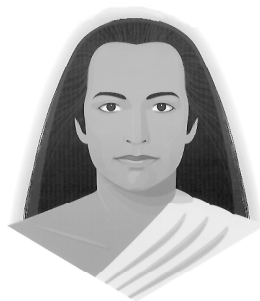


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B a b a j i ' s

# Kriya Yoga Journal

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Editorial

## Integral spirituality

By M. G. Satchidananda

I recently read Ken Wilbur's new book "Integral Spirituality." I had never read anything by him although I knew that he was considered to be perhaps the greatest living philosopher of our time, according to the person who gave me the book, Bhagavan Das, during our pilgrimage to Sri Lanka. As the major

theme of his work is the subject of "enlightenment," I would like to comment upon his definition of this concept:

"To be fully enlightened means to be one with - to transcend and include - all states and stages, and that means: all states and stages have been made object of your sub-

ject and all I's have been made me of the next I and there is only I-I, and the entire world is your object resting easily in the palm of your hand. You have dis-identified with everything and become one with everything, transcending and including the Kosmos."

Ken Wilbur's greatest contribution to modern thought, I believe is what he refers to as the "Map" of human consciousness throughout all stages of its development and all possible experiences or states. He has succeeded I believe in including within his "map" all domains known to physical science, modern psychology, ancient myth, philosophy and spirituality. He has done so, perhaps for the first time, both from the perspective of the individual's personal experience, from the perspective of the scientist looking at both individual and collective human experience, as well as from the perspective of the collective culture with its shared perspective and values. Such a "Map" helps one to see where one has been, where one is, and where one's potential lies, along various lines of development, including for example, in relationships, work, spirituality and culture.

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# Movement and resistance: Accepting change in the body

By Durga Ahlund

I have been in a fight with my body. About eight months ago, I began to experience pain and stiffness in my shoulder. I had earlier experienced a bad fall off a rock step. My foot had gotten caught and I tripped, but the fall had been in slow motion, one in which I appeared to have all the time I needed to consider how I might avoid getting hurt. When I finally hit the ground I found that I had no obvious physical injury. I wasn't bruised or cut and was really quite proud of myself, having taken such a fall so consciously and without injury. Surely, I thought "my presence" of mind must have protected me.

Two months later, when I had forgotten all about the fall, I developed resistance and pain in my right shoulder. One day, I just found that bounded yogamudrasana, chakrasana, gomukasana were not possible. Then, gradually the shoulder became so painful that it was waking me up at night and it was difficult getting dressed in the morning.

I continued to do my days as if nothing had changed. I continued to push myself while teaching Hatha Yoga, continued to carry my laptop and books in a backpack slug over my shoulder, and continued to work hours daily at my computer without necessary support under my elbows or my wrists. My shoulder problem got progressively more restricted and more painful. Unable to find a comfortable position to rest, sleep became a problem for me. I began to seek out experts for help. I had it x-rayed, went to see orthopedic physicians, physical therapists and massage therapists and had gentle and painful trigger point and manipulation therapy, reiki, cranial sacral and myofascial release, deep tissue and shiatsu, ultrasound and even a cortisone injection. I was practicing faithfully any number of exercises that were prescribed. Nothing seemed to help; the inflammation was worsening along with the pain and

stiffness. I was becoming more immobile with each new diagnosis and treatment. As each clinician focused on one aspect of the problem, the pain seemed to move, radiating into my neck, the opposite shoulder and down through the thumbs of both hands. I was becoming more and more frustrated and even angry with my body. I was displaying typical signs of the "50's" and "felt stuck" in some pre-determined cycle of aging.

One morning, a week ago, I woke up with a new attitude. I had not sleep much in the night but had some lucid moments and awoke with acceptance, perhaps not resolute surrender, but acceptance to what my body was doing. I was open to the lesson there was for me in this. Movement and resistance are certainly natural forces inherent in all life. All life has its seasons of activity and rest. Life has its natural ebbs and flows. Our bodies have their own particular genetic codes, of order and disorder. Perhaps I too, have some karmic limitations and am predestined at this time to experience irreconcilable opposition in my body. And surely this physical body can only absorb so much stress, physical, mental, emotional or environmental, before acute or chronic pain, stiffness, disorder, inflammation and disease sets in. And while the mind may fail to register or choose to detach from a stressful incident, the body mechanisms will not fail to express it. I was open to discover the source of the stress that caused this physical pain and may also be resisting its healing.

If this particular situation is simply a relation and experience (I fell 10 months ago and stressed my shoulder joint, which later caused inflammation); then why isn't it healing? No one really seems to understand bursitis well. Could karma or ego be somehow involved?

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## Editorial *continued*

I was pleasantly surprised to determine that Kriya Yoga Siddhantham, the teachings of Babaji and the Yoga Siddhas, includes all of the domains identified in Ken Wilbur's "Map," of human consciousness. What Ken Wilbur has done is to integrate what was, in ancient times a wholistic view of the world. Then, science and spirituality were not separate domains. Today, human knowledge and understanding of the world suffers from multiple divisions. Everyone is a specialist in something, and few develop the perspective of the whole. Our universities, our experts, our market economy, all push towards disintegration of human knowledge. The study of Ken Wilbur's work can assist one to go beyond one's self, the limited framework that our ego creates.

We all have our cultural blinders. Our culture molds

individual perceptions of phenomena as dharmas, and then, having made that fundamental mistake, also ascribes truth to what are, in part, merely cultural tastes. For example, an experience of spiritual transcendence or insight would be attributed to Jesus, Buddha, Allah, or a particular saint or guru or to whatever form of God one holds highest, depending upon the culture one is born and educated in. We are generally unaware of how limiting our thinking is. Metaphysical truths contemplated by a meditator are very often not universal, but dependent upon the cultural or religious tradition from which they are expressed. By learning to see the "boxes" that we are all in, one can go beyond them.

Ken Wilbur has provided a road map out of our cultural boxes, leading to an integral spirituality which embraces all stages, states and experiences. □



# Sri Lanka Ashram

By M. G. Satchidananda

In early February 2007, Durga Ahlund and I went to Sri Lanka to conduct initiation seminars and to inaugurate a new Kriya Yoga Ashram at Katirgama, the holiest place in a sacred land, where Babaji attained nirvikalpa Samadhi under the guidance of his guru Boganathar. It was the first time I had returned since 1987, and it was a first time visit for Durga. I had not returned to Sri Lanka during the 25 years of civil war and although there is a truce, it is fragile. We ask all of you to place Sri Lanka in your prayers of peace in the world.

Through the consistent actions of an individual more selflessly devoted to Babaji and to Sri Lanka, than anyone else that I have ever known, and not unlike Hanuman himself, Kriya Yoga has been kept glowing in Sri Lanka. And due also to the efforts of a few inspired young Tamils and that little blue booklet of 18 *Babaji's*

*Kriya Hatha Yoga* has begun to spread over Sri Lanka into its nooks and crannies. These young people have been teaching the 18 postures widely and have established classes in remote villages and in 17 refugee camps in the war-torn North. In January 2006, we were contacted and asked to help support the teaching of Babaji's Kriya Yoga there. We sent Manuel Masche of Germany (whose spiritual name just coincidentally is "Hanuman") who was the ashram manager in Bangalore at the time, to give a series of sixteen classes in the 18 postures in Colombo, the capital. Over 250 people attended. From these, 35 were selected to attend the first level initiation seminar given in the fall of 2006 by Acharya Satyananda. Satyananda made

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## Movement and resistance *continued*

Surely, a defining element of the ego is to be an opposition to conscious force of the universal laws of cause and effect. Was I, somehow acting in opposition to the complex force of healing?

The deepening curiosity over the cause of my bursitis immediately relaxed my anxiety and tensions and I found myself calmly asking new questions from a different point of view. Is there another element in play? Is my emotional nature, the desires and aversion of my ego that make it up, more at play in this collapse or breakdown in my physical body, than the fall or my age? Could a discordant cord within my own nature be creating the disharmony, which is keeping me stuck in my body? And although detachment may quell my emotions, is my body continuously registering and revealing them through this pain and stiffness?

Diving into the source of my problem allowed me to understand just what a powerful negative motivator "feeling stuck" was for me, and how it had affected all levels of my being. I have a fiery nature, do not like to be held back and so the feeling of "being stuck" was not only physical, but also emotional and spiritual. "I" was stuck and "I" wanted release, perhaps a conflict of rajas (activity) and tamas (inertia) energies. There are any number of insignificant scenarios about which my ego may have been disgruntled or my nature hampered. But, regardless, the result was conflict between these two powerful energies, which had initiated a great disharmony in my body, mind, and spirit. That energetic conflict established the perfect conditions for collapse and breakdown in my body, and perhaps, even attributed to that original "fall?" Through this process, I have recalled several other such falls.

By relaxing around the physical problem, and addressing the conflict in my nature directly, with

awareness, intuition and Yoga, I may be able to bring some calmness to the fire. Rejecting what is happening in my body, surely only stokes the fire of and conflict between rajas and tamas. Perhaps accepting what is happening will reduce the flame and the inflammation and my energy will relax.

The feeling of "being stuck" is creating great discord in the body: misfiring in the nervous system, poor digestion, and certainly my subtle bodies are out of shape. I feel tired, restless and un-present to my life. And although Yoga is not a cure-all, I know it can address the various obstructions in my physical and subconscious make-up, the non-receptiveness and the blank refusal.

My new affirmation is: I will enjoy this new phase of my life, and start with a new gentle asana practice and a calmer nature. I will change my basic attitude, my fiery nature. I will free up the flow of vital energy and create balance in my body to get back my natural sense of optimism and cheerfulness.

In Yoga, I know that by exerting myself repeatedly I can make change in my body, mind and personality. By undertaking a new gentler practice of asana, which addresses loosening and lubricating all the joints and drawing energy through them, I will foster a useful new discipline to initiate healing. But, in addition I will observe my thoughts, emotions, habitual needs, impulses and aversions, and consciously gain more poise and balance so there is less frustration, discouragement and conflict in my being.

I believe my shoulder will heal. Maybe I will get back full mobility. But my attitude has changed; it has become more important for me to understand what is happening in my body, and to learn from the experience, than it is to have it back the way it was. □



# Why do we practice Yoga? (Part 1)

By M. G. Satchidananda

One of the most important debates every student must win with the mind concerns the doubt: "Why do we practice Yoga?" Because until one is so convinced of its value relative to everything else in one's life, it will not have the priority which is needed to escape our suffering. The mind will create endless doubts and distractions until one begins to establish oneself in a perspective which transcends the mind. Read carefully, and absorb the implications of what is the most important debate of your life.

## A change in perspective

In one form or another we are all suffering. Individually and collectively. We may try to deny it, or avoid it, but it is pervasive. Our suffering takes so many forms: physical pain; emotional grief, fear, anger, envy, expectations regarding others; mental worry; depression. We seek to escape it through alcohol, drugs, television, eating, exercise, innumerable forms of distraction, work, therapy, and religion. But do we really understand the root cause of our suffering? And why do we cause so much suffering to one another?

Wisdom is to know the source of suffering, and the source of joy. The wise tell us that it is the confusion of our true Self with that of the body-mind-personality

which is at the root of suffering. They tell us that when we identify with our soul, standing firmly in the perspective of an inner Witness, we can know profound joy, instantly, effortlessly.

Who suffers? There may be physical pain, turbulent emotions, troubling thoughts. But they come and go. And when they are gone, who we truly are remains. You are that which always is, throughout the passing spectacle of physical sensations, emotions and thoughts. You cannot be anything which comes and goes. You can only be that which always is. What part of you never changes? Take a few deep breaths now, and ask yourself: "What part of me never changes?" Thoughts change. Emotions change. The body's sensations change. What is left? Do not even put a label on it. Just notice "it." "It" is formless, timeless, unchanging.

Because your mind is engaged in reading this article, trying to understand the point I am making, thoughts normally arise. But can you take a step back and change your perspective, becoming a Witness to whatever thoughts, feelings, sensations arise as you continue to read this article? If you can, you will be enjoying

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## Sri Lanka Ashram *continued*

another trip to initiate another 32 in late January 2007.

In the meantime, over the past two years, we were able to register "Babaji's Kriya Yoga Order of Acharyas Trust," as a charitable educational organization in Sri Lanka and to purchase in its name a two acre parcel of land in the forest adjacent to the Manickaganga River, a 10 minutes walk from the famed Katirgama Temple. Over the past year, we have sent the funds necessary to build a small ashram there, and on February 4, 2007, it was inaugurated at the end of an Anthar Kriya Yoga attended by 30 initiated Srilankan Kriya Yoga students, Satyananda, ourselves, the trustees, two guests from Germany and Bhagavan Das

During the inauguration ceremony, we planted the following sacred trees: banyan, pipal, jack, and mango. We chanted at the unusual five pointed star altar surrounding an existing banyan tree, each point containing sacred images from various spiritual traditions. We all enjoyed a dip in the pristine river afterwards. Jai Babaji!

The ashram is open to Kriya Yoga initiates who wish to practice intensive sadhana in a simple, ideal environment, close to nature. A Sri Lankan veteran Kriya Yoga initiate is in residence there.

During our Sri Lanka pilgrimage, we visited a temple in Kandy, the ancient mountain capital, where a tooth of the Buddha is venerated as a relic. We also vis-

ited the temple where Hanuman rescued Sita in the epic story known as the "Ramayana." On such pilgrimages, it is usually the unexpected, which becomes the most memorable. This occurred when we were invited to a special function at the Weerawila Children's Home, 20 kilometers from Katirgama, on February 2. As we sat in the reception room there, 50 orphan children, aged 3 to 16, Tamil and Singalese walking hand in hand, dressed in smart uniforms, came up to us and offered us each a flower. Their radiant faces and smiles, with eyes filled with love, moved us to tears. Later that morning, during my address to the assembly of local dignitaries and children, I spoke about how moved Durga had been by this simple act. Just before I spoke, Durga, Bhagavan Das, and myself were asked to light the ceremonial oil lamp on the outdoor platform. After doing so, the wind blew out the flame. This gave me the starting point for my talk:

"We are very happy to be here with you today. Why are we here? Why are you here? I came here 26 years ago and found that Sri Lanka was the richest country; rich in something which is beyond the capacity of words to describe. I spent a year here enjoying what I had found. Do you know what I found?

Today as you came one by one to give us flowers, my

*Continued on Page 6*



## Why do we practice Yoga? *continued*

the perspective of your soul, which is pure consciousness. Unlike everything else, it cannot be experienced, because it is not an object. It is the subject. Everything else is object. So, realizing Who you are is not about having a new experience. There is nothing "special" to experience. You are not going to become "special" either. Being "special" implies being apart from everything else. Who you are is that which is behind every "thing," and therefore non-separate.

"It" cannot be understood either. Understanding implies thoughts about an object of observation or consideration. But "it" is beyond all thoughts. It is simply love.

You are not your thoughts. Most of them are not even yours to begin with. You have thoughts; they come and they go. But you remain. Most of the thoughts are generated by others, float around in the mental atmosphere and then they enter your field of mental consciousness, where you add a little local color, a little personal twist, and then you express it with "I think," or "I'm discouraged," "Gotta do this," or "Let's go" or whatever.

So, the wise are those who can change perspective, and remain in a state of realization wherein they identify not with thoughts, emotions and sensations of the body-mind, but with the Witness perspective of the soul. The Witness perspective of the soul is wide-giving love.

### Egoism

Why do we ordinarily identify our self with our sensations and emotions? In the span of one day we are apt to confuse "who we are" with several, often conflicting, identities. "I am tired," one thinks upon awakening. After a cup of coffee and two phone calls, "I am super-charged." Later in the day, "I am" proud of accomplishing this or that, or happy," or in love. But, by the end of the same day, "I am" bored, jealous, envious or unsettled, furious or unhappy and I may even hate the same person I adored earlier in the day. So which of these describe "you?" "You" cannot be all these changing emotions and sensations. You are not any of these things.

If I ask you who you are, you may tell me your name, and what you do for a living; perhaps your marital status and who you are related to, like the "mother/father of three children." You may tell me where you are from, what you like, what you do not like; where you work, your religion, And if we have more time you begin to tell me stories about yourself and what you believe. However, if I meet you a year later, any of these may have changed, you may have lost your job, gotten divorced, changed what you like and do not like about the world, and now you have new stories to tell me. So, who are you? Really? You cannot be any of the above, because they are all temporary. You can only be that which never changes. Because if it changes; it no longer is.

We are so confused about our identity. We say or think "I" a thousand plus times a day! But who is this "I"? The word for "I" in Greek is "ego." Ego may be defined as the habit of identifying with the body, mind, and emotions. Whenever we do or think or feel something repeatedly, a habit forms. The interior lobes of the brain program our habits to facilitate our responses to external stimuli, coming through the five senses. We have thousands of habits, which are unique to each individual. The way we walk, talk, eat, drive a car, treat others, the things we like and don't like, all these are based upon habits. Taken together, their sum adds up to what is referred to as our karma: the consequences of our past thoughts, words and actions. The most significant habit that we each have is the habit of identifying with our thoughts, emotions and sensations. We say or think: "I think" or "I feel" or "I am tired" or "I am upset." However, truly, we are not anything of these experiences. It is correct to say: "The thoughts I have about that are..." or "My body is tired," or "I am feeling upset about that." That is, anything we experience is an object; it is not the subject. Who I truly am, pure Witness consciousness, is the subject. So egoism is really a case of mistaken identity. Like an actor, we pretend that we are someone who we are not, forgetting our true identity.

### The Consequences of Egoism

So, the most important consequence of egoism is suffering. Suffering depends upon how you react to what happens. It is therefore distinct from pain. For instance, pain may occur when you trip and fall and bruise your face and elbow. Suffering involves the emotions like anger, embarrassment and regret which follow. Because of egoism, you identify with such emotions, swear and lose your sense of equanimity and humor. Suffering throws you off balance. The ego can be thrown off balance. Who you truly are cannot. Who you truly are, maintains a sense of equanimity. It is therefore important to be vigilant, and notice the manifestations of the ego, before it unbalances and sweeps you away into negative feelings. These include:

**1. Desire:** imagining or fantasizing the pleasure to be derived from some object or circumstance, or feeling aversion towards something, which we believe will cause us some pain or discomfort. They are fleeting, but prevent us from enjoying the present moment. Desire is a trap, for any desire will convince us that we would be "better off" if only we could satisfy that desire. It burns until it is satisfied; then there is a temporary suspension of the desire, until, the next desire arises, usually immediately afterwards. Desires are endless. The next time you feel desire for something, ask yourself "Who desires?" and immediately you will turn toward your true self, and see things from its true perspective, that of the Witness. In truth, there is no

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# News and Notes

**Gathering of initiates July 13-15, 2007 in Quebec.** All are welcome. Come for a weekend of sadhana and satsang sharing. Enjoy group practice of yoga and meditation, a lecture by M. G. Satchidananda on his new book and a yoga class with Durga. Reserve early for lodging and meals. Donations welcome on a basis. Come and celebrate the 15th

anniversary of the Quebec Ashram.

**Meeting of Acharyas, June 27-July 2, 2007:** All fifteen Acharyas of Babaji's Kriya Yoga will for the first time. Coming from 5 countries in Europe, as well as N. America, Brazil, Australia, to the Quebec ashram, they will engage in further training and development, satsang,

and project planning on the tenth anniversary of the establishment of the Babaji's Kriya Yoga Order of Acharyas. See [www.babaji.ca](http://www.babaji.ca) to learn more about the Order's current and future activities

**New Book: The Wisdom of Jesus**

*Continued on Page 8*

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## Why do we practice Yoga? *continued*

one who desires; desires come, and then they go away. When you are satisfying a desire, again, watch yourself enjoying it. Cultivate the perspective of a detached loving observer. One who loves desires nothing.

**2. Anger.** These include all of those strong passionate feelings held towards something or someone, even oneself, when desires are frustrated. Anger itself is habit-forming. It must be rejected or re-directed. Anger always negatively affects the one who owns it most. The wise do not hold on to anger. Anger can always be re-directed into positive action to help correct a mistake. One who loves cannot hold onto anger.

**3. Greed:** involves wanting more for yourself, rather than wanting the best for others. Greed is a practice of being self centered with regard to everything; wanting the lion share of everything whether it is financial wealth, food, sensual gratification, emotional gratification or spiritual gratification. One, who loves truly, is not greedy.

**4. Pride:** this is a highly exaggerated opinion of one-

self, frequently resulting in contempt for and ill treatment of others. One feels oneself to be somehow superior. It may manifest when one identifies with one's personal accomplishments, or with the accomplishments of a religion, a sports team, one's race, nationality, or whenever there is a thought of "me" or "us" versus "them." Pride hides the realization of our true Self and makes us unable to see the underlying unity of everyone. Pride confines love.

**5. Envy, malice and jealousy:** is the bitterness which is experienced on seeing others being happy or having something which one does not have. It also obscures the true inner source of joy. Bitterness restricts love so that one is not able to experience it even for oneself.

The wise see these manifestations of the ego as opportunities for self purification: letting go of what one is not, so that one can enjoy the inner source of well being and love. □

(to be continued)

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## Sri Lanka Ashram *continued*

wife Durga was overcome. You saw that she was crying. Do you know why? It was because of your spirit, your purity, your openness. It was due the love that you were both sharing with each other. It is what she saw in your eyes. Can you see what she saw?

Close your eyes now. What do you see? Go deep within yourself and see the inner light. It is like the sun. Everything comes out of it: your thoughts and feelings; and everything returns to it. Now, slowly open your eyes and look into the eyes of the person sitting next to you. What do you see? Do you see that same light. This is who you are. This is who they are. Never forget that. Everything else changes, except that inner light. You can call it if you wish: the light of your soul, but it is without form, and it really has no name.

All of the visitors who have come here today are here to make sure that your light is not blown out like the flame of this big oil lamp. So many things can cause it to be lost, or to be forgotten. Desire, fear, anger, for example. While you are here to learn many things,

what is most important is that you learn to see your own inner light, and that same light in others and to remind yourself of its constant presence. That light is the source of lasting joy and peace. "

The people we met are totally dedicated to the work of bringing peace and joy to the peoples of Sri Lanka. We want to continue to support them in the ways we are able. Four Sri Lankans are being sponsored at a teacher training in Bangalore in the fall; Satyananda has committed to return to offer more initiations and we together have committed to help build a real community there. We gave them our books and DVDs to copy and sell to generate financial support. We are helping them to further develop and maintain the ashram in Katirgama and putting some fire under them to finish rebuilding the one destroyed in Colombo. Perhaps through Babaji's Kriya Yoga the people of Sri Lanka can become an island unto themselves of lasting joy and peace. □



## 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: June 8-10; September 14-16, November 16-18. 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**

Zurich, Switzerland: May 18-20, Andrea

044.979.15.15 andrea@vieli.ch

Paris, France: October 26-28, Rudran

04.50.64.06.38, rudran@tiscali.fr

**With Durga**

(888) 252-9642 durga@babaji.ca

in Quebec, Canada

**With Rudra Sivananda**

(510) 489-2966 runbir@earthlink.net

in North California, USA

2nd level - Birmingham, UK: May 4-6

**With Ananda**

(888) 252-9642 info@babaji.ca

in Atlanta, USA

**With Shantiananda**

(480) 838-4075 shantiananda@babaji.ca or  
visit [www.azkriyayoga.com](http://www.azkriyayoga.com)

in Phoenix, USA

**With Rohini**

(011)+61(0)401.369.743 rohini@babaji.ca

in Australia and New Zealand

Byron Bay, NSW: May 12-13; Melbourne, VIC,  
Australia: June 9-10 & September 1-2

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

in Brazil

**With Saraswati Karuna Devi**

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**With Arjuna**

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in Valencia, Spain

**With Ramana**

(011)+44.2.08.44.54.934 manish\_uk@hot-  
mail.com

in London & Birmingham, UK

**With Satyananda**

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

initiation series in various towns of German-  
speaking countries, in quarters (Spring 2006)

Kapellenhof (near Frankfurt), Germany: May  
4-6

**With Vyasa**

(416) 850-1160 douglaslawson@rogers.com

in Toronto

**Second-level initiation and weekend  
retreats:**

Pre-requisite: First Level Initiation. Quebec  
Ashram: June 22-24 & Oct 19-21; Valls,  
Tarragona, Spain: May 11-13; Estonia: May 25-27;  
Redlands, South California: June 15-17; Frankfurt,  
Germany: Aug 3-5; Bangalore, India: Oct 12-14;  
Mur en Sologne, France: Nov 2-4.

**Advanced training (3rd level):**

Quebec Ashram: July 20-29; Frankfurt,  
Germany: Aug 5-12; Mur en Sologne, France:  
Aug 12-19

**Gathering 2007:**

Quebec: July 13-15

**Teacher Training: Kriya Hatha Yoga (with  
Durga Ahlund and M. Govindan):**

Germany: Aug 19-30

**Pilgrimage to Himalayas:** Sept 21-Oct 8, 2007

**Pilgrimage to South India:** Jan 4-21, 2008



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](mailto:info@babaji.ca) E-  
Commerce: [www.babaji.ca](http://www.babaji.ca).



**and the Yoga Siddhas" by M. Govindan** now available in English, French and Spanish.. 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 interpolations 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. 224 pages. Bibliography. Softcover. 6 x 9 inches. . Order your copy now for only USD\$15.95 or CA\$19.61 (inc gst) plus US\$4.50 for shipping and handling to the US or CA\$2.90 within Canada. US\$12.50 for overseas airmail. In Europe: 12.50 euros + 5 euros for shipping. 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.**

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**WHOOOPS sorry for the mix up**

*Continued on Page 9*



**in the Editorial in the Winter journal!** Durga's editorial was lopped off and mixed up in a previous article on Yoga Ramaiah. If you would like to read Durga's article , "New year of Progress 2007, in its entirety please check the [www.babaji.ca](http://www.babaji.ca)

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