

B a b a j i ' s

Kriya Yoga Journal

Freedom from Obstacles to Continuous Awareness (Part I)

By M.G. Satchidananda

It may be surprising for you to realize that who you truly are is in a state of unconditional joy twenty-four hours a day throughout the highs and lows of whatever experiences with which your physical, vital, mental and intellectual bodies are identified. Unlike happiness, which is conditional and temporary, the Witness Self remains ever blissful. Ignorance of this is

the root cause of all your suffering. Awareness of it brings bliss. Awareness is both the vehicle and the destination of Babaji's Kriya Yoga. As taught in the first initiation it occurs when part of your consciousness stands back as a detached witness or observer during meditation to thoughts, emotions, the five subtle senses, subsequently recording these in a notebook, and during the sec-

ond initiation during activities of daily life. This witness is not doing anything. It observes everything happening. When it is fully present, bliss appears automatically.

However, there are nine obstacles to maintaining continuous awareness described by Patanjali in his Yoga Sutra I.30. The first three are disease, dullness and doubt. Consequently, even if you have been initiated into Kriya Yoga, they may prevent you from making the effort necessary to practice it. Consequently, you will continue to suffer the manifestations of egoism, including depression, fear, anger, desire, and pride. Understanding how each of these obstacles affects you and how you may overcome them is a prerequisite for maintaining continuous action with awareness in daily life and realizing the potential of Yoga Siddhantha.

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196 Mountain Road P.O. Box 90
Eastman, Quebec, Canada J0E 1P0
Telephone (450) 297-0258; fax: 450-297-3957 email: info@babajiskriyayoga.net
Internet home page: <http://www.babajiskriyayoga.net>

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Disease is physical and mental. It results from **how we react** to the **stress of life**.



What happens when you are sick? Your mind becomes distracted by its symptoms: the discomfort, the pain, the fatigue. You are absorbed by it. If I ask you “how are you”, your response is “I am sick.” You are not sick. Your body is! So, to avoid becoming absorbed by it, watch yourself. Be a witness to the illness. Of course, an ounce of prevention is worth a pound of cure, so cultivate healthy living habits so that you do not fall sick. Adopt a balanced vegetarian diet as recommended during the first initiation. Fast. Avoid energy robbing junk food. Develop a balance in your diet, in exercise, relaxation and rest. Similarly, avoid emotional disease by learning to “let go” of difficult emotions, including anger and depression, in daily life as taught during the second initiation.

Mental disease involves worry, fear, and obsessive thinking. While everyone may experience passing thoughts of this type, a healthy mind will not cultivate them but learn to let go of them. Reserve your mental energy for the problems at hand. Avoid the mental distraction of social media and the internet by limiting the time you waste looking at your cellphone. Practice Shuddhi Dhyana Kriya to detach from negative thinking. Replace negative thoughts with posi-

tive thoughts by using autosuggestions as taught during the second initiation. Read inspirational literature every day and meditate on what you have read using Arupa Dhyana Kriya. Record your meditations to strengthen positive thoughts and deepen your understanding of wisdom teachings, and to recognize your negative mental and emotional tendencies and habits. Cultivate social relationships with persons who exert a positive influence on you and avoid ones with persons who may feed negative emotions such as anger,



depression and fear.

Dullness occurs when there is inadequate energy to maintain continuous awareness. Until Self-realization is established firmly, it requires effort to keep part of our consciousness standing back as a witness. This effort requires a minimum amount of energy. So, you must avoid getting yourself so fatigued by overwork, or lack of sleep that you lose the perspective of the witness of your thoughts, words and deeds. Take a break when you begin to feel fatigued. Do some asanas. Close your eyes, do some Matrika pranayama as taught during the second initiation.

Like the means to avoid disease, you need to cultivate healthy, balanced living habits to keep your energy high, and **to** avoid energy robbing activities such as intoxicants, excessive indulgence in talking, eating, social media, television and work.

Devote one day a week to silence as taught during the second initiation. Doing so will charge your battery, that is your vital body, which has

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been depleted by too much physical and mental activity during the week. During it, practice the five-fold path of Babaji's Kriya Yoga, to realize more and more of your potential to do more, and to realize more.

Consider how you may simplify your life and let go of unnecessary activities, consumption of material things, distractions and habitual indulgences. Apply yourself to the yogic principle of "simple living and high thinking."

Apply part of your time and energy to karma yoga, selfless service without attachment to the results. Karma yoga is one of the best, yet least appreciated activities of an integral Yoga. You will tap into an unlimited source of energy. A karma yogi is always ready to help others. A karma yogi performs action as skillfully and consciously as possible. As long as you are incarnated, you are obliged to act, even if you are sitting in a cave somewhere. So, your action should serve our process of enlightenment, rather **than our ego!** Be a witness when you act.

When things **go well, thank the Lord!** When things go badly, take responsibility for it, and learn what you can from the experience, rather than blaming God!

In this way, the karmic consequences of your past actions will gradually work themselves out and become exhausted. And you will cease to create more karmic consequences in the future, because your actions will not be motivated by attachments. You will cease to feel that you are victim. Dullness, blaming others and your circumstances will gradually cease to affect you. You will discover your dharma, the way of right action, the Tao, and bring happiness to yourself and others.

If you are a very active person, who finds it difficult to meditate, the path of karma Yoga, as described in the Bhagavad Gita, will also help you to become enlightened.

A karma Yogi who has combined it with bhakti Yoga and **jnana** Yoga feels **that God does everything**, and that he or she is merely an instrument in the hands of the Lord.

Doubt is the tendency of the mind to question,

and when it is not accompanied by a seeking for answers, it may leave you cynical and unprepared to continue to make efforts. This is particularly a problem among persons who are **overly intellectual**. Even when they have been given a satisfactory answer, their intellect enjoys doubting for the sake of doubting. Such persons will read books about Yoga for years, but never practice it. Their intellect gets to much satisfaction from the game of questioning and seeking new



sources of stimulus.

A good student of Yoga will record his or her doubts, for example, how to practice a kriya taught during the initiation, and then seek an answer by reviewing notes, asking another student or the teacher. A bad student makes no attempt to resolve a doubt about how to practice the kriya, and consequently stops an attempt to practice it.

Doubts can help one to ask good questions, but often one needs to be patient before one can find **the** answer. So, write down your doubts in the form of clear questions in your notebook, and seek opportunities to find their answers from your teachers, sacred texts, or during meditation.

There are **some questions** which can only be answered when one changes one's perspective. For example, one can never "know" God. One can never know what "consciousness" is either. For "knowing" implies the separate existence of the knower, known and their relationship in knowing. Where does God and consciousness not exist? If they are indeed everywhere, there is no possibility of knowing them as something oth-

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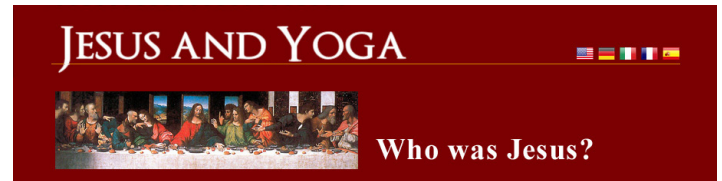


er than oneself. By changing perspective, however, being completely present, and identified with the essence of Oneself, the one can become conscious of God, and conscious of what is conscious. One can realize that while the body or mind may suffer, "I" am not the body or the mind, and that the purpose of suffering is to help us to realize this.

Doubts may kill your motivation to practice Yoga if one does not express them as questions and seek answers. Combined with dullness, one makes no effort to question conspiracy theories, populist appeals to emotional triggers, disinformation and misinformation. The Yogic social restraint of truthfulness, or satya, is ignored. How-

ever, as one overcomes disease and dullness, it will be easier for you to make the effort to seek answers to questions, and so resolve doubts.

These three obstacles, disease, dullness and doubt are the first of nine obstacles to continuous awareness described by Patanjali in his Yoga Sutra I.30. For more discussion of these read the *Kriya Yoga Sutras of Patanjali and the Siddhas*, available from www.babajiskriyayoga.net online bookstore.



The Paradoxical and Similar Teachings of Jesus and the Yoga Siddhas

By M. G. Satchidananda

The proto-Orthodox Christians succeeded in establishing their version of Christianity by enshrining it, in 493 A.D., in the Nicaean Creed - that Jesus Christ is truly God and truly man, without offering a logical resolution of the paradox of such an assertion. How can one be both infinite and finite? Divine and human? Jesus made no special claims about Himself. He did not claim to be the "Anointed one," the Christ, the Messiah. So, who was He?

As Georg Feuerstein put the dilemma cogently: "If we can learn anything from the centuries of scholastic exertions in Christianity, it is that in order to understand the divinity of the adept, who is human, we must come to terms with the inherent paradox of the enlightened being." (*The Guru Function*, page 5)

A paradox is two statements which are both true, but contradictory. Its purpose is engage the reader in the discovery of an underlying truth in a non-traditional way. For example, this paradoxical saying attributed to Jesus: "Love your enemies."

Westerners have a problem with paradox. The languages of Greek, English and Hebrew, which are the foundation of the Western view of the

world, are dualistic languages. So, we think and speak in terms like "right" and "wrong," "high" and "low," "sacred" and "profane," "true" and "false," and "God" and "human." These terms are mutually exclusive, so when something exhibits both, it is a paradox, which confounds our patterns of thinking about and seeing reality.

The fact that what Jesus said was translated into Greek and then into English makes it even more difficult to conceive of "both" when considering the vision of the God-man. The God-man sees the transcendental One amidst the many. He sees the "Kingdom of Heaven" here, within and without. How to express this in a dualistic language? Metaphor, paradox, parables, parody - all serve to jolt the listener out of their dualistic thinking. They challenge the listeners to go beyond words, logic and creeds and into a new perspective, and then into silence where pure consciousness reigns.

Similarities Between Jesus, the Yoga Siddhas and their Teachings.

A comparison of the teachings of Jesus and those of the Siddhas reveals remarkable similar-

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ities:

dhi).

Manner of teaching: Jesus taught in parables, metaphor, paradox, and parody, conveying profound teachings in a way that illiterate listeners could easily understand and remember. He was profoundly iconoclastic, and sought to move, even shock his listeners to realize the spirit, not the letter of the Jewish law and worship practices. The Yoga Siddhas taught in the form of poems, in the language of the illiterate people, in a way that they could easily understand, memorize and recall. Their language was also paradoxical and intended to shock the listener out of conventional perspectives.

Several layers of meaning can be attributed to both the sayings of Jesus and the poems of the Siddhas. The deepest layers can be understood only by the initiate - those who have been taught by a spiritual master how to access inner reality through such practices as meditation and silence. The Gnostic Christians insisted that they had received such initiations; there are authentic Biblical references to Jesus giving such initiations to Paul, Judas and Thomas.

Condemnation of religious authorities over temple worship: Jesus severely condemned the Pharisees and the merchants in the temple, physically assaulting their shops. When challenged by the Pharisees on what authority did he speak, he replied: "I shall destroy this temple, and within three days, raise it up!" His resurrection from the cross proved his point, that the real temple is within us.

The Yoga Siddhas also condemned emphasis on temple worship and idol worship. Nowhere in any of their writings do they sing in praise of any of the popular Hindu deities or images of God. They taught that the true temple of God is the human body, and that only by a process of inner purification can one come to know the Lord. All the orthodox systems suspected the Siddhas because they advocated the theory that one can attain moksha (freedom) while still within the body. Their aim was perfection of the body (*kaya-sid-*

Becoming "perfect": The term Siddha means one who has attained "perfection." God-realization in a diseased body was not something they could consider "perfection." They would agree with Jesus' admonition: "Be ye Perfect" and they sought after this through progressive purification at all levels of their being: becoming saints in the spiritual plane of existence in divine communion; becoming sages in the intellectual plane, conversant with all subjects by direct intuitive perception; becoming Siddhas with psychic powers in the mental plane; Maha Siddhas or adepts with even greater powers such as materialization and control over natural forces in the vital plane; and in a few cases, surrendering the ego perspective completely to the Divinity even in the cells of the physical body, attaining physical immortality. The Siddhas' teachings and poems have not gained the official sanction from the orthodox elites and educated castes of India but are popular among the masses.

Forgiveness: Forgiveness was one of Jesus' principal teachings, such as in the Lord's Prayer (Matthew 6.12), and in Luke 6.37: "Forgive and you will be forgiven." The Siddhas taught how to "detach" from the influence of subconscious tendencies, (*samskaras*), which collectively are referred to as karma, that is, the consequences of actions, words and thoughts. Forgiveness and dispassion (*vairagya*) are synonymous at a deep level of understanding and are central to both the teachings of Jesus and Siddhas.

Forgiveness is a special case of dispassion, or detachment, as it is practiced in Yoga. When one forgives, one lets go of resentment, judgment, hurt, and every other thought or feeling that may stem from one's reaction to what someone else has said or done. This letting go, or detachment depends upon the recognition that one is not the thoughts and feelings. "We will be forgiven" means that we will dissolve the karmic habit of reacting out of confusion as to who we are and

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realize our pristine true Self. When we fail to forgive, on the other hand, we become absorbed in the thoughts and feelings and lose awareness of our true Self. This brings more suffering. We also reinforce further the *samskara* or habit which produced our reaction. The development of detachment is the principal method of Patanjali's Kriya Yoga, as stated in his Yoga Sutra I.12: "By constant practice and with detachment (arises) the cessation of identifying with the fluctuations of consciousness."

God and the soul: they are not two: Both Jesus and the Siddhas used a dualistic philosophical approach to teach. With reference to themselves and God, the Siddhas emphasized: "they are not two," and the individual soul (*jiva*) is becoming "the Lord." Philosophically, this is known as "monistic theism," and represents a blending of non-dualistic monism and dualistic theism. The soul and God are both real and distinct, yet they are one. Jesus sometimes distinguished himself from the Lord, whom he called "the Father," and at other times said things like "I and my Father are one." This monistic theism can be best understood with the use of a metaphor: the individual soul is like the wave on the surface of the ocean, part and particle with the ocean, yet, for a time, distinct. It originates from the ocean and returns to it.

God is love: Jesus taught that the Lord, whom he referred to as the Father, not only exists, but that He loves you. He also taught that to know Him, one must overcome egoism and attachment to the things of this world. The Siddhas taught that the Lord is love (*anbu Sivam*). They cultivated intense aspiration for surrender, and merging with the Lord in deep states of ecstasy. Their poetry, often written in the first person, expressed their heartfelt devotion to the Lord. From the religious perspective they advocated monotheism. Their worship, however, was not in temples, but within themselves. They practiced internal worship through meditation and Kundalini Yoga. The greatest literary work of the South India Siddhas,

the *Tirumandiram*, advocates a path of purification, by which the fire of inner aspiration for the Lord consumed everything else.

As a progressive path, one gradually becomes closer to the Lord, through service, becoming His "servant," then, through devotional activities, becoming His "friend," through Yoga, acquiring His qualities, and finally, through wisdom, becoming One with the Lord.

The teaching not the teacher is what is important: Jesus repeatedly emphasized that "the Kingdom of Heaven is within you." (Matthew 19.24, Mark 4.30 and Thomas 20.2-4) The theme of Jesus' teachings in the Synoptic Gospels as well as the Gospel of St Thomas is "the Kingdom of Heaven." But in the epistles of Paul, as well as the Gospel of John, which is considered by most reputable scholars to contain only interpolations (statements put into the mouth of Jesus by unknown sources) the theme of his teachings is Jesus himself - his mission and his person. The Siddhas repeatedly taught that the Lord was to be found within oneself, as Absolute Being, Consciousness and Bliss; that this state could only be realized through the cultivation of *samadhi*, the breathless state of communion with God, and that the Lord was, unlike our soul, unaffected by desires and karma. The Siddhas in most cases never spoke of their person. Being one with everything, there remained no more inclination to be special. They taught how to realize the Lord through the practice of Kundalini Yoga, the cultivation of wisdom and various spiritual disciplines to purify oneself from the egoistic perspective.

Transformation of the physical body into a liberated body of light: Jesus used the metaphor of Light to represent consciousness and his identity: "I am the Light." (John 8.12) He also reportedly walked on water (Mark 6.45-52), rose from the dead, appeared to many persons for forty days thereafter, and ascended bodily into heaven. The Siddhas taught that we are Absolute Being, Consciousness and Bliss: *sat chit anan-*

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da. The ultimate stage of spiritual development for the Siddhas was the attainment of the body of light, *divya deha*, or cinmaya. It is a “body” of infinite space (*vettaveli*), a vast expanse without any determination. At this stage the “body” glows with the fire of immortality, and one is no longer subject to the forces of disease and death. It is called “the body of light.” As Tirumular says figuratively, even the “hairs” of this transmuted body will shine. When a Siddha attains the body of light, he attains Sivahood, Godhood. In Siddha mysticism the liberation of the soul is not conceived as being outside the physical body; rather the concept is of liberation within the span of life (*jiva mukti*).

The Siddhas taught and demonstrated that one may overcome death by developing through complete surrender to the Lord, a divine body, and consequently remain indefinitely in the world. If one eventually leaves it, it is because one is called by the Lord to leave, and not because the physical body has become diseased or has died.

Ascension of the physical body: The Acts of the Apostles, verse 1.9 reports that Jesus ascended bodily into heaven forty days after he rose from the dead. During these 40 days, He appeared to his disciples and performed many miracles. In John 20.26-29, “doubting Thomas” verified Jesus’ corporeal nature by touching His hands. The body of Jesus was not buried. Although rare in the Jewish tradition, ascent into heaven is recorded in the case of Enoch (Genesis 5.24) and the prophet Elijah (2 Kings 2.11) as well as in non-canonical writings of Abraham, Moses, Isaiah and Ezra.

The south Indian Saivite literature reports cases of many of its greatest saints ascending into heaven, including Manicka Vachagar (705-807 C.E.) Thirugnana Sambanthar, Muruga Nayanar, Anaaya Nayanar, Amarneethi Nayana, Kotpuli Nayanar, and later the great poetess Andal, and the great *Acharyas* (ones who teach by example) Sankara, Ramunuja, and Madhva, who all disappeared miraculously during the 9th to 11th centuries C.E. In the 19th century, the famed *Siddha*

Ramalinga Swamikal recorded in detail how he had transformed his body into a divine body of light. In 1874, he disappeared in a flash of violet light. In 2003, he is reported to have reappeared briefly to a group of French scientists who visited his home in Mettukupam, Tamil Nadu.

The Siddhas sing repeatedly of how their physical bodies became transformed and immortal because of their complete surrender to the Lord. The Siddha Thirumoolar, the author of the *Tirumandiram* proclaimed that he lived for aeons in a divinely transformed body:

“I lived in this body for numberless crores of years.

I lived in a world where there is neither day nor night.

I lived under the feet of the Lord.” (*Tirumandiram* verse 74)

“I have realized the blissful Grace Shakti (spiritual energy) of pure Shakti (force of God) manifest in the very flesh of body. I have realized the Master of Knowledge in unity who having become myself becomes Himself (that is, I become Himself) who is the origin of gods, and who is the excellent Light of Vastness.” (*Tirumandiram* verse 2324)

“In unity I lived many aeons of life by becoming one, in my inner consciousness, with the state of the Divine, with the Supramental Heaven, and with the Consciousness Itself.” (*Tirumandiram* verse 2953)

What happened to Jesus at the end of his life is also a part of his teaching. According to the Siddhas, after death, one may go to one of many heavens or lower astral planes where one may suffer. But eventually, to fulfill one’s latent desires, the soul is drawn back into reincarnation. However, one may be liberated from this cycle of reincarnation by becoming a liberated soul (*jivan mukta*). A truly liberated soul, they taught, is however, “the man liberated while living”.

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Opposition and persecution by religious authorities: Jesus was opposed to and crucified by those who ruled the temple founded by David in Jerusalem: the priests and Pharisees. They saw him as a threat to their privileged position. Jesus sought to liberate the Jews not from the Romans, but from their spiritual ignorance and fear of God. He taught them through his parables and initiated chosen disciples into how to know God by turning within, in esoteric practices. The Siddhas have been opposed to this day by the vested interests of Hinduism, the Brahmins, who control the temples and serve as intermediaries between the common person and the “gods” of the Hindu pantheon. The Siddhas were condemned and ridiculed by many of the Brahmins, who feared their popular appeal among the masses. The Siddhas and other yogic adepts initiate only the most qualified students into the esoteric practices of Kundalini Yoga and meditation.

Inner spiritual experience over scriptural authority: Jesus emphasized love and the inner experience or communion with God, rather than the law of the Old Testament. The Siddhas rejected the *Vedic* scripture's emphasis on external fire sacrifice and ritual. They rejected scripture as their ultimate authority, in place of personal mystical experience. They emphasized the inner path to the Lord through Kundalini Yoga. Both Jesus and the Siddhas taught from an expanded state of consciousness and sought to share this state with others. Knowing that it could not be communicated merely by words, spoken or written, they sought to change the perspective of their listeners, by using words and the teachings of scripture to first prepare the devotees, and then initiating the most worthy and sincere into spiritual disciplines which would give them the experience of God. God could not be known, much less captured in theological distinctions or external ritual. So, the Old Testament was not rejected by Jesus. Instead, he tried to help his listeners to go beyond the letter of the Jewish laws and commandments to its spirit. He tried to show them how to enter “the Kingdom of Heaven” by purify-

ing themselves of all egoistic tendencies, thereby permitting one to stand in the heart of one's own highest Self. Siddha

Patanjali tells us: “The Lord (*ishvara*) is the special Self, untouched by any afflictions, actions, fruits of actions (*karma*) or by any inner impressions of desires.” Therefore, if we want to know the Lord, we can do so by realizing our true Self, behind the mask of the body-mind-personality, as pure consciousness. Realizing the Self, the consciousness gradually expands and realizes the Lord as Absolute Being, Consciousness and Bliss.

Miracles and powers: Jesus performed many miracles because of his powers or *siddhis*. There are seven miracles in John 1-11: Water into Wine, the Distant Boy Cured, Sickness and Sin, the Bread and the Fish, Walking on Water, the Blind Man Healed, and the Dead Man Raised.

Stories of Jesus curing a paralytic are found in all four narrative Gospels. That of John differs substantially from the others, yet the stories have enough in common to suggest that they stem ultimately from a common oral tradition. Scholars have generally concluded that the first miracle listed above did not include Jesus giving authority to forgive sins to his disciples.

The Siddhas had many *siddhis* (powers) which permitted them to perform similar miracles. According to the Tamil Lexicon, *siddhi* means “realization,” “success,” “attainment,” “final liberation.” It is “attainment,” or “accomplishment” connected with the super-physical worlds. In the holy hymns of south Indian Saivism, known as the *Tevaram*, the term *siddhi* means “success” in attaining God. The third chapter of the Yoga-sutras of Patanjali not only records sixty-eight such powers but describes how they may be developed through a combination of cognitive absorption and concentrating on that which is desired.

Traditionally, *siddhis* are eight in number known as *asta siddhi*. *Asta siddhi* is of three types: two *siddhis* of knowledge (*garima* and *prakamya*), three *siddhis* of power (*isitva*, *vasitva* and *kamava-sayitva*) and three *siddhis* of the body (*anima*, *ma-*

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hima and *laghima*). *Garima* is the ability to reach everywhere. *Prakayama* is freedom of will or the ability to overcome natural obstacles. *Isitva* is the ability to create or to control. *Vasitva* is the power to dominate the entire creation. *Kamavasayitva* is the ability to attain everything desired or to attain the state of desirelessness. *Anima* is the ability to become as minute as an atom. *Mahima* is the ability to expand indefinitely. *Laghima* is the power of levitation.

Penance, self-purification and the acquisition of miraculous powers: Jesus spent forty days in the wilderness in meditation and prayer, and as a result acquired great powers. The Siddhas performed similar penance (*tapas*) with resulting powers or *siddhis*. *Tapas* means “intense practice” or “austerity” and literally translates as “straightening by fire,” derived from the word *tap* (to make hot). It refers to any intense or prolonged practice for Self-realization, which involves overcoming the natural tendencies of the body, emotions and mind. Because of the resistance of the body, emotions or mind, heat or pain may develop as a byproduct, but this is never the objective. Jesus reportedly was challenged by many temptations during his period of penance in the desert. (Luke 4:1-14, Mark 1:12-13, Matthew 4:1-11)

By *tapas*, impurities which limit the physical, vital and mental bodies are gradually eliminated. As a result, the five subtle senses (corresponding to the physical senses) such as clairvoyance, clairaudience etc, all develop, and the body becomes invulnerable, graceful and beautiful. In the *Tirumandiram* there are more than 100 different references to the perfection of the body and the senses.

Patanjali tells us in Yoga-sutra III.4 that *siddhis* are the result of a state of communion, with the Lord, which combines concentration, meditation and cognitive absorption (*samadhi*). Other causes he adds in IV.2 are a specific birth, herbs, mantras, and *tapas*, that is, intense practice of Yoga.

Public display of powers: Jesus often asked those who witnessed his display of miraculous

powers, particularly, healing, not to tell anyone of what they had seen. Why? According to Patanjali, *siddhis* are marvellous accomplishments from the worldly perspective of waking consciousness but making them one's goal creates an obstacle to the perfection of the state of *samadhi*. (Yoga-sutra II.37) Like anything, they can become an object of desire, both for the possessor and those who witness them. So instead of sticking to the spiritual task of God realization, one can become diverted. There is, however, nothing intrinsically wrong in their exhibition. They are signposts along the way, for both the exhibitor and the witness. As the Siddha Pambatti says, “those who have attained self-realization will not exhibit it and those who have not attained self-realization are those who exhibit it.” Dr. Ganapathy has observed: “But to the true Siddha, who is a genuine Kundalini Yogin, these *siddhis* are of immense value, for they indicate that he is in the process of de-conditioning himself from the laws of nature and from karmic determinism forever, and breaking down the structures of the profane sensibility. *Siddhi* expresses the quality of mystic experience attained by the Siddha. The real *siddhi* consists in inner conversion, an inner world of oneness, an entering into the stream of liberation. What is prohibited is not the attainment of the *siddhis* but their exhibition to others.”

Social Concern and showing the spiritual path to others: Both the Siddhas and Jesus exhibited great social concern. Jesus left John the Baptist, rejecting asceticism and his belief that the end of the world was at hand; he returned to the urban areas and consorted with tax collectors and other disreputable types. He healed the sick, fed the poor, and taught his listeners how they could enter the Kingdom of Heaven by purifying themselves, for example, by giving their wealth away. He encouraged counter-cultural movements against established tradition. Through his parables and teachings, he gave his listeners a new, profound perspective of themselves, “the Kingdom of God,” and a new social order loving

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everyone. The *Siddhas* sought to show the path to the Lord to everyone, by teaching what one must do to realize *samadhi*, especially through Kundalini Yoga and hygienic living standards, and medicine, and what one must avoid.

The concept, prevalent in both in the Buddhist bodhisattva vow and Tamil Siddha *arrupadai*, of showing the path to one and all irrespective of caste, creed, sex, religion, or nationality has acquired a profound social and philosophical meaning for the Siddhas. It is a concept emphasizing the vow of helping humanity by one's own enlightenment. Their songs and poems are indicators of the path of self-realization for the seeker of truth. The Siddhas wanted everyone to enjoy what they themselves enjoyed. They had a loving desire to secure the welfare, happiness, and solidarity of all beings. Showing others the path to spirituality is the highest altruistic action. They sincerely felt that genuine freedom is not in isolation. This is an important distinction, for

most yogis in the East aspire for individual liberation (moksha), to get themselves from the karmic wheel of birth and death, the endless lifetimes, experiencing the world of sorrow. These Siddhas, on the other hand, like Jesus, aspired to show everyone the path of liberation from the endless sorrows of the world. Their aspiration was for the many to attain a one eternal, all-relating, all uniting self-knowledge, i.e., a kingdom of heaven on earth. Sri Aurobindo, one of the greatest Siddhas and sages of modern times referred to this process as the "supramental evolution."

This article is excerpted from Chapter 2 of *The Wisdom of Jesus and the Yoga Siddhas*, by Marshall Govindan. To obtain a copy go to the online bookstore at www.babajiskriyayoga.net.

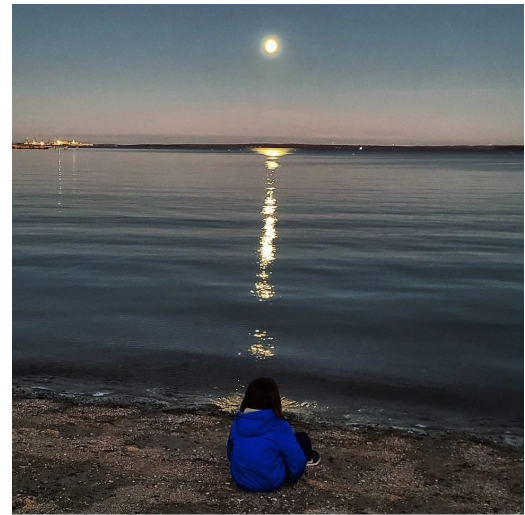
See also the website: www.jesusandyoga.net

Tapping into the Power of Prana

By Durga Ahlund

I have a grandson who is on the autism spectrum. He is nonverbal, yet he communicates his understanding to his loved ones, on a deeper level than most. He is a smart, loving nature spirit with the gentlest soul, but with energy that is wild and free. He is a ball of energy, in perpetual motion, radiating kinetic energy, like a cyclotron. While he is endlessly curious, he has anxiety that can be quite debilitating. Interestingly, he naturally knows how to calm and regulate himself, a gift he was born with. We live in Rhode Island now and are quite lucky to be surrounded by beautiful nature. There are sandy beaches on a calm bay to swim and paddleboard in, and rocky areas to jump along, on the wilder Atlantic side, but safe enough to try out surfing. We have healthy forests with long wondrous trails and long winding trails along the coastline that he loves to walk for hours. He is also drawn to utter stillness and will remain seated in easy pose deeply concentrated on Nature itself, for astonishing long periods of time. Diving into water, swimming, jumping into

the air, swinging into the sky or merely the feel of wind in his hair brings peals of laughter and delight. His heart-filled belly laughs can charm a complete stranger.



He has practiced yoga asana quite spontaneously from an early age, shoulderstand, headstands and plough pose are his go to poses in time

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Tapping into the Power of Prana *continued*

of stress. Turning upside down for a few minutes regulates his body and calms him and readies him to get back to the demands of school work.

He has endless energy. He has endless joy just being or doing. He intuitively knows how to store and restore his energy and heal his state of mind when he is anxious. Loving just what is, without demands that anything or anyone is different. This is the gift that is Gavin. He is my inspiration.

We all want and deserve health and happiness and the energy to pursue our dreams. Sometimes our energy seems endless, and our life has momentum, and we are propelled forward with little effort. At other times our energy wanes and we find ourselves seated in a perfect state of impasse. What we attempt fails, even that which had been enduring, can suffer. We seem to accomplish nothing, even when we apply great effort. What is it that seems to make our environment either receptive or unreceptive to us?

In all of us there is a natural order and balance in our body, mind and life. When one of these is out of balance, the lines of communication between them get blocked. When lines of internal communication breakdown we become disjointed and negative. Out of sync, we can become self-destructive. Oblivious to what we need to grow in balance and wellbeing, we get stuck in our mental stories and emotions and can experience confusion, stagnation and apathy, or anxiety, fear and anger.

Well-being requires equipoise, a balanced and harmonious body, mind and spirit. There must be alignment between our life and what we want out of life, and the energy we have available to us. What we want out of life must be in balance with what is possible at the moment. And what we want for and from others must be possible at the moment. Moment-to-moment we must choose a state of equipoise. We must choose to remain aware to the present and remain flexible, to appreciate life as it presents itself. In addition, the energy we take-in must be greater than the energy we need for each day. Most of us live only on the energy stored in the cells of our body. Most

of us do not understand that we can access extra energy from our yoga practices or from nature or from joy in life itself.

Our Yoga practices enable us to access a high vibrational vital life energy. Without a Yoga practice we can still access a higher grade of vital energy directly from being in Nature. Either way, we must learn how to best access, store and restore that energy for all life's actions and activities. For it is that higher vibration of energy that affects our state of happiness and wellness.

Our energy (bioenergetic force), whether we call it *prana*, *chi*, *ki*, while taken in with every breath, is not oxygen. And whether we know about it or not, we are in constant contact with it, within us and surrounding us. This vital potential energy is also absorbed through the eyes, through the skin from touch, through taste from fresh foods and pure spring water and absorbed and circulated through asana, pranayama, awareness, concentration and meditation.

Science tells us that everything is energy. So too, various yogic texts and Holy scriptures declare that the makeup of everything in the universe is Prana. *The Hatha Yoga Pradipika*, the classic text of Hatha Yoga defines *prana* as *the vital energy force sustaining all life and creation, permeating the whole of creation and existing in both the macro-cosmos and micro-cosmos. Prana is found in the macrocosm as the ocean of life with the sun as its center.*

In fact, it is possible to see prana globules floating in the atmosphere, due to their brilliance and their activity of movement. Prana depends on light for manifestation. But prana is a powerfully felt experience. Deepening awareness of sensation in the body leads one to experience the deepening sensation of life force in the body. You can feel it move through the body. You can feel its movement within you, healing a pain in the body or calming confusion in the mind.

While people may require techniques to see or feel prana circulating through themselves and in everything, everyone can develop a close personal relationship with this vast and homogenous

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Tapping into the Power of Prana *continued*

energy source. There are techniques and natural activities that help one become more conscious of and attuned to prana. Our Kriya Yoga practices are absolute conduits for this.

The 18-asana series are designed to create space in the body, opening and purifying pranic channels, increasing sensitivity to pure sensation in the body. The pranayama techniques which direct and balance the breath, draw in and balance the prana for physical and mental activities. Bandhas are muscular locks that channelize and direct prana upward. Mudras, awareness, and visualization magnetize and initiate the prana. Mantras, concentration and meditation calm and concentrate the mind to better attune to and effectively utilize the prana as both energy and consciousness.

In addition, Yoga teaches us that prana is drawn to us whenever we experience the pure joy of Being or doing. By experiencing joy, or the joy of being, the joy of a creative activity, while giving yourself entirely to it, a higher vibrational prana is increased. By being fully present in any creative activity, you are widened, filled and inspired by vital life energy. Think of those times when you were totally absorbed in some endeavor and worked tirelessly, all night. Did you wonder how you could do it? Children, who are absorbed in playing, never tire. A baby absorbed in crying can cry for hours. Such is the power of concentrated energy.

We can connect with and draw this vital life force from our experiences in nature by sensitizing ourselves to its peace and wild beauty, its immenseness, power and grandeur. We must only learn how to intimately commune with it. Developing a sensitivity to the energies and healing power of nature can lead to profound growth and wellbeing. Presence and awareness are the key. I believe necessary is a state of pure awareness or a state of emptiness, maintaining an egolessness presence with it. The grandeur of Nature can grant us the pure joy needed to move beyond the ego. The emptier we are the more space we are offering Nature to fill us. Any champion surfer will tell you this. This egoless state of com-

munion with the ocean aligns the surfer with his parasympathetic nervous system, promoting feelings of joy, peace, calm, happiness, and *flow*. This fosters creativity, well-being, intuition, and solutions, enabling one to feel connected and thrive.

There is no way to compete with the power of Nature.

There is no way to compete with the perfection of nature, so the mind does not get in the way of Nature's radiant energy. The Yoga Masters and Siddhas who have written, from their personal inner experiences, in scripture and verse tell us, "Nature is spun from God so that the Lord would have a beautiful place to live." Communing with nature, meditating on nature, even just being in nature can deliver a conscious awareness of a connection to Everything. Regular exposure to forests alive with life, verdant valleys, the wideness of the sky, the wildness or softness of the wind, rock and sand, the sea, or ocean can restore us. We can heighten the subtle quality of the *prana* we breathe in, not only through the breath, or absorbed through the eyes, or felt on the skin, but also through the sense of smell, by indulging in the fragrance of nature and through the sense of hearing by listening to the natural mantric sounds of nature. Communion requires all five senses.

We do not all have the same capacity to receive or to store energy. This must be developed by not only what we regularly do, but by what we are. The practices of meditation, Yoga, tantra and various martial arts will draw energy to us, increasing and storing it in the body. However, we must be in a certain condition to receive a higher vibration of prana. There are varying forms of prana. The "quantity" of one's prana is indicated by personal power, enthusiasm, and effective dynamism, but its "quality" is dominated by the personality, by desires, and passions, and also, the soul of the person.

Very dynamic people have an instinctive power to attract and absorb prana effectively. Someone may possess abundant prana and be powerful,

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Tapping into the Power of Prana *continued*

but that power can be of a high or a low vibration, due to his/her thoughts and desires. How you use your energy will also affect the quantity, color and quality of energy you receive. If you use energy for purely selfish purposes with a little awareness, you will not be open to a higher vibration of energy and consciousness. If, for example, you are conditioned towards selfishness, arrogance, cynicism or hatred, or often speak in boastful and hurtful ways and you practice methods to increase your energy, you will reinforce your energy but also your irritability, confusion, and dark emotions. You would not be able to draw on the higher vibration of energy that could calm and balance you. So, contact with energy alone does not necessarily make you more harmonious, it just fills you with greater and greater force.

goodness and store it and share it generously and consciously, for all life actions and activities.

Well-being is attained through Positive Thinking, Honesty and Kindness

Yogic scriptures teach us that it is through positive thinking and truthful speaking and by acting with honesty, generosity, kindness and compassion that we receive a higher vibration of energy and establish ourselves in equanimity and contentment. If our thoughts, words and actions are truthful and kind and support others, our prana will be pure and satisfying. The discipline of kindness in thought, word and deed is a high practice of Yoga. Through spiritual practices we can use our energy to strengthen our nervous system, discipline and concentration, however, equipoise is developed according to the degree of compassion and kindness we regularly demonstrate toward others and ourselves.

Through spiritual disciplines our capacity to receive and tolerate a higher voltage of energy is increased. Discontinue the practices, or do too much, and the high voltage can cause physical or psychological problems. Moderation in everything is also a high Yogic practice. For spiritual and physical wellbeing, one must correctly and consistently access and utilize a high grade of prana. This means, accessing a higher grade of nature's vital life energy from a place of innate



Overcoming common difficulties in practicing meditation

By M. G. Satchidananda

Here are a few questions I have received and my answers:

Question: in meditation, I am preoccupied by the notion of time and physical discomfort. During the sadhana, for the practice of Kriya, I always set my timer to 15 minutes, but I notice that the notion of time continues to color my practice, making me think that “it is long” and filling my body with discomfort. It generates a lot of sensation/emotion and impatience in the body. My body makes me feel the different muscular tensions. How to detach from time and physical discomfort?

Answer: I believe you should avoid using a timer. I believe it is probably the most important source of your problem. Detach yourself from thoughts of time. Typically, it will take at least 15 minutes before one can enter a meditative state. So, set aside more than 15 minutes for your sessions.

Practicing one minute for each of the preceding dhyana kriyas is only a minimum. The amount of time you devote to each will depend on how agitated your mind is. If it is very agitated, you may need to spend at least three to five minutes or more doing Shuddhi before continuing with Eka Rupa.

It is apparent that your physical body also disturbs your meditations. Therefore, I recommend that you practice some of the 18 postures in pairs for at least 20 to 30 minutes, ending with posture #18, the complete relaxation posture every day before one of your Kriya Kundalini Pranayama practice and daily meditations. Also try cushions to find a comfortable position. If none of these are comfortable, sit on a chair during meditation. If your crossed arms are bothering you while holding the swastik mudra during meditation, relax your arms and place your hands on top of each other with the chin and jnana mudras.

It will also be helpful to take a shower or bath and

put on clean clothes before your posture, pranayama and meditation session to relax the physical and vital body.

Practice before you eat. Your best meditations will occur in the morning before breakfast, after you have fasted all night. Digestion will not compete with meditation for your energy. Improve your diet by gradually adopting one that is vegetarian, easy to digest and which emphasizes balance, such as Ayurvedic, or Macrobiotic. Choose whole foods over processed foods. Whole foods give the most energy. Highly processed foods often take more energy to digest than what it provides in return.

I also recommend that you also read the article “The Witness Presence” in the Kriya Yoga Journal Winter 2022, especially the section on “Maya” that begins at the end of page 2. This will help you overcome the sense of being limited, especially by the idea of time.

Question: How to develop concentration, particularly with the 2nd dhyana kriya?

Answer: Devote more time to the practice of Shuddhi Dhyana Kriya. Not only before doing the 2nd dhyana kriya, but whenever you can devote yourself to Shuddhi in extra sessions or longer sessions. Record your Shuddhi Dhyana Kriya meditations. Your ability to concentrate depends upon not only creating a calm mental state, which develops from the practice of Shuddhi.

Secondly, concentrate on doing one thing at a time, with your full attention. Avoid social media. It is addictive. It contributes to a deficit in attention. To develop your power of visualization, in daily life close your eyes and then practice visualizing what you have seen in previous moments. Practice drawing or painting. Your brain will develop the synapses required to visualize. These synapses, so prevalent in early childhood,

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Overcoming Common Difficulties *continued*

have atrophied in modern times due to electronic media. Children and adults are today preoccupied with electronic screens.

Question: Why should I record my meditations?

Answer: Your progress in any of the subsequent meditation kriyas taught during 1st initiation will be twice as great if you record them in your notebook. You become much more aware if you record them. Review regularly what you have written. By recording Shuddhi Dhyana Kriyas, you will become more aware of the memories and habits which are controlling you and contributing to your karma. You will clean up the subconscious mind much more effectively.

For the other dhyana kriyas, recording and then reviewing those meditations in which you were inspired, or in which the meditation flowed with little or no interruption, will help you to reenter such inspired meditative states. This is particularly helpful on days when you are not feeling inspired.

Question: Why should we practice all the meditation kriyas taught during the first initiation?

Answer: As explained during the initiation, Kriya Dhyana Yoga is “the scientific art of mastering the mind.” The mind has so many faculties. Each of the meditation kriyas has a different purpose and potential. Many people approach Yoga and meditation with a very limited objective: to feel better. But feeling better by that developing mental calmness through meditation is only its first purpose, and that it is prerequisite for developing your latent faculties related to visualization, the intellect, intuition, the “psychic being” and super consciousness, in other words, kundalini, your potential power and consciousness. Kundalini awakens and manifests your divine nature as you explore and practice each of these meditation kriyas.

Question: How to be regular in the practice?

Answer: Make a promise to yourself that “I will not eat unless I have done my Kriya Kundalini and Dhyana Kriya” . This is the expression of your intention, a sankalpa, and by exercising your willpower and persevering with patience you reap the benefits of their practice.



Order of Acharyas: Annual report and plans for 2025

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

This is a good time to donate to "Babaji's Kriya Yoga Order of Acharyas", which will help us to continue to bring Babaji's Kriya Yoga to persons who otherwise would not be able to receive it.

In the past 12 months, since September 2023 the members of the Order of Acharyas did the following:

- Brought more than 100 initiation seminars to more than 1,000 participants living in 18 countries including Brazil, India, Sri Lanka, Malaysia, Japan, Spain, Germany, France, Italy, Austria, Switzerland, Belgium, England, Australia, Costa Rica, Bulgaria, Turkey, the USA and Canada.
- Sponsored and helped organize weekly online Satsangs via Zoom in India, North America, Brazil, Germany, Sri Lanka, Italy and France, and daily sadhana meetings via Zoom in India.
- Maintained an ashram and publishing office in Bangalore, India. It published and distributed most of our books and tapes throughout India.
- Maintained an ashram in Badrinath, India.
- Published in the Turkish language *The Voice of Babaji: Trilogy on Kriya Yoga*, and *Babaji and the 18 Siddha Kriya Yoga Tradition*; in Hindi, the book *Kailash*; in Malayalam, the book *Babaji and the 18 Siddhas*.
- Sponsored free public classes weekly in Babaji's Kriya Yoga, and kirtan events at the Quebec ashram.
- Organized two pilgrimages of 24 persons in English and 19 persons from Brazil to the Badrinath ashram in September 2024.
- Completed the training of a new Acharyas Neela Saraswati of Munich, Germany, Ramadevar of Mumbai, India and Ramdas of

Rhode Island, USA.

In the year 2024 - 2025 the Order plans to do the following:

- Bring initiation seminars to Estonia, and most of the above-named countries.
- Conduct free bi-weekly public asana and meditation classes at our ashrams in Quebec, Bangalore and Sri Lanka.
- Publish the book Thirumandiram: A Classic of Yoga and Tantra in German and French and possibly in Italian and Portuguese. Publish in Hindi volume 3 of the *Voice of Babaji* in Hindi. Publish the *Yoga of Tirumular: Essays on the Tirumandiram* in French, and possibly in German.
- Reprint the Tirumandiram in 5 volumes, 3800 pages with commentary, in India.
- Complete the training of new Acharyas in Estonia, Canada and France.
- Organize 3 pilgrimages to Badrinath: one in French, in June, one in English, and one in French, and one Portuguese in September and October 2025.

The 39 volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2024-2025. Your contribution is tax deductible in Canada and the USA. Send it by December 31, 2023, if possible, and receive a receipt for your 2023 Income tax return. Use your credit card! I live in Europe and prefer to transfer the funds to: Babaji's Kriya Yoga Order of Acharyas, account number 406726-0, bank: Caisse Centrale Desjardins du Quebec, SWIFT code: CCDQCAMMXXX, branch: La Caisse populaire Desjardins du Lac Memphremagog, transit number 50066-815 or to your Deutsch Bank account: payable to "Marshall Govindan" Deutsch Bank International, BLZ 50070024, account number: 0723106, re. IBAN DE09500700240072310600, BIC/Swift code DEUTDEDBFRA. Please inform

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Order of Acharyas *continued*

info@babajiskriyayoga.net when the transfer is made.

Our work is financed entirely by your con-

tributions. There are many people all over the world waiting to receive initiation. We will send acharyas as we receive the funds needed to pay for travel expenses.

News and Notes



Applications are being received for Student residency in the Quebec Ashram from May to October 2025. The successful candidate will have a private room, meals, and access to most of the Kriya Yoga initiation seminars, free of charge, in exchange for 15 to 20 hours per week of karma yoga, cleaning and maintaining the ashram. Apply by January 30, 2025.

Quebec Ashram initiation seminars with M. G. Satchidananda. (in English)

1st initiation: May 16-18, May 23-25; 2nd initiation: June 20-22 and October 3-5, 2025; 3rd initiation: July 18-27, 2025. **In French:** 1st initiation, May 9-11, September 5-7, and September 19-21, 2025, 2nd initiation: June 13-15, October 17-19, 2025; 3rd initiation: June 27 to July 6, 2025.

Kriya Hatha Yoga Teacher Training: (in English) with M.G. Satchidananda, Durga Ahlund, Acharya Nagalakshimi, Nicole Marquis (in English): July 30 to August 15, 2025. Quebec Ashram.

<https://www.babajiskriyayoga.net/english/hatha-yoga-teacher-training.htm>

Pilgrimage to Badrinath, India with Acharyas Ganapati and Annapurna, September 26 to

October 14, 2025. <https://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>

Pilgrimage to Badrinath, India with Acharyas Sita and Muktananda, September 12-28, 2025. <https://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>

“Homage to the 18 Siddhas” – a music album that pays tribute to each of the 18 Siddhas. A collection of songs generated with the help of Artificial Intelligence.

You can find it in Spotify, YouTube Music, Apple Music and other music apps, the title is “Homage to the 18 Siddhas” by Nityananda. By the same author you can find other albums adding music to mantras and texts from Babaji’s Kriya Yoga and the Siddhas.

Feed your Kriya devotion with them!

Help us to share with others your positive experiences of Babaji’s Kriya Yoga by leaving a review on our Google GMB profile via your google account: <https://maps.app.goo.gl/SP9NVspKdwgsWe1N9>

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News and Notes *continued*

Your feedback is invaluable to us, not only because it helps us improve, but also because it enables others to discover and appreciate the transformative experience of Kriya Yoga. If you have attended our seminars and/or read our publications and found them beneficial, we would be grateful if you could share your thoughts through a review. Your support helps others find us and experience the same benefits. Feel free to write your review in any language.

We are looking for volunteers to help us review the translation of the *Thirumandiram: A Classic of Yoga and Tantra*, in French and German, which has been made using the software Deepl. First, **some volunteers correct typographical errors, and after these are corrected, other volunteers who know English well, to correct errors in translation. Contact: satchidananda@babajiskriyayoga.net Read about the English edition here: https://www.babajiskriyayoga.net/english/bookstore.htm#thirumandiram_book**

Receive our new Babaji message cards! They inspire and remind you of Kriya Babaji and the wisdom of our tradition. We will send them to you via **Whatsapp** 2-3 x per week in 6 languages as per your choice. Simultaneously, we will post them in English on Instagram ([instagram.com/babajiskriyayoga](https://www.instagram.com/babajiskriyayoga))

For more information [Click here](#) to Download PDF.

Online satsang meetings, Yoga classes, questions and answers. Many of our Acharyas are offering their support to initiates and non-initiates through online streaming Hatha Yoga classes, as well as satsang meetings through cyberspace communications like Zoom. However, other Kriya Yoga techniques which are taught during initiation seminars cannot be shared during these. Their purpose is to encourage participants to meditate, and secondarily to give some inspiration. Questions from initiates about the Kriya Yoga techniques will be answered only *in a personalized one-to-one setting, where confidentiality is ensured, either by email*

or a phone call or in person.

Use Zoom to join online Kriya Hatha Yoga classes, meditation and satsang meetings. Watch recordings of these from 2020 to 2024 on [patreon.com/babajiskriyayoga](https://www.patreon.com/babajiskriyayoga)

International satsang for initiates: Every first **Sunday of the month**. 13:30 GMT+1 (15.00 Central European Time; 9:30 Montreal time) 14.30 Central European Time, 8.30 Montreal Time

International online Zoom satsang for initiates: We are doing our daily practice including pranayama, meditation and mantra and are looking forward for you to join us!

We meet online every day for one hour at 12:30 CET, and every **Sunday** at 13:30 UTC, which is 8:30 am Montreal time. The language is English. Contact nathalie.kriya@gmx.de for particulars of how to join group. Please state where, when and by whom you were initiated.

Daily Satsang – Babaji's Kriya Yoga Sri Lanka: Every day (Monday to Saturday) 11:30 GMT (5 p.m. India Standard Time. For details: https://kriyababaji.it/babajiskriyayoga_online_satsang/

In Sao Paulo, Brazil: for initiates: Satsang every day, 6:30 p.m. (São Paulo Time Zone). Hatha Yoga class every Friday, at 8:00 a.m. for everyone. <https://us02web.zoom.us/j/5184926117?pwd=UnFVWmdSZC9PK0JoN0xPTGMxd3pSQOT09> ID: 518 492 6117 Password: babaji

At Flora des Aguas, Cunha, Brazil: Monday to Friday: 6:30 am to 7:30 am: Kriya Hatha Yoga and classical Yoga asanas: 7:30 am to 8:10 am: Pranayama, meditation, reading and Vedic mantras. Contact: fabifsamorim@hotmail.com. In Portuguese.

In India: Sunday Satsang. 12.00 GMT+1 (14.00 CET) duration: 60 to 90 minutes. [Online-India-Sadhana-Program-v2021.pdf](https://www.babajiskriyayoga.net/Online-India-Sadhana-Program-v2021.pdf) ([babajiskriyayoga.net](https://www.babajiskriyayoga.net))

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Subscribe to the correspondence course, The Grace of Babaji's Kriya Yoga. We invite you to join us in this adventure of Self-exploration and discovery, drawn from the books dictated by Babaji in 1952 and 1953. Receive by mail, each month, a lesson of 18-24 pages developing a specific theme, with practical exercises. For details go here: <https://www.babajiskriyayoga.net/english/grace-course.htm>

Visit Durga's blog. www.seekingtheself.com

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