



B a b a j i ' s

Kriya Yoga Journal

Editorial

Do all paths lead to God? (part 2)

By M. G. Satchidananda

Exploring other religious and spiritual pathways

Sri Ramakrishna sought to know God by exploring many spiritual and religious paths. In a manner unprecedented before or since, he succeeded in finding God in all paths he explored.

After worshipping Kali as described in the last issue of the Kriya Yoga Journal, Summer 2008), he began to worship God by taking

the perspective of a servant towards his master. He was inspired to imitate Hanuman, the king of the monkeys in the epic poem, Ramayana, who has been an archetypal model of devotion for hundreds of generations of Hindus. Hanuman's Lord was Rama, the hero of the Ramayana. Meditating upon Hanuman, his manner of moving around, his diet and other actions began to resemble those of a mon-

key. He wore his waistcloth so that it sported a trail. He lived on fruits and nuts. He had a vision of Rama's wife, Sita, who entered his body with the words "I give you my smile."

When a brahmin nun, a tantric adept, known as the "Brahmani," came to Dakshineswar, Ramakrishna followed her as his guru through a series of profound and delicate ceremonies and disciplines. There are sixty-four such disciplines in the tantric scriptures, and it never took him more than three days to realize the results promised in any one of them. Doing so, he would enter into exalted states of samadhi, wherein his breathing and heart would stop for long periods. He perceived that everything in the world was the manifestation of the Divine Mother, permeated with absolute being, consciousness and bliss. At one point in a vision, he saw that the Ultimate Cause of the universe was a huge luminous triangle which gives birth to innumerable worlds in every moment. He heard the sound "Om" pervading all sounds. He experienced the eight supernatural powers, including

Inside

1. Editorial: "Do all paths lead to God?" (Part 2) by M. G. Satchidananda
5. "Is it Time for a Awareness Check-up?" by Durga Ahlund
7. Do help us bring Babaji's Kriya Yoga to persons like you around the world
8. News and notes



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Continued on Page 2

omnipresence, omnipotence, levitation, materialization, but spurned them as worthless. He had a vision of "Maya" the power by which the one appears to be many, as a beautiful woman, coming out of the Ganges as a pregnant woman. He experienced the awakening of the "Kundalini Shakti," or "Serpent Power," at the base of his spine, and rising up through the six chakras, where at each stage he enjoyed various ecstatic states and trances. When it reached the crown of his head, he went into samadhi, the breathless state of communion with God-Truth.

Later under the Brahmani's guidance, he engaged in the devotional path, or bhakti, with worship of the various forms of Vishnu, and in particular, Krishna and his consort, Radha. To develop devotion for God, the Vaishnava tradition humanizes God. God is to be regarded as Parent, Friend, Child, Master, Husband or Sweetheart. There are prescribed ceremonies, hymns, prayers in the lower form of cultivating devotion for God in each of these forms. In its highest stage, however, known as "prema," love becomes an end in itself, and one desires to know God in all conditions, including pleasure and pain, difficulty and ease. Unlike the Vedantist, who seeks to transcend all varieties in the subject-object relationship, the supreme bhakta retains both his own limited personality and the personality of God. For him God is the Supreme Person. At one stage in this discipline, a practice called madhura bhava, in which he imitated the "sweet mood" of the goddess Radha waiting for her lover Krishna. In order to have the most intense form of love for the Beloved, Ramakrishna identified with his female side, he gave up the psychological limitations of maleness, with its peculiar desires, and then transcended both maleness and femaleness, and realized Impersonal Spirit, transcending all.

The Brahmani came to the conclusion that no ordinary person could experience the depth and scope of what Ramakrishna was experiencing. She proclaimed that he, like Krishna and Sri Chaitanya (a 15th century Bengali saint) was an Incarnation of God Consciousness. She convened a conference, where two pundits or renowned scriptural authorities, came to Dakshineswar to examine him, with reference to the scriptures. They agreed with her conclusion. One of them, named Gauri, proclaimed: "I feel it in my heart and I have the scriptures on my side. I am ready to prove it to anyone who challenges me." "Well," Sri Ramakrishna said, "it is you who say so; but, believe me, I know nothing about it." He sat in the midst of the conference, perfectly indifferent to everything happening around him, like a child, immersed in his own thoughts, smiling at times, chewing on some spices at times, and occasionally concurring with statements made by the learned pundits. So, the "insane priest" was really a Divine Incarnation, and his experiences had precedents in spiritual history. Ramakrishna was unaffected by their proclamation.

The ascetic monk Totapuri and Vedanta

In 1864, Ramakrishna was initiated into the path Advaita Vedanta or pure, absolute non-dualism, by a wandering monk named Totapuri. This tall, naked, monk, of strong physique, had been an ascetic since his youth. He viewed the world as completely illusionary,



Ramakrishna in Calcutta, 1881

the worship of deities as mere fantasy, and ceremonies as having nothing to do with true religion. Through years of austere disciplines and sheer willpower on the banks of the Narmada river, he had finally realized liberated himself from attachment to the objects of this material world, and realized his identity with the Absolute. Since then he roamed the world as a free soul, like a lion freed from its cage. By chance, as he walked along the Ganges River, he came upon the temple at Dakshineswar and discovered that Ramakrishna was prepared to become a student of Vedanta, the supreme wisdom teachings of the Hindu religion. As a pre-requisite, Ramakrishna was obliged to renounce the world, and did so in a special ceremony. Totapuri then began to initiate him into the mysteries of Vedanta. "Brahman," he explained, "is the only Reality, ever pure, ever illumined, every free, beyond the limits of time, space and causation. Though apparently divided

Continued on Page 3

by names and forms through the inscrutable power of maya... Brahman is really One and undivided... Dive deep in search of the Self and realize It through samadhi. You will find the world of name and form vanishing into void, and the puny ego dissolving in Brahman-Consciousness. You will realize your identify with Brahman, Existence-Knowledge-Bliss Aboluste." He quoted from the Upanishads, (part of the Vedas, the Hindu scriptures and the core of Vedanta) and then asked Ramakrishna to withdraw his mind from all objects of the relative world, including gods and goddesses, and to concentrate on the Absolute. But Ramakrishna found this difficult. He could not take his mind beyond Kali, the Divine Mother of the Universe. Then, as described by Ramakrishna: "I [Ramakrishna] said to Totapuri in despair: "It's no good. I will never be able to lift my spirit to the unconditioned state and find myself face to face with the Atman." He [Totapuri] replied severely: "What do you mean you can't? You must!" Looking about him, he found a shard of glass. He took it and stuck the point between my eyes saying: "Concentrate your mind on that point." The last barrier vanished and my spirit immediately precipitated itself beyond the plane of the conditioned. I lost myself in samadhi."

Ramakrishna remained absorbed in this breathless state of samadhi for three days. Totapuri was astonished that in a single day, Ramakrishna had attained what had taken him decades of intense effort. So, impressed was he, that instead of remaining only three days, as required by his ascetic discipline, he remained for eleven months, and himself finally went beyond the impersonal to the Personal, becoming a devotee of Kali.

Ramakrishna was not conflicted by maya. While aware that the world is of illusory appearance, instead of slighting it, like Totapuri, he loved and revered it. To him, maya was God, for everything was God. It was one of the faces of Brahman. He saw God not only in the heights of ecstatic samadhi trances, but in the midst of mundane life, dressed in forms and names. Thus after nirvikalpa (formless, monistic) samadhi, Ramakrishna realized maya in a new way. No longer did she hide from him. The world itself was her transparent dress, and her immanence shone through everything joyfully. He saw that she operated at two levels. At a lower level, which he termed "avidyamaya" or "illusory ignorance," the dark forces of creation, desire, evil passions, greed, lust, cruelty dominates the human mind. At a higher level, however, "vidyamaya" or "wisdom appearance," man's consciousness is elevated with spiritual virtues, kindness, purity, love, and devotion. Then he is free of illusory appearances. These two forces of creation, he realized, are both Kali's powers, but she remains beyond, like the sun remains behind the clouds.

After the departure of Totapuri, Ramakrishna reportedly remained for six months in a state of absolute contemplation. He said: "For six months in a stretch, I

[Ramakrishna] remained in that state from which ordinary men can never return; generally the body falls off, after three weeks, like a mere leaf. I was not conscious of day or night. Flies would enter my mouth and nostrils as they do a dead's body, but I did not feel them. My hair became matted with dust."

But the Divine Mother asked Ramakrishna not to be lost in the featureless Absolute, but to remain on the border between the Absolute and the Relative, in the sixth chakra, where he could both witness the glory of the seventh, at the crown, in supernal Oneness, but also the divine manifestations of Kundalini in all the lower planes and chakras. Thereafter he gently moved back and forth between ecstatic devotion to the Divine Mother and serene absorption in the Ocean of Absolute Unity.

Marriage

During his first years as a priest, rumors reached Ramakrishna's mother, in their ancestral village, Kamarpukur, that Ramakrishna had gone mad as a result of his over-taxing spiritual exercises at Dakshineswar. Alarmed, neighbors advised Ramakrishna's mother that he be persuaded to marry, so that he might be more conscious of his responsibilities to the family. Far from objecting to the marriage, he, in fact, said that at the village of Jayrambati, three miles from Kamarpukur, his bride could be found at the house of one Ramchandra Mukherjee. His five-year-old daughter, Sarada, was found and the marriage was duly solemnized in 1859. Ramakrishna was twenty-three at this point, but the age difference was typical for 19th century rural Bengal. Ramakrishna left Sarada in December 1860 and did not return until May 1867, when she glimpsed the joy of his company at Dakshineswar. He taught her everything, from house-keeping, to ceremonies, to knowledge of Brahman. A few months after her arrival, he performed a ceremony in which instead of placing an image of the Divine Mother on the altar, he placed his wife, Sarada. Both of them went into a deep samadhi lasting for many hours. Afterwards, he prostrated himself at her feet, offering his rosary, symbolizing the fruit of his lifelong spiritual discipline. He realized the Upanishad's statement: "O Lord, Thou art the woman, Thou are the man, Thou art the boy, Thou art the old, tottering on their crutches, Thou pervades the universe in its multiple forms." As a renunciant monk, Ramakrishna maintained sexual continence and never consummated his marriage with Sarada. But by his marriage he acknowledged the great value of marriage in a person's spiritual evolution. By adhering to his monastic vows, he demonstrated the need for self-control, purity, and continence in the realization of God. By his extraordinary relationship with his wife, he proved that husband and wife can live together as spiritual partners.

Continued on Page 4



Islam and Christianity

In 1866, Govindan Roy, a Hindu guru who practiced Sufism, initiated Ramakrishna into Islam. Ramakrishna wore the garb of a Muslim, repeated Muslim prayers, and forgot about gods and goddesses, even Kali, and stopped visiting temples. He moved his residence outside the temple grounds. After three days, he had a vision of a radiant Mohammed, the Prophet, approaching him, and the two merged together.

Eight years later, in 1874, he became fascinated with the life and teachings of Jesus. He began attending the readings of the Bible. One day, as he contemplated an image of the Madonna and baby Jesus, at a devotee's house, it became alive, emanating a light and the spirit of Christ, which continued to fill his soul with ecstasy. For three days he did not enter the Kali temple. On the fourth day, in the garden, he saw a radiant person, with large eyes, fair skin, and a serene demeanor, approaching him. He heard a voice within himself proclaim: "Behold, the Christ, who shed His heart's blood for the redemption of the world, who suffered a sea of anguish for love of men. It is He, the Master Yogi, who is in eternal union with God. It is Jesus, Love Incarnate." The Son of Man embraced the Son of the Divine Mother and merged in him. He realized his identity with Christ, as he had already realized his identity with Kali, Rama, Hanuman, Sita, Radha, Krishna, Brahman and Mohammed. He went into samadhi, communing with Brahman in form, and realized that Christianity was also a path leading to God-realization.

His attitude towards other religions

Ramakrishna believed that Christ was an incarnation of God - but so was Buddha and Krishna. He often referred to the similarities between their respective teachings. He showed great respect for the teachers of Jainism and Sikhism. Without being formally initiated into their doctrines he realized their ideals. Due to his overwhelming love for God, doctrines were unnecessary for him. He was able to speak with authority of the ideas and ideals of these religions he had experienced.

Furthermore, he could not stand the company of worldly people, but sought out the company of devotees and holy men from many religious traditions. He now had an inner calmness, which made him appear to be a normal person. The holy atmosphere of Dakshineswar attracted monks, scholars and holy persons from all parts of India. While he did not read books, he developed encyclopedic knowledge of religions and philosophy from his discussions with all of them. When asked about his vast knowledge, he replied: "I have not read, but I have heard the learned. I have made a garland of their knowledge, wearing it round my neck, and I have given it as an offering at the feet of the Mother."

Later life

By the 1870's Ramakrishna's reputation had grown

and he was known as a great mystic. He attracted many. One of many young men, from the emerging bourgeois class of Calcutta, by name of Narendranath Dutta, became his chief disciple. Narendranath's father had raised him like a proper English gentleman. After fifteen years of teaching, in April 1885, Ramakrishna began to experience the first symptoms of throat cancer. Ramakrishna passed consciously from the physical plane on August 16, 1886 in the state of consciousness known as mahasamadhi. He left behind a devoted band of sixteen young disciples headed by Narendranath, who assumed the monastic name, Swami Vivekananda. As Ramakrishna's most illustrious disciple, he is considered by some to be one of his most important legacies. Vivekananda spread the message of Ramakrishna across the world. He also helped introduce Hinduism to the west. He founded two organizations based on the teachings of Ramakrishna. One was Ramakrishna Mission, which is designed to spread the word of Ramakrishna. Ramakrishna Math was created as a monastic order based on Ramakrishna's teachings. In the USA alone today, there are 17 branches of the Ramakrishna Mission/Vedanta Society.

Teachings

Ramakrishna's most important teachings were:

1. Everything is one. The appearance of division between objects and forms is apparent only, due to the illusionary power of maya
2. All living beings are divine, and therefore must be loved as they are Divinity itself. He taught: "Jive daya noy, Shiv gyane jiv seba" (not kindness to living beings, but serving the living being as Shiva Himself).
3. God-realisation is the supreme goal of all living beings, and religions are only various means for realizing this goal. His mystical states of consciousness, classified by Hindu tradition as nirvikalpa samadhi, or cognitive absorption without accompaniment or distinctions, led him to know that the various religions are different ways to reach the Absolute Being-Consciousness-Bliss, and that the Ultimate Reality could never be expressed in human terms, but only be experienced by identity.
4. Ramakrishna recognised differences among religions but realised that in spite of these differences, all religions lead to the same ultimate goal, and hence they are all valid and true. There is no justification, therefore, for any disharmony between them.

Aspiration and Grace

What can we learn or appreciate from Ramakrishna's example? Firstly, that one's aspiration for God, to know or realize him, is an ascending arc, a call, which in whatever form it takes, on whatever path (or religion) one follows, does not go unheeded. Secondly, the fact that Ramakrishna was able to commune with God in such a variety of ways, and so profoundly, indicates that God does love us deeply, and that His grace is showered upon those who sincerely and intensely seek Him. □



Is it time for an awareness check-up?

By Durga Ahlund

The higher you go in the practice of Babaji's Kriya Yoga the lower you must also go!

What does this mean? Very often we equate spiritual progress with the experience of bliss, visions, inspiration. But spirituality increases awareness and when awareness is expanded it must encompass our shadow side: that which makes us angry, impatient, fearful, lustful, prideful, or full of desires, deceit and treachery? Kriya Yoga's vehicle and destination is "action with awareness. It is important that we consistently and vigilantly dig deep to test awareness in ourselves! And then we must bring that awareness to bear on every part of our human nature.

Don't kid yourself about how spiritual you have become, if you can still be blindsided by your thoughts, emotions or behavior.

Awareness Defined

What is Awareness? It is the presence of the Silent Witness, which observes our thoughts and actions. Before Awareness becomes established, we remain involved and identified with the stream of our psychological movements. As we deepen in our practices, we begin to identify more with that Silent part of our consciousness, which stands apart and witnesses what the operating part of our consciousness is involved in doing, feeling or thinking.

Kriya Yoga techniques teach us how to separate our subjective functioning into two parts, the operating part and the silent detached observer. It is with our Silent Observer part that we meditate. It is by opening to that Silent Observer part of our self that makes inspiration readily available to us. It is in silent contemplation that brilliant ideas dawn or answers arise. It is with that comfortable concentrated consciousness, which is so full of potential, that our projects are completed. It is also only with that Awareness part that we come know our self. That awareness knows and guides us to that which our soul aspires. It also sees when the ego goes astray and betrays the truth of our soul. If we do not continue to train and practice awareness, mental confusion will keep us floating on the surface level of our consciousness and undermine our spiritual work and the nature and quality of our life.

The Siddhas tell us that when we are awake to the world we are not awake to who we are, which is Awareness itself. "Being awake to the world," means being unaware of the movements of our thoughts through consciousness. Being awake to the world implies that we are simply swayed this way and that by fleeting thoughts, fleeting emotions and fleeting desires and that we accept both the pleasure and pain they bring.

Being awake to our self is to grow in spiritual consciousness. Such consciousness means awareness of

who we truly are. This requires consistent self study and living in truth. To live in truth we must maintain continual awareness of the activities and actions of the body, mind, and emotions. To make that stick, we must transfer the center and the source of our dynamism from the ego to the soul. Awareness can be maintained only if the Silent Witness is placed in the foreground, to guide all our thoughts and actions.

Maintaining Awareness

Maintaining inner awareness regulates the breath, calms mind and emotions and creates a concentrated consciousness. Keeping some part of our awareness internalized allows us to easily fix our normally dispersed consciousness. Inner awareness is maintained similar to the way the women in India carry full pots of water on the crown of their head. They may walk to and fro, move up and down, and talk about this and that, but a part of their consciousness is always fixed on the pot on their head. With that same concentration, we as kriya yogis must go through our daily routine, always with a part of the mind fixed on the Silent Witnessing part of our being. We may fix the mind in awareness through the use of mantra, or by keeping some attention in the space at the heart, or between the breaths, or at the space between the brows or at the crown of the head. With our mind fixed on maintaining awareness, our actions become sacred.

As Kriya yogis we experience the sacredness of life but we must choose to maintain that vision in our own life. Sacredness brings juice to our Yoga. Sacredness takes us beyond ego and self-will and desire. A sense of the sacred creates the steadfastness and firm ground we need to discipline the senses, and thus control the desires and aversions, which arise through them. Sacredness secures for us, a place where there is no need for passion, or fear, anger, jealousy or treachery. There is only room for love and compassion. In such a sacred state there is the opportunity for true progress. By fortifying our life and our relationships with sacredness we create a beautiful everyday existence for ourselves and others. We become liberated, free to be honest and free to trust. Nothing to hide, we are free to be ourselves. Courageous and unselfish we discover that giving to others brings us joy. We understand that respect is as indispensable as love in a sacred relationship with our self and with others. We are faithful and committed to our life as it presents itself to us. We come to accept what we have gratefully, and with gratitude. Life becomes less complex and less of a burden.

The Silent Witness sees clearly. Awareness is discerning and discriminating and helps us to disentangle

Continued on Page 6



Awareness check *continued*

from the things that cause us to suffer mental and emotional confusion. And although awareness cannot promise us a life strewn with roses, it will help us to appreciate their fragrance in whatever life brings to us.

Awareness in our Relationships

Due to our increasing Awareness, we no longer waffle in and out of relationships: wanting to be there, not wanting to be there. Awareness like Love perseveres. It is steady and wide and self-existent. Awareness like Love is dispassionate, neither hot nor cold. It is a cool flame, pure, fixed, and constant. Awareness replaces passion with Love. Love ignites compassion. As we advance as yogis we become happier, more content with where we are. Nourishing our own inner self with our sadhana we want to nourish all those sharing our life with us.

Awareness opens us to understanding karma and that we truly reap what we sow.

Awareness brings a new sense of morality, duty or dharma to our life. As awareness rises within us, a new bright guiding light of "dharma" begins to take shape. The dharma that arises out of awareness guides us so that we see and respond in truth to each and every situation. Whatever we do, will be good, not only for us, but for others in our life. For "goodness" always arises out of awareness.

Awareness and Conscience

This awareness arises from our sadhana to bring simplicity to our life. Awareness is light that lets us see the truth of everything. We no longer are capable of doing anything in the dark or the shadows of our consciousness. Awareness immediately shows to us, all that is false and hurtful to our self and to others. Awareness enlightens us to each error, failure, obstacle, in order for us to correct it. Awareness is persistent. It offers us a chance to learn from our life situations. It does not force us to see the truth, but if we do not learn a lesson, a new and more difficult experience will come back around to give another chance.

We are free to choose. And we tend to respond and react to life from where we are at the moment, from that, which we are at the moment identified. When we are false in anyway, we are exposed, and life is complicated. If we are living in truth we are expressing the essence of our being and life becomes simpler. Awareness shows us that our greatest possession is to be witness to everything.

Learning from our Mistakes

We can still be growing spiritually even though we are still making mistakes, missteps. However, we must be in harmony with our life if we are to learn from it. To be in harmony with our life and learn from our mistakes, we must be vigilant and aware and acknowledge each and every mistake we make, without trying to justify them. Only if we are in harmony with our life as it

is will we ever be able to realize its purpose and learn to live a dharmic and divine life.

How Aware are YOU?

Do You see Awareness growing in your every day life? Do you feel you are more aware than you were just a year ago? Contemplate your awareness or lack of awareness during the recent months... Read through the following list. Pick one or two that might be especially relevant. Don't judge yourself, just reflect and vow to make change and live a more Divinely Inspired Life.

1. Have you experienced irritation or anger?

Did you consider this irritation/anger as a weakness within yourself or a reaction to the actions of the other? Have you taken out that irritation/anger on others close to you?

Who? Why? Have you been unkind to someone close to you? How does irritation/anger/being unkind to others, feel in your own body? Are you working on correcting this weakness in yourself?

2. Are you still experiencing pleasure and pain from your own thoughts?

List the thoughts which cause you pleasure and pain.

Can you let them go now?

Why or why not?

3. Have you felt the need to lie to anyone about anything?

To Who? Why? How did it make you feel? Are you able to tell that person the Truth now? Will you? If no, why not?

4. Do you feel changes in your prana flow when you get emotionally upset or confused or dishonest?

Next time you feel an emotion reflecting confusion or your own dishonesty, concentrate on it as a sensation and track it in your body and notice what happens to both the sensation and the emotion.

5. Have you tried to control anyone else or tried to manipulate a situation for your own benefit in the past three months?

Who? What was the situation? Why?

Did you recognize your behavior at the time? Did you apologize for your behavior once you became aware of it? Are you still desiring a certain outcome or trying to remain in control?

6. Have you experienced jealousy or envy?

With who? Why? How did it make you feel? Have been able to let these feelings go? If not, what is keeping you from letting it go?

Continued on Page 7



Do help us 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 2007 the Order of Acharyas did the following:

- Brought 105 initiation seminars in to over 1,000 persons living in Argentina, Japan, India, Estonia, the Gulf states, Bulgaria, Spain, Brazil, England, Australia, Germany, France, Sri Lanka, Switzerland, Italy, Singapore, Malaysia, Martinique, USA and Canada.

- Sponsored and organized a Kriya Hatha Yoga Teacher Training program, for 18 teacher trainees at our ashram in India, and to 22 persons in Quebec.

- Maintained an ashram and publishing office in Bangalore, India. Vinod Kumar, the ashram manager, conducted free weekly public asana and meditation classes there, with biweekly free asana classes in local public schools. It published and distributed most of our books and tapes throughout India, and organized a pilgrimage to Badrinath.

- Completed the training of three new acharyas, Premananda (Joseba Imanol Idoyaga Vizcaya), Valmiki (Mikel Agirreazkuenaga Zigorraga) both of Bilbao, Spain, and Skandavel (Ed Nichols) of Colorado, USA, now authorized to give the 1st level initiation.

- Purchased a 5,000 square foot plot of land in Badrinath, completed architectural plans for an ashram there, and completed much of the foundation's construction prior to the monsoons which began in August 2008.

- Sponsored a European Gathering of Initiates of Babaji's Kriya Yoga in France, in the summer 2008.

- Sponsored the work of six scholars who are completing the translation and commentary of a new English translation of the "Tirumandiram" in 10 volumes. The translation and commentary is completed. We are now editing it.

- Published The Grace of Babaji's Kriya Yoga first year course in Japanese, and the "Babaji and the 18 Siddha Kriya Yoga Tradition" and "Kriya Hatha Yoga" books in Bulgarian. "The Kriya Yoga Sutras of Patanjali" is now being published in Portuguese.

The upcoming year

In the year 2008 - 2009 the Order plans to do the following:

- Bring initiation seminars to most of the above named countries.

- Move our ashram and publishing office in Bangalore, India to a new permanent location. Conduct free bi-weekly public asana and meditation classes there and locally.

- Publish and distribute the new translation of "Tirumandiram," with commentary, in 10 volumes, including an index, nearly 4,000 pages, as an electronic book on a CD. .

- Complete the training of more Acharyas. Support regional Gatherings of initiates.

- Continue the construction of the Badrinath ashram, expected completion in 2010.

We need your support to fulfill this program for the year 2008-2009. Your contribution is tax deductible. Send yours by december 31, 2008 if possible, and receive a receipt for your 2008 income tax return. Use your credit card!

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.

Make your donation via our website or by telephone or by cheque payable to "Babaji's Kriya Yoga Order of Acharyas." For each donation of US\$70/Cn\$75 or more, receive a free copy of the new book "Kriya Yoga Insights Along the Path" in English, or "The Wisdom of Jesus and the Yoga Siddhas" in English, French, German or Spanish.

If you live in Europe and prefer to transfer the funds to your Deutsch Bank account : payable to "Marshall Govindan" Deutsch Bank International, BLZ 50070024, account number: 0723106, re. IBAN DE09500700240072310600, BIC/Swift code DEUTDE33HAN. Please inform info@babajiskriyayoga.net when the transfer is made.

Awareness check *continued*

7. Do you feel you are the most important person in your life? Why? Why not?

8. Have you felt that you are suppressing emotions rather than detaching from them?

Have you felt cold and dry emotionally? Have you felt that you want to step out of your life rather than try to make it divine?

9. What is your perfect picture of a Divine Life of a Kriya Yogi?

What is the greatest obstacle you have facing you, which prevents you from living this divine life? Do you blame others for this obstacle? What are you willing to do to remove this obstacle? □



News and Notes

New Photo Galleries and Webcam video's by M. G. Satchidananda on our website. A series of webcamera video lectures has recently been recorded by M. G. Satchidananda. You may view them and four photo galleries devoted to "Events," "The Ashram in Quebec," "The South India Pilgrimage" and "The Himalayan Pilgrimage on our website www.babajiskriyayoga.net. The webcam videos may also be viewed at the following directories: www.video.google.com, www.dailymotion.com, www.espace.canoe.com, www.youtube.com. Type in "Babaji's Kriya Yoga Marshall Govindan".

They are 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?" "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?" Also a one and a half hour lecture by Yogi S.A.A. Ramaiah given in 1987, with French translation, is presented in nine short segments. There are both English and French versions of each of these. More will be added at a future date. Those under 10 minutes will also be added soon to the Youtube directory.

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 Frankfort, 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 17-26, 2009, and near Bangalore January 22-30, 2009, Barcelona May 1 -8, and Frankfort 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, 2008. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

Teacher Training: August 4-14, 2009 in Frankfort, 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.

Badrinath Ashram Report: Visit www.babajiskriyayoga.net to view the architectural plans and drawings prepared according to Vastu, the Yoga of Architecture. Construction began May and much work was completed on clearing the land and building the foundation before the monsoon rains came in July and August. Unfortunately, the local government has banned all construction in the township temporarily. The reasons for this suspension are not clear; we are hopeful that with the legal pressure being brought to bear upon it by local builders, the ban will be lifted by the end of September. The construction season ends at the beginning of November with the arrival of winter. 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.

M. G Satchidananda completed his tapas from July 28 to September 13, 2008. In recognition of his 60th birthday, on June 11, 2008, M. G. Satchidananda dedicated 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. The tapas gave him many insights, particularly with regards to the requirements for inner transformation of his vital body. He has written an article "Anatomy of Desire" about this subject which will appear in a subsequent edition of the Journal.

Kriya Yoga Pilgrimage to South India, January 2-19, 2009. Experience the Divine Presence in the following sacred places with M. Govindan Satchidananda and Durga Ahlund. . 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. and group meditations. Comfortable hotels and A/C bus. 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 in French. The first year of the course, is **now available in English, Spanish, Portuguese and Japanese.** See www.babajiskriyayoga.net

Continued on Page 9

News and Notes *continued*

ga.net or contact info@babajiskriyayoga.net or 1-888-252-9642. Spanish speakers contact hunben@gmail.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.

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@orange.fr). At the same time, please

inform our subscriptions office in Canada by sending an email to info@babajiskriyayoga.net 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.babajiskriyayoga.net Go check them out.

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