



B a b a j i ' s

Kriya Yoga Journal

Editorial

Real progress: Willing a New Year in 2007

By Durga Ahlund

A few hours after celebrating Gurupurnima on July 12, at the end of our Teacher Training at the Quebec ashram, I received the news that Yogi S.A.A. Ramaiah, had passed away in Kuala Lumpur, Malaysia. (See News and Notes). "Yogiyar", as he was known familiarly, my teacher from 1970 to 1988, had more effect on my life than anyone else. Despite our differences, which developed after I left his organization, I retained much

love and respect for him.

Yogi Ramaiah was one of the last of a generation of Indian gurus who came to North America and Europe during the period of 1965-1975, who are largely responsible for the world-wide explosion of interest in Yoga today. I believe that historians will one day view this period as part of a critical turning point in the diffusion of Eastern philosophy and values in the West. This has affected Western society in many

ways. Holistic medicine, business, management, "new age" spirituality, psychology, even science are just a few areas where these pioneers brought a significant change. While the word "guru" has been debased by those who oppose such an influence, and in some cases by the persons who bore this title themselves, their teachings are a growing force in the world today.

One of Yogi Ramaiah's most important legacies is the contribution he made to preserving the Tamil Yoga Siddha's literature, and renewing public interest in them. For more than 45 years he collected over one thousand such manuscripts, and published many of them in Tamil, in a modern book form. During the past several years he published four volumes of the works of the Siddha Agastyar; earlier he had published the complete writings of the Siddha Boganathar, all works in Tamil, with a few verses translated into English. Sri V. Ramasubramanian, Advocate, who has been appointed as a judge of the Madras High Court by the President of India in effect since July 17, 2006, recently made the following tribute: "What Sri U.V.Swaminatha Iyer was to

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Sangam Literature (by retrieving old palm-leaf MSS), Yogyar is to Tamil Siddha Literature." I am very happy to have been able to carry this development to the next stage, with the publication of six important books containing translations and commentaries of these great works. This work will continue, with the support of hundreds of donors, and the work of scholars associated with our Yoga Siddha Research and Education Center in Chennai, India.

His other legacies include: the series of fifty-two annual "Parliaments of World Religions and Yoga" which he organized from 1954 to 2005. Hopefully around this time, each year I consider what it will take, for this year, to be the one of real progress. For real progress, I mean, the year of eliminating all the mixture of Ignorance & Knowledge. For real progress, I mean any action I take must be without conscious or unconscious friction, without any force that welcomes strife (inner or outer). For real progress, all actions I take must be in harmony with my mind, heart and body and taken cheerfully and without any self-serving motivation.

Is real progress attainable this year? This year's resolution is in a nutshell: to consistently act compassionately, both in significant and insignificant actions, wholly from a mind and heart of equanimity.

Is it possible to do this and take life seriously? I seriously doubt it. Seriousness is certainly a quality of my ego. When I am serious, in the lower levels of my being, in my heart, body and life, there is some disquiet, some disturbance, a resistance due to mental, emotional or physical strife, friction, or frustration, regardless of what is happening around me. And conversely, whenever I am feeling playful there is no disquiet in my being, regardless of what is said or occurs. Perhaps the only way I can maintain equanimity in this New Year is to take life as playfully as I can, as a game, and not take anything too seriously.

Due to seriousness, the same phenomenon occurs and recurs, on a more or less intense scale, from year to year. Seriousness refuses change, refusing light, calm, joy, refusing equanimity. Seriousness must be seriously out of touch with our highest intelligence, with our highest self. Being deadly serious is one of the obstacles to spiritual progress. I am sure of that. Out of seriousness we become filled with inflexible concepts, attitudes and dogma. Our serious beliefs, concepts, ideas about things form a powerful force of resistance that may refuse descending Light & Inspiration or take a shape that perversely deforms the light, in order to suit preconceived ideas of our own Ignorance. Out of seriousness, we fear some inequity occurring in our life, or fear that someone else will make a mistake that we must somehow correct. Fear of getting what we don't want can negatively affect our nervous system and physical health. The nervous system links the physical body and the subtle body. Even an underlying fear that something "bad" might happen can pervert

the whole of our awareness. By unconsciously agreeing to identify with fear, we can find ourselves suffering greatly from it, even though it may have absolutely no substance in reality. It is out of seriousness that we open our self to fear and block the vital energy that carries joy and calmness and fearlessness.

What is more serious than my emotions, passions, impulses, and vital needs? These are all habits of the lower Nature and are what confuse and mix ignorance and knowledge. It is my seriousness that allows the vital to work against me and blind me and bind me to the responses that come from my most obstinate and self assertive side. I know I must inhibit the revolt of the lower nature against the Light. I know the obstacles that I personally most need to purify and eliminate in my spiritual pursuit of a Divine life. But, I also know that I cannot successfully fight all the adversaries, all the opposition to the force of Light. All I can do is to take refuge in the force of Light. And the force of light is always "light;" it is joyful, open and accepting, selfless and equal-minded, regardless of what is happening around me.

For love, compassion and equanimity to permeate every single thought and action I must learn how to take refuge in that force itself. What is required for that descent is a quiet nature. I must remain composed and tranquil, controlled, or at least passive, until I have achieved a complete silence of the mind and heart and body. I must take life lightly enough to have positive thoughts, cheerful feelings and great clarity regardless of what is going on around me. Cheerfulness can bring my body and mind into harmony; I can sense it immediately. It can remove the friction and anxiety that keeps fear and confusion alive and my entire being out of balance. The subtle body is subject to the will, so I can "will" my self to become cheerful and to become fearless.

When we change the basic underlying substance of our life by willing ourselves to be positive, cheerful, compassionate and equal-minded, we can gradually cleanse the subtle body for a higher thinking and purer acting. This purification also allows us to become quickly aware whenever ego arises and we begin to resist higher forces. Thus, we can initiate a deep change in attitude as long as we continue to "will" higher thoughts and feelings to feed us. The subtle body will always reflect the thoughts and feelings it is being fed.

Through mantra and through austerity of thought there is a purification of the fine matter of the subtle body, and regulation of the breath and purification of the mind. We know that to refine the mind we must refine the prana as the mind and prana are two sides of the same thing. Our emotions are vibrations contained within the subtle body, and the subtle body contains and distributes the vital force of prana. Our emotions

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Thirumular as Guru: The teacher/student dynamic in The Thirumandiram (Part 2)

By Vyasa (Doug Lawson)

In the second chapter, "The Philosophy of the Thirumandiram," Dr. KR Arumugam profiles Thirumular's philosophical view of Yoga.

Philosophy or a system of knowledge deals with what is to be known in such a way that one learns the difference between reality and un-reality. It also deals with the nature of the relationship among: the world-pasa; the soul-pasu; and God-Pati. Different systems deal with these components in different ways. Thirumular believes that all three components are real and not unreal. He states at the outset that the aim of The Thirumandiram is to explain completely the subject, the object and the knowledge.....meaning the knowledge of the primal substance, the One, that causes object and subject interaction. However, he states that while he can speak and express meaning about the world and soul, it is impossible to express the Lord in words.

We acquire this truly valid knowledge of the Absolute or the Lord, according to the Shiva Siddhantas, of which Thirumular is one, by: perception, inference, and testimony. The prime means for Thirumular is; testimony. This is key for him because it helps to know by a means other than from one's own perception and inference. It is therefore special because you may be learning from another who has better perceptions and or inferences. And in many instances that testimony about God is useful for those who have not experienced God. Thus the testimony can be interpreted as God's own words. So all three methods or pramanas can really be reduced to one principle: the principle of conscious power or cit-shakti. It is the one true method that the soul uses to measure things. However, this cit-shakti cannot know or measure Shiva/God. It is only Shiva, the Lord who can reveal himself to the soul. The soul realizes that it knows the real and the unreal but that this comes from the Lord. When this becomes known, then the soul "...stands one with Him". This knowledge once gained is seen to be valid and intrinsic.

Thirumular gives those who wish to reason out the existence of the Lord a justification. Firstly, the three basic entities of: world, soul and God, may not be acquired valid knowledge by perception to some. That is, they have never experienced God. And testimony, although powerful may not be accepted by all. So only the remaining acceptable pramana is inference. This method is acceptable because it can directly connect the result from a perception that was valid. We perceive many components in life; we perceive that these components have a finite existence, they come and go; therefore the world is governed by creation and dissolution. So anything that has been created is an effect from a prior cause. The world itself, like the components in it, is a creation and it will pass into dissolution as all creations do, so it has a cause. That cause can be called God. (pg. 56) Thus Thirumular sees the world as an effect and God as the prime cause. The process of life then becomes defined as: creation; sustenance; destruction; obscuration and grace. The creation by God can occur in two ways: with tools and without. Only God can create by mere intention alone. The purpose for this performance, according to Thirumular is his love for souls. Essentially it is his Grace that actuates and maintains the play of life. And this Grace is manifested in a body. Grace is shakti and in the union of Shiva and Shakti the universe is created. Thirumular sees God as having eight characteristics: being self dependent; being immaculate; having intuitive wisdom; being omniscient; being free/embodying freedom; being of boundless grace; being in boundless bliss.

God is: Sat-Being; Chit-Consciousness; Ananda-Bliss

So can everyone know God? Thirumular says, 'Yes' to this question. Divine grace is accessible to all without discrimination. But in order to know that it is available, one must be qualified and that can only be

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must remain calm and content. The prana is directed by the mind and vitalizes whatever the mind thinks about. Attention directs prana. We send life force to whatever we give our attention to. Whenever we think about anything, we are directing the prana into those thought forms. A thought is not just something confined to the brain. A thought is projected out and reflected in life. If a thought become habitual and stimulate emotional responses, it becomes a very powerful

force of creation. We create our own life situations, whether we realize it or not. Let go of all negative expressions of mind and the Self shines through. Fed with the love, peace and fearlessness of the Self, our consciousness gets the truth, that all bodies are pervaded and animated by the same vital energy and by the same consciousness as that within our own. That is real progress. And that, is what is required to eliminate the mixture of ignorance and knowledge. □



Teacher/student dynamic *continued*

achieved by doing intense yoga practice or 'tapas', without expectation of return of any fruit from your actions. The souls at this level or state are neutral as to the outcome of their efforts; merit and demerit are all the same. Divine Grace will come slower, slow, quick or quicker.

The four ways to attain Grace are; carya; kriya; yoga; and jnana. The first, carya is a route of service. Kriya is a way of worship like between father and son. Yoga is the path of friendship and jnana is the path of knowledge. These will lead to levels of liberation: living in the world with Shiva is saloka; being near to Shiva is samipa; sarupa is similarity in form to Shiva; and sayujya is unity with Shiva.

What does Thirumular say about how these states of liberation are recognized? Souls that are liberated have purity; no bias; no duties; no self-interest; they have no rebirths; they are one with God in a sweet state of melting hearts; adoring the Lord at all times.

As a teacher, Thirumular has formulated a cosmological system that deals with God, the world and the soul. As such he can be seen as a great guru...a true dispeller of darkness and creator of what has come to be known as the Shiva Siddhanta system of philosophy.

A philosophical system is extremely important as a means to help one interpret life. However, the Siddhas realized that philosophy alone would not be able to bring self-realization to individual souls. Something very practical was needed. And it is at this point that Yoga derives much of its usefulness. So Thirumular has recounted his Yoga methods in order to help others achieve their potential. In this way he continues his quest as a true guru.

At the outset of chapter four, the reader learns from the essayist, Dr. Ganapathy, some of the many definitions that yoga has acquired over time. Traditionally it is translated as... "to bind together." But that is just a concise definition that gives no sense of the entities that are being bound. In essence yoga is a practical and artistic method of actualizing one's potential in life. Through a constant practice one is able to attain a level of consciousness, which defies description. It is said that it is 'perception beyond perception.' Above all it is a practical method for self-realization.

For many, if not most people, the concepts surrounding the meaning of life are passed down from those in society who are identified with this task, namely, figures such as priests, ministers, and other religious people. This is the most common method that society has of addressing the subject of God. Yoga, especially in the manner practiced by the Siddhas, does not allow for deity worship in a temple. So while both religion and Yoga speak to the concept of God, Yoga involves a practical approach to the individual realizing the Supreme Absolute within the temple of one's own body. Thirumular and the Siddhas viewed the source of delusion in people's lives as being caused by institutional influences, such as religious group practices.

And they did not see the personal practice of attaining self-realization as something requiring institutional involvement. This belief is one that Thirumular holds to, along with the Siddhas. In this way he is a revolutionary teacher in the struggle of dispelling peoples' misunderstandings about God.

At the base of Thirumular's understanding is the belief that the individual soul, is by its basic nature, pure consciousness; that the soul is shrouded by ignorance of its true identity. Thirumular advances this theory in his system of Yoga, as a good teacher would in order to help all students, by recasting the theory. Essentially, Thirumular describes how the student is instructed to have the individual jiva identify with Shiva at the top of the head....the sahasra ra charka. This had not been previously demonstrated before. The term, Shiva Yoga can then be used equally as correctly to mean the same thing as Kundalini Yoga. But Shiva, in this instance is not conceived to mean a deity but rather the divinized stated of human liberation...this is living liberation. To achieve this state, the pure Shakti energy dwelling in the body at the base of the spine, is raised up through the central energy channel, the susumna to the pure Shiva consciousness at the head.

For Thirumular there are three types of yogis: kamattor; omattor; and namattor. The first is a yogi looking for sex as pleasure; the second is the one who finds the inner flame through Shiva Yoga; and the third is a bhakti yogi or one who is devotional. Thirumular advises that the Shiva Yoga method is preferred. This method finds its context in the Tantra Yoga tradition, which emphasizes the attainment of freedom and immortality. In this way all three systems: Shiva Yoga; Tantra Yoga and Kundalini Yoga are essentially the same. Tantra advocates the transcendence of all forms of duality by merging them in the body of the yogi. Duality is seen as polar opposites in the body: Shiva is male and represents pure consciousness and Shakti is female representing pure energy. The whole purpose is to unite the microcosmic entity and the macrocosmic. Jiva is the microcosm, the individual soul and Shiva is the macrocosm, the Universal Being. For Thirumular, the Shiva Yoga leads to 'siva-aikya', which is a love-based reality. So for Thirumular, Shiva is Love and so the basis of Yoga is Love as well.

Reflecting back on our theme of the Guru and the Student, we can see now the essential reason for the compassionate nature of the guru. It is because all the knowledge he has gained is due to Love...love of God, love of all that Is. Thirumular writes that the passage of the grace (energy) to the head is due really to the grace of the guru. (pg. 160). And so we can see that the extremely well focused truth is this: Yoga is realizing the individual self as Love through the grace of the guru.

In order for this self-realization to occur, the yogi must awaken the primal energy and raise it through

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2007 schedule of Kriya Yoga activities

Initiation into Kriya Yoga at the Quebec Ashram: (initiates may attend and pay room & board only)
Weekend intensive at Kriya Yoga Ashram, St Etienne de Bolton, Quebec: Feb 16-18; Mar 9-11; Apr 27-29; June 8-10. One hour East of Montreal. Suggested contribution: \$290 including lodging and meals.

First-level initiation into Kriya Yoga outside Quebec (initiates may attend free of charge):

With M. G. Satchidananda

Los Angeles, California: Feb 23-25 Michelle
310.670.6631 michellejcole@yahoo.com
Philadelphia, Pennsylvania: Mar 16-18 Vernon
610.213.6766 velan18@comcast.net
New York City, New York: Mar 23-25 Michael
516.379.6128 mkec8@optonline.net
Paris, France: Apr 6-8, Rudran 04.50.64.06.38
rudran@tiscali.fr

Zurich, Switzerland: May 18-20, Andrea
044.979.15.15 andrea@vieli.ch

With Durga (888) 252-9642 durga@babaji.ca
in Quebec, Canada

With Rudra Sivananda (510) 489-2966, runbir@earthlink.net
in North California, USA

With Ananda (888) 252-9642, info@babaji.ca
in Atlanta, GA

With Shantiananda

(480) 838-4075 shantiananda@babaji.ca or visit
www.azkriyayoga.com
in Phoenix, AZ, US

With Rohini

(011)+61(0)401.369.743, rohini@babaji.ca
in Australia and New Zealand
Daylesford, VIC, Australia: Feb 24-25; Bali Ubud: Apr 5-10
Free introductory lecture & Initiate meeting in the preceding week
Free monthly Babaji's Kriya Yoga asana Class in Daylesford, Victoria, AU

With Sharana Devi

(011)+55.11.9133.9397, sharanadevi@babaji.ca
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With Saraswati Karuna Devi

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With Arjuna

(00)+39.335.523.9459, arjuna@babaji.ca or visit
www.simontacchi.org/yoga.htm
in Italy

With Nityananda

(011)+34.96.332.4686, nityananda@babaji.ca
in Valencia, Spain

With Ramana (011)+44.2.08.44.54.934,
manish_uk@hotmail.com

in London & Birmingham, UK

With Satyananda 49/0(172)2010633,
info.de@babaji.ca

Babaji's Kriya Yoga Deutschland initiation series in various towns of German-speaking countries, in quarters. Kapellenhof (near Frankfurt), Germany: May 4-6

With Vyasa Vyasa (416) 850-1160

douglaslawson@rogers.com
in Toronto

Second-level initiation and weekend retreats:

Pre-requisite: First Level Initiation. Quebec Ashram: Mar 30-Apr 1 & June 22-24; Italy: Apr 13-15; Redlands, South California: June 15-17; Mur en Sologne, France: Nov 2-4.

Advanced training (3rd level):

Quebec Ashram: July 20-29; Mur en Sologne, France: Aug 12-19.

Teacher Training : Kriya Hatha Yoga with Durga Ahlund and M. Govindan: Germany: Aug 19-30

Pilgrimage to South India and Himalayas: Sept 21-Oct 8



For information on any of the above: call 1-888-252-9642 inside North America or from outside North America call us at 001-450-297-0258; Fax 001-450-297-3957, or write to us at the Quebec ashram: P.O. Box 90, Eastman, Quebec J0E 1P0, Canada or send an Email: info@babaji.ca E-Commerce: www.babaji.ca.

Teacher/student dynamic *continued*

the central energy channel and its seven centers along its path to the top of the head. These centers are called chakras and they do not exist in the physical body so much as in the subtle body. They represent thresholds of personal awareness being elevated. As traditionally known they are, beginning at the lowest level: muladhara; svadhisthana; manipura; anahata; vishuddha; ajna; and sahasara. The lower three chakras are involved with egoism, sex, security and realizing desires. The

upper three deal with love, creativity and intuition. And the highest chakra deals with Universal Being realization; here everything becomes integrated. And it is so very inexpressible that hesitation to speak about it is one of its hallmarks. The transformation of the person's mind, body and life is one of total integration. It is a state of emptiness or of no mind. Consciousness is free of all restrictions, imperfections and it exists in its essential state of Supreme Intelligence. □



Sayings and parables of Jesus

by M. G. Satchidananda

I was raised as a devout Christian, but I had questions which were not answered by my Christian ministers. When I was fifteen years old I attended a "Human Encounter Session" at the local Y.M.C.A., a half mile down the road from Westchester Lutheran Church. For two full days, about sixty of my classmates from high school sat in a circle and shared our concerns about life. We talked and listened to one another for hours. A YMCA counselor gently moderated the discussions, giving everyone an opportunity to share their heartfelt insights and questions. Near the end of the second day, the discussion died down. No one had anything more to say. We seemed to have collectively reached a place of rest. Suddenly, I had my first spiritual experience. I transcended my ordinary mental state and entered into a state of quiet ecstasy. I realized that there was only one Being in the room who was speaking earnestly through all of us, guiding us back to the realization of our true identity, beyond names and forms. This Being permeated everything, and was totally loving and benevolent. I was transfixed by the experience, and for days afterwards enjoyed an altered state of consciousness wherein I felt the oneness of everything. It was truer than anything that I had ever experienced before. Gradually, however, this state went away. It left me with a deep longing to find it again.

In the years that followed, my search brought to me to the exploration of various disciplines of meditation, eastern religions, Yoga, and finally back to the original teachings of Jesus, as expressed in His parables, sayings, and admonitions. I have made a study of these, and have reflected deeply upon their meaning. I'd like to share with you some of these reflections.

The parables and sayings of Jesus can be grouped under several important themes: reversing natural human inclinations, the Kingdom of Heaven, entering the Kingdom of Heaven, purity, on worry and being present, on aspiration, showing the path to others, God's unconditional love, and forgiveness of sins, and the karmic consequences of our actions. Many of the insights that I have had about them are informed by comparisons that I have made with the teachings of the Yoga Siddhas, who were contemporaries of Jesus, as well as with the Gospel of Thomas, discovered in the Sinai Desert in 1945.

Reversing natural human inclinations

"Be ye perfect, even as your Father in Heaven is perfect," (Matthew 5.48 with parallel in Luke 6:36). One of the meanings of the word for a Yogic saint or Siddha is "one who has become perfect." Jesus challenged his listeners to perfect themselves, to overcome their lower human nature, and to become divine. Jesus, like the greatest of Yoga adepts, made his life his Yoga. He overcame all the ordinary limitations of the human exist-

tence to reveal his true nature, and more importantly, He admonished His listeners to do the same.

Jesus asks us to do the opposite of what human nature would ordinarily cause us to do. He said:

"Don't react violently against the one who is evil; when someone slaps you on the right cheek, turn the other as well. When someone wants to sue you for your shirt, let that person have your coat along with it. Further, when anyone conscripts you for one mile, go an extra mile." (Matthew 5:39-41, with parallels in Luke 6.29)

"Give to the one who begs from you; and don't turn away the one who tries to borrow from you." (Matthew 5:42, with parallels in Luke 6.29)

"Love your enemies." (Matthew 5.43 with parallel in Luke 6:27-28)

Because the commands are so extreme, even ridiculous when taken literally (we'd all soon be naked and impoverished if we followed them to the limit), they give us the kind of insight that we could only have by becoming aware of the ordinary tendencies of the ego. They demand responses which are just barely possible, so they push us to go to the edge of human nature, and beyond. The admonition to "love your enemies" is particularly memorable because it cuts against the social grain and constitutes a paradox: those who love their enemies have no enemies.

This is also the method of Yoga and Tantra. As Sri Aurobindo put it humorously, when urged by his comrades who were fighting for India's independence from the British Empire to resume his political struggle, he quickly replied that what was needed was "not a revolt against the British Government, which anyone could easily manage...(but) a revolt against the whole of universal Nature."

The "edge" of what the practitioner finds possible to do in a Yoga posture is the metaphor for the edges which we reach in our human experience, for example, whenever we feel anger, fear or depression. By learning to keep our balance and our awareness, keeping calm, listening, acting only after reflecting, rather than reacting, we extend what we are capable of doing, in effect stretching our human nature a little farther. Most of Yoga is doing the opposite of what our human nature would ordinarily cause us to do - remaining calm and content in the face of opposition or discord, sitting still, rather than moving, remaining awake when the eyes are closed, in meditation; allowing the breathing to slow to zero; training even the mind to become still, rather than to be restless.

The Kingdom of Heaven

The parable of the mustard seed expressed his vision

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Sayings and parables of Jesus *continued*

of the Kingdom of Heaven.

"The followers said to Jesus, 'Tell us what heaven's kingdom is like.' He said to them, 'It is like a mustard seed. (It) is the smallest of all seeds, but when it falls on prepared soil, it produces a large plant and becomes a shelter for birds of heaven.'" (Gospel of Thomas Saying 20, with parallel verses in Mark 4.30-32, Luke 13.18-19, and Matthew 13. 31-32).

The metaphor of the mustard seed (proverbial for its smallness) is considered by scholars to be a good example of how Jesus considered God's domain to be: modest, common and pervasive, rather than imperial. They point out that the mighty cedar of Lebanon tree (Ezekial 17:22-23) and the apocalyptic tree of Daniel (Daniel 4:12, 20-22) were the traditional metaphors used to describe God's domain. Jesus' selection of the mustard tree pokes fun at established tradition in a comical way. It is also anti-social in that it endorses counter movements and ridicules established tradition.

The parable of the leaven in the flour also teaches us about the Kingdom of Heaven, and how reversing our human nature permits us to perceive it.

"The Kingdom of Heaven is like leaven which a woman took and concealed in fifty pounds of flour until it was all leavened." (Matthew 13.33, parallels in Luke 13.20-21 and Thomas 96).

This one-sentence parable transmits the voice of Jesus as clearly as any ancient record can, in the judgment of the Fellows of the Jesus Seminar. He uses three images in a way that would have been very surprising to His audience. "Hiding" leaven in flour is an unusual way to express the idea of mixing yeast and flour. It implies that God has deliberately concealed His Kingdom from us. The surprise increases when Jesus notes that there were "fifty pounds" of flour. In Genesis 18, three men, representatives of God, appear to Abraham and promise him and his wife that she will conceive a child soon, even though she is aged. For the occasion, Sarah is instructed to make cakes of fifty pounds of flour to give to the heavenly visitors. Fifty pounds of flour must be a suitable quantity to celebrate an epiphany (Greek - "the appearance; miraculous phenomenon"), a visible, though indirect manifestation of God. The third image is the use of leaven, regarded as a symbol of corruption by the Judeans. In the Passover celebration, bread was made without leaven. In a surprising reversal of the customary associations, the leaven here represents not what is corrupt and unholy, but the Kingdom of God. That God deliberately hides his Kingdom from us is one of the "five functions of the Lord," namely obscuration, according to Saiva Siddhanta (see below). It obliges us to seek Him, to overcome the delusion of the world.

In His Grace was I born;
In His Grace I grew up;
In His Grace I rested in death;
In His Grace I was in obfuscation;
In His Grace I tasted of ambrosial bliss;

In His Grace, Nandi (the Lord) entered.

- *Thirumandiram*, 1800

Thomas 113 tells us that the Kingdom of Heaven is already here, but that we do not see it:

"His disciples said to him, When will the Kingdom of Heaven come? He replied: It will not come by watching for it. It will not be said, Look, here! or Look, there!' Rather, the Kingdom of Heaven is spread out upon the earth, and people don't see it."

Jesus' contemporary, the Yoga Siddha Thirumular affirms this same truth, that God's Kingdom is here, but that ordinary people do not see it:

"They who do not see the Treasure that surpasses all,
But seek the treasures that perish,
If within their melting heart they seek inside
They will see the Treasure that dies not."

- *Thirumandiram*, 762

A personal experience of entering the Kingdom of Heaven

In 1971, my teacher, Yogi Ramaiah initiated me into a powerful series of advanced techniques, after I had fulfilled many strenuous preconditions. Then he sent me to live and practice what I had learned in India for one year in the ashram, which he had established near his ancestral home, in the Chettinad area of Tamil Nadu. Alone, visited only by a servant who prepared my meals and cleaned, with no distractions (and no plumbing, and very little electricity) my aspirations to know God roared and soared. My call met with a response: a series of powerful meditation experiences, which filled me great peace and joy. Although nearly impossible to describe, because they did not involve "forms" or "visions," but the expansion of my consciousness itself, I can recall how immediate was the Presence of the Lord and even amidst the most mundane activities of daily life: while bathing, water poured over myself at the well, eating the simple, spicy vegetarian curry and rice cooked over a dung fire, bumping along in a country bus to the nearby town to purchase the week's provisions, bowing as I passed local temples, and reflected in the bright eyes of the local children who came to the ashram for Yoga classes and even in the sugar candy they were given to savor afterwards. I felt that I had entered, at times, a timeless realm, so great was the peace. The events were nothing out of the ordinary, but were beheld with the perspective of ever-renewing joy. God was everywhere in that simple life and the ensuing bliss was too.

Forgiveness of Sins and Karmic Consequences of our Actions

Closely related to the theme of Jesus' teaching of unconditional love is the forgiveness of sins. The parable of the shrewd manager (Luke 16.1-8) illustrates this:

"There was this rich man whose manager had been

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The wisdom of Jesus and the Yoga Siddhas

by M. G. Satchidananda

Who was Jesus? One of the most influential human beings of all times? The founder of Christianity? A messiah or savior sent by God to redeem humanity of its sins? What were His teachings? Is our knowledge of Jesus limited to what is recorded in the Bible? What has modern historical research to say about what Jesus did and taught? "What were the original teachings of Jesus, before the Christian religion became organized?"

With the discovery of many new source documents in the Sinai Desert and near the Dead Sea, and with the advent of modern methods of textual analysis by scholars who are independent of institutional bias, today most Biblical scholars will agree that the books of the Bible's New Testament are written at several levels of authenticity:

1. What were likely the actual words of Jesus, quoted in the gospels of Matthew, Mark and Luke, but recorded several decades afterwards.

2. What were likely interpolations - words attributed to Jesus by unknown sources.

3. What was said about Jesus or about His teachings by others, for example, Paul in his "letters," which make up most of the rest of the New Testament, and which served as the basis for early Church dogma.

Within Christianity and in the popular understanding of Jesus and his teaching, how much have these inter-

polations and early Church dogma distorted or obscured the actual words and teachings of Jesus? What do the actual words of Jesus say about who Jesus was and what His teachings were? What do the actual words of Jesus not say? Did Paul and John replace the teachings of Jesus with Christianity, teachings about Jesus the Christ? Yogananda interpreted who Jesus was, by distinguishing "Jesus" the person from "Christ" the state of "consciousness," which He had attained. Most of his interpretation was based upon statements allegedly made by Jesus, for example, the "I am" statements, in the Gospel of John, which are now suspected by most scholars to be interpolations and words not spoken by Jesus. This present work presents a comparison between the teachings of the Yoga Siddhas, with those of the teachings that are considered now to be the most authentic teachings of Jesus, based upon the results of modern, critical, historical research and textual analysis. 145 pages. Bibliography. Softcover. 6 x 9 inches. Pre-publications sale. Will be published in March 2007.

Order your copy now for only USD\$12 or CA\$14 plus tax and shipping, a 20 % saving off the retail price. ISBN 978-1-895383-43-0. To Order: With a credit card: call Kriya Yoga Publications at 1-888-252-9642 or use our e-commerce at www.babaji.ca or send a check or money order.

Sayings and parables of Jesus *continued*

accused of squandering his master's property. He called him in and said, 'What's this I hear about you? Let's have an audit of your management, because your job is being terminated.'

Then the manager said to himself, 'What am I going to do? My master is firing me. I'm not strong enough to dig ditches and I'm ashamed to beg. I've got it! I know what I'll do so doors will open for me when I'm removed from management.'

So he called in each of his master's debtors. He said to the first, 'How much do you owe my master?'

He said, 'Five hundred gallons of olive oil.'

And he said to him, 'Here is your invoice; sit down right now and make it two hundred and fifty.'

Then he said to another, 'And how much do you owe?'

He said, 'A thousand bushels of wheat.'

He says to him, 'Here is your invoice; make it eight hundred.'

The master praised the dishonest manager because he had acted shrewdly."

This parable troubled its earliest Christian interpreters. The several sayings Luke has attached to it are attempts to moralize and soften it. (Luke 16.8b-13) The dishonest manager was forgiven by his master because

he forgave, in part, the debts of others. Similarly, God forgives us when we forgive others. It echoes what was included in the Lord's Prayer, discussed above: "Forgive our debts to the extent we have forgiven those in debt to us." It is also consistent with the teaching of unconditional love in the parable of the prodigal son.

The Old Testament prophets and their followers, the Pharisees, emphasized a legal conception of our relationship with God. God makes laws. If you transgress those laws, God will judge and punish you. Jesus brought a new message: God loves you. And your sins against the law are forgiven when you recognize them and make amends. Rather than fearing Him, learn to love Him. He is at hand.

In this parable, notice that everyone was held to account, and were still required to pay the greater part of their debt. This reflects the metaphysical teaching about karma, that all actions, words and thoughts have consequences, but that there is a higher metaphysical law, that of grace, which can mitigate the consequences of karma, when we seek the Lord Himself. Bad karma, that which causes suffering, can be countered with good karma, that which forgives others for their trans-

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Kriya Yoga Pilgrimage to the Himalayas

Sept. 21 to Oct. 9, 2007 with M. G. Satchidananda and Durga Ahlund

Due to the overwhelming interest in the September 2005 Himalayan pilgrimage, M. G. Satchidananda and Durga Ahlund will lead another group of Kriya Yoga students on a pilgrimage to sacred sites, ashrams and places of interest in North India, including Badrinath, which is associated with Babaji's life and realization. This year we will follow a new itinerary which will include a trek to the famous Valley of Flowers, and to the cave where Babaji initiated Lahiri Mahasaya, near Ranikhet. It will be an unforgettable experience in the homeland of yoga, which will inspire you and enable you to appreciate the rich cultural tapestry, which has given birth to Babaji's Kriya Yoga.

In a pilgrimage, one seeks to come close to the Divine by visiting, worshipping and meditating in sacred places which provide a terrestrial "doorway" to the infinite and the absolute. One may easily experience the "Divine Presence" in such places, which have been sanctified by the spiritual practices of many yogis and saints. During this pilgrimage we will visit a variety of such places. There will be group practice of Kriya Yoga at least twice daily to deepen your experience.

We have scheduled this pilgrimage to coincide with the time of year when the weather is the most pleasant in the Himalayas: after the monsoon period, cool, with perhaps a few cold evenings. The hotels have also been carefully selected, as much as possible for their Western style comfort and facilities. Ground transportation will be in a comfortable bus. As there will be extensive hiking, good physical conditioning is required.

Travel Schedule

Fri Sept 21: Depart Montreal and fly to Frankfurt, Lufthansa Airlines, to New Delhi. If leaving from Europe, depart Saturday September 22, 2007.

Sat Sept 22: Arrive to New Delhi at 11:00 PM, go to hotel on south side.

Sun Sept 23: Depart at 10:00 AM for Rishikesh, New Tourist Bungalow on Ganges.

Mon Sept 24: Spend the day visiting ashrams in Rishikesh, bath in Ganges.

Tues Sept 25: Rishikesh to Rudraprayag, 150 km journey, 6 hours travel time. Night halt.

Wed Sept 26: Rudraprayag to Joshimath, 110 km journey, 4 hours travel time. Night halt. Visit Shankaracharya Monastery and cave where Adi Shankaracharya meditated for four years in 9th Century.

Thurs Sept 27: Joshimath to Govindghat. 25 km by bus, and then trek for 6 hours to Ghanghari a distance of 12 km. Ponys are available. Night halt camping at

Ghanghari.

Fri Sept 28: Ghanghari to Valley of Flowers. Trek for one hour, a distance of 3 km to reach the valley. Trek back to Ghanghari. Night halt.

Sat Sept 29: Trek back 6 hours to Govindghat. Take buses for one hour, 22 km to Badrinath. Stay at the new Park Inn for 3 nights.

Sun Sept 30: Visit Badrinath. Morning visit Badrinath Temple and Tapt Kund. Sacred bath. Visit Mana. Mantra Yagna at the confluence of the Saraswati and Alakananda Rivers.

Mon Oct 1: Hike to Vasudhara Falls via Mana. Visit Vyasa Gufa cave, naming ceremony.

Tues Oct 2: Leisure day. Optional Hike to base of Mt. Neelakantan for meditation.

Wed Oct 3: Badrinath to Pipalkoti. 75 km, 3 hours travel time. Night halt.

Thurs Oct 4: Pipalkoti to Ranikhet via Karnaprayag, 190 km, 8 hour travel time. Night halt.

Fri Oct 5: Visit Babaji's cave in morning. Visit Dronagiri Hills Durga Bell temple in the afternoon. Return for night to Ranikhet.

Sat Oct 6: Ranikhet to Naintal. 63 km, 2 hours travel time. Visit temple associated with Neem Karoli Baba. Night halt

Sun Oct 7: Naintal to New Delhi. 260 km, 6 hours travel time.

Mon Oct 8: Shopping in New Delhi, stay at Hotel Nirula. Evening departure for airport.

Tues Oct 9: Flight departure 1:00 AM and other flight departures for home.

Cost, India ashram donation and visas

The total cost of the proposed pilgrimage from September 22-October 8, 2007 will be US\$3,200 or C\$3,680. This includes the cost of air and ground transportation and accommodations according to the above itinerary starting in Montreal or in New York City, JFK airport. It does not include the cost of airfare to and from Montreal or NYC. As we have found that most persons vary in their meal preferences, it does not include most of your meals, which will probably average less than \$10 per day. Persons living in Europe or outside North America who wish to be a part of this pilgrimage or those inside North America who wish to make their own plane reservations arrangements may deduct the amount of the airfare between Montreal or NYC and Delhi, which is about US\$1 400 or C\$1 750. The net cost in that case would be US\$3 200-1 400 = US\$1 800, or C\$3 680-1 600 = C\$2 080, or its equivalent, for example in Euros: 1 450 . For more information or to reserve your place go to our website www.babaji.ca.



News and Notes

New CD: "Songs and Chants from Kriya Yoga" The popular audiocassette with this same title, recorded and produced 14 years ago by M. Govindan is now available on CD. It contains many Indian chants, the Homage to the 18 Siddhas, and the Song of the Science of Sunworship, the Shanti Mantra, used during the 18 postures. Order yours for \$14.95 or Cn\$16.50 or 12 euros plus shipping of \$3.50 or 3 euros today via www.babaji.ca (Incidentally, M. G Satchidananda has recovered his voice, with the help of an allopathic doctor at Harvard University).

"The Yoga of Tirumular: Essays on the Tirumandiram," by Dr. T.N. Ganapathy and Dr. KRA Arumugam, the latest publication of our Yoga Siddha Research Center, is now available from Kriya Yoga Publications. 558 pages. This book fulfills a long-time need for a comprehensive introduction and commentary in the English language for one of Yoga's greatest source works: "The Tirumandiram." Order your copy today at www.babaji.ca

Second level initiations will be given by M.G. Satchidananda in the coming months at the Quebec Ashram, March 30-April 1, and June 15-17, October 19-21, 2007; in, Bangalore, India January 26-28, and October 12-14, and in Katirgama, Sri Lanka February 2-4, near Frankfurt, Germany August 3-5, in Blois, France, November 2-4, 2007. Also by Rudra Shivananda in Brazil in March, near Toronto in

April and in Johor Bahru, Malaysia in May 2007.

Third level initiations will be offered in Quebec July 20-29, Frankfurt, Germany: August 5-12, in Blois, France: August 12-19, 2007 Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

280-Hour Teacher Trainings in Kriya Hatha Yoga will be offered near Frankfurt, Germany, August 19-30, and Birmingham, U.K. November 19-30, 2007. For schedule, course outline and more information please contact Durga at durga@babaji.ca.

A Second Year of Lesson -- The Grace of Babaji's Kriya Yoga Course of Lessons: Enroll for the second year of this course. The first year of the course, is now available in English, Spanish, Portuguese and in French. See www.babaji.ca or contact info@babaji.ca or 1-888-252-9642. Spanish speakers contact nachoe@ono.com to receive a brochure or to enroll. This is a special course of self-study that will not only broaden your understanding of Yoga, but your understanding of yourself, as it opens you to insight, inspiration and new understandings of your personal karmic destiny. Enroll today in The Grace Course at www.babaji.ca.

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Please send to us your email address! Our On-line Weekly inspirational message service was launched March 7, 2002. Since then, every Thursday, we have sent to all of our Kriya Yoga initiates who speak English, a quotation from the writings dictated by Babaji in 1952 and 1953, as well as a commentary. If you have not received it, it is because we do not have your email address. We request all of our readers to send to soniagiguere@babaji.ca their current email address. These messages will inspire you!

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

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Sayings and parables of Jesus *continued*

gressions against us or brings joy to others. Unlike karma, however, Grace is bestowed when we seek the Lord. This is consistent with the teachings of Jesus that the Kingdom of God is at hand, and that if we seek Him, we will find him and His blessings. The parable teaches us that all of us are prone to make mistakes,

but when we recognize that the consequences are always there, and that God loves us despite our errors, we are freed from our fear of the Lord, and learn to love Him without conditions, as He loves us. (Excerpted from the forthcoming book: "The Wisdom of Jesus and the Yoga Siddhas." □



Notice to Subscribers

Postal rates have jumped in January 2004 by 50%, so in order to continue to produce the journal without a major increase in the subscription fee, beginning at the end of January, **the journal will be sent by email to everyone who has an email address unless we hear from you that you are unable to receive this by email. 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@babaji.ca on the exception list.** It will be sent formatted with the photographs in a PDF file attachment. This can be read using Adobe Acrobat Reader, which you can download free of charge following the prompt which will appear when you attempt to open the attachment. Otherwise it can be resent upon request in a Word file, unformatted with no photographs. If you do not renew before the end of March 2007, you may not receive the next issue.

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