

The Path
of
Kriya Yoga



Ellen Grace O'Brian

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No matter what the disciple's problem,
the guru advised Kriya Yoga for its solution—

Words are only shells. Win conviction of God's presence through your own joyous contact in meditation. The yogic key will not lose its efficiency when I am no longer present in the body to guide you. This technique cannot be bound, filed, and forgotten, in the manner of theoretical inspirations. Continue ceaselessly on your path to liberation through Kriya, whose power lies in practice.

—Swami Kebalananda quoting Lahiri Mahasaya
Autobiography of a Yogi

The Path of Kriya Yoga

There is a “golden thread,” a harmony of all religions and spiritual philosophies found at the core, the depth dimension of the teachings. This mystical core is referred to as the Ageless Wisdom, the Perennial Philosophy, or the Eternal Way. The spiritual principles of the Eternal Way are the cornerstone of our teachings at CSE. The four essential principles of this philosophy are:

1. One Power, called by many names, is the source and substance of all that is. Nothing exists without Spirit or is separate from the Creator.
2. Human beings are an expression of this One Power and Presence and can know this truth by experiencing it directly and being restored to original wholeness.
3. When identified with mind and body, we lack full awareness of our spiritual nature and experience ourselves as separate from the Source and from one another. The purpose of our life is to awaken to the truth that we are Spirit, to realize our oneness with all, and to serve Life.
4. Awakening to the true Self is the divine destiny of all people. Through the practice of self-discipline, people can cooperate with divine grace, or Life’s inherent tendency toward spiritual awakening. This brings the fulfillment of our highest happiness and lasting security.

Self-realization is awakening to the truth of our spiritual nature.

The practices of spiritual awakening taught at CSE have their origins in the ancient Vedic philosophy of the Eternal Way and the disciplines of Kriya Yoga. Yoga is a Sanskrit word meaning union, to yoke, or bind back. It signifies the conscious union of soul and Spirit, the individual self with the larger true Self, or God. This union is samadhi, being restored to one's original spiritual wholeness, no longer identified with fragmented states of awareness or changing conditions. Kriya means action or specifically in this context, actions intended to purify or sanctify. It is a philosophy and spiritual practice that supports realization of our oneness with God.

Kriya Yoga is a way of life, a way to live a spiritually balanced, wholesome life in harmony with God's will. Yoga is a spiritual path, not a religion. It is a way of spiritual awakening that can be utilized by seekers from all faiths.

Following the guidance of his guru, Swami Sri Yukteswar, Paramahansa Yogananda introduced these teachings of Kriya Yoga to spiritual seekers in the West in 1920. Thereafter he remained in the West initiating thousands into the spiritual practices of Kriya Yoga and inspiring seekers worldwide to discover the underlying unity of the world's religions. In 1949, Roy Eugene Davis traveled across the United States to meet Yoganandaji and seek his training as his spiritual teacher or guru. Mr. Davis was ordained in 1951 by Paramahansa Yogananda and instructed by him to teach and initiate others into Kriya Yoga. Mr. Davis dedicated his life to offering these teachings worldwide for over 60 years. In the later years of his ministry, he travelled faithfully to CSE every year to teach and offer Kriya initiation, as well as joining Yogacharya in convening several international Kriya Yoga Congresses. His organization, Center for Spiritual Awareness, maintains a spiritual retreat center in the serene North Georgia countryside, as well as a publishing department that distributes books and literature worldwide.

Yogacharya Ellen Grace O'Brian met Roy Eugene Davis in 1979. She was accepted as a disciple and initiated by him into Kriya Yoga in 1980. In the summer of 1982, he ordained her to teach. As the founding teacher and spiritual director of Center for Spiritual Enlightenment, Yogacharya O'Brian has been teaching in this tradition for over 40 years. Although Paramahansa Yogananda physically passed from this world in 1952, his book, *Autobiography of a Yogi*, has become a spiritual classic, touching the hearts and minds of millions of seekers throughout the world. Through the transmission of the teachings to receptive souls by the masters of this Kriya Yoga lineage and their successors, the tradition of Kriya Yoga lives on today as a vital instrument for individual and planetary awakening.



*Austerity, study, and surrender to God
are the means to the accomplishment of perfect concentration.
These practices comprise the path of Kriya Yoga.*

—Yoga Sutra II. I

The practice of Kriya Yoga is the connecting link with one's spiritual teacher and the illumined Kriya yogis of all time. When practicing wholeheartedly, the divine connection is made manifest. You will feel the holy presence with you in your meditation and in all that you do in the service of God.

The gift of Kriya initiation is like the fire energy of the sun that works to open the dormant seed of divine realization into its full blossom. Your practice of yoga disciplines is the essential support system for this blossoming. Consistent practice of Kriya and attunement with your teacher and the great ones will encourage this blossoming into its fullness and bring forth the divine light in you. This is the basis for spiritually conscious living that will also be instrumental in helping others on the path of awakening to God.

The basic practices of Kriya Yoga are contemplation and meditation, cultivation of the virtues, and surrender of the sense of being separate from God. Each of these components of the path is supported by specific study and practice techniques. The dedicated practitioner of Kriya Yoga follows the guidelines found in Patanjali's *Yoga Sutra* and the *Bhagavad Gita*. Followers of various religions will find that the study of scripture in their established tradition can be enhanced by the disciplines of Kriya Yoga.



May you remain steadfast on the Kriya path of awakening to God. May you discover the radiant light of divine love lighting your way through the grace of God and the blessings of the saints. Each day nurture the seeds you have planted in your garden of Kriya yoga practice that it may blossom and bear fruit, so that you, yourself, may become a nurturing presence to all. All the saints salute you!

The novice Kriya Yoga student should first become familiar with the philosophical concepts and the lifestyle regimens (and their purposes) upon which practice is based. Knowledge of beginning, intermediate, and advanced meditation practices and routines should then be acquired. At each stage of progressive awakening to authentic Self and God-knowledge, the devotee's new state of awareness must be harmoniously integrated with the mind, personality, and body. This process is most effectively accomplished by appropriate, conscious living every moment of each day.

—Roy Eugene Davis



*Life is always unsafe and unstable, like a drop of water on a lotus leaf.
The company of a divine personage, even for a moment,
can save and redeem us.*

—Vedas, quoted by Sri Yukteswar
The Holy Science

*The life of an advanced Kriya Yogi is influenced, not by effects of
past actions, but solely by directions of the soul.*

—Paramahansa Yogananda

Kriya Disciplines





Kriya Yoga consists of body discipline, mental control and meditating on Aum. Liberation can be attained by that pranayama which is accomplished by disjoining the course of inspiration and expiration.

*Through nature there is purification of matter,
through penance, purification of the subtle body, through mantras,
purification of the mind.*

—Vedas

Kriya Disciplines

I. Core Practices

Study / Contemplation

Meditation / Prayer

Self-discipline / Cultivating the Virtues

Dedication to God / Surrender and Service

The core practices of Kriya Yoga are supported by the eight limbs of practice outlined in Patanjali's *Yoga Sutra*.

II. Eight Limbs of Practice (Ashtanga Yoga)

Yamas (Restraints):

Harmlessness
Truthfulness
Nonstealing
Right Use of Vital Force
Nonacquiring or Nonattachment

Niyamas (Observances):

Study of the Nature of Consciousness
Self-Discipline
Purity
Contentment
Surrender of the Sense of Separate Existence

Asana

Steady Posture or Seat

Pranayama

Enhanced Awareness of Vital Force

Pratyahara

Interiorization

Dharana

Concentration

Dhyana

Meditation

Samadhi

Oneness with God, Divine Communion

III. Supportive Practices

Purifications

Wholesome Natural Diet
Cleansing Practices
Prayer and Devotional Practices

Mantras

Hong Sau, or So Ham

Pranayama

Nadishodhana – Alternate nostril breathing
Shitali – Cooling breath
Kappalabati – Skull shining breath
Bhastrika – fire breath or bellows breath
Shushumna breathing

Bandhas

Mula Bandha
Jalandhara Bandha
Uddiyana Bandha
Mahabandha or Tribandha

Mudras

Jyoti Mudra
Maha Mudra



You who are disciples should remain attuned to the line of gurus by reading their books and by telepathic and spiritual rapport, as this will quicken energies and awaken the soul nature. Regular practice of Kriya Yoga will calm the body, clear the mind, circulate creative force (shakti) through the nervous system and rest the involuntary nervous system. Over a period of years such practice will contribute to the purification of the body, energize the cells and refine the brain. Intense practice is not necessary. Highest benefits will come as a result of regular, devoted, and natural practice.

—Roy Eugene Davis

Sadhana

Daily Spiritual Practice

While the Sanskrit word sadhana is generally translated as spiritual practice, its meaning has a deeper significance. It means, “to go straight to the goal.” To be successful in our spiritual practice, it is necessary to understand why we do what we do, or what the goal is. For practitioners of Kriya Yoga, the ultimate goal is liberation of consciousness. Liberation refers to freedom from the tendency to identify ones essential nature, which is pure being, with mental or emotional states or external circumstances that are changeable and limiting.

The purpose of Kriya Yoga practice is to remove anything that obscures our ability to realize our true nature as spiritual beings. Spiritual practices such as meditation are not done to become more spiritual. It is not possible to enhance our essential nature because we are already spiritual, an individualized, pure expression of the single, infinite Reality. As the body and mind are purified through the practice of superconscious meditation, clear thinking, and wholesome living, the inherent radiance of the soul becomes apparent. When the body and mind are illumined by the light of the true Self, we can see clearly how to make wise choices and live in harmony with divine will or the highest good.

Spiritual practice is best undertaken in a systematic, calm, and committed way. The most useful practice is one that is steady and not taken to extremes. Meditating for thirty minutes everyday is generally more beneficial than occasional long sessions without practice in-between. Daily, focused, intentional meditation has a cumulative beneficial effect on the body and mind. It reduces stress, purifies the mental field, enhances awareness and awakens vital force in the system.



Daily Meditation Practice

1. Arrange conditions.

Meditate each day for a minimum of 30 minutes, occasionally extending the time, when you can, to an hour or more. Arrange conditions in your home to allow for comfortable, focused, uninterrupted time for your meditation. Meditate in the same place each day with your meditation seat or area used only for that purpose. It can be supportive to set up an altar with devotional items such as photos of the saints, candles, or incense that elevate your thoughts, help you focus your attention, and turn toward inner reality.

2. Establish right intention and steady posture.

Sit in a comfortable meditation posture that will allow you to remain relaxed but alert and still during the duration of your meditation. Begin with a moment of prayer, acknowledging God as the source and support of all that is. Recognize that you are meditating in God and that your process will be one of letting go of anything that interferes with your direct perception of the one Reality that is God. Intend to meditate superconsciously, knowing that superconsciousness is natural to you. Recognize it as the foundation of all other states of awareness— whether the ordinary waking state, sleep or dream states.

3. Use preliminary practices as needed.

After establishing right posture, offering a prayer and turning attention within, the practice of pranayama begins. Depending on the available time, and your observation of your mental and physical state, you may choose to practice one of the preliminary pranayama practices, keeping in mind the effect each one has on your system. For example, if you are feeling stressed and your mind is restless, the practice of alternate nostril breathing will have a calming effect. If you are feeling dull, or lethargic, the practice of kappalabati, or skull shining breath, will help purify the mental field and have an energizing effect.

4. Practice Kriya pranayama as instructed.

Once you have settled in to your meditation seat and completed any preliminary practices, with a still body and focused mind, begin the practice of Kriya Yoga pranayama. For beginners, 12 – 14 kriya breaths are advised. If you meditate morning and evening, the kriya breath can be practiced at both times, but not beyond that. After meditating and practicing Kriya Yoga pranayama for six months to one year, practitioners can gradually begin to increase the number of repetitions upon the advice of their spiritual teacher. Practice kriya pranayama daily as instructed, remembering to rest in the after effects, experiencing and observing the beneficial changes in the field of awareness.

5. Withdraw awareness from sensory involvement and thought activity.

Once you have completed your kriya pranayama, allow your awareness to flow more deeply within by following your innate urge to be restored to wholeness. You may introduce a mantra into the mental field such as hong sau or so ham, if further purification is needed. Or, if awareness is already sufficiently interiorized, you can practice inner listening to the vibration of aum.

6. Focus attention on a single point.

With attention at the spiritual eye, remain focused on a single point. Stay alert and notice when your one-pointed concentration shifts into the smooth flowing of attention that is indicative of meditation.

7. Allow meditation to naturally proceed to superconsciousness.

Simply allow meditation to proceed by resting in the peace of your essential nature and gently intending to go beyond any perception of phenomena to superconsciousness, the direct experience of the Self. Superconsciousness is experienced when thought activity in the mental field is restrained and awareness rests in our essential nature.

8. Gracefully conclude your practice.

When you are ready to conclude your meditation session, gradually bring your awareness to mind and body, and then your environment. Take a moment to pray for others, and our awakening world, by simply holding all in the light of divine truth, knowing the intelligence of God and the activity of divine grace is supportive of the highest good for all concerned. Feel this to be true. Love and bless others and your world. Intend to remain spiritually aware, grounded in the awareness of your essential nature, as you go about your daily activity.

In the system of Kriya Yoga, the practice of superconscious meditation is only one component of a spiritually conscious life that is focused on Self- and God-realization. Study of the nature of consciousness through self inquiry and contemplation of scripture, leading a balanced life in harmony with truth through the practice of self-discipline, and releasing the illusional sense of being separate from the single Reality through surrender are equally significant. Once one is firmly committed to the spiritual path of Kriya Yoga, there is no longer a fabricated division between spiritual and material reality. Life is one, and is lived as such.



The Purpose of Life

Viewed only through the lens of material perception, one might imagine that the purpose of life is limited to certain achievements—success in work, family or educational endeavors. But as Paramahansa Yogananda noted, “One is wisest who seeks God, and most successful who finds God.” We are here to awaken to our true nature, to know freedom through Self- and God-realization. This is our purpose: to know who or what we are, and what God is, and to live in harmony with that truth.

We can know the truth of our being because we are expressions of the single reality commonly called God. All knowledge of that reality already exists within us. It is not only possible for us to know this truth, but it is our certain destiny. Absolute reality, or unchanging truth, will eventually be known by everyone. Upon hearing this philosophy, some think that if spiritual enlightenment is inevitable, then one can simply go about their worldly involvements and at some later point in time, awakening will occur. While this is true, the awakened ones advise against wandering aimlessly in worldly pursuits. Why wait when spiritually conscious living is possible now?

What is required for our awakening sooner rather than later is self-discipline, the willingness to engage in intentional practices for the purpose of purifying mind and body, and receptivity to divine grace, the supportive influence of God that permeates all of nature, encouraging all life toward the fulfillment of purpose. We are continually encouraged to awaken and can cooperate with this influence by dedicating ourselves to spiritually conscious living. When we do, we find that the teacher, the teaching, and the supportive influences of nature provide all that we need to arouse the dormant potential within us. The inherent knowledge and radiance of our essential Self is then revealed.



Discipleship

There comes a time on our spiritual journey when we are ready to fully dedicate ourselves to living the awakened life of Self- and God-realization. This is an auspicious time when the yearning for liberation becomes the predominant urge and the focus of our life. A shift in focus occurs from seeking self gratification to desiring to know and follow God's will. We know, intellectually and intuitively, that there is a higher way to live and we feel ready to commit to it. The prayer, "not my will, but thine be done," speaks to our heart. We seek a more conscious life, free from preoccupation with the false self. We are ready for a life of surrendered devotion to God.

This shift in focus from self-will to the cultivation of surrender to divine will is the beginning of discipleship. In its most fundamental sense, discipleship is becoming teachable. A disciple is as the word root indicates, a learner, one who is open to learning. When we become intent on spiritual liberation, we are open to learning how to follow the path. We are receptive and surrendered to higher guidance. We seek to develop a relationship with the infinite. We develop this relationship by entering life with the pure intention to learn from it. No longer needing to defend the ego's tendency toward inflation, we can be open to what life itself can teach us. We pray, we ask to know, we watch, we listen, we become willing to grow and to change. We learn.

The path of learning indicative of discipleship includes the willingness to learn from a spiritual teacher, to be open to guidance from one who has followed the way we seek to know. This is a natural unfoldment of

our inner life and when it occurs, we find the teacher who is right for us. If this is not the immediately case, there is no need to begin a frantic search. When there is surrendered devotion and a sincere prayer for support on the path of awakening, the forces of divine grace will bring forth and reveal the right relationship at the right time.

With discipleship, one moves from being a seeker of the way to being one who has found a path and commits to the disciplined life it requires. We understand this journey more fully as we embark upon it, engage in the practices, work with a teacher, and begin to serve life as a devotee of God.

The relationship between student and spiritual teacher, or disciple and guru, is a sacred one and is to be entered into consciously. We have many teachers in life. Perhaps even many spiritual teachers, including parents and grandparents. We may even consider someone to be a spiritual teacher for us whom we have had no personal contact with but have heard them speak or read their books. Yet there will come a time when we are ready for a direct relationship with a spiritual teacher, so we can ask questions, receive guidance, and develop our inner listening through spiritual attunement. This relationship is one that should be directly requested once you discern that it is right for you.

The common meaning of the word guru is simply “teacher,” so it may be understood that any spiritual teacher is one’s guru. However, the commitment to spiritual liberation and the timeless bond of divine love between guru and disciple is one that is founded on a deeper connection that is mutually agreed upon. The word guru means the light that dispels the darkness of ignorance. This refers to the transmission of the light of Truth consciousness from the Self-realized guru that elicits the disciple’s own dormant knowing and calls it forth into conscious awareness. God is the true and only Guru, the single Reality that is the one light of Truth shining in everyone. The human guru is a point of contact playing a role that is supportive of the disciple’s awakening to the truth of what he or she already is.

In this tradition of Kriya Yoga, the role of guru and disciple is paramount to the transmission of the teachings through time. Beginning with Mahavatar Babaji, the great avatar or yoga master, whose mission was to support the awakening of souls and planetary evolution. The teachings were transmitted to his disciple, Lahiri Mahasaya. After receiving permission from Babaji to make the teachings of Kriya Yoga more widely available to sincere seekers, Lahiri Mahasaya initiated thousands of students, including Swami Sri Yukteswar who later transmitted the teachings to his disciple, Mukunda Lal Ghosh. Mukunda had been initiated into the practices of Kriya Yoga early in life by his father who was a disciple of Lahiri Mahasaya but he found his destined guru-disciple relationship with Sri Yukteswar who faithfully guided him and supported his unfolding spiritual realization. After years of devoted study and practice with his guru, he entered the swami order and took on the monastic name, Swami Yogananda. It was Yoganandaji who came to America with the blessings of his guru, to spread the liberating teachings of Kriya Yoga to the West. Among those he trained, ordained to teach, and initiate others into Kriya Yoga was his disciple Roy Eugene Davis. As a direct disciple of Paramahansa Yogananda, Roy Eugene Davis carried on this tradition of Kriya Yoga through the transmission of the teachings to his disciples for over 60 years. Today, the vital ministry of Center for Spiritual Enlightenment, with the spiritual direction of Yogacharya Ellen Grace O'Brian, a disciple of Mr. Davis, carries on the living legacy of this teaching tradition.



Kriya Initiation



Kriya Initiation

Through the ages, the method of instruction and initiation into Kriya Yoga in this tradition has been passed on from guru to disciple. Certain practices are taught only at the time of initiation and only by those who have been authorized by their spiritual teacher, or guru, to do so. This maintains the consistency, purity and potency of the teachings and gives new initiates the opportunity to learn from an experienced teacher. Every teacher sharing Kriya initiation offers instruction for the new initiate in order to support the meaningful application of the procedures given and to underscore the potential for their power, given the atmosphere of receptivity on the part of the student.

Masters in this Kriya Yoga tradition beginning with Mahavatar Babaji have indicated that those seeking Kriya initiation should be honest—they should be sincere seekers of spiritual truth (not those who are merely curious about another practice to add to their collection). They should have the capacity for self-honesty as well as the desire to live with integrity. This is a time when one is ready to embark on a disciplined, ethical life of higher purpose supported by the spiritual practices of meditation, study, and surrender. One is advised to approach the step of initiation wholeheartedly, offering all and receiving all.

The Kriya Yoga that I am giving to the world is a revival of the same science that Krishna gave to Arjuna; and that was known to Patanjali and Christ, and to St. John and St. Paul, and other disciples.

—Mahavatar Babaji

Let the fragrance of the Kriya flower be wafted in a natural way. The seeds of Kriya will take sure root in the soil of spiritually fertile hearts.

—Lahiri Mahasaya



Preparation for Kriya Initiation

Initiation is a time of new beginnings, a spiritual rebirth. We bring forth our devotion for God and our commitment to Self-realization and we are given a new life, a life consecrated to the Divine. The past is left behind, old identities are shed and we now move forward with deepening intensity and surrender on the path of awakening.

1. During the days prior to your initiation bring additional energy, devotion, and attention to your regular meditation practice. Let it be an opportunity to commune inwardly with the Kriya saints in the temple of your heart.
2. Give special attention to your diet. Go on a mild cleansing diet or an Ayurvedic cleanse to balance your system.
3. Practice the yoga disciplines for Kriya that you have learned.
4. On the day of your initiation, plan to eat balanced meals but lightly and mindfully. Plan a light schedule for the day. Avoid rajasic and tamasic environments. Participate in the preparation of the temple if this is your assignment. After preparing the temple, allow yourself time prior to arriving for the ritual for body cleansing, prayer, meditation, and preparing your offering.
5. Wear clean clothing to the ritual. One may wear white to signify purify of intention but remember that it is not the outer garment, but the purity of heart that matters most.
6. Bring with you to the ritual: a piece of fruit symbolizing the fruit of your actions to be offered to the divine, a flower symbolizing your devotion, and an offering for the teacher.

7. Arrive early for the initiation with your ritual items. Keep your items with you until the time of the initiation.
8. Maintain silence in the temple when you arrive. Find your seat, place your ritual items where you will be able to reach them easily, and then proceed into prayer and meditation.
9. Kriya initiation is a sacred process shared only by those who have been given permission in their tradition to initiate others. The Kriya process is not to be revealed or shared with any-one else. Do not deprive others of proper instruction or spiritual contact with a qualified teacher by revealing this meditation procedure. When and if it is appropriate for you to initiate others you will be given the blessing and permission of your teacher to do so.
10. After the initiation, share your joy with other devotees present but maintain your meditative awareness.
11. Following your initiation, incorporate the Kriya disciplines into your daily meditation practice as instructed. It is the steady, moderate, daily practice of Kriya that will make all the difference rather than occasional intense spurts of practice. Initially practice Kriya pranayama twelve to fourteen times per day. Increases to the number of Kriyas should come under the advisement of your teacher.
12. Stay in close contact with your teacher—inwardly, through devotion and subtle spiritual attunement and outwardly by sharing your spiritual questions, service, and meditation experiences. Meditate and study with your teacher whenever possible. Attend meditations, retreats, and satsangs.

It is customary for the disciple to make a sacrifice (give something in return) for initiation. The real sacrifice is to burn the sense of ego in the flames of spiritual discipline and intense meditation. The outer ceremony usually requires that the disciple offer the guru a token of his life, in the form of money or substance which has been earned through work. Initiation cannot be purchased, but a flow of energy and evidence of open cooperation between disciple and guru must be visible. The guru's total life is given to awakening and liberating others; therefore, he wants to encourage the disciple to emulate him and become like him in understanding and in outlook on life. The offering given to the guru or the guru's cause is not payment for initiation; it is the disciple's way of sharing in the work and the ministry of the guru so that others can be served. By sharing his life, in the form of substance, the disciple shares his energy and consciousness with the guru and enters in to a deeper relationship, which is spiritually beneficial.

—Roy Eugene Davis, *Yoga Darsana*



Prayer for Kriya Initiates



Prayer for Kriya Initiates

*Aum. At the lotus feet of the Divine Mother and the blessed
Gurus of Kriya Yoga, I offer this prayer.*

May my heart be fertile ground for the Kriya seed of liberation.

Nurtured by the purifying waters of Kriya Yoga Pranayama,
may it take strong root and grow in the light of daily devotion to God.

May the petals of bliss open
and offer their fragrance of peace to all beings.

May its fruit be the Self-realization that removes all suffering.

Prema (divine love) and bhakti (sincerity)
are my ardent companions on this path.

Steadfast in Kriya Yoga practice, firm in my resolve to awaken to Truth,
surrendered in my devotion to God, offering all actions as worship,
and my life as service, I begin a new life.

Jai Guru!

Victory to God!

Aum, Shanti, Shanti, Shanti.

Aum, Peace, Peace, Peace.

Amen



*Serene, firm in the vow of renunciation,
let that wise person meditate and attain supreme bliss.*

—Krishna (Bhagavad Gita)



*Aum is heard through the cultivation
of the heart's natural love,
moral courage, memory of one's divinity,
and true concentration.*

—Vedas

Recommended Reading

Books by Paramahansa Yogananda, especially:

- *Autobiography of a Yogi*
- *God Talks with Arjuna, The Bhagavad Gita*

Books by Roy Eugene Davis, especially:

- *Paramahansa Yogananda As I Knew Him*
- *The Eternal Way: The Inner Meaning of the Bhagavad Gita*
- *Absolute Knowledge That Liberates Consciousness*
- *Seven Lessons in Conscious Living*
- *The Science of Self–Realization*
- *A Guide to Kriya Yoga Practice*
- Subscribe to *Truth Journal* and *Radiance* magazine, publications specifically for Kriya initiates in this tradition (www.csa-davis.org)

Books by Ellen Grace O'Brian, especially:

- *Live the Eternal Way:
Spiritual Meaning and Practice for Daily Life*
- *The Jewel of Abundance:
Finding Prosperity through the Ancient Wisdom of Yoga*
- *A Single Blade of Grace:
Finding the Sacred in Everyday Life*
- *Living for the Sake of the Soul*
- Learn about Online Courses with Yogacharya O'Brian (www.EllenGraceOBrian.com)
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