



Volume 14,
Number 3

Fall
2007

BABAJI'S KRIYA YOGA JOURNAL

Editorial

How do we know whether we are progressing spiritually?

By M. G. Satchidananda

How do we know whether we are progressing spiritually? This is an important question which every spiritual aspirant asks himself at one time or another. It is also not an easy answer, because the spiritual path is progressive, and because the spirit has no form, it is difficult to measure. So, before defining progress, let us define what we mean by the "spiritual."

In Yoga, we talk about the human dilemma of egoism, of identifying with the body and mind. We refer to five bodies: the physical body (*anna maya kosha*, literally, the food body), the vital body (*prana maya kosha*, which animates the physical, and is the seat of emotions), the mental body (*manomaya kosha*, including subconscious, memory, five senses, recognition faculties), intellectual body (*vinjanamaya kosha*, including our reasoning faculties), and the spiritual body (*anandamaya kosha*, literally, the bliss body, or soul, which is pure consciousness, the Witness.)

Inside

1. "How do we know whether we are progressing spiritually?" by M. Govindan Satchidananda
2. "What is devotion and is it necessary?" by Durga Ahlund
3. Annual Fundraising for our Charities
4. Badrinath Ashram project report
5. News and Notes



published quarterly by Babaji's Kriya Yoga and Publications, Inc.
196 Mountain Road P.O. Box 90, Eastman, Quebec, Canada J0E 1P0
Telephone (450) 297-0258; fax: 450-297-3957; email: info@babaji.ca
Internet home page: <http://www.babaji.ca>

Continued on Page 2

Editorial *continued*

Therefore "spiritual progress" must involve a progressive identification with the *ananda maya kosha* or spiritual body, and a progressive letting go of the false identification with the physical, emotional, mental and intellectual bodies or dimensions of existence. However, as we will subsequently see, once the state of Self-realization is mastered, it begins to descend into the intellectual, mental, vital and physical bodies, transforming them. Our spiritual development need not be "up and out" of this world. It can, as we will see involve an integrated development of all five planes of existence.

Initially, however, we are progressing spiritually to the extent that we identify increasingly with that part of us which is pure consciousness, or the Witness. This is known as Self-realization. This occurs in the following levels:

1. The development of calmness. Calmness is not the absence of thoughts, but being present with them. So, as we progress in this initial level, we gradually replace the habit of reacting in habitual manners, for example with anger or anxiety, with a calm presence. The stain of mental delusion, known as *maya*, is weakened gradually by cultivating calmness. All of the practices of Yoga, including postures, breathing, mantras, meditation and bhakti help us in this level to diminish agitation and unnecessary activity (*rajas*) and to weaken inertia, doubt and laziness (*tamas*) with quiet, calm, equanimity (*sattva*). This brings presence, or beingness (*sat*). By practicing detachment, we begin to let go of our need to be absorbed in the experiences.

2. The development of the Witness, or Chit, pure consciousness. We adopt a new perspective, but keeping part of our awareness standing back, observing. The Witness does not do or think anything. It simply watches actions happening or thoughts or emotions or sensations coming and going. Part of our consciousness is involved in the activities, part is standing back passively. We begin this level with the effort to practice Nityananda Kriya, or continuous witness, for relatively short periods or from the beginning to the end of an activity. This is possible especially while doing routine activities, not requiring much concentration, or for which we are conditioned to doing. Subsequently, it enters even activities which are challenging, or experienced for the first time, for example, when we have an accident, and fall. This perspective becomes more and more effortless, and integrated with daily life activities.

3. "I am not the Doer." As our Witness consciousness develops we no longer feel that we are doing anything, because we no longer identify with the body and mental movements. Rather, we feel that we are only an observer and that our body and mind is an instrument. Part of our consciousness is involved in doing things, whether it be walking, talking, working, eating, etc., but now part of our consciousness stands back. It does nothing. It remains in a passive state of non-judgmental attention. One feels as if one is an instrument, and that the Divine does everything. One feels that there is "no doer" within. Yet everything gets done. One enjoys the play of events, their synchronicity, and consequences. One appreciates more and more how



Editorial *continued*

actions, words, and thoughts bring about consequences, or karma, and how this law can be applied to bring happiness rather than suffering to others. With this new expanded sense of Self, one feels that the needs of others are one's own. One expresses one's love for others, helping them to find happiness.

4. "I am That I am" In deep meditation we become aware of what is aware. Consciousness itself becomes the object. We feel that "I am in everything" and "Everything is in me." Later, and gradually this realization of the Self begins to permeate our waking daily activities. God realization comes as this level deepens. Saints and mystics from all spiritual traditions have attempted to describe this, but words generally fail them. In fact, the more one tries to describe it, the further from it, one goes, because describing it, or even thinking about it, reduces it to a set of ideas. As "IT" transcends all names and forms, permeates everything, and is infinite and eternal, all else pales in significance. Silence is therefore the preferred medium of instruction for those who truly know IT. As Swami Rama Tirtha, the first Yogi to bring Yoga to America, at the end of the 19th century, put it cogently: "A God defined, is a God confined. What this is all about can't be talked about, and it can't be whistled either."

The above levels are not a straight line. We zig zag through them frequently because of the unstable nature of the mind, and our habitual habits (*samskaras*), karma, maya and the action of the gunas. But in general, this is the direction of our movement if we are progressing spiritually. Our identification with the body, emotions

and mental movements weakens and is replaced with an identification with That, which is beyond names and forms, which is the Self, Pure consciousness, and which is ultimately Divine.

Conceptions and perceptions of God

Our conception of God, or a Supreme Being, will also develop progressively, through levels, which are parallel to the above levels of spiritual development. From something which is "out there" to "what is "inside me" it is instructive to analyze how we think about God, and what we identify within ourselves, evolves as we progress on the spiritual path. By doing so we can avoid getting stuck at a lower level. Theologians have categorized religion's several progressive conceptions of God. Each religion or even cultural group assumes that their conception of God is the only correct one. It is evident that one's conception of God is limited by one's education, understanding of nature, personal experience, imagination, desires and fears. The human situation is projected upon one's conception of God. The following illustrates this.

Level one: God is the Protector. I am the physical body.

The belief in a supreme being comes when one becomes aware of fear, and the greatest fear is that of death. Primitive man sought to overcome fears by attributing events in nature to supernatural sources. To allay these fears, primitive man offered sacrifices, in the hope that these would appease angry spirits which were responsible for thunder, flood, drought, war, disease, and death. Supernatural beings, whether malevolent or benevolent could be foes or allies, in early polytheistic religions. Believers sought protection from deities and goddesses, to ward off evil, malevolent



Editorial *continued*

forces, and consequent suffering. Supernatural forces could be capricious, even vengeful. Life was short, brutish, and survival was the biggest issue, so above all, protection was needed. In this level, one identifies primarily with one's physical body, and survival is the primary issue. If I am only the body, then evil is what threatens my survival. Good is what brings safety, food and shelter. The stain of ignorance as to one's true identity, and consequently, egoism is deeply ingrained in the physical body.

Level two: God is omnipotent. I am the mind and personality.

Once society becomes stable, and survival is not a primary issue, humans sought to form laws to govern their social behavior. They attributed the authority for their laws to an "Almighty" God. Here, God is the source of all power and authority. Those who acquire power, do so, moreover because God has given it to them. Chieftains become kings, judges become priests. But power becomes intoxicating, because the more one acquires it, the more one's desires seek it. The individual, now freed from survival issues, identifies with the mind and vital's desires. The ego, the habit of identifying with the body and mind, encompasses now a nearly unlimited range of possibilities, as desires expand. One competes with others. One is selfish. With power one seeks to accomplish, to dominate others, to fulfill one's ambitions. One does so, however, while trying to respect the laws which are given by God, fearing punishment, if transgressed.

Level 3: God is Stillness: "Be Still and know that I am God." I witness.

Many individuals reach this level when, for one reason or another, they discover an inner being, which is behind the movements of the body, senses and mind. It may be a spontaneous spiritual experience, in which one transcends; it may be the result of practicing a formal meditation exercise; it may occur as a result of an intense physical experience which involves pain, or great concentration in which one detaches from the ordinary mental state. As a result, one begins to realize that one's previous conceptions of God were just conceptions; that is, one begins to realize that you have up to now created a God to serve you, and your fears and desires. But in level 3, one finds peace, and so God is peace. One realizes the truth of the Psalms: "Be Still and know that I am God." One realizes that it is only by developing the inner perspective of one's true Self, a Witness consciousness, that one can overcome the turmoil of the outer world. In the Stillness of the mind, one discovers pure consciousness. It is like the light in the room, which up until now, was ignored, as one was preoccupied with what was reflected by the light, the contents of the room. In the beginning, there is a tension between one's inner and outer life, which may result in one rejecting the latter. As this level progresses, one seeks to cultivate calm, meditative awareness throughout all of the moments of one's life. One does not reject the world. In the words of Jesus, one is in the world, but not of it.

Level 4: God is Wise. I listen.

Having gone beyond the primary issues of fear and desire, and having found inner peace, one realizes that God loves me, that he forgives me, that he



Editorial *continued*

understands. Therefore, he is wise. God is all knowing, and so, by listening to God, I also know. I listen to him, by being calm, receptive and allowing my intuition to speak. I begin to identify with the one who knows, not because I learned something in school, but because I just know. I understand more and more, spontaneously, whenever I focus on what it is I need to know. Things become clear. I see the underlying truth behind everything, and wisdom comes to me. I can distinguish what is permanent from what is impermanent, what brings joy from what brings suffering, and Who Am I, truly, the eternal soul, pure consciousness. One's concern is no longer with following the rules, and avoiding what is painful, particular in the "outer" world of turmoil, however, as in previous levels. One turns towards transcendental loving God, with full confidence, and cherishing That in one's heart constantly, one feels loved, purified, and guided by the Lord intuitively. At the end of this level, one feels completely innocent, having let go of all notions of right and wrong, guilt and pride. One identifies with others, loves them and helps them to find happiness.

Level 5: God is my co-creator. I create.

At this level of spiritual development, one realizes that one has the power and the responsibility to create one's life. One goes beyond the ordinary state of "dreaming with one's open," to that of a visionary. One becomes a visionary. One remains faithful to one's dreams, the dreams which one knows are in alignment with one's path of wisdom and Self -realization. The Lord is no longer distant, and one feels that one is a "co-creator" with the Lord. The Lord

gives graciously. The Lord inspires. When one sets one's intention to make something happen, consequently, the universe conspires to support one in bringing about its fulfillment. One may have to work hard for its accomplishment, but one feels that one is not the doer, just an instrument. One is patient about the outcome, trusting that the universe will take care of it. One abides in the present moment and things get done as one does whatever is needed. One aligns oneself more and more with the will of the Lord, however, as one purifies the ego's needs and preferences. Whatever the result, one feels blessed.

Level 6: God is a wonder. I am effulgent self awareness.

With God as one's co-creator, one begins to see the world as a miracle of creation, and our lives are a playground. Miracles abound. God is "ever-new joy," in the words of Yogananda, so awesome is every moment, every event. One sees the Lord as that which is beyond all causation, unaffected by creation, the light of consciousness. One realizes that at one's own deepest Self is the same: effulgent self-awareness. Light is a metaphor for consciousness, but it is also what mystics experience in the depths of their soul. The Lord is beyond time, beyond space, unlimited by anything. At this level, the grace of the Lord brings many wondrous occurrences. One finds sacredness in the mundane. One sees with the eyes of the mystic, the Presence of the Lord everywhere. Grace, unlike karma, is undeserved, and does not depend upon whether our actions are good or bad; it is the response of the Lord to one's call to unite with That which is beyond names and forms, to give up the duality of liking and disliking, having and losing, success and



Editorial *continued*

failure, fame and shame. One recognizes that the ego's game, with all of its desire is a huge trap, and one surrenders to the Lord, not just mentally, but consciously. One seeks liberation from the ego's games. One becomes absorbed in that which is beyond the mental movement, their fundamental source, the light of consciousness.

Level 7: God is Absolute Being Consciousness and Bliss. "I am."

Having escaped the duality of the mind, one arrives at the non-dual state of *satchidananda*, or absolute being, consciousness and bliss. This state is unconditional, in that it depends upon nothing. It simply is, and one realizes that "That I am." One becomes nothing special; one experiences nothing special. For specialness implies being apart, and at this level one has transcended the pairs of opposites, and realized one's unity with everything. At this level, which theologians would classify and monism, there is only one. In theism, there is the soul and the Lord, and they are separate. From the perspective of monistic, there is only one. That one, is infinite, unchanging, eternal, beyond description, the source of everything. One accesses That when in the deepest states of meditation, the mind becomes silent, yet consciousness expands. When Moses asked God "Who are you?" when God spoke to him through the burning bush, the Lord replied "I am that I am." This expresses both the ultimate objective and subjective states of existence, "I" the subject, and "That" the object. It is not a void. It is the source of everything; it is supreme intelligence itself. Being here now then becomes the only way to go! Being, not doing becomes your vehicle and destination.

Being present, no matter what the drama, brings awareness, and awareness brings bliss: "*satchidananda*." And you can no longer answer the question "Who are you?" except with a reply that "I am." Any other reply is seen to be a case of mistaken identity, the ego's game. One's old habitual tendencies, preferences and dislikes fade into the background, and the feeling of "I am" rules. There is no more "other." This realization, known as *samadhi*, in Yoga, comes during deep meditative experiences, and for many years, can be elusive, because one is ordinarily so conditioned to identify with memories, the body and the mind. But by returning repeatedly to this state, the stains of ignorance, egoism, delusion and karma gradually fades in the effulgent bleach of Self-realization.

Transformation

Saints of all spiritual traditions who reach this state find that it is so fulfilling that the desire to remain in this world gradually fades, along with all other desires. The body, with all of its needs, continues to be a distraction, and so, even advanced saints, who have reached this seventh state, depart from this world without complaint, either bound for heaven or in quest of liberation from the round of birth and rebirth.

However, in China, Tibet and India, there exists an ancient tradition of spiritual adepts who have envisioned that spiritual development does not end in the spiritual plane of existence, as described in the seventh level above. Realizing that the Lord is Here, their surrender to the Lord went beyond surrendering their soul to the Lord, in *samadhi*. Surrendering their intellect, the desire to know, they became sages, capable of profound knowledge on any subject they turned their minds to. Such



Editorial *continued*

knowledge came not in the usual way, through study or empirical research, but by intuitively becoming one with the object of interest. This insightful knowledge, expressed the most profound of truths, often defying expression, a product of supreme intelligence in deep states of concentration and cognitive absorption, known as samadhi.

Surrendering further, at the level of the mind, such adepts became "siddhas," or one's who could manifest latent powers, such as clairvoyance, prophecy, clairaudience. Surrendering themselves at the level of the vital, mah siddhas, or great, and perfect adepts, manifested still greater powers, such as levitation, materialization of objects, dematerialization of themselves, control over nature, control over events. Surrendering at the level of the physical, even the cells gave up their limited agenda of reproduction, and became

intimately connected to the will and consciousness of the adept. The body became invulnerable, deathless, no longer subject to the laws of nature. Such a progressive surrender to the Lord expresses not an aspiration for liberation from this world of suffering, but one's aspiration to allow the Lord to manifest through oneself at all levels of existence, in all five bodies, spiritual, intellectual, mental, vital and physical. No longer seeing a division between matter and spirit, but only spirit, that all is Divine, such Siddhas, are the leading edge of humanity's evolution. For them, to realize God in a diseased body is not perfection. They have fulfilled the injunction of Jesus to his disciples to "Be ye perfect, even as your Father in heaven is perfect."



What is devotion and is it necessary?

By Durga Ahlund

What is devotion? Devotion is meditation on the Lord, which brings about an understanding of that one which is eternal and present in all. Devotion is the fundamental cognition of the Lord; the assurance of an Infinite Absolute Existence, through a spiritual experience of a transcendental Consciousness or ecstatic delight. Devotion brings about understanding of the qualities of this Absolute Existence. Devotion is an inner state, which is full of knowledge and will-power. It brings true understanding that one needs to possess nothing, but to be a witness to everything. Devotion helps us to understand that we are, as the Siddhas

tell us, merely as beads strung on the thread of the Lord Himself; that this thread never breaks and we are never scattered. Devotion is a means to serve the Lord within and without.

So, is becoming devotional necessary to success on the path of Yoga? The Siddhas would tell us that it is true devotion, which invokes the grace of God. The Siddhas do not define God, but say, God is Love and that devotion is an authentic yogic path of joy. In order to ensure that we remain on a path of unfolding Divinity, a path of liberation and joy, we need two things: devotion, and a commitment to the practices and teachings of an authentic path. However,



devotion of this kind and commitment of this kind comes about only through the grace of God. The Siddhas tell us that it is due to the senses that we experience pain and suffering, and that it is through God's Grace that we discover the path of love. And they tell us that it is devotion, which is necessary to develop the steadfastness and firm ground needed to control the senses. It is control of the senses that is required, if we are to advance in Yoga. Only a higher control over the senses can curtail the reactions of the ego. It is only through devotion to God that ego-desires, and aversions, lust, anger, hate, fear, greed, pride, envy can be uprooted. It is through devotion to God that we attain yogic bliss and a life of joy in the world.

The map of Kriya Yoga suggests that we live in the world with awareness and devotion in order to attain "self-observation," self-purification, and realization of the Divine within us. Kriya Yoga is a householders Yoga, it is not about liberation from the world, but liberation within it. We do not need outer renunciation to attain awareness and devotion, for it is in the world that we are challenged by our attachments, aversions and cravings. The state of devotion and awareness is pure; it is a state without the influence of the ego, without a sense of self-centeredness. This state of devotion and awareness replaces ego with love and compassion. A truly aware and devotional mind conquers selfish thoughts, desires, aversions, and preferences, while being in the world. A truly devotional mind is not capable of hate of the world or anything or anyone of it.

The Symbol of Devotion: the feet of the Lord on a disciples head

In Saivite tradition one of the highest forms of initiation is for the guru to lay his feet on the disciple's head....the feet are symbolic and significant...they represent the point of contact between the Divine and the earthly planes. God cannot be comprehended by the human faculties; one can only become aware of His trace or impression on the terrestrial sphere. So, it is His feet, which are made the object of veneration. It is His feet that dance us around in this lifetime. It is through His feet that we receive His Grace.

How do we develop Devotion?

Kriya Yoga lays greatest importance on meditating on the Lord, on what is Real. Truth lies beyond all forms. Kriya Yoga encourages traditional yogic practices to develop discrimination between what is real and abiding and what is without form or merely a passing appearance on the level of life. The asana, pranayama, meditation, mantras, all the practices we do, are to be done with devotion, with the ultimate goal of obtaining inner vision of the Lord, our own divine self. The techniques of Kriya Yoga are but a preparation for obtaining a state of devotion. They are a means of opening all the closed doors of our consciousness to create a bridge between our inner and outer being.

Devotion can also be developed by making the whole of one's life sacred, a spiritual practice. All can be made holy, sacred, a kind of karma yoga, even work for work's sake. By just doing one's work well, with great attention and awareness, it can be made sacred. Every action done well with a sense of sacredness is service to the Lord. One can use the whole of his/her activities in Service of God, until Enlightenment,



when all that is done, is done by God (sivalingam).

In Yoga, we know that by doing something repeatedly and exerting our self, repeatedly, we can drop anything from our mind and personality. Sometimes *tapas* (a concentrated practice or austerity) can be undertaken to rid ourselves of a weakness, or to attain devotion to God, a place of peace and bliss of the soul. *Tapas* is an internal heat created by doing something that is slightly unpleasant, in order to conquer the distinctions our mind or body has established, relating to its likes and dislikes, its aversions and desires, its discomfort and pleasure. We can change a habit of responding in a negative way, by doing something over and over again, until it is no longer an exertion. However, the student must be warned that great austerities, penance or disciplines can also cause “dryness” and block us to the influence of the soul and so resist devotion. Everything that we do, every act that we perform with our body is planted in our mind and will create a new karma. Be aware of everything that is thought and done that does not reflect love, joy and compassion. Love, joy and compassion are the triune qualities of devotion.

To develop devotion one must begin a relationship with his or her inner Self. The relationship we have with our inner Self is the longest, most constant and most intimate one we will ever have. No external relationship ever comes close. No one relates to us moment to moment, every minute of our life, the way the inner Self does. This inner relationship dominates and determines our experiences of life. It determines if we feel pain and selfishness or joy, love,

beauty and compassion. This is the key to the lock on God’s Heart.

In order to develop a limitless and loving relationship with our Inner Self, we must learn to let go of what is keeping us from it. It is always our ego-sense, the senses of separateness, which determines both our internal and external experience and is often unloving and conditional. This separate sense of self-worth fills our life with entitled-ness, and “shoulds” and “should nots.” It praises and it condemns and it worries. It is only capable of conditional love. It causes all the fluctuations of the mind, which causes us to suffer and keeps us from identifying with our Inner Self.

Our ego-sense creates misconceptions about ourselves and others. Our ego sense is often harsh and judgemental and critical and impatient and unkind. Until we can let go of these qualities of judgement within ourselves we will not be able to be helpful, kind, loving, joyful and compassionate with ourselves or others. Self-criticism is a learned attitude and behaviour, and it leads to criticism and judgement of others. It is ingrained in us, but it is just a habit, not a necessity and not of our true nature. The techniques of Babaji’s Kriya Yoga help us recognize the negative attitudes and behaviors within ourselves and also teach us how to let them go, to discover our true nature.

Devotion to the Self establishes inner Peace

Devotion to the Self leads us to take care of the Self. In care of the Self, we become more detached from the senses and more aware and strive to stay in the present moment. A devotional mind, a devotional nature allows us to see that each moment is happening exactly as it



must, in order for us to grow, that what is happening in each moment, or already happened is precisely or was precisely what was need to uncover our Divinity, while living as human beings. No matter, how devotional one's mind is, he or she will have spontaneous trains of thought and feelings, which take them off into imagination or memories, and away from the truth of the present moment, into the past or future. A truly devotional mind may have reactions to these thoughts and imaginings yet find that when their attention returns to the present that they are calm and happy. Without a devotional mind, one can return to the present moment upset, depressed, angry, ashamed or frightened merely due to their own imagination or memory.

Devotion is an expression of love in all one does

Regardless of the differences in our particular nature, regardless of our preference in the way we express devotion, a committed devotion is required. Devotion is not getting high from chanting bhajans or praying or giving offerings to attain some personal desire. Devotion is resonating with the vibrations of a "Spiritual Master" to the point that one becomes steadfastly committed and connected. To experience devotion is to deeply resonate with their

most intimate secret spiritual Master, the Self. This is devotion, creating an unbreakable link with the Self. Only this kind of devotion will transfer one's center of dynamic effectuation from the hands of the ego to the hands of the soul. Only through such devotion will one be able to dwell permanently in that center, so that the divine soul directs one's waking consciousness and active outer nature.

This link opens the channel for a higher consciousness, a concentrated consciousness to work out of Divine Will, which is centered and harmonious, rather than ordinary human consciousness and will that moves in a dispersed haphazard feelings and impulses from vital desire, physical need or mental ideas.

Devotion develops our Consciousness as the silent witness....the Seer. Devotion draws the mind into contemplation with God, contemplation with concentrated consciousness, full of luminosity and awareness. The mind of man becomes that, which it contemplates, that is, the consciousness of the Divine. The expression of Love is the experience of Devotion.



DO HELP US TO BRING BABAJI'S KRIYA YOGA TO PERSONS LIKE YOU ALL AROUND THE WORLD!

This is a good time to consider making a donation to "Babaji's Kriya Yoga Order of Acharyas", to enable us to continue to bring Babaji's Kriya Yoga to persons

who otherwise would not be able to receive it. **In the past twelve months, since September 2006 the Order of Acharyas did the following:**



* Brought 85 initiation seminars in Babaji's Kriya Yoga to persons living in India, Estonia, Qatar, Bahrain, United Arab Republic, Bulgaria, Russia, Spain, Brazil, England, Australia, Germany, France, Sri Lanka, Switzerland, Italy, Singapore and Malaysia, USA, and Canada.

* Sponsored and organized a Kriya Hatha Yoga Teacher Training program, for 18 teacher trainees at our ashram in India.

* Yoga Siddha Research Project: Sponsored the work of six scholars who are now preparing a new translation of "Tirumandiram," in 9 volumes.

* Maintained an ashram and publishing office in Bangalore, India. Vinod Kumar, the ashram manager, conducted free weekly public asana and meditation classes there, and Vidhya Roopa, conducted biweekly free asana classes in local public schools. Vinod also oversaw the publication and distribution of most of our books and tapes throughout India, helped to obtain tax exemption for our ashram Trust, and administered various projects. They published in India the Italian edition of the Babaji book.

* Completed the training of three new acharyas, Ishvarananda (Ingevar Vilidoo, of Estonia) and Nandi (Nicholas Guteneberger of Dusseldorf, Germany), Dayananda (Daniel Fournier, of Quebec) now authorized to give the 1st level initiation.

* Sponsored the ninth International Gathering of Initiates of Babaji's Kriya Yoga in Quebec, in July 2007.

* Published The Grace of Babaji's Kriya Yoga, a second year of the correspondence course. Translated and published the first and second year

course in Spanish, Portuguese and French.

* Sponsored the 5 day meeting of all 15 acharyas of Babaji's Kriya Yoga at the Quebec ashram. We evaluated our strengths and weaknesses as teachers, developed a revised standard for initiation, with improved pedagogy, worked on our presentation skills, and participated in team building exercises. We also laid the groundwork for various projects.

In the year 2007-2008 the Order plans to do the following:

* Bring initiation seminars in Babaji's Kriya Yoga to persons living in Japan, Malaysia and Singapore (November 2007) India (5 cities), Sri Lanka, Estonia, Bulgaria, Spain, Brazil, England, Australia, Switzerland, Germany, Italy, France, the Caribbean, USA and Canada. A teacher training will be given in Brazil in November 2006 and near Frankfurt, Germany in August 2007.

* Continue to maintain an ashram and publishing office in Bangalore, India. Conduct free weekly public asana and meditation classes there, and biweekly free asana classes in local public schools. Publish and distribute throughout India all of our past publications and new research publications.

* Purchase a plot of land in Badrinath, Himalayas, India, and build a large permanent ashram. In this sacred valley, Babaji, attained soruba samadhi. For the benefit of all Kriya Yoga students.

* Continue to sponsor and supervise the Yoga Siddha Manuscript Research Project The new translation of "Tirumandiram," an immense effort should be completed by the end 2007.



Publication of this in 2008 will cost about \$15,000.

* finance the publication of books in India, and in Italy, Germany, Bulgaria, Estonia and Brazil.

* Complete the training of more Acharyas. Support regional Gatherings of initiates in Europe.

WE NEED YOUR SUPPORT TO FULFILL THIS PROGRAM FOR THE YEAR 2007-08. YOUR CONTRIBUTION IS TAX DEDUCTIBLE. SEND YOURS BY DECEMBER 31, 2007. IF POSSIBLE, AND RECEIVE A RECEIPT FOR YOUR 2007 INCOME TAX RETURN. USE YOUR VISA OR MASTERCARD!

Our work is financed entirely by your contributions. There are many persons all over the world waiting to receive initiation. We will send acharyas as we receive the funds needed to pay for travel expenses. You may indicate for which of the above projects you wish to contribute.

I want to support the work of Babaji's Kriya Yoga Order of Acharyas. I am sending a donation in the amount of _____. (For each donation of US\$95/Cn\$100 or more, receive a free copy of the new book: "The Wisdom of Jesus and the Yoga Siddhas" in English, French or Spanish. A Cheque is enclosed payable to: Babaji's Kriya Yoga Order of Acharyas.



Badrinath Ashram: Progress report

Babaji's Kriya Yoga Order of Acharyas is now requesting donations from Kriya Yoga initiates and other interested persons, for the purpose of building an ashram in Badrinath, Himalayas. We have just returned from our pilgrimage to India with 50 initiates from 12 countries. The highlight of the trip was our visit to Badrinath, where a local initiate, Rohit Naithani, who organized the pilgrimage, and who has lived in Badrinath for many years, has found a very nice plot of land, 10,500 square feet (110 feet x 110 feet) for our proposed ashram. Our offer to purchase it, has been accepted by the owner. We hope to finalize the purchase very soon. The cost of this plot, by coincidence, is the amount that we have raised so far from donations: \$35,000. Jai Babaji!

The land measures about 110 feet by 110 feet.

The land is in an ideal location. It is surrounded by government land, which will prevent construction in future of adjacent buildings. It is on a gentle slope facing east, just below the steep path which rises up to the base of Mt. Neelakantan. It is a 15 minute walk to the temple. There are no other buildings near it. It has a magnificent view of the valley of Badrinath.

Facilities and Design: The ashram will include the following: at the rear, two rows of apartments, 9 of which will be about 15 by 16 feet, each with kitchen, toilet and shower and sink, and two beds; plus a slightly larger apartment for the ashram manager (Rohit) plus another for the visiting Acharya. There will also be a 6 bed



dormitory with kitchen and double bathroom. So, room for 24 guests, plus the Acharya and Rohit. The number is significant, because typically the buses which come to Badrinath have 26 seats. We propose to offer pilgrimages to Badrinath every year, which will include about 10 days of program, and short visits to Rishikesh and Hardwar. This will be instead of tours to Gangotri, Kedarnath, Valley of Flowers as in the past. These apartments will be on two levels, with 6 on the upper level and 6 on the lower level. In front of them will be a courtyard and garden, about 30 feet across, and 110 feet long. Across the courtyard will be the 2 storied main building which will measure about 32 feet across by 53 feet in length. It will be divided into two parts. The east side, facing the valley will contain a meditation hall, 53 by 16 feet, with a bank of windows around it. The other half, on the west side will contain a large office, and then this will connect to a large area for a bookstore. Beyond it on the south side will be toilets and showers for outside visitors. On the north side will be the gate to the ashram.

The first floor of the main building will be capped by a tall, pyramid shaped, plexiglass Yoga hall. A framed, like an alpine style house. This will serve to protect the building below from the effects of snow and ice according to local experts, who have found that metal, sloped roofs protect their concrete buildings. It will have a steep roof, and be 53 by 32 feet, with a wooden frame. Plexiglass is inexpensive and strong, and if on a steep plane, will not be damaged by the weight of snow.

There will be large areas for gardens on the north and south sides, and a mantra yagna pit, near the center of the

courtyard, and a septic system on the south side garden area. A water fall is on the south side, across the field, a half mile away.

After much debate, we have decided against having a communal kitchen; preferring to have our guests and visitors either prepare their meals in their own rooms, or take them in the restaurants in town, 20 minutes away.

The floors of the yoga hall and the apartments will be made of wood, above the concrete slab, and between the wooden and concrete floors we propose to install a heating system which will include pipes through which hot water will be pumped. A pump and electric water heater will feed this system. Badri has a new hydro electric dam and generating system now, so a ready supply of electricity is available. The individual apartments will have small electric European style water heaters too, and either gas or electric ranges.

Cost and financing

The total cost of the construction of the ashram, as described above, is estimated to be about \$100,000. If anyone donates at least \$5,000, they can make use of one apartment anytime they wish.

We will hire a good contractor and laborers from Rohit's home town of Dehradun rather than a local suppliers to ensure quality.

We invite anyone who wishes to participate in the construction to come in the periods May 1 to November 15, 2008, and 2009. Also during our pilgrimage September 19 to October 7 to Badrinath, there will be an emphasis on helping with the construction with our 9 days there.

The ongoing operating costs of the ashram will be met by amounts paid by visitors. There is a big demand for



apartments in Badrinath, by both Western spiritual seekers and Indians, who want to stay there for many weeks and months. We will make the apartments available to them, with priority to our own initiates.

Why are we proposing to construct an ashram here and now?

1. We have attempted over the past 10 years to acquire land and build an ashram in India, over the past 10 years: first in Pondicherry, and over the past years in Bangalore, without any success. Without hardly any effort we have raised sufficient funds for this property.

2. Rohit Naithani has proven himself to be a trustworthy and competent manager and sincere sadhak during the 9 years I have known him and particularly during the past year, working in our ashram with his wife for 4 months in Bangalore, organizing the pilgrimage, making all of the arrangements before and during. He also has a wide network of friends and collaborators in Badri.

3. Bangalore is not a suitable place for spiritual retreats and ashram. We would have to move outside for that. There is no better place where devotees of Babaji can come close to Him, spiritually, than Badrinath. His grace and presence are felt there palpably by all. Badrinath continues to have a magnetic pull on everyone who is drawn to Babaji. Tens of thousands of Indian pilgrims come every year. Many foreigners come there seeking Babaji.

4. Badrinath is not likely to become like Rishikesh, due to its remoteness. It will remain a wonderful spiritual haven for spiritual seekers. Our ashram will be a unique facility which will serve many persons in their sadhana. We can offer initiation seminars by any acharya willing to spend time there, and yoga

classes by our instructors on a regular basis. The Acharyas of Kriya Yoga will go there every year to conduct special programs and retreats. **Our next pilgrimage there will be September 19 to October 7, 2008.**

Yes, I want to support the Badrinath ashram project! Your support is needed!

We request everyone to contribute generously to this project. Your donation will be tax deductible if you live in Canada, the USA or India. You may also make automatic monthly contributions via a credit card authorization, by informing us. Anyone donating \$5,000 or more, will have access to an apartment there for their personal use during the May to November season, with prior notification. Send your cheque to Babaji's Kriya Yoga Order of Acharyas, Inc. 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0 or via our website www.babaji.ca. In Europe make your donation to the account of "Marshall Govindan," Deutsche Bank, International, BLZ 50070024, account no. 0723106, re. IBAN DE09500700240072310600, BIC/Swift code DEUTDEDBFRA.

W
S + N
E



News and Notes

New Book: The Wisdom of Jesus and the Yoga Siddhas" by M. Govindan now available in English, French and Spanish.

The **Midwest Book Review** journal and online service, has published the following book review: "Written by co-founder of the Yoga Siddha Research Project Marshall Govindan, *The Wisdom of Jesus and the Yoga Siddhas* is a unique spiritual resource giving insight into the original teachings of Jesus Christ, and also showing how Christ's words parallel the ancient yogic teachings of the Yoga Siddhas. The *Wisdom of Jesus and the Yoga Siddhas* further reveals how to apply this wisdom to one's own life, emphasizing the importance of seeking not simply to know God, but rather to know God through higher states of consciousness. Chapters discuss modern historical research of Jesus and early Christianity, the nature of Yoga as a philosophy and who the Yoga Siddhas were, what Jesus really did say and what He did not say, and much more. "Untold millions of Christians down through the centuries have been indoctrinated with the belief that 'I am a sinner, and there is nothing which I can do to escape eternal suffering in hell unless I accept Jesus as my personal savior.' Fear of God has replaced love for God in the psyche. Guilt, suppression of desires, internal division, skepticism and the glorification of suffering as imaged by Jesus on the cross has replaced the message of forgiveness, compassion, simplicity, truth, love, self-discipline, self-purification, detachment from materialistic desires, the presence of the

Kingdom of God, mystical communion with it, and perfection which Jesus brought as his 'good news.' Highly recommended for Christian spiritual seekers of all denominations." **copyright 2007 Midwest Book Review.** 224 pages. Bibliography. Softcover. 6 x 9 inches. Order your copy now for only USD\$17.50 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 for overseas airmail. In Europe: 14 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.**

Send your questions and comments to the New Web blog: www.wisdomofjesus.net. Designed to promote discussion of the new book "The Wisdom of Jesus and the Yoga Siddhas." Also read the Introductory chapter, table of contents, and reviews of this important recent publication.

New Book: Green Yoga by Dr. Georg Feuerstein. We have begun to distribute this book because we believe that it is vital importance for all students of Yoga to set an example in the efforts needed to save our planet from global warning. We are all imperiled, and if we do not radically changer our consumer lifestyle, human life as we know it will surely die. This unique book addresses the vital interrelationship between self-transformation and the preservation of our natural environment. GREEN YOGA reviews the numerous problems we are facing: global warming and global dimming; pollution of land, water, and air; alarming extinction rate,



deforestation, loss of top soil, decline of drinking water, and so forth. The authors also spell out in straightforward terms what is needful now. It is must-reading for anyone seeking to practice Yoga or indeed and other spiritual tradition in a meaningful and responsible manner in the twenty-first century. 162 pages. \$16 plus US\$4.50 for shipping and handling to the US or CA\$2.90 within Canada. US\$12 for overseas airmail. ISBN 978-0-9782138-2-4. Order from www.babaji.ca

First level initiations will be given by M.G. Satchidananda in the coming months in Quebec: Nov 9-11, 2007; Feb 8-10; Mar 28-30; June 6-8; Sept 12-14, 2008.

Second level initiations will be given by M.G. Satchidananda in the coming months in Quebec: Feb 22-24, 2008; in Blois, France, Nov 2-4, 2007, near Osaka, Japan, Nov 23-25, 2007, Bangalore, India January 25-27, 2008, and near Frankfurt, Germany May 9-11, 2008. Also by Rudra Shivananda in Johor Bahru. Malaysia in early November 2007.

Third level initiations will be offered in Redlands, Calif: May 23-30, 2008 and Quebec: July 18-27, 2008. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

A Second Year of Lesson -- The Grace of Babaji's Kriya Yoga Course of Lessons: Enroll for the second year of this course in English or beginning in September 2007 in French. 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 nacho-ae@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.

Kriya Yoga Pilgrimage to South India with M. G. Satchidananda and Durga: January 4-21, 2008. Experience the Divine Presence in the following sacred places. Ramakrishna temple in Chennai, Sri Aurobindo Ashram in Pondicherry, Chidambaram Nataraja temple, Ramana Maharshi Ashram in Tiruvannamalai, Tanjore Britheswar temple, Palani temple and Boganathar Samadhi, Isha Yoga Ashram near Coimbatore, 3 days of treatment in Indus Valley Ayurvedic Spa in Mysore, Bangalore Kriya Yoga ashram. Second level initiation near Bangalore January 25-27. Daily asana classes. Group meditation in all of these places. \$2,050.00 or 1,550 euros plus airfare. **We are also planning to lead a Himalayan pilgrimage September 19 to October 7, 2008.**

We request all of our subscribers in the new Euro currency zone, where possible, to send to us an annual subscription payment of 12 Euros in a cheque payable to "Marshall Govindan." Send it to Jean Pierre Hesse, 60, route d'Aix les Bains, Rumilly, 74150, France (email: rudran@tiscali.fr). At the same time, please inform our subscriptions office in Canada by sending an email to info@babaji.ca or by writing to Babaji's Kriya Yoga, 196 Mountain



Road, P.O. Box 90, Eastman, Quebec,
Canada J0E 1P0.

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

Visit our e-commerce site
www.babaji.ca for purchasing with your
VISA, American Express or Mastercard
all of the books and other products sold
by Babaji's Kriya Yoga Publications, or
for donations to the Order of Acharyas.
Your credit card information will be
encrypted and kept secure. Check it out!

**Notice to Kriya Yoga Journal subscribers: Postal rates have jumped in January
2004 by 50%.** So, in order to continue to produce the journal without increasing the
subscription fee, the journal will be sent by email to everyone who has an email address.
We request that all of you inform us of the email address to which you would prefer we
send the journal, and if you are using an anti-spam blocker, to put our email address
info@babaji.ca on the exception list. It will be sent as a formatted with the photographs
in a PDF file attachment. This can be read using Adobe Acrobat Reader, 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 September 2007, you may not
receive the next issue:

Renewal Form	
Please renew my one-year subscription to "Babaji's Kriya Yoga Journal"	
Name	_____
Address	_____ _____
	_____ email _____
Enclosed is a check for US\$12 Canada: Cn\$13.91 or Quebec: Cn\$14.95 payable to "Babaji's Kriya Yoga And Publications, Inc." 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0. In Europe send this form to the above address in Canada but send your cheque for 12 Euro's payable to "Marshall Govindan" to Jean-Pierre Hesse, 60 route d'Aix les Bains, Rumilly 74150 France - courriel: rudran@tiscali.fr	

