



B a b a j i ' s

# Kriya Yoga Journal

## Editorial

# Love, Grace and the Guru

By M. G. Satchidananda

"Guru, God and Self are One," is a great saying or mahavakya in the tradition of Yoga. It is one that I personally embraced from the moment that I glimpsed the greatness of Paramahansa Yogananda and Yogi S.A.A. Ramaiah. It became crystal clear to me when I heard the verse of the Siddha Tirumular:

*The ignorant say love and Siva are two;*

*Love is Siva, they know not;*

*Love is Siva, once they know this;*

*Love abides as Siva.*  
– Tirumandiram 270

It became the polestar of my life when I dedicated myself to the practice of Babaji's Kriya Yoga and His mission to share Tamil Kriya Yoga Siddhantham, the teachings of the 18 Tamil Yoga Siddhas. I am reminded of it every time I repeat Babaji's mantra "Om Kriya Babaji Nama Aum."

The Yoga Siddhas worshipped their gurus. Nowhere in their writ-

ings do they praise any deity, or worship any smaller gods in temples, as they have realized their selves as Siva, the Supreme Being. Their Yoga is a Guru Yoga. Their poems typically begin with a salutation to their gurus. This is because they experienced God in the love of their gurus. They experienced the power of

their love and in turn responded by manifesting love and even divine acts. I can attest to the power of this love and how it has acted through me since the day in when I first spoke the words of a pledge, "My own being and pleasures I surrender absolutely and entirely to Kriya Babaji." The past 45 years has been one continuous karma yoga session which expresses this love and surrender to Babaji in everyone.

The word "Guru" literally means "dispeller of darkness". "Gu" means darkness and "ru" means light. "Darkness" is a metaphor for ignorance. Ignorance is the inability to distinguish what is permanent from what is impermanent, the source of suffering from the source of joy, and the ego bound personality from

## Inside

1. Editorial: Love, Grace and the Guru, by M. G. Satchidananda
3. Overcoming difficulties in the practice of Yoga, by M. G. Satchidananda
5. Sthira and Sukha: Finding stillness and joy in your practice of Kriya Hatha Yoga, by Durga Ahlund
6. Order of Acharyas Annual Report for 2015 and Plans for 2016
7. News and notes



published quarterly by Babaji's Kriya Yoga and Publications, Inc.  
196 Mountain Road P.O. Box 90  
Eastman, Quebec, Canada J0E 1P0

Telephone: (450) 297-0258, Fax: (450) 297-3957 email: [info@babajiskriyayoga.net](mailto:info@babajiskriyayoga.net)  
Internet home page: <http://www.babajiskriyayoga.net>

*Continued on Page 2*

the true Self. So the Guru is one who shows us how to remove the darkness of ignorance and to realize wisdom. When the veil of ignorance is removed, love shines as an all powerful light within and without. The Guru is not a person. The Guru is a tattva, a principle of nature, by which Truth, Love, Beauty, Wisdom is revealed. It may manifest through anything which enables us to see profoundly the Truth behind nature's veils, which purifies of the malas or stains of egoism, illusion and karma. It could manifest through a book, the eyes of a baby, a sunrise, a spiritual experience, a mantra. When it manifests as consistently through a person, we often refer to that person as a "guru" but we must not forget that it is not the "person" which is the "Guru", but the teachings, the wisdom, the love which manifests through the person. The person is just the postman. By remembering this, one may avoid the confusion which arises when the person's human limitations manifest.

The Guru tattva is also the principle by which Nature, creates, sustains and destroys all life in both our inner and outer universes, in whatever way is necessary for us pass from ignorance to wisdom, from egoism to Self-realization. It has existed since before the universe was created, and so transcends time and space. The Guru principle exists within everyone as the inner Self, so when we honor the outer Guru, we also honor our own Self. It is the impersonal Shakti, the spontaneous force which creates whatever is needed for the greatest expansion of sadhana. It is more powerful than the external guru because it always accessible.

The word Guru is also closely related to the word "Guna," which refers to the three tendencies, modes, constituents or qualities by which Nature (prakriti) moves us physically, emotionally and mentally: (a) tamas (inertia, fatigue, discouragement, doubt), rajas (activity, courage, planning and executing) and sattva (balance, equanimity, clear understanding). So the Guru is the one who shows us how to liberate ourselves from dependency on the Gunas. The Siddhas referred to their mission to do so as arupadai: showing the path to Self and God realization. Patanjali refers to this liberation as kaivalyam, freedom from the Seen in the Yoga Sutras II.25, III.50, III.55, IV.26, IV.32 and IV.34. In the very last verse of the Yoga Sutras:

*Thus the supreme state of Absolute freedom (kaivalyam) manifests while the qualities (gunas) reabsorb themselves into Nature, having no more purpose to serve the Self. Or (from another angle) the power of pure consciousness settles in its own pure Nature. – IV.34*

The lower nature, previously motivated only by the

**"The Guru principle exists within everyone as the inner Self, so when we honor the outer Guru, we also honor our own Self."**

constituent forces of Nature (gunas), is replaced by a higher form of Nature, svarupa, one's own true form or nature. This verse echoes that of I.3: Then the Seer abides in his true form (svarupa). All of the 18 Siddhas referred to this ultimate state of svarupa or soruba (tamil) samadhi, wherein even the cells of the body surrender to the union of Supreme Consciousness and Supreme Energy, Siva and Shakti, in identity. They described how their bodies glowed with a golden luster. Swami Ramalinga, who also attained this supreme state of immortality in the 19th century referred to it as a "body of Supreme Grace Light," arul perun Jyoti. So did Sri Aurobindo, who referred to it as the "descent of the supramental." The laws of a lower nature with the action of the constituent forces of nature

(gunas) are replaced by that of a higher nature. Tirumular refers to svarupa samadhi as "Self luminating manifestness" and to the role of the Guru in dozens of verses:

*And the Holy Master, Parama Guru (supreme guru)  
As Para constant pervades interminably all  
In that immanent state  
Extends His Self-Illuminating Manifestness (svarupa)  
When Jiva(the individual soul) the Final Turya State attains. – Tirumandiram 2835*

*Form He has none, yet Form He assumes;  
Birth He has none; yet is he the seed of all births;  
Beyond Formlessness, too, He is, the elusive Lord;  
Unless Himself as Holy Guru reveals, none Him reach.  
They who meditate on His Svarupa, see Him as the light within;*

*They who meditate on His Svarupa, will timeless Eternity attain;  
–Tirumandiram 2840, 2841*

*As life and body alike feel, He in me stood in identity full;*

*Bounteous as He is unto the rains from heavens,  
I with the heavenly Lord, one became.  
Himself as Being Supreme, He stood not apart from me;  
That the Lord Knows unto the Body and Life are We;  
This is the truth;  
He to perfection wrought me  
He the Lord of Immortals.  
– Tirumandiram 1790, 1791*

Realizing that Love itself guides me towards perfection, and that all of my personal imperfections and life challenges serve as stepping stones and opportunities to love, I can sing: "Babaji is love, and love is Babaji, and the Satguru is within our hearts!" □



# Overcoming difficulties in the practice of yoga

By M. G. Satchidananda

We are engaged individually and collectively in an effort not only to avoid the sources of suffering in our human nature, but to remove their cause, the afflictions, and ultimately to perfect human nature.

*"Ignorance, egoism, attachment, aversion and clinging to life are the afflictions" - Yoga-sutras II.3.*

All of our difficulties in the practice of Kriya Yoga derive from these five "afflictions," known as the *kleśas*. And "ignorance" (*avidya*) of our true identity, the Self, the Witness consciousness, is the mother of all sources of suffering. Therefore, by cultivating constantly the remembrance of our true identity, the Self, as the Witness, we may avoid suffering. This is the prescription of both Advaita, the non-dual approach, and Classical Yoga in its higher stages. When identification with the Self becomes constant, one has reached the goal of these two paths: Self-realization.

However, the Yoga Siddhas, or "perfected masters," envisioned and applied themselves to the practices of various Kriyas, particularly, Kundalini pranayama, mantras, chakra visualization and Hatha yoga, in order to transform human nature. Rather than simply trying to avoid the above named sources of suffering caused by the flaws in human nature, they sought perfection, transformation of human nature into divinity itself. Perfection in a diseased body or a neurotic mind is no perfection, no matter how adept one may be in accessing the spiritual planes of existence, according to the Siddhas.

While developing "perfection" (*siddhi*) physically, vitally, mentally, and intellectually, is several orders of magnitude greater than mere Self-realization in the spiritual plane, a *sadhana* which encompasses all five bodies, will facilitate the manifestation of our Divine potential in the world. Rather than rejecting the world as "evil" or "illusionary" (*maya*), and becoming alienated from society, as happens all too often in religious and spiritual traditions, one becomes the Seer, observing the presence of the Divine in the multivariate manifestations of "the Seen". The "universal vision of love," directs ones every action. As the Siddha Tirumular declared: "Anbu Sivam" (Love is God). We see our path of Yoga as a process of purification of egoism, attachment and fear. Difficulties become opportunities for purification, not occasions of suffering. Rather than suppress desires and fears, you can apply discernment and detachment, constantly.

## Working on yourself

This process of purification, of "working on yourself," addresses the tendencies, the *vasanas*, or "blockages," to which you continue to cling. As discussed in the Kriya Yoga Journal Spring 2014 article "Blockages and the Heart," blockages involve the accumulation of

energy around unresolved experiences. They are unresolved problems, which cause us to worry or ones which involve some extraordinary enjoyment which cause us to fantasize. The practice of Yoga is more than anything a process of removing these blockages, the root cause of many of our difficulties. In this process of purification, one first begins to notice them during meditation, and afterwards, by recording them in one's meditation journal. The process occurs in real time, whenever one makes the effort to "let go," of them, to cease to worry, to fantasize, to dwell on them, to "pass on by." This is a moment to moment process, and it requires discernment and effort.

Discernment is the act of distinguishing what is permanent, from what is impermanent, what is the source of joy from what is the source of suffering. It is the ego that thinks "I have" or "I need" or "I want" or "I fear." It is our soul, that which is the Witness within, that is in a continuous state of unconditional joy. It has no preference. It lacks nothing. Blockages grow when instead of making a small but deliberate and immediate effort to "let go" of them, you allow them to hang around, and to reinforce existing blockages formed in the past.

The ego makes the mistake of trying to find happiness by imagining what it needs to occur "out there." When life does not deliver this, the ego compels enormous efforts to change things "out there" until they either do, or until it gives up in frustration and depression. The Yogi, on the contrary, realizes that one can choose not to "cling," to familiar sources of pleasure or worry. The Yogi, focuses his or her attention inside, on the movements of the mind and vital bodies, desires and emotions, the "likes" and the "dislikes," and chooses to "let go" of them. The Yogi seeks to remain calm, "equal-minded," as the Witness. In doing so, the Yogi finds immense joy, moment to moment. Self-realization is the means and the objective of the Yogi. Faced with events, one is "calmly active and actively calm." One fulfils ones duty, as the karma yogi, unattached to the results, recognizing that "one is not the doer."

This process does not preclude making efforts to change things "out there" when events occur. One deals with situations and problems skillfully, when they require action. Yoga is skill in action. One maintains one's center. One seeks intuitive guidance. One acts consciously, without ego-bound preferences. One speaks, only after reflection, what is necessary, what is helpful.

## Applying the Kriyas taught during the first and second initiations

During the first initiation, you learn to record one's meditation and to develop detachment towards the

*Continued on Page 4*



## Overcoming difficulties *continued*

movements of the mind in a regular, systematic manner. By cultivating detachment, you cease to identify with the emotion, thought or desire moving through the mind. You step back into a space of calmness and “let go” of the movement. By subsequently recording the meditation, you begin to see patterns, tendencies and habitual pre-occupations, for example the tendency to repeat particular worries or desires. This practice of “self-study” (svadhyaya) is one of the most important means of overcoming the difficulties of life. Applying discernment, you can then compose and repeat auto-suggestions to cultivate the opposite of negative emotions and thoughts.

During the first initiation, you also learn Kriyas to cultivate your potential power and consciousness, kundalini, through Kriya Kundalini Pranayama breathing, the 18 asanas, and several meditation kriyas which involve developing your powers of concentration, vision, intellectual reasoning, intuition, and superconsciousness. These are very practical tools to be applied to everyday problems and decisions. Instead of being tossed about by fears and desires, lost in a fog of confusion and unhappiness, one applies these techniques to questions, emotions, feelings, plans and projects.

During the second initiation, you acquire more Kriyas, to cultivate continuous awareness, to “let go” of difficult emotions in daily life, and to use mantras to purify and redirect your energies away from habitual movements in your mental and vital bodies. You develop an appreciation for verbal and mental silence. You become aware of the nine obstacles to continuous awareness, as declared by Patanjali:

*Disease, dullness, doubt, carelessness, laziness, sense indulgence, false perception, failure to reach firm ground and instability, these distractions of consciousness are the obstacles. – Yoga Sutra I.30*

You learn the strategies to overcome these obstacles. For example, when you have “doubts,” you make the effort to record them in the form of questions, and then you seek answers, first through the fourth and seventh meditation kriyas, and later, if necessary, from external sources, including books, fellow students and teachers. When you experience laziness, which is a habit of discouragement, you seek inspiration for example in uplifting literature, and the company of those who are enthusiastic and positive. For sense indulgence, one learns to “let go” of desire filled fantasies. One cultivates presence and awareness before, during and after sensual experiences, as the Witness. The regular practice of asanas, pranayama, mantras and meditation helps one to avoid “disease” and “dullness” (fatigue).

### **Difficulties in Relationships, love and bhakti**

Many difficulties derive from interpersonal relationships. For these, Patanjali's advice is instructive:

*By cultivating attitudes of friendship towards the happy, compassion for the unhappy, delight in the virtuous, and equanimity towards the non-virtuous, the consciousness retains its undisturbed calmness. – Yoga Sutra I.33.*

As with most of the prescriptions of Classical Yoga, this is the opposite of what human nature prompts you to do. Human nature prompts you to feel jealousy or envy towards those upon whom good fortune shines, to blame others for their misfortunes, to resent or doubt the goodness of others, and to criticize or judge those who err. Consequently, not only do you get disturbed by others real or imagined behavior, but you strengthen in yourself the very qualities which you may be condemning.

Interpersonal difficulties can be overcome ultimately, by realizing that you have only one true relationship: with That which is eternal and infinite. Whatever name you choose to use to refer to the eternal and infinite source from which everyone emerges and into which everyone dissolves. You can remember this ultimate relationship by seeing what is good and great in others. Again, this is the opposite of what human nature prompts you to do when you find fault with others. The Yoga Siddhas referred to “That” as Sivam, which means “goodness.” So when you see what is good in others you are really seeing God, or That.

By cultivating bhakti yoga, or love, the fifth part in Babaji's five fold path of Kriya Yoga, you are realizing the Siddhas' great saying of truth: Anbe Sivam, Love is God. Many saints have said “God is love,” but only the Siddhas have said “Love is God.” Their conception of God was not a personal one. Sivam is the supreme abstraction: Absolute Being, Absolute Consciousness, Absolute Bliss. Or Truth, Beauty, Goodness. Bhakti yoga includes kirtan (chanting with love and devotion the names of one's ishta-devata, or favorite conception of the Lord), worship, service, seeing the Divine in others, accepting what occurs as the will of the Lord, japa (repeating the names of the Lord mentally or aloud) and surrender, ishvara-pranidhanava. In a very practical, easy manner, the cultivation of bhakti yoga also transforms negative feelings and emotions in the vital body, such as loneliness, discouragement, sadness, insecurity, anger, and pride, into positive ones, including love, acceptance, joy, enthusiasm, confidence and courage. Anyone can chant. So when you are feeling down, chant with love! Seek the Lord not for what it can give to you, but for the Lord itself.

### **Aspiration, rejection and surrender**

By aspiring for the True, the Good, the Beautiful, by surrendering the perspective of the ego to the perspective of pure Witness consciousness, and by rejecting all that resists purification of egoism and its manifestations, difficulties become steppingstones to Self Realization and transformation of your human nature into its Divinely perfected potential. □





# *Sthira and Sukha: Finding stillness and joy in your practice of Kriya Hatha Yoga*

By Durga Ahlund

Science and mysticism agree that although from the outside we appear very solid, we are nothing, but waves of energy. Mysticism explains that spiritual evolution is dependent on the proper functioning of those waves. Kriya Hatha Yoga is a spiritual practice of asana that not only focuses on stretching, strengthening and nourishing the physical body, but on increasing vital energy, uncovering and awakening dormant energy and integrating and balancing the physical/mental/vital being.

The Sutras of Pantanjali defines asana as accomplishing steadiness (*sthira*) and ease (*sukha*) in both body and mind. Kriya Hatha Yoga is resplendent as a yoga of balance. Balance happens whenever the body and mind is simultaneously aligned and relaxed – *sthira* and *sukha*. The 18-posture series encourages physical and mental balance through movement and relaxation. It teaches how to observe tension and sensation in the body and how to let go of tension and surrender to sensation. The body has ever-changing tensions and sensations. Tension and relaxation seems unique to the moment, as everything in life affects them: posture, work, relationships and thoughts. Tension in the body not only causes contraction and kinking in the physical musculature and circulation, they also block energy in the subtle channels and directly create all kinds of clutter in the mind. Asana practiced with proper breathing, mudra, bandhas and concentration will relax tensions in the body in a way that the mind will empty itself of stress and chatter and energies will flow free.

To maintain health and relaxation, we need to target tension in the body and blockages in the joints. Working on the joints will re-establish movement and allow for relaxation in the muscles and the diaphragms of the body, stretch connective tissue, strengthen nerve pulsations, increase circulation and get the fluids moving again to remove and metabolize toxins. But if we approach our practice not only as physical, but also as spiritual and use the sensations of tension and relaxation to gain the release of blockages in the physical and subtle bodies, we open ourselves to experiencing our energy body. Miniscule vibrations and waves of energy flow up and down the length of the body, ebbing and flowing as they respond to the increase of prana animating them. When we surrender to the sensations of subtle electricity, shimmering, tingling, pulsing, prickling, or rushing in the body we become like a leaf in a swiftly moving stream and balance, brings us into stillness. Each asana offers us perfect immobility, a mental and physical still-point, in which, our energy feels more alive, substantial, joyful and our breath, subtle, vast and free.

Surrendering to sensations allows us to drop deeper into ourself allowing memories from our subconscious to arise. A deep pain, harbored for years, armored by numb-

ness may lurch forward, creating an opportunity for us to be rid of it once and for all. Letting go of what comes up in an asana often affords us the greatest gains in flexibility and strength. Practicing longer holdings with the proper alignment and ease, breathing and concentration offers the most gains in flexibility, relaxation and the possibility of overcoming subconscious tendencies. We carry this physical and mental relaxation with us off the mat.

Stillness and immobility is the ultimate goal of asana practice, where an increase of energy flows in a unified fashion, requiring not only physical flexibility and suppleness, but a tranquil body and mind, where transformation is possible.

The focus of the Summer 2016, Babaji's Kriya Yoga Hatha Yoga Teacher Training course is to deepen our own personal experience of the 18-asana, in order to gain some mastery over body and mind. Emphasis will be on how to find our own personal best practice through either intensifying or modifying the way we personally do asana, and on teaching others to do the same. We will be immersed in knowing how Yoga works, delving into prana, the mind, and the subtle body, functional anatomy, and on pranayama and meditation, and be introduced to Yoga as a means of changing the way the brain normally thinks and responds to stress.

The curriculum covers a thorough understanding of the anatomical mechanics of 18 asana of Kriya Hatha Yoga and structural alignment, the physical and spiritual benefits and the theory behind the asana selection and what occurs energetically as we practice them. Additional asana will be explored and integrated into our training. We will begin an in-depth study of the history of asana, of Classical Yoga, Sutras of Patanjali and Bhagavad Gita. We will experience the energy of prana and the subtle body and deeply explore the practices of bandhas, pranayama and meditation and learn how to teach them safely. You will be enlightened and entertained by imminent Osteopath, author and Kriyayogi Pierre Desjardins during the 18-hours given to functional anatomy and physiology of the human body in relation to the practice and teaching of Hatha Yoga. Our training will also cover the qualities of teaching effectively: modifying the postures for particular needs and physical limitations, how to assist students safely, the importance of coaching the breath, working with the lines of energy, working with intensity and relaxation. Modern research will be presented on the proven effectiveness of yoga. The training will help you begin to develop your voice as a teacher by deepening and expanding your own inner experience of Kriya Hatha Yoga.

As a student of Babaji's Kriya Yoga, you are cordially

*Continued on Page 6*



# Order of Acharyas annual report for 2015 and plans for 2016

## Do Help to Bring Babaji's Kriya Yoga to others like you 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 2014 the Order of Acharyas did the following:**

- Brought over 100 initiation seminars to more than 1,100 participants living in Brazil, India, Japan, Singapore, Malaysia, Sri Lanka, Macedonia, Estonia, Spain, Germany, France, Italy, Austria, Switzerland, England, Australia, USA and Canada.
- Maintained an ashram and publishing office in Bangalore, India which organized eight initiation seminars all over India. Vinod Kumar, the ashram manager, conducted free regular public asana and meditation classes there. It published and distributed most of our books and tapes throughout India. It published a new Marathi language edition of Babaji and the 18 Siddhas, and in the Tamil language Kriya Yoga Insights Along the Path, and Kailash.
- Maintained and developed the ashram in Dehiwala, Sri Lanka, where free public yoga classes and initiates satsangs are given weekly. A first initiation seminar was given there. Distributed three of our books in Sinhala, and others in Tamil and English in record numbers.
- Completed the training of one new Acharya in Sri Lanka, Ms. Krishnaveni Kulantheivel, who was inducted into the Order in March 2015 as Acharya Kriyanandamay. Continued training of 2 others in Brazil, and one



in India, who are preparing to become acharyas.

- Completed the plastering of the walls, and some of the tiles, electrical and plumbing fixtures at the new ashram in Badrinath, Himalaya.
- Sponsored free bi-weekly public classes in Babaji's Kriya Yoga, and kirtan events, in 2015 at the Quebec ashram.
- Built a school, serving 150 students, at Budhna, 70 km from Rudraprayag, in the Himalayas, India.
- Conducted a two week Teacher Training in Kriya Hatha Yoga for 14 participants at the Quebec ashram in French only.
- Donated copies of the Tirumandiram and other publications to the research libraries of Harvard University Divinity School, the University of California, Loyola-Marymount College, University of Chicago, Stetson University, and the University of London.

**In the Year September 2015 to September 2016, the Order plans to do the following:**

- Bring initiation seminars to most of the above named countries.
- Conduct free bi-weekly public asana and meditation classes at our ashrams in Quebec, Bangalore and Dehiwala, Sri Lanka.
- Conduct 300 hour trainings in Spain, Switzerland and Quebec of teachers of Kriya Hatha Yoga.
- Publish the 5,350 verses in 800 poems of the 18 Siddhas.

*Continued on Page 7*

---

## Stillness and joy *continued*

invited to become a Teacher of Babaji's Kriya Hatha Yoga. One of the best ways to continue to deepen your own practice of Kriya Yoga is to serve others by teaching this wonderful scientific art. This program is largely experiential, with a focus on personal transformation as well as on developing professional skills. Students must be currently practicing Kriya Yoga, have taken 1st and 2nd Babaji's Kriya Yoga Initiation trainings and have a well-established daily practice. This is an intensive training program and all participants should have good physical and emotional health.

This teacher training has been designed to meet the 300-hour International certification standards, as set up by the Yoga Alliance. A 250-page manual/workbook accompanies the course. On completion of an intensive 14-day residential training, students will begin a year-long process of teaching and study, completing various assignments, which will not only fulfill training requirements, but which will serve your own wellness and spiritual

growth.

Plant the right seeds and join us at the 2016 Summer Hatha Yoga Teacher Training in Quebec, June 29 –July 14, 2016 Instructors: Durga Jan Ahlund, M.G. Satchidananda, Pierre Desjardins, and Acharyas, Ganga Auer, Vyasa Lawson.

For more information contact Durga: [durga@babajiskriyayoga.net](mailto:durga@babajiskriyayoga.net)

Durga Ahlund developed this course, is the author of "BKY: Deepening Your Practice, The Yoga Toolbox and the two years of The Grace Course lessons.

Babaji's Kriya Yoga is a system manage the subtle energies and to unite and direct them in an upward flow. Only then will our deeper, spiritual self be allowed to breathe free to inspire our practice and strengthen our spiritual resolve, our sankalpa shakti. Spiritual resolve has to be cultivated. It is cultivated through our practices. The more practice we do the more refined is our shakti. □



# News and Notes

**Second level initiations** will be given by M.G. Satchidananda in Quebec, October 23-25, 2015 and June 17-19, 2016.

**Third level initiations** will be offered with M. Govindan Satchidananda in Quebec July 15-24, 2016, and in Cunha, Brazil November 14-22, 2015, near Blois, France August 14-21, 2016, and Estonia August 23 to September 1, 2016. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

**Teacher Training in Kriya Hatha Yoga** June 30 to July 13, 2016, in English, and from July 29 to August 9, 2016 in French in Quebec.

**Pilgrimage to the new Badrinath Ashram with**



*Continued on Page 8* Ashram under construction at Badrinath.

## Order of Acharyas *continued*

dhas, along with a Guide book to the rare manuscripts which since 2002, we have found in palm leaf manuscript libraries, scanned, preserved and transcribed.

- Publish the book Babaji book in Malayalam and Kanada.
- Continue the construction of the Badrinath ashram, expected completion in 2016.

The 29 volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2015-2016. Your contribution is tax deductible in Canada and the USA. Send it by December 31, 2015 if possible, and receive a receipt for your 2015 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.

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, French, German, Spanish or Portuguese

or "Babaji's Kriya Yoga: Deepening Your Practice" in English, French or Spanish, or "Kailash: In Quest of the Self" in English or "A Yoga Toolbox for Shaping Your Future" in English. See our bookstore for a description of these.

Send cheques by mail to: Babaji's Kriya Yoga Order of Acharyas, 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0 –or make contribution online at <http://www.babajiskriyayoga.net/english/kriya-yoga-contribution.htm>

If you live in Europe you may also transfer the funds to: Babaji's Kriya Yoga Order of Acharyas, account number 081550066406726-0, bank: Caisse Centrale Desjardins du Quebec, Montreal, Quebec, Canada SWIFT code: CCDQCAMMXXX, or 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](mailto:info@babajiskriyayoga.net) when the transfer is made.





## News and notes *continued*

**M. G. Satchidananda and Durga Ahlund** September 22 to October 10, 2016. [www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm](http://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm)

**We need your help!** Our registered educational charity, Babaji's Kriya Yoga Order of Acharyas, needs your contributions to complete the construction of the ashram in Badrinath. See the latest progress report and photos here: [www.babajiskriyayoga.net/english/News-Notes.htm#badrinath\\_construction](http://www.babajiskriyayoga.net/english/News-Notes.htm#badrinath_construction). We also need your help fulfill the Order's planned 2016 program of sponsored activities.

Make your contribution online and see details of our Annual report and plans here: [www.babajiskriyayoga.net/english/kriya-yoga-contribution.htm](http://www.babajiskriyayoga.net/english/kriya-yoga-contribution.htm)

**Visit our e-commerce site** [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) for purchasing with your VISA, American Express or Mastercard all of the books and other products sold by Babaji's Kriya Yoga Publications, or for donations to the Order of Acharyas. Your credit card information is encrypted and kept secure. Check it out!

**Visit Durga's blog** [www.seekingtheself.com](http://www.seekingtheself.com)

**We offer our subscribers in the Euro currency zone** to send annual subscription payment of 12 Euros in a cheque payable to "Marshall Govindan in a transfer, to Deutsche Bank, International, BLZ 50070024, account no. 0723106, re. IBAN DE09500700240072310600, BIC/Swift code DEUTDE33HAN. (Or in francophone countries of Europe, le paiement doit être fait au nom de « Marshall Govindan » dans un transfert à la Banque Crédit Lyonnais, Banque 30002, indicatif : 01853, numéro de compte 0009237P80, re. IBAN FR75 3000 2018 5300 0000 9237 P80, BIC CRLYFRPP or a cheque payable to "Marshall Govindan," sent to Francoise Laumain, 50 rue Corvisart, 75013 Paris, France. In Spain, send a cheque payable to « Nacho Albalat at c/ Ruzafa 43/2, Valencia 45006, Spain and inform him at [hunben@gmail.com](mailto:hunben@gmail.com). German speaking countries inform Prem at [prem@babaji.de](mailto:prem@babaji.de) to renew your subscription.

**To renew the English language edition** of the Kriya Yoga Journal, please do so via the bookstore section of our website [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) or by sending a check payable to Babaji's Kriya Yoga, with the Renewal Form below.

## Notice to Subscribers

The journal will be sent by email to everyone who has an email address. We request that all of you inform us of the email address to which you would prefer we send the journal, and if you are using an anti-spam blocker, to put our email address [info@babajiskriyayoga.net](mailto:info@babajiskriyayoga.net) on the exception list. It will be sent as a formatted with the photographs in a PDF file attachment. This can be read using Adobe Acrobat Reader. Otherwise it can be re-sent upon request in a Word file, unformatted with no photographs. If you do not renew before the end of December 2015 you may not receive the next issue.

## Renewal Form

Please renew my one-year subscription to "Babaji's Kriya Yoga Journal"

Name \_\_\_\_\_

Address \_\_\_\_\_

email \_\_\_\_\_

Enclosed is a check for US\$12 or Canada: Cn\$13.65 or Quebec: Cn\$14.94 payable to "Babaji's Kriya Yoga And Publications, Inc. " 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada JOE 1P0.

