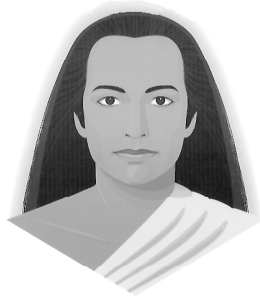


# Fifteenth Year of Publication!

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B a b a j i ' s

# Kriya Yoga Journal

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Editorial

## Do all paths lead to God?

By M. G. Satchidananda

Anyone and everyone who is exposed to today's global media is able to experience the world in ways that were impossible to previous generations. For the first time, we truly live in a global village. For the first time in history, most of the world's population also has access to many religious and spiritual traditions. So while economists, tech-

nocrats, labor leaders and politicians struggle with the effects of a globalized economy, world religious leaders meet in ecumenical conferences, and millions of spiritual seekers are enjoying unprecedented freedom of religious choice, and are consequently attempting to define their own personal paths to God. But do all paths lead to God?

### Religion versus spirituality

Furthermore, educated young persons, in particular are demanding much more than religious beliefs. In a science oriented world, they are looking for experiential religions. More and more persons also define their path as "spiritual" rather than "religious" What is the difference? One could say that religion emphasizes forms: scriptures, personalities, ceremonies, symbols, architecture. But the spirit has no form. Therefore "spiritual" approaches all point to the ineffable, to that which lies beyond forms. Call it love, expansion of consciousness, wisdom, truth. It is eternal and infinite being, beyond expression, but capable of experience. Before evaluating which experiential paths are likely to be the most fruitful, it is useful to appreciate their origins, particularly in modern times.

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### Transcendentalists and arrival of Eastern spirituality in America

This modern democratization of religion, or shift from institutional

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religion to spirituality has its origins in the nineteenth century when Eastern spiritual traditions began to arrive in the West. In New England, the Ralph Waldo Emerson, Henry David Thoreau and later Walt Whitman began studying the sacred works of India and China, such as the *Bhagavad Gita*, the *Upanishads* and the *Tao Te Ching*. Their writings gave birth to the "Transcendentalist" movement, beginning in the 1830's and 1840's in New England's intellectual circles.

But it was not until 1893, that this movement produced the first World Parliament of Religions, in Boston, when Swami Vivekananda, (1863-1902) spoke of the Hinduism's pluralistic faiths. The theme of his first speech was religious pluralism, and he quoted the Siva Mahimanstotra: "As the different streams having their source in different places all mingle their water in the sea, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee." He went on to say: "The Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye are divinities on earth. Shake off the delusion that you are sheep, you are souls, immortal spirits, free, blest and eternal." The Western audience was visibly thrilled, and Swami Vivekananda went on to launch a movement of spiritual humanism in the West and India which continues to this day to inspire millions directly and indirectly in their search for God. This movement is also incorporated in the ideas of religious pluralism which are incorporated in the syllabus for teaching world religions throughout the West's educational systems today.

### **Sri Ramakrishna**

But what were Swami Vivekananda's origins? He was in fact the disciple of the great Indian saint, Sri Ramakrishna (1836 -1886), of Bengal, of which, Arnold Toynbee, the great historian wrote: "Religion is not just a matter of study, it is something that has to be experienced and to be lived, and this is the field in which Sri Ramakrishna manifested his uniqueness. His religious activity and experience were, in fact comprehensive to a degree that had perhaps never before been attained by any other religious genius, in India or elsewhere." Ramakrishna's reputation preceded Vivekananda's first visit to the West, with the publication by Max Mueller, the great Indologist, of *Life of Ramakrishna Paramahansa* which captured the imagination of many with regards to the potential of yoga practices.

His greatness lies in his first hand experience of God, not only through one pathway prescribed by Hindus, but through a vast number of pathways both from the Hindu and non-Hindu traditions. What can we learn to appreciate from his unique experiences?

### **Birth and childhood**

Ramakrishna was born in the village of Kamarpukur, in the Hoogly district of West Bengal, into a very poor

but pious brahmin family. It was far from the railway, city influences. It was surrounded by rice fields, big banyan trees and lakes. The young Ramakrishna, known as Gadadhar was precocious, full of mischief, sweet and restless. He had a tremendous memory and became popular recounting to the villagers the stories from the Hindu epics and mythologies, which he learned from village pandits and wandering monks who stopped in Kamarpukur on their way to Puri. However, he disliked attending school, and was not interested in earning money. As he was growing up, he was barely literate. He loved nature and spent much time in fields and fruit orchards outside the village with his friends.

At the age of six he had his first experience of spiritual ecstasy. Walking through the paddy fields, he looked up at the sky and saw a flock of white cranes pass in front of a dark thunderhead cloud. The beauty of the contrast overwhelmed him and he fell down unconscious. Some villagers carried him home, where he finally became conscious, telling them that he had experienced indescribable joy.

His father died when he was seven years old. This affected him profoundly, as he realized that life is impermanent. He began going into the cremation grounds or mango orchard secretly, to think about what had happened. He paid closer attention to the stories and religious stories and their meaning. He became more solicitous to his mother's needs. He spent more time with the wandering monks, observing their meditation and worship practices, listening to their teachings about their love for God. He organized a dramatic company with his young playmates. They performed scenes from the epics *Ramayana* and *Mahabharata*. He became the darling of the women in the village, who loved to hear him talk, sing, or recite from the holy books. They recognized his innate purity, and divine nature, with his clear skin, flowing hair, beaming eyes, smiling face and inexhaustible fun resembled that of Gopala, the young Krishna, the all attractive one.

Meanwhile, the family's financial position worsened every day. His elder brother Ramkumar ran a Sanskrit school in Calcutta and also served as a priest in some families. About this time, Rani Rashmoni, a rich woman of Calcutta who belonged to the caste or community of untouchables, spent a fortune in building and then dedicating a temple at Dakshineswar, in 1855. She approached Ramkumar to serve as priest at the temple of Kali and Ramkumar agreed. Ramkumar recruited assistants among his relatives, including Gadadhar. He came to Calcutta at the age of sixteen and was given the task of decorating the deity, and serving various families. Unlike other priests, however, he spent hours decorating the images and singing hymns and devotional songs, with great love and emo-

*Continued on Page 3*

tion. He paid hardly any attention to his studies.

Born in an orthodox brahmin family, Gadadhar was very familiar with the formalities of worship, its rites and rituals. The countless gods and goddesses of the Hindu pantheon are the human aspects of the indescribable and incomprehensible Spirit, as conceived by the finite human mind. As long as man is bound by human limitations he cannot worship God through human forms, but must use human symbols. So Hinduism asks its devotees to look on God as the ideal father, the ideal mother, the ideal husband, the ideal son, or the ideal friend. Whatever ideal, name, or word is chosen ultimately lead to the Nameless, the Formless, the Silence and peace of existence-knowledge-bliss absolute. The gods gradually merge into the One God. But until that realization is reached, the devotee cannot dissociate human factors from his worship. Therefore the deity is bathed, dressed and decked with ornaments, sung to with hymns, and invoked with mantras and meditations, sanctified with fire and water by the priest, who then transfers the Supreme Spirit into the image of clay or stone from his heart. Thereafter it is regarded as the embodiment of the Supreme.

Since 1757 when the English traders laid the foundation for English rule, Hindu society had been passing through a period of confusion and lawlessness. When the English restored the rule of law, and established many schools and churches, the time honored beliefs and traditions of Hindu society were eroded from the minds of young persons. They came to believe that there was no transcendental Truth. Only the world perceived by the senses existed. God and religion were illusions to this scientific mind set. True knowledge could come only by analyzing nature. So atheism and agnosticism became fashionable, and the youth delighted in openly breaking the customs and traditions of their society. The Christian missionaries ridiculed Hindu religious traditions, and tried to persuade the population that the teachings of its saints and seers were the cause of their suffering. They argued that Christianity had given dominion over all the world to the white race, and that therefore it was the best religion.

When Ramkumar passed away in 1856, Gadadhar took his place as priest.

### **Career as priest to the Goddess Kali**

The main temple at Dakshineswar is dedicated to Kali, or Bhavatarini, the Saviour of the Universe. She is the Cosmic Power, Nature, Procreatrix, the totality of the universe, a glorious harmony of the pairs of opposites. She deals out death, as She creates and preserves. She has three eyes, the third being the symbol of Divine Wisdom; they strike dismay into the wicked, yet pour out affection for Her devotees. She is the Universal Mother, or as Ramakrishna would later say: "my Mother." She is the All-powerful, who reveals

Herself to Her children under different aspects and Divine Incarnations, the Visible God, who leads the wise to the Invisible Reality, and who can remove the stain of egoism, merging them into the consciousness of the Absolute. Then, he began to pray to Kali for her vision: "Mother, you've been gracious to many devotees in the past and have revealed yourself to them. Why would you not reveal yourself to me, also? Am I not also your son?"

He is known to have wept bitterly and sometimes even cry out loudly while worshipping. At night, he would go into a nearby jungle and spend the whole night meditating and praying in a nearby jungle. As his love and longing for God deepened, he began either to forget or to drop the formalities of worship. Sitting before the image of Kali, he would spend hours singing the devotional songs of great devotees of the Mother. Sometimes, in agony, he would rub his face against the ground and weep so bitterly that people, thinking that he had lost his earthly mother, would sympathize with him in his grief. He became unconscious of the world around him. He almost gave up food and sleep completely. Finally, his first vision of the Mother came. He described it as follows: "I felt as if my heart were being squeezed like a wet towel. I was overpowered with a great restlessness and a fear that it might not be my lot to realize Her in this life. I could not bear the separation from Her any longer. Life seemed to be not worth living. Suddenly my glance fell on the sword that was kept in the Mother's temple. I determined to put an end to my life. When I jumped up like a madman and seized it, suddenly the blessed Mother revealed Herself. The buildings with their different parts, the temple, and everything else vanished from my sight, leaving no trace whatsoever, and in their stead I saw a limitless, infinite, effulgent Ocean of Consciousness. As far as the eye could see, the shining billows were madly rushing at me from all sides with a terrific noise, to swallow me up! I was panting for breath. I was caught in the rush and collapsed, unconscious. What was happening in the outside world I did not know; but within me there was a steady flow of undiluted bliss, altogether new, and I felt the presence of the Divine Mother." On his lips when he regained consciousness, were the words, "Mother."

Gadadhar, however, unsatisfied, prayed to Mother Kali for more religious experiences. He wanted to see her in meditation and with eyes open. Weeping bitterly during periods of separation from Her, he would pass into a trance and then find Her standing before him, smiling, talking, consoling, bidding him be of good cheer, and instructing him. Worshipping her in the temple sometimes he would become exalted; at other times, motionless, as if dead, in trance. Many of his actions appeared to be sacrilegious. For example, he would take a flower, and before offering it to the deity,

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# The most important thing you can do to help resolve global warming is to become vegetarian!

By M. G. Satchidananda

Twenty years ago, John Robbins wrote the international bestseller "DIET FOR A NEW AMERICA -- How Your Food Choices Affect Your Health, Happiness, and the Future of Life on Earth." Marshalling an impressive range of statistics he demonstrated that if Americans were to become vegetarian, even partially, they would not only avoid the epidemic of modern diseases including cancer, heart disease, and diabetes, but that they would also resolve our dependence on foreign oil, the problems of global warming and malnutrition in the world. By demonstrating that, for example, it takes more than 15 pounds of grain to produce a pound of beef, and the links between beef production in Brazil and the cutting down of the Amazon's rain forests by the beef industry, he argued that we can and must change our dietary habits if we want to survive on this planet. His book had a major impact. In the following years, beef consumption in the USA dropped by 20 percent, and the demand for organic food skyrocketed.

Agribusiness has been fighting back since then. In his newest book, "The Food Revolution: How your diet can help save your health and the world," John Robbins has taken on the false arguments of agribusiness which is attempting to gain control of your diet. He states: "I have written The Food Revolution to provide solid, reliable information for the struggle to achieve a world where the health of people and the Earth community is more important than the profit margins of any industry, where basic human needs take precedence over corporate greed. I have written this book so that you might have clear information on which to base your food choices. It will show you how to attain greater health and respond more deeply from your connection to all of life."

Did you know that :

1. Fad diet books have sold millions of copies telling people they can lose weight and obtain optimum health while eating all the bacon and sausage they want. The U.S. meat industry has managed to divert attention away from the fact that the animals raised in modern factory farms are forced to endure conditions of almost unimaginable cruelty and deprivation. The USDA is proposing to irradiate increasing numbers of foods to combat the deadly food-borne diseases such as E. coli 0157:H7 that increasingly breed in today's factory farms and slaughterhouses.

2. Rather than clean up the conditions that produce these pathogens in the first place, the U.S. meat industry has strongly supported food disparagement laws that make it illegal to criticize perishable food products, and then has used such legislation to sue those who challenge their control over your wallet. They even sued Oprah Winfrey for saying that, based on what she'd learned about meat production in the United States, she was never going to eat another burger.

3. The chemical industry has mounted an aggressive campaign to discredit organic food. And without the knowledge or consent of most Americans, two-thirds of the products on our supermarket shelves now contain genetically engineered ingredients.

John Robbins tells us: "The debate about animal products and genetically engineered foods, and about their impact on our health and our world, is not going to go away. It will be fought in courtrooms and the media, but it will also be fought in people's minds, hearts, and kitchens. In the process, those seeking a more humane and sustainable way of life-for them-

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## Editorial *continued*

he would offer it first to his own feet and head. He would stagger like a drunkard before her, talking with her as one would a friend, singing, joking, laughing. The temple officials thought he was insane. Some brought him to physicians, to no avail. As his surrender to the Mother grew, he saw her with his eyes open, while retaining consciousness of the outer world, as tangibly as all of the objects around him.

He described one incident: "The Divine Mother revealed to me in the Kali temple that it was She who had become everything. She showed me that everything was full of Consciousness. The image was Consciousness, the altar was Consciousness, the water vessels were Consciousness, the door sill was

Consciousness, the marble floor was Consciousness - all was Consciousness. I found everything in the room soaked as it were, in Bliss- the Bliss of God. I saw a wicked man in front of the Kali temple; but in him also I saw the power of the Divine Mother vibrating. That was why fed a cat with the food that was to be offered to the Divine Mother. I clearly perceived that all this was the Divine Mother - even the cat."

He especially wanted to know the truths that other religions taught. Strangely, the required teachers came to him when necessary and he is said to have reached the ultimate goals of those religions with ease. Soon word spread about this remarkable man and people of all denominations and all stations. (to be continued) □



# The newest member of Babaji's Kriya Yoga Order of Acharyas



New Acharya, Skanda

On June 29, 2008, at the end of a 2nd initiation and retreat held in Nederland, Colorado, at 8,500 feet in the Rocky Mountains, near the Continental Divide, a ceremony was conducted by M. G. Satchidananda to induct Ed Nichols, into Babaji's Kriya Yoga Order of Acharyas. It was attended by many friends and family members, all initiates.

He has been given the spiritual name of

"Skanda," which refers to "ojas" or sublimated energy, and to "Muruga," the son of Shiva and Parvati. Skanda was initiated into Babaji's Kriya Yoga in Albuquerque, N.M. while still a university student in biology, over ten years ago. He has practiced Babaji's Kriya Yoga ever since regularly. He obtained his certification as a teacher of Babaji's Kriya Hatha Yoga a few years ago, and has participated in two of our pilgrimages to India.

About 8 years ago, while visiting Brazil with a college buddy, he discovered the wonder fruit "acai," and realizing its potential, co-founded with his buddy, "Sambazon," the largest manufacturer and importer of the acai fruit in the world. Because of the ecological principles which govern the company's harvesting and manufacturing processes, Sambazon won the Condoleezza Rice award for ecological, sustainable enterprises two years ago, and has been featured in the Wall Street Journal several times. Skanda will be presenting both Babaji's Kriya Yoga publications and Sambazon's acai products at the annual Yoga Journal conference in nearby Estes Park in September. He is likely to present them both as well in many other locations in coming years! □

## Resolving global warming *continued*

selves and for our society-will be criticized and attacked by the industries that profit from activities that are harming people and the planet.

As the discussion intensifies, so will the amount of information floating around. Some of it will be valid and rigorously accurate. And some of it will be the product of the public relations machinery of the industries that are selling unhealthy food and exploiting our world. I have written *The Food Revolution* because I believe that, given a chance, most people can tell the difference between the propaganda of industries whose

entire intention is to promote and sell products, and data from researchers and scientists whose focus is the public interest."

There is still strong in our society the belief that animals and the natural world have value only insofar as they can be converted into revenue. That nature is a commodity. And that the American dream is one of unlimited consumption. As a sincere practitioner of Yoga, I am sure that you do not believe that. Let's all make our diet consistent with our belief, and be part of the solution, and no longer part of the problem. □



# News and Notes

**Second level initiations** will be given by M.G. Satchidananda in the coming months in Quebec October 24-26, 2008, February 20-22, 2009, and in France November 2-9, 2008, and near Zurich, Switzerland May 15-17, and Frankfurt, May 22-24, 2009. Also by Rudra Shivananda in Union City, Calif. July 11-13, and in Sao Paulo, Brazil December 5-7.

**Third level initiations** will be offered by M. G. Satchidananda in Quebec July 18-27, 2008, and near Bangalore January 22-30, 2009, Barcelona May 1 -8, and Frankfurt May 24-31, and Quebec July 17-26, 2009. Also by Rudra Shivananda in Estonia September 19-27, and in Sao Paulo, Brazil, December 7-14. Attain

the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

**Teacher Training :** July 2-13, 2008 at the Quebec Ashram, and August 4-14, 2009 in Frankfurt, Germany, and August 16-26, 2009 in Barcelona, Spain, with Durga Ahlund and M. G. Satchidananda. Beginning of a one year 250 hour curricula which fulfills the Yoga Alliance Registry's requirements for certification. Deepen your understanding of Yoga at all levels, and learn to share your love for Yoga with others. See the program at [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net).

**Rudra Shivananda to give Third initiations.** Acharya Rudra Shivananda, of Union City, California, completed all of the requirements to give the Third initiations in Babaji's Kriya Yoga at a third level seminar in Redlands, California May 22-30, 2008. An initiate of Babaji's Kriya Yoga since 1994, and an Acharya since 1998, Rudra has distinguished himself by his willingness to travel to remote parts of the world, to teach Babaji's Kriya Yoga, with sponsorship by the Order, by several books which he has written, and especially by intensive practice of Babaji's Kriya Yoga. Babaji has stated that his

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## Survey finds religion in U.S. less dogmatic, more diverse

The Pew Forum on Religion & Public Life today released its second report on the U.S. Religious Landscape Survey, which finds that while many Americans are highly religious, most are not dogmatic in their approach to faith. "The fact that most Americans are not exclusive or dogmatic about their religion is a fascinating finding," said Luis Lugo, director of the Pew Forum. Based on telephone interviews conducted in English and Spanish with a nationally representative sample of more than 35,000 adults, it explores the social and political attitudes of religious groups, including members of many small religious traditions - such as Mormons, Jehovah's Witnesses, Jews, Hindus, Buddhists, atheists and agnostics - not typically analyzed in public opinion surveys.

"Many religions - maybe even most - can be perceived as having an exclusivity clause: We're right and therefore everybody else is wrong," said John Green, a senior fellow with the Pew Forum. "What we've found is that many Americans apparently don't invoke the exclusivity clause. While Americans may have firm religious commitments, most are unwilling to impose them on other people," Green said.

Some highlights are:

- Seventy percent of Americans with a religious affiliation say that many religions - not just their own - can lead to eternal life. Most also think there is more than one correct way to interpret the teachings of their own faith. Even among evangelicals, more than half said that many religions can lead to eternal life, despite the central evangelical tenet that preaches otherwise.

- This does not mean, however, that Americans take religious matters lightly. Most say they rank the impor-

tance of religion very highly in their lives.

- More than nine-in-ten Americans (92%) believe in the existence of God or a Supreme Spirit. Six-in-ten adults believe that God is a person with whom people can have a relationship; but one-in-four - including about half of Jews and Hindus - see God as an impersonal force. 29 percent of Catholics see God as impersonal, even though the Catholic Catechism teaches the opposite.

- Almost two-fifths of Americans report meditating at least once a week. This practice is particularly common among Buddhists, but nearly half of evangelical Protestants and Muslims say they meditate at least weekly. About one-quarter of the "unaffiliated" report weekly meditation.

- Religion is closely linked to political ideology. The survey shows that Mormons are among the most politically conservative groups in the population. Jews, Buddhists and Hindus, by contrast, are among the most likely to describe their ideology as liberal.

The margin of error for the overall sample is plus or minus 0.6 percentage points, but ranges widely for distinct religious groups (7.5 percentage points for Hindus, for example).

[HPI note: While the results of this telephone survey are representative of major tendencies in the USA, we remind our readers that telephone interviews tend to neglect non-native speakers, who can not or will not hold a fluent conversation on the phone. This could lead to an underestimation of groups such as Hindus.]

Source: <http://www.hinduismtoday.com/hpi/2008/6/23.shtml>





## News and Notes *continued*

three great vehicles are "service, surrender, and devotion to the Satguru." Rudra has demonstrated his commitment to these three vehicles. May all our readers send him their blessings and give him their support in his future endeavors.

**Badrinath Ashram Report:** Visit [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) to view the architectural plans and drawings prepared according to Vastu, the Yoga of Architecture. There read



Local priest starting groundbreaking ceremony.

about the proposed activities. Construction began in the third week of May 2008. Thirteen pilgrims lead by sadhaks in our Bangalore ashram had a groundbreaking ceremony on May 22, 2008. (See photographs). We have raised most of the money needed to construct it over the next two years, but more will be needed to furnish the 25 bed ashram. This is a good time to be a part of this great project. Any amount of donation will be greatly appreciated. If you are a resident of Canada or the USA, your donation is tax deductible. Checks payable to Babaji's Kriya Yoga Order of Acharyas or via our website with a credit card.

**Kriya Yoga Pilgrimage to Badrinath in the Himalayas.** There are a few places left if you want to attend our Himalayan pilgrimage September 19 to October 7, 2008. \$2250 or 1450 euros. We are planning many activities including a mantra yagna, group practice of Yoga and meditation, hikes to Neelakantan Peak, Vadudeva Falls, Vyasa's cave, and karma yoga to assist with the construction of the new beautiful Kriya Yoga Ashram in Badrinath. Visits to Rishikesh and Rudraprayag. Very comfortable hotel accommodations.

**M. G Satchidananda to engage in tapas July 28 to September 13, 2008.** In recognition of his 60th birthday, on June 11, 2008, M. G. Satchidananda has decided to dedicate himself to 48 days of continuous practice of Babaji's Kriya Yoga at the Quebec Ashram's lakeside sadhana kutir (meditation hut). Traditionally, the 60th birthday marks the point wherein men can adopt sannyas, or renunciation, and women become freed of all family responsibilities. Having dedicated himself during his first 18 years, from the age of 22 to 40, to the intensive practice of Kriya

Yoga, eight hours per day, continuously, and the last 20 years to the dissemination of Babaji's Kriya Yoga all over the world, he now feels the need to surrender himself to Babaji's will in a new phase of his life, wherein he will withdraw from activities often. He will therefore be inaccessible during such periods. Communications will be managed by Durga at [durga@babajiskriyayoga.net](mailto:durga@babajiskriyayoga.net) and Sonia at [info@babajiskriyayoga.net](mailto:info@babajiskriyayoga.net)

**New Webcam videos by M. G. Satchidananda.** A series of 18 webcam video lectures has recently been recorded by M. G. Satchidananda. You may view them at the following directory: <http://espace.canoe.ca/kriyayogababaji/video/>, [www.video.google.com](http://www.video.google.com), [www.dailymotion.com](http://www.dailymotion.com), [www.espace.canoe.com](http://www.espace.canoe.com), [www.youtube.com](http://www.youtube.com). For each, search on Babaji's Kriya Yoga - Marshall Govindan. The talks range between five and 18 minutes, and are on the following topics: "The Eternal Witness and how to find it through the practice of Babaji's Kriya Yoga?"

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Thirteen Kriya Yoga pilgrims at ceremony.



## News and Notes *continued*

“What is Babaji’s Kriya Yoga?” “Who is Babaji?” “What is the ultimate goal of Babaji’s Kriya Yoga?” “What does initiation into Kriya Yoga consist of?” and “How can Kriya Yoga help someone to manage their emotions and sexuality in a healthy way?” There are both English and French versions of each of these. More will be added at a future date. Those under ten minutes will also be added soon to the Youtube directory.

**Kriya Yoga Pilgrimage to South India, January 2-19, 2009.** 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, Mysore ashram, Bangalore Kriya Yoga ashram. Daily asana classes. Group meditation in all of these places.

US\$2,250 or 1,500 euros plus airfare.

**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.babajiskriyayoga.net](http://www.babajiskriyayoga.net) or contact [info@babajiskriyayoga.net](mailto:info@babajiskriyayoga.net) or 1-888-252-9642. Spanish speakers contact [nacho-ae@ono.com](mailto: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.babajiskriyayoga.net](http://www.babajiskriyayoga.net).

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