Every thought, word and action has a consequence, according to the law of karma. Stealing engulfs our mind with dark thoughts including desire, fear, and guilt. It closes our heart, strengthens egoistic tendencies, and blinds us to the unity that we share with those from whom we steal. It is a manifestation of fear and weakness in the face of desire. By indulging it we give up our power of self-control and increase the hold that negative forces may have upon us. By stealing repeatedly, it becomes a habit, and as such we lose our freedom. Sooner or later, we will also have to repay the debt that we incur when we steal, and not just the principle. There will be interest charges added to the karmic debt of stealing. While the time when we must repay our debts will depend upon how much good karma we may have incurred, for example, through acts of charity or kindness, or other mitigating factors, all debts must eventually be paid.

The successful cultivation of asteya can occur with practice of the following:

1. remembering that the Divine loves you, and that because of this, everything that occurs in your life is designed to bring you home to the Divine embrace, to the realization of and communion with that perfect Love. Because of this love, you will receive what you need, with necessary effort, and therefore, there is no need to covet what belongs to another, let alone allow yourself to act upon the desire, and steal what does not belong to you.
2. by returning to the source of one's being in profound meditation every day, transcending the play of the "stains" of egoism, karma and maya.

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3. by cultivating charity, the opposite of stealing, giving without any expectation of a reward. In so doing we come to know what is love and become its channel. As with all negative tendencies in our human nature, we can cultivate the opposite. In this case, to give, rather than to take what belongs to others by right or justice.
4. by regularly repeating the affirmation: "I am an instrument of Divine Love. I give to others as I am able, seeing the Divine in everyone, enjoying the play which brings us to the embrace of the Divine."
5. by monitoring the performance of our political leaders and the corporations we support through our purchases and investments. As planetary citizens it is our duty to do whatever we can to prevent organized theft.
6. by cultivating voluntary simplicity. This includes purchasing only what one truly needs, recycling, conservation, and focusing on the sublime purpose of life, Self-realization, through the practice of spiritual disciplines.

Brahmacharya : chastity or moving towards the Absolute.

Yoga asks us to transform our human nature by observing the social restraint, or yama known as brahmacharya. The word "char" means "moving" and the word "brahma" refers to "the Absolute," so "brahmacharya" refers to one who is moving towards the Absolute. This involves turning one's consciousness inwards, towards one's true Self, and away from the distractions of the five senses. It is consistent with the Siddhas' mahavakya, or great saying: "the jiva (individual soul) is becoming Siva (the absolute Being, Consciousness, Bliss)."

"Brahmacharya" is often defined as celibacy, which involves sexual abstinence in the physical, emotional or vital, as well as mental planes, or "chastity" which is a more positive term, referring to the virtue of mastery over sexual desire. While complete abstinence is required for the renunciant, for persons in the world, brahmacharya requires that one develop a mastery over the mind and vital, conserve sexual and sensual energy, and that one seek to identify with Brahman, the higher Self, Truth, the Witness. It requires that one see "Brahma," the underlying, changeless reality, in the midst of all changes, dramas, and the ups and downs of karma. This absolute reality is featureless, and transcendent. To perceive it, one must first go deep within during meditation, to the silent, still ground of being, and then begin to bring the perception of That into daily life. So, "Brahmacharya," involves seeing deeply into everything That which always is. It is not merely avoiding sensuality, the encouragement of desires and fantasies. It is really all about being present, with all of life's experiences, seeing the One. The doorway to brahmacharya is mental silence. And such a mental silence

is what occurs in the state of Self-realization or Samadhi. Therefore, brahmacharya is both a vehicle and the destination, a means and an end, in the purifying process of Yoga. As with the other yamas is only fully realized when one transcends the egoistic perspective, masters the vital and mental body's habitual programming, and becomes established as in instrument of one's true Self, the Divine.

In today's hedonistic culture, the ideal of sexual abstinence and purity will strike most people as not only odd, but also impossible. It is neither. However, it may be necessary for the individual who wishes to practice it to reflect deeply upon the values and expectations of contemporary culture, as well as the nature of sexuality. To succeed in fulfilling this ideal one must take a wholistic approach and apply it patiently and persistently.

Aparigraha: greedlessness, is the opposite of "parigraha" which means "grasping at," and whose root is "graha" or grasping. This gives us a sense of how it feels to reach for something and then claim possession of it. In a subsequent verse of the Yoga Sutras, (II.39) Patanjali reveals enigmatically: "When one is established in greedlessness, illuminated knowledge of the how and why of one's birth comes." This is because as we give up greed or attachment, we begin to identify more and more with the Self. From the Self's perspective, which ranges beyond time and place, knowledge of previous births and tendencies becomes accessible. We are no longer tied down to the limited current set of ego-based desires. The storehouse of deep-seated habitual tendencies in the subconscious becomes accessible. It is important to see them with detachment to realize the niyamas of purity and contentment. Many who do not, remain slaves to deep seated fears and desires.

Greedlessness includes not fantasizing over material possessions, nor coveting things belonging to others. Often people fantasize that if they could only become suddenly rich, by winning the lottery or marrying wealth, or winning big in the stock market, they would find lasting happiness. This is pure folly. Indulging in such fantasy simply distracts one from the inner source of lasting joy.

We are all guilty of both over-consumption and waste. In effect, we are habitually stealing the limited resources on this planet from not only future generations, but from the impoverished who cannot afford to pay for the basic necessities of life.

When one has a real need that must be met, greedlessness does not mean that you make no efforts to fulfill them. But one does so without worrying about what will happen if one fails. Worry only creates confusion and robs one of the energy needed to make required efforts. One does so with full faith in the guidance of one's higher Self. One sees life's challenges as opportunities to cultivate patience, overcome laziness, become courageous, and develop equanimity in the face of both disaster and success.

Greedlessness does not require one to become an ascetic, to possess nothing, although the practice of asceticism, radical non-attachment, is a powerful means to Self-realization.

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lization. One can practice greedlessness as a householder, by combining dispassion and social engagement in an integral, or positive greedlessness that permits one to fulfill external obligations to one's family, friends and community. Rather than giving up things, one cultivates generosity towards all others. One reaches out to others compassionately, seeking nothing in return. One shares with others and participates in the game of life, evolving consciously. As one finds joy and contentment in service to others, greediness dissolves, strengthening the process of self-transformation.

Instead of being a "consumer," one can become a conscious conservationist by purchasing only things that one really needs, that are well made, locally grown or produced, which will serve their purpose for a long time, and which are environmentally friendly. With regards to food, one can choose what is locally grown or produced. This produce may cost more to purchase, but it will cost less to the environment, and it will contribute to the local economy and to resolving the energy crisis.

To invest one's time and energy supporting the good life that is a simple life is consistent with dharma, that

which brings the realization of the True, the Good and the Beautiful. May the crises which we face collectively motivate us to free ourselves from greed, and to share, to find inner contentment, and to protect our Earth from those forces which are destroying it. For our sake, and for the sake of future generations.

We are all beset with obstacles and problems as we turn towards the divine, to reach our highest potential. It is necessary to be constantly examining your thoughts, words and actions with awareness and discrimination - you will then come to an understanding of why problems and obstacles occur, and by which means they can be avoided. By turning the attention within (Self-awareness) to observe the inner obstacles, thoughts and feelings, the obstructions will be revealed. You will realize what agitates the mind and veils the truth.

For much more on this topic see: my Ebook, "Opposite Doing: the 5 Yogic Keys to Good Relationships" at <https://www.babajiskriyayoga.net/english/bookstore.htm#opposite-doing-ebook>

News and Notes



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.

Use Zoom to join online Kriya Hatha Yoga classes, meditation and satsang meetings.

In Europe for initiates: Sunday Satsang. 12.00 GMT +1 (14.00 Central European Time) duration: 60 to 90 minutes.
Daily Satsang - Babaji's Kriya Yoga Sri Lanka: Every day (Monday to Saturday) 5 p.m. India Standard Time (12.30 to 13.30 GMT +1). For details: <https://kriyayogas-angha.org/babajis-kriya-yoga-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=UnFVW-mdSZC9PK0JoN0xPTGMxd3pSQT09>

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: for initiates twice daily practice of Babaji's Kriya Yoga, including pranayama, meditation, mantras: 5:30 to 7:30 am, and 5:30 pm to 7:30 pm local time, with 3 successive levels of initiates. To enroll contact: Mr. Vi-

Continued on Page 9

News and Notes *continued*

jay Raghava, WhatsApp number +91 9833888223 (India, Mumbai). Participants do the asanas before or after these times on their own.

Sunday Satsang. 12.00 GMT+1 (14.00 CET) duration: 60 to 90 minutes. https://www.babajiskriyayoga.net/english/pdfs/events/english_Intl-satsang-infotext-suday.pdf

Video Interview with M. G. Satchidananda. View his entire 45 minute interview for The Grand Self movie, including questions and answers on the light body, the Sidha's teachings on transformation of all five bodies. <https://grandselfmoviecommunity.com/marshallgovindanfullinterview>

Quebec Ashram initiation seminars in 2021 with M. G. Satchidananda.

1st initiation: May 21-23; 2nd initiation: June 11-13; 3rd initiation: July 16-25

New! Stream or Download into your mobile phone, PC or tablet the New Video: Babaji's Kriya Hatha Yoga: Self Realization through Action with Awareness, 2 hour 5 minutes, **in 20 segments, with M. G. Satchidananda and Durga Ahlund.** For more details and to view 9 minutes of sample segments go to: <https://www.babajiskriyayoga.net/english/bookstore-gumroad.htm>

"This is an earnest, unique and inspiring presentation, suitable for experienced beginners and intermediates." – *Yoga Journal*.

COVID-19 and Initiation Seminars in Babaji's Kriya Yoga. As authorities in many countries are now relaxing conditions which have been designed to restrict the movement and assembly of persons, and as the risk of infection from the COVID 19 continues to be very high, the Board of Directors recommends physical "social distancing" as a corollary to the very first yama or social restraint: ahimsa, to do no harm. Therefore, it is not advisable to offer initiation seminars inside in person, until and unless conditions permit these to be given safely for everyone concerned and prevention or reliable treatment of severe cases is ensured and available to everyone. We are all challenged to act with a sense of responsibility for the health and economic well-being of everyone around us, not merely those pertaining to our own person. The teachings and sadhana of Babaji's Kriya Yoga to surrender the perspective of the ego can help us to meet this challenge.

We recognize that conditions vary widely between various countries and even cities. However, the virus does not care in what country or city you are in. It has consistently demonstrated itself to be more dangerous than expected. Studies confirm that ,aerosols' exhaled by normal breathing, and not just only small droplets expelled by a cough or sneeze, contribute to spreading the virus in rooms (unlike outdoors). Consequently, one person in a closed room or airplane can quickly infect dozens of other persons

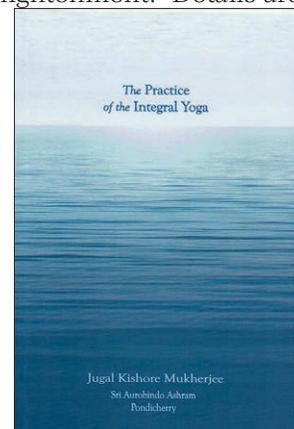
within a few minutes, irrespective of governments lifting the restrictions due to economic pressure.

As the question has been raised of whether members of the Order can offer initiation online through any cyberspace communications, like Zoom, during the pandemic, the Board is in unanimous agreement that initiations into Babaji's Kriya Yoga must continue to be offered only in person, to ensure confidentiality, but that introductory lectures can be offered online to anyone.

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.*

Pilgrimage to the new Badrinath Ashram with M. G. Satchidananda and Durga Ahlund, September 17 to October 5, 2021: Join them in a life changing, unforgettable pilgrimage to the place where Babaji attained soruba samadhi, the ultimate state of enlightenment. Details are here: <http://www.babajiskriyayoga.net/english/Pilgrimage-himalayas.htm>

The Practice of Integral Yoga, by J.K. Mukherjee, is now distributed by Kriya Yoga Publications: https://www.babajiskriyayoga.net/english/bookstore.htm#integral_yoga_book by Jugal Kishore Mukerjee, Sri Aurobindo Ashram Published in 2003. 366 pages. Price: USD\$16.90, CAD\$18.90 in Canada (inc gst). ISBN 81-7058-732-8. Softcover. 6 x 9 inches.



If you are inspired by the brilliance of the writings of Sri Aurobindo or your heart is called by The Mother and wish to understand in a nutshell how to practice their Integral Yoga, this is the one book you require!

If you want to experience in your body and mind what it is to „call down Grace“ into your life, this is the one book you require!

If you want to develop a clear and present knowing when

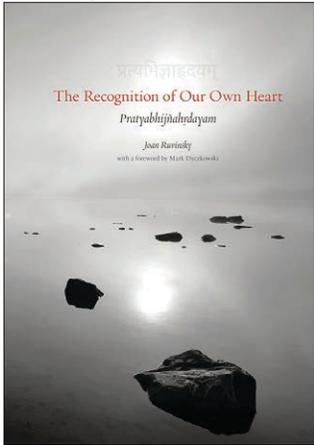
Continued on Page 10



News and Notes *continued*

Divine Will is interceding in your life, this is the one book/you require!

“We have enjoyed this book immensely. We met Professor Mukerjee, a sadhak of Integral Yoga for over 50 years, and a past director of the International Center for Education, in January 2006, at the Sri Aurobindo Ashram in Pondicherry. We were charmed by his clear message that living a divine life means being relentless in seeking out weaknesses and shortcomings in yourself and clearly and utterly determined in bridging the gap from where you are - to where you want to be....calling on the Divine, whenever necessary. He gives us the means in his book, “The Practice of Integral Yoga.”



The Recognition of Our Own Heart: Ponderings on the Pratyabhijnahridayam, by Joan Ruvinsky with a foreword by Mark Dyczkowski, is our latest publication. ISBN 978-1-987972-15-3, 164 pages 7 x 10 inches, softcover April 2019, with more than a dozen artistic nature photographs Price: USD\$25.00, CAD\$32.55

in Canada (incl. gst). (Liz: Add cover image, same as last issue)

In this gem of a book, non-dual yoga and meditation teacher Joan Ruvinsky offers up a beautifully illustrated interpretive translation of one of the foundational texts of Kashmiri Shaivism — twenty short verses that address fundamental and universal questions. Part poetry, part

guidebook, part art, it conveys the richness and incandescence so characteristic of the lineage without losing sight of the last 400 years of philosophical inquiry, spiritual revelation, and scholarship.

In the footsteps of the Tantric masters of the medieval period — who were not only great yogis but also accomplished scholars, poets, musicians — Ruvinsky embraces the body, mind, and senses as pathways to enlightenment. In her distinctly poetic and down-to-earth fashion Ruvinsky reminds us to live directly, moment to moment, in the mystery. You already have what you need. She intones, “All contemplations are valid. There are no right answers, no dead ends, only pathways in the infinite.” https://www.babajiskriyayoga.net/english/bookstore.htm#recognition_heart_book

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!

Subscribe to the correspondence course, **The Grace of Babaji's Kriya Yoga**. We invite you to join us in this adventure of Self-exploration and discovery, drawn from the books dictated by Babaji in 1952 and 1953. Receive by mail, each month, a lesson of 18-24 pages developing a specific theme, with practical exercises. For details go here: http://www.babajiskriyayoga.net/english/bookstore.htm#grace_course

Visit Durga's blog. www.seekingtheself.com

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Order of Acharya's: Annual report and plans for 2021

DO HELP US BRING BABAJI'S KRIYA YOGA TO PERSONS LIKE YOU ALL 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 12 months, since September 2019 the members of the Order of Acharyas did the following:

- Brought more than 100 initiation seminars to more than 1,000 participants living in 20 countries including Brazil, India, Japan, Sri Lanka, Russia, Estonia, Spain, Colombia, Germany, France, Italy, Austria, Switzerland, England, Bulgaria, Belgium, Australia, the USA and Canada.
- Conducted a 4 day Satsang Leaders Training seminar for students from across India; and supported twice daily sadhana sessions for 100+ initiates online with Zoom since March 2020.

- Maintained an ashram and publishing office in Bangalore, India which organized five initiation seminars all over India. Vinod Kumar, the ashram manager, conducted free regular public asana and meditation classes there. It published and distributed most of our books and tapes throughout India.
- Published the Voice of Babaji in Portuguese, Kriya Hatha Yoga in Chinese. Published the video Kriya Hatha Yoga online for streaming or download in five languages
- Sponsored free public classes 3 times weekly in Babaji's Kriya Yoga, and kirtan event at the Quebec ashram.
- Organized two pilgrimages to the new ashram Badrinath attended by more than 40 persons. Maintained the ashram and its staff, and sponsored public Yoga classes and satsangs there.

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News and Notes *continued*

In the year 2020 - 2021 the Order plans to do the following:

- Bring initiation seminars to most of the above named countries, as well as Indonesia and Poland for the first time.
- Conduct free bi-weekly public asana and meditation classes at our ashrams in Quebec, Bangalore and Sri Lanka.

- Publish the book Babaji and the 18 Siddhas in Polish, Malayalam, Kannada, the book Voice of Babaji in and Kannada.
- Complete the training of 3 Acharyas

The 32 volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2020-2021. Your contribution is tax deductible in Canada and the USA.

News and Notes *continued*

We offer our subscribers in the new Euro currency zone to send annual subscription payment of 13 Euros in a cheque payable to "Marshall Govindan in a transfer, to Deutsche Bank, International, BLZ 50070024, account no. 0723106, re. IBAN DE09500700240072310600, BIC/Swift code DEUTDEDBFRA. (Or in francophone countries of Europe, le paiement doit être fait au nom de « Marshall Govindan » dans un transfert à la Banque Crédit Lyonnais, Banque 30002, indicatif : 01853, numéro de compte 0009237P80, re. IBAN FR75 3000 2018 5300 0000 9237 P80, BIC CRLYFRPP or a cheque payable to "Marshall Govindan," sent to Francoise Laumain, 50 rue Corvisart, 75013

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The journal will be sent by email to everyone who has an email address. We request that all of you inform us of the email address to which you would prefer we send the journal, and if you are using an anti-spam blocker, to put our email address info@babajiskriyayoga.net on the exception list. It will be sent as a formatted with the photographs in a PDF file attachment. This can be read using Adobe Acrobat Reader. Otherwise it can be resent upon request in a Word file, unformatted with no photographs. If you do not renew before the end of March 2021 you may not receive the next issue.

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