

B a b a j i ' s

# Kriya Yoga Journal

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## The Witnessing Presence

By M. G. Satchidananda

***Then the Seer abides in his own true form-*** Yoga Sutras I.3

The path of Yoga is paradoxical, as it is both progressive and immediately direct. While seeking to know one's true Self, or to become enlightened, who we truly are is already enlightened. Therefore, as a path, it can be realized at any moment. But given what causes us to separate from it, for example when we feel fear or desire, Yoga as a direct path involves repeatedly remembering after forgetting the absolute reality of who we are. The progressive path consists of freeing ourselves from what causes us to forget, by practicing what facilitates self-remembering.

The Yoga Siddhas favorite reference to who we truly are includes the

Seer, as distinct from the Seen, everything else. Other favorite references to it are *That*, *Sivam*, or *goodness*, and *vetivel*, which means "vast luminous space," and *Siva Shakti*, meaning "conscious energy."

Before going further, I invite the reader to now close your eyes, and to bring your attention to the space to your left....then to your right....then above you.... and then below you. Allow your awareness to expand into these spaces. Then notice the field of light which permeates this expanded sense of space. Notice the feeling of harmony and goodness. By resting in the moment as "luminosity" or "conscious energy," goodness and harmony and from That you can be the Seer and be calmly active and actively



calm.

At Satopanth Tal, in 1999, I realized and expressed *That* as "effulgent self-awareness." I will therefore continue to refer to who we all truly are in this article with this reference or as the Seer. It is accompanied by feelings of complete harmony and security, timelessness, freedom, transcendence of all limitations, calmness, and well-being

Since then, I have practiced noticing and responding to what appears to cause me to separate from "effulgent self-awareness," *harmony* and *goodness*: fatigue, attachments and aversions, emotions, sensory perceptions, doubts and too much thinking. When I forget it because of such distractions, I seek stillness, particularly in the physical body, so that I can reenter the present moment as a *witnessing presence*. As a *witnessing presence* I cease to identify with such distractions. In the stillness I can enquire "why am I not feeling right?" or when

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## Witnessing *continued*

I scan the body “why am I feeling this tension?” By focusing my attention on exactly where in the body I am feeling tension and can then let it go. When I do, the apparent separation from “effulgent self-awareness,” dissolves.

At times, as this occurs, I recall two things: the often repeated saying of both Paambatti Siddha, and David in the Bible’s Psalms: “Be still and know that I am God.” I also remember that “forgetting and remembering” is part of Siva’s cosmic dance of creation, preservation, dissolution and concealment in *separation*, until through His grace, I remember to be the Seer, “effulgent self-awareness. I appreciate that all “distractions,” such as anxiety, can serve as messengers or reminders of where and how *separation* or “concealment” occurs, and that consequently everything is an expression of the Divine, and nothing is to be dismissed. The Yoga Siddhas, as tantrics, embraced everything. Nothing must be dismissed.



### Your greatest resources

Failing to remember who we truly are brings suffering, which in turn motivates each of us to seek a way, wisely or unwisely, to avoid suffering. Unwisely, by seeking more distraction, or indulging worry, guilt, fear or bad habits. Yoga dharma’s wisdom prescribes the *yamas* and the *niyamas*, “the do’s” and the “the don’ts” before even practicing asanas, pranayama, concentration,

and meditation. The five *yamas*, or social restraints are *ahimsa* (non-harming/kindness), *satya* (truthfulness), *brahmacharya* (moving constantly towards the absolute being consciousness and bliss), *asteya* (not stealing), and *aparigraha* (greedlessness). (Note 1)

The five *niyamas* or observances are *sauca* (purity), *santosa*, (contentment), *tapas* (constant practice of detachment), *svadhyaya* (Self study), *ishvarapranidhana* (surrender of the perspective of the ego to the perspective of the *witnessing presence*). *Sauca* includes cleanliness, care of the body, healthy living habits, and purity of being. *Santosa* includes maintaining equanimity, neither liking nor disliking, delight in oneself, inner love, not being troubled by difficulties, seeing the best in others, not their faults. *Tapas* includes vows which express intentions to transform one’s limitations, as well as the application of will-power and perseverance. (Note 2)

*Svadhyaya* requires being attentive, sensitive and aware, beginning with the physical body, habits and motives. *Ishvarapranidhana* is the cultivation of aspiration for the true, the good, and the beautiful. (Note 3) The *yamas* and the *niyamas*, if followed, make our relationships and activities within the world harmonious.

### A Somatic approach.

While understanding the above concepts will provide a road map to living harmoniously, the beauty of the practical philosophy of Yoga lies in its non-intellectual, physical body centered, or somatic approach. The physical body can provide the most effective means to adopt the perspective of “*the witnessing presence*” when one focuses ones’ attention on its sensations or feelings. Unlike our thoughts and emotions, which are always connected to memory, attending to physical sensations brings us into the present moment. The present moment is the only place you will find “*the witnessing presence*.” As I often say: “Being present, brings awareness, which brings bliss, *sat chit ananda*.”

In the system of *astanga* or “eight limbed” yoga described in the Patanjali Yoga sutras, the third limb, after the *yamas* and *niyamas*, is the development of *asana*, which Patanjali defines as a posture which is *sthira* and *sukha*, stable and at ease. Being stable, *stihira*, one can enter into the “stillness”, which as I mentioned is where I go when I notice the *separation*, as it opens the door to awareness. Being at ease, *sukha*, requires that one consciously focus on where tension exists in the physical body, and letting it go consciously and often with the aid of the breath. By focusing ones’ attention on those places where there is tension, for example, while relaxing between each posture, one dissolves not only the tension, but the emotion which caused it. This exemplifies Tantra’s basic principle that “energy follows consciousness, and consciousness follows energy.” Just as Shiva and Shakti, consciousness and power go together, so do the *witnessing presence* and harmonious action.

### Maya causes self- forgetfulness and the appearance of limitation

*Siddhantha*, the teachings of the Yoga Siddhas, tells us that Nature manifests itself from the most sublime to the most material levels as consciousness descends into lower levels of vibrational frequency, according to the “Resonance Theory of Consciousness” (see note 4) and the literature of the Siddhas, such as the *Spanda Karika*, the “doctrine of vibration”. According to both, everything is energy vibrating, emanating from and dissolving into space.

Therefore, nothing is inherently solid. The Yoga Siddhas have provided to us a map to these vibrational frequencies in 36 principles, or tattvas. Originally limited to only 23 principles known as tattvas, including the five elements of earth, water, fire, air and space, as well as the essence of sensory perception, the sensory organs, the organs of action, the mind, the intellect, the ego, twelve more principles were later added. Shakti creates the mind’s power to both conceal and reveal effulgent self-awareness, the Seer, through Her power of Maya, through five agents or cloaks of mental delusion, which cause one to experience separation or limitation in five ways. You can experience these somatically, that is by focusing on the feelings in

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## Witnessing *continued*

your body when you meditate on each of them:

1. *Nyati*: Where am I, as Being? Where is my center? Am I limited in space to this body, or can I feel omnipresent?
2. *Kalaa*: When am I? When am I when thoughts fall silent? Am I limited to this moment in time, or can I feel timelessness, eternity? Is there a constant throughout the moments of my life?
3. *Vidya*: What am I? Am I limited by what I know, my profession or can I feel a familiarity with everything?
4. *Raga*: How am I? Do I feel any need? What do I lack? Do I feel limited by my desires? My fears? Or can I feel that I am free of them?
5. *Kala*: Who Am I? Am I limited in my power, by my habits, circumstances, or conditions? Does karma limit me? Or can I feel access to unlimited power?

By meditating on them somatically, you can dissolve the illusion of limitation and the appearance of separation from *effulgent self-awareness*.

*Ishvara is the special Self, untouched by any afflictions, actions, fruits of action or my any inner impressions of desire.*  
– Yoga Sūtras, I. 24. (Note 5)

Ishvara is a compound of Isha or Siva, the Supreme Being, and svara, one's own true self. The afflictions, *kleshas*, are the five sources of suffering: ignorance of one's true identity, egoism, the habit of identifying with what one is not, the body, the emotions, and the movements of the mind; actions are karma, their fruits are the consequences; inner impressions of desire refer to the unconscious conditioning. What part of you is untouched by any of these?

Along with the above five agents of Maya, and the three modes of Nature, the *gunas*, of *tamas* (inertia, fatigue, doubt, confusion) and *rajas* (agitation, dispersion) which disturb the third, *sattva* (calmness, balance, understanding), these afflictions test our ability to maintain the perspective of the Seer, *effulgent self-awareness*. Our human nature is a work in progress. All of the practices of Babaji's Kriya Yoga, beginning with the 18 asanas, Kriya Kundalini Pranayama, and the Dhyana Kriyas taught during the first initiation facilitate self-remembering. Do them with full attention and aspiration remain as the Seer.

### Beyond Maya

The five most sublime tattvas or principles are described below.

According to Kashmir Śaivism, the *tattvas* or the principles are thirty-six in number. They begin with the Absolute Reality in its transcendental state, as pure consciousness or *Parama Śiva*. It is fully complete or *pūrṇa* in all respects. This is *Bhairava*. According to etymology, Bhairava means 'he whose light of consciousness joined with his power of activity (*kriya*) comprehends the entire

universe in His Self. In *Tantraloka* Abhinavagupta gives many interpretations for the term *Bhairava*.

This is followed by the *Śakti tattva* or the Energy of *Śiva*. In this state, the *ānanda* or the bliss of the Supreme is predominant. The *Śakti tattva* begins the polarity of 'I' and 'this'. That first manifested as *Nada*, vibration or sound, *Aum*, as *bindu*, points or seeds.

The *Śakti tattva* expresses itself as the power of will or *icchā śakti*. The Absolute at this state is called *Sadāśiva*. At this state the experience is 'I am this'. The 'I' is more prominent than 'this'. The *Sadāśiva* is the first manifestation or *ābhāsa*. Consciousness is perceptible to itself thus creating the existence of a subject and object.

The *jñāna śakti* or the power of knowledge becomes predominant next. The *tattva* here is *Iśvara* or *Aiśvarya tattva*. Here the 'this' becomes more predominant than that at the *Sadāśiva* state.

The *kriya śakti* or the power of action comes to the front next and this is represented by the *Sadvidya* or *suddha vidya tattva*. At this stage the 'I' and 'this' are of equal prominence. The experience at this state is called *parāpara* or the monistic duality an intermediate state between *para* or the supreme monistic state and the *apara* or the inferior 'dualistic state'.

Following the *sadvidya* state, the five agents of Maya, cloaks or *kañcuka* come into play.

The above five sublime tattvas are first glimpsed in a state of cognitive absorption, or *samadhi*.

**Now sit quietly and meditate silently on each of the following phrases which encapsulate them.** First relax the body and be like the sky, very still. After repeating each of the following phrases go beyond the words into *witnessing presence*:

- a) I am this I am; (silence).
- b) This I am; (silence).
- c) I am this; (silence).
- d) This-ness; (silence).
- e) I ness; (silence).

There is *effulgent self-awareness* where I can abide, and which is subtle, spacious, undeniable, pervasive, outside of time, space, limitation. It is present before and after the mind arises. As you abide in it, notice how the "I" thought reappears and redirects your attention to the world. See them merely as thought to set free. Disappear into the source. Return in peace.

Note 1: Opposite Doing: the Five Yogic Keys to Good Relationship at: [https://www.babajiskriyayoga.net/english/bookstore.htm#opposite\\_doing\\_ebook](https://www.babajiskriyayoga.net/english/bookstore.htm#opposite_doing_ebook)

Note 2: Tapas, Journal article, September, 2006, <https://www.babajiskriyayoga.net/english/articles/art28-tapas-bringing-intensity-to-practice.htm>

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## Witnessing *continued*

Note 3: Aspiration, Journal article, Winter 2006, <https://www.babajiskriyayoga.net/english/articles/art30-aspiration-rejection-surrender-1.htm>

Note 4: The Resonance Theory of Consciousness at [https://getpocket.com/explore/item/could-consciousness-all-come-down-to-the-way-things-vibrate?utm\\_source=emailsynd&utm\\_medium=social](https://getpocket.com/explore/item/could-consciousness-all-come-down-to-the-way-things-vibrate?utm_source=emailsynd&utm_medium=social) The author write:

“Based on the observed behavior of the entities that surround us, from electrons to atoms to molecules, to bacteria to mice, bats, rats, and on, we suggest that all things

may be viewed as at least a little conscious. This sounds strange at first blush, but “panpsychism” – the view that all matter has some associated consciousness – is an [increasingly accepted position](#) with respect to the nature of consciousness.”

Note 5: Kriya Yoga Sutras of Patanjali and the Siddhas, by M. Govindan [https://www.babajiskriyayoga.net/english/bookstore.htm#patanjali\\_book](https://www.babajiskriyayoga.net/english/bookstore.htm#patanjali_book)

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# Kriya Hatha Yoga is a Spiritual Practice

By Durga Ahlund

“The 18-posture series is exceptional. A silent understanding of them will soak into your body and mind, as you directly experience them.” Durga Ahlund



It is easy for *spirituality* to become just talk or a hobby. Even a life of spiritual seeking can remain a romantic playground for the ego. True spirituality demands purification if we are to strip the ego of its powerful influence. Those of us on a spiritual Yogic path, regardless of how long we have been on it, or how proficient we are in asana or what experiences of samadhi we have had accept that we must be rigorous in maintaining integrity of

our practices, which include mental and emotional purification. Even after decades of Yoga, it is more likely than not that you have not managed to purify mind, emotions or actions because you are still trying to protect your individual ego perspective.

To make progress spiritually with Yoga, we must understand what Yoga truly is. Spiritual Yoga is a path of Union. Yoga is a path of truth, of wholeness in which we are to develop an intimate connectedness with everything. To do this we must release the fear of letting go of our strong attachment to our individual-ness and our preferences and aversions to the “other.” We must learn to love all without fear. Love is the ultimate path of courage.

The Unity that spiritual Yoga requires, demands self-inquiry. Self-inquiry will work on uncovering the influences of the ego and can lead to the understanding that there is no real “me nature.” It is important to observe that when thoughts arise, they need not become “yours.” Thoughts and feelings simply arise spontaneously. That is what the mind does and will continue to do. The belief of that’s “me,” or “mine” is always an afterthought. It is when the

ego comes in to claim thoughts that problems are created. It is the claiming of feelings that causes the suffering, affecting mind and body. Through self-inquiry and awareness, you can slowly let go of this strongly conditioned impulse. Consistent detachment and discernment will help you to observe the impulse of the ego to claim whatever passes through the mind, as indelibly yours. However, with awareness, detachment and discernment you can consciously begin to replace the influences of “me” and “mine” with understanding, compassion and love. This obviously takes considerable effort and time. But that is what Yoga demands.

Yoga requires a dismantling of opinions, all the well-honed beliefs and all the things you think you know, if you are to uncover the Truth of the self. You can only begin to get to the truth of things by rejecting what is untrue. And while reason and discrimination are the stepping-stones to Higher Knowledge, true intelligence dawns beyond the mind. To gain access to that Intelligence, you must demand and desire truth above all else. You must consciously choose the truth over your personal stories, beliefs, preferences. The mind will continue to try to convince you of what comes from egoism, belief or preference, if you do not. The mind is ever capable of causing great confusion, doubt and pain, so you must procure and secure the inner integrity to discern what is true. You must get to the place where you are much more attracted to and interested in finding the truth, than in proving yourself right.

### But what do asana have to do with finding the truth?

Asana can begin the process of unification of body, mind, prana and spirit. They can stimulate and balance the flow of pranic energies throughout the whole body and mind. Prana and thoughts are two sides of the very same energy. Balance one and you bring balance to the other. But, just doing asana or taking on more and more advanced postures will not get you anywhere closer to that balance, or the truth. Indeed, something else, something more is needed. That something more was what was missing from my Yoga practice for so long.

It was with my practice of Babaji's Kriya Hatha Yoga that I became fully aware of the importance of balanc-

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## Spiritual Practice *continued*

ing the dynamic energy flowing in my body. It was the integral system of Babaji's Kriya Yoga that affording me easy access to the potential of awareness. The sadhana helped me discover the incredible potential of asana. The 18-postures prepared me for and powerfully enhanced my meditation and awareness. The series softened and purified the energetic and emotional bodies and strengthened the influences from my heart. The asana broke through hard edges and blockages allowing me to break free from a great deal of stored anger and resistance. I found unexpected joy doing asana. Asana opened my heart, expanding my understanding and widened my expression of love. I found myself changing in many ways. Detachment accompanied the increase of love and compassion. I gave up credit and blame, aversion and preferences. Even long-held beliefs just fell away. I felt inspired and guided, courage and confident. I was willing to take on, what ever came to me to do. I felt I was in direct connection with my soul.

### **How does one communicate with the Soul through Hatha Yoga?**

I have been a practitioner of Hatha Yoga since the 1960's. I began teaching in the 1980's. I have over the past forty years sincerely practiced many techniques and forms of yoga: Sivananda Yoga, Iyengar Yoga, Kundalini Yoga, Kripalu Yoga, Phoenix Rising Yoga Therapy, Siddha Yoga, Art of Living before coming to Kriya Yoga. I received innumerable benefits from all these various forms of Yoga when I did them with intensity and persistence. I found what I practiced and what I taught, empowering and strengthening for the body. Some of these Yoga systems increased energy and dynamism and I experienced many physical and emotional releases while practicing them, yet, something for me was still missing. I continued to seek out and explore other teachings, teachers and techniques. I missed a true connection to the soul.

I had been drawn to Kriya Yoga for decades and had taken a Kriya Initiation from an Indian teacher. However, in 1994, I felt strongly pulled to take Initiation in Babaji's Kriya Yoga. When I was first introduced to the 18-asana series of Babaji's Kriya Yoga, I found them understated, but surprisingly energizing and extremely peaceful. The series intrigued me. It was not a typical asana practice.

As I began to work daily with all five limbs of sadhana of Babaji's Kriya Yoga, I realized that the Hatha Yoga seemed to include all the other limbs within it. Kriya Hatha Yoga incorporates asana, bandhas, awareness, pranayama, meditation mantra and bhakti. I found the 18-posture series of Babaji's Kriya Yoga to be the most consistently and deeply rewarding when done devotionally, slowly, incorporating awareness, spinal breathing and bandhas and holding postures for an extended length of time. I would come out of the practice feeling mentally refreshed, physically rested and renewed, my whole-body dancing.

The daily Kriya Hatha Yoga sadhana began to work on me at deeper and deeper levels. I found the practice of these same 18 postures to become more dynamic and

more energizing, more purifying than even my more intense kundalini practice. Furthermore, the 18-posture series brought me great peace, joy and meditative stillness than I had ever experienced with asana. I found my heart opening to an experience of deep, authentic, and powerful devotion. For me, this was a totally new experience.

Through the asana, I learned to observe and truly feel my body, the tension and tightness and equally all the space within it, but also the prana flowing through it. At the same time, I was learning to listen deeply and connect intimately with myself. I came to appreciate and tend to my body as a way to appreciate and tend to my emotional self. I recognized progress in asana was not in taking on more and more advanced postures, but in being one hundred percent present in the asana, exactly as it is, aware of precisely what's happening in my body and emotions. I noticed too that as I taught these postures to others, they not only benefitted physically and emotionally from the integrated practice of asana, directed-ujjayi pranayama, bandhas, mudras, mantras and meditation, they also began to yearn for a deeply spiritual path of Yoga.

Over the years, whenever, I forgo my asana practice for a while because I am too busy, I can feel my age catching up with me. And, while the other practices continue to bring calmness and clarity to the mind without the asana, my sadhana can feel dry. It appears that for me, my devotional practice of asana stimulates the juiciness, which perhaps others get from ritual devotion or chanting. It is as if through asana, the prana animates and circulates the powerful juice of devotional energy throughout my body. The secret sauce, of this sweet set of 18 postures is when I practice it as a ritual of devotion.

I will share the first posture and give you a taste of what I experience. The first posture, Kriya asana vanekom establishes me in an emotional readiness to do the asanas that follow it. This is a simple posture of bowing. I see it as a physical offering, opening myself to the benefits of Yoga.

In *Kriya asana vanekom*, I offer myself in mystic terms to the Guru, the Self, the supreme source of inner guidance and wisdom. I offer my separate will to divine will. With my head towards the ground and my palms together reaching above my head and my feet lifted upward, I attempt to subtly enter the zone of the Guru, the zone of Love at the crown of my head. Remaining in the pose, aware of my breath and the mantra, I experience stillness and equanimity. In this posture, it is possible for the *pranavayu* (forward-moving air that nourishes the brain and eyes and nourishes the senses and thoughts) to settle within the head, creating an equal pressure from head to foot, offering us a state of utter tranquility. This pose is symbolic of cognitive absorption, samadhi. And it is possible, if only for a few minutes, to shift identity from the me-self to the no-self, the undivided state of being.

The Tamil Siddhas have told us that "the human body is the mystic center, the sacred passage to the ultimate reali-

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## Spiritual Practice *continued*

ty and that liberation is available only within it." To meditate on the Self, to worship the Self, begins the practice of Yoga. This first posture, Kriya Asanan Vanekom orients the entire being to the worship of Divine Oneness and to the recognition that the body is a "temple" worthy of Infinite care. Its practice ignited a fire of devotion within me.

Begin your practice of this posture with the intention of aligning and integrating all five bodies, physical, vital, mental, intellectual and spiritual.

**To practice:** While kneeling, align your physical body. Bring your chin to your chest as you place the crown of your head onto the floor, about a hand's length from your knees. Tighten your pelvic floor by squeezing the muscles of the perineum and pull the navel center in toward the spine. Bring your palms together on the floor in front of the head. Lift your feet off the floor and rock your body forward slightly. Take a long inhalation and consciously draw the breath/prana up the spine to the 3rd eye center within the center of the head. Respond with an equally long, slow exhalation and feel prana expand inside of the skull to the crown center. Your vital and mental bodies align as your eyes turn upward to follow your breath. Now, hold your gaze (dristhi) fixed at the crown of your head. Concentrate eyes, attention and breath at that one point- inside the skull at the crown of the head. Engage the intellectual body by chanting aloud the mantra, AUM, or as we do, *Om Kriya Babaji Nama Aum*. Be still and be open to what is happening in the body, breath, mind.

Just this first Kriya Asana directly stimulates all the nerves of the head and the pituitary and pineal glands. Their secretions, including endorphins, invigorate the entire glandular system. The posture stretches and relaxes the whole spine, stretching all the movable vertebra in the

spine. The cervical vertebra and windpipe are made more elastic. Circulation is improved in the spine and brain. The eyes are relaxed and refreshed. The whole physical body is refreshed. Salutation pose stimulates both *the ajna at eyebrow center and sahasrara* chakras at crown, if eyes are turned upward and concentration remains focused for at least three minutes. I have experienced how this one asana can release the energy of a strong negative emotion. It is a wonderful quick practice whenever I felt stressed or distressed. Regular practice of *kriya asana vanekom* will encourage a more peaceful temperament.

There is of course potential power in all exertions you make toward the soul. Any earnestness of effort of asana, pranayama, meditation or mantra, act of discrimination, or keen sense of longing will move you inward. But each time you do a series of postures using bandhas and spinal breathing and are aware of the energy flowing through the inner, subtle channels, you consciously direct and link your breath and your mind with the aspiration of your being. A devotional nature simply follows. A devotional practice of Hatha Yoga will stimulate dynamism, creativity and love, which is not possible if asana is seen as merely a physical exercise. A devotional nature does not demand that you have a belief in God or that you chant or do pujas or other ritual practices. It requires only that you are open to your true self. It was true for me that *worship of the Self* awakened that which had been missing in my Yoga.

To delve more deeply into all 18 postures and study all aspects of Babaji's Kriya Hatha Yoga consider joining us for a Hatha Yoga Teachers Training Intensive, June 29 – July 14, 2022, at the Quebec Ashram. For more information contact Durga [durga@babajiskriyayoga.net](mailto:durga@babajiskriyayoga.net) or see the website: <https://www.babajiskriyayoga.net/english/hatha-yoga-teacher-training.htm>

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## Three New Members of Babaji's Kriya Yoga Order of Acharyas

By M. G. Satchidananda

On October 31, November 5, and November 7, 2021 communities initiates of Kriya Yoga in Quebec, France and Brazil gave their personal blessings during celebratory ceremonies in which three persons committed themselves to the service of Babaji's mission as Acharyas in Babaji's Kriya Yoga Order of Acharyas.



**Acharya Nandi** was born in Spain where he lived in different cities before settling in Canada when he was 10 years old. The deep sense of freedom, sustained awe and happiness that he experienced in those formative years

became a beacon that he endeavored to keep in sight through calm or choppy waters. Yves was introduced to Hatha Yoga at the Ottawa Iyengar studio around 2008. He ramped up his practice over the years until he had the privilege of being initiated by Satchidananda to the 144 Kriyas of Babaji's Kriya Yoga at the Québec Ashram between 2017 and 2019. That opened the door to the deeper, pristine, profound and timeless teachings of Yoga. He integrates the teachings of Babaji's Kriya Yoga to his professional and personal life, gratefully experiencing the integral impact of his Sadhana and developing the growing confidence that Yoga is the key to unlocking the challenges of our period.

**Acharya Niranjana** discovered Babaji's Kriya Yoga in 2004, at the age of 21, during an initiation with Satchidananda. This meeting was decisive for the course of her

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## The New Members *continued*



life, and the practice of yogic sadhana immediately became the central axis of it.

During the past 17 years, she made multiple trips, and had the chance to study with several Acharyas of this lineage in different

countries. She has been teaching Kriya Hatha Yoga since 2011 and collaborates with kriyabans around various projects related to Kriya Yoga. She is eternally grateful to these teachers, for their trust and their teachings.

She works as a contemporary art teacher and travels regularly as part of initiatives related to Babaji's Kriya Yoga. She states : "The encounter with this authentic lineage is undoubtedly the most precious gift of this life."

**Acharya Narada**, began his path in Babaji's Kriya Yoga in 2011, and since then has participated in numerous initiations, retreats and pilgrimages to India. He is the founder and longtime mentor of the community, Espaço Flor das Águas ("Flower of the Waters") in Cunha, Brazil. His visualizations of an "Ashram" led him to transform the Espaço

Flor das Águas into a center for the elevation of consciousness, with Kriya Yoga as one of its central pillars. He has cultivated it as a fertile ground for Babaji's legacy to flourish, organizing 1st, 2nd and 3rd initiations, teacher trainings, silent retreats, satsangs and a daily Kriya Yoga sadhana, in person and online. In keeping with Narada's purpose, the Flor das Águas community is composed of yogis and kriyabans who assist in this service of maintaining a sacred ground where many seekers come to meet.



As a Yogi, mystic and professor of spiritual arts and sciences, Narada is dedicated to assisting in the holistic development of humanity. Anchored in his commitment to Kriya Yoga, his mission is to support, welcome and serve others, through devotional music, retreats, celebrations and experiences, providing a favorable and healthy environment for self-inquiry, reflection and transformation.

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## New Ashrams in Sri Lanka and Japan

By M. G. Satchidananda

We are pleased to announce that Babaji's Kriya Yoga Order of Acharyas is sponsoring the development of new ashrams in Colombo, Sri Lanka, and in Japan.

**In Japan.** Acharya Vasudeva has purchased a former bed and breakfast, which will accommodate 14 persons in 6 guest rooms. Beginning in May 2022, there will be regular Kriya Hatha Yoga classes, initiation seminars, and retreats for Kriya Yoga initiates. It is located at 8240-463 Nishiide Oizumi-cho Hokuto city, Yamanashi district, a popular and scenic vacation area. It is 141 km and 1 hour 44 minutes from Shinjuku Metro station in central, Tokyo. Tel: 81-090-8777-2664 (Vasudeva) Email: [wyatt999@nifty.com](mailto:wyatt999@nifty.com).



See more photos at this link: [photo of this web site](#).

**Colombo, Sri Lanka.** Babaji's Kriya Yoga Order of Acharyas

Trust in Sri Lanka has recently received approval of its architectural plans and building permits for a new ashram in central Colombo, Sri Lanka. Preparations for this have been developing for the past several years ever since the government decided to build a highway along the coast where the former ashram stood from 1980 to 2018. The construction of the former beachfront ashram in Dehiwala, just south of Colombo, began when M. G. Satchidananda lived there in 1980 and 1981 and was conceived and supported by Yogi S.A.A. Ramaiah.

Construction started on 20th September 2021 and ends in October 2022

To view the architectural drawings of the three floors of the ashram [click here](#)

### Description:

The ground floor construction situated at no.73/2, Alwis Place, Kotahena, Colombo 13, will cover 1850 square feet. It will include a meditation hall, kitchen, two bathrooms, washroom, and an apartment. A small garden and a Yagna peetam will be there by the side of the hall. French windows will be there on both the sides of the meditation hall, providing good ventilation.

The first floor above the ground floor will contain three bedrooms, a hall and a kitchen. The roof will include

*Continued on Page 8*



## New Ashrams *continued*

a space for the practice of Yoga, a store- room for our publications, a small dormitory and a bathroom.

**The Need:** About 80% of our Sri Lankan Kriya Yoga Sadhaks are living in its capital, Colombo and its suburban areas. We need the Ashram to continue our daily activities and to make our publications accessible for the public anytime. We also need a place for the Kriya Yoga sadhaks and

devotees to practice their yogic sadhana. There is not any place in Colombo at present for this purpose.

**For further details and how you can donate to the cost of its construction click on the link to this fundraising letter:** [https://www.babajiskriyayoga.net/english/pdfs/Fundraising\\_letter\\_for\\_SL\\_Ashram\\_2021.pdf](https://www.babajiskriyayoga.net/english/pdfs/Fundraising_letter_for_SL_Ashram_2021.pdf)

## Order of Acharyas: Annual Report and plans for 2021

By M. G. Satchidananda

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

**This is a good time to consider making a donation to "Babaji's Kriya Yoga Order of Acharyas", to enable us to continue to bring Babaji's Kriya Yoga to persons who otherwise would not be able to receive it.**

**In the past 12 months, since September 2020 the members of the Order of Acharyas did the following:**

- \* Brought more than 80 initiation seminars to more than 500 participants living in 10 countries including Brazil, India, Japan, Sri Lanka, Estonia, Spain, Germany, France, Italy, Austria, Switzerland, Belgium, the USA and Canada.
- \* Sponsored and helped organize weekly online Satsangs via Zoom in India, North America, Brazil, Germany, Sri Lanka, 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.
- \* Kept the staff of our 2 ashrams in India and our webmaster employed during the pandemic with their full salaries;
- \* Published the Japanese language digital editions on Amazon.jp the *Voice of Babaji*, the *Kriya Yoga Sutras of Patanjali* and the *Siddhas*, and *Enlightenment Its Not What You Think*.
- \* Sponsored free public classes weekly in Babaji's Kriya Yoga, and kirtan events at the Quebec ashram.
- \* Completed the training of one new Acharya in Austria. Trained Acharya Brahmananda to give the 2nd initiation.

**In the year 2021 - 2022 the Order plans to do the following:**

- \* Bring initiation seminars to most of the above-named countries,
- \* Conduct free bi-weekly public asana and medita-

tion classes at our ashrams in Quebec, Bangalore and Sri Lanka.

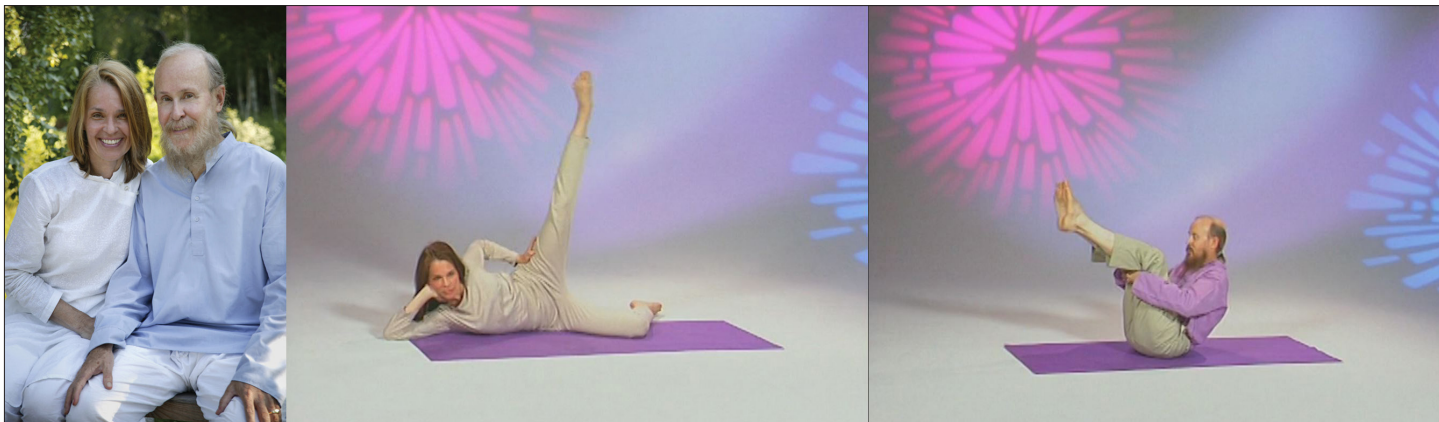
- \* Publish the book *Babaji and the 18 Siddhas* in Malayalam, Kannada, the book *Voice of Babaji* in Kannada; the book, *Footsteps of Ramalingam*, in French and other European languages.
- \* Complete the training of Acharyas in Australia and Italy.

**The 36 volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2020-2021. Your contribution is tax deductible in Canada and the USA. Send it by December 31, 2021, if possible, and receive a receipt for your 2021 Income tax return. Use your credit card!**





# News and Notes



Nearly all of the Order's Acharyas have either resumed initiation seminars since June 2021, or have are planning to offer them in the coming months, as restrictions pertaining to covid-19 are relaxed. Satchidananda offered the 3rd initiation in July and 6 first and 2nd initiation seminars in September and October at the Quebec ashram.

**Quebec Ashram initiation seminars in 2022 with M. G. Satchidananda.** 1st initiation: May 20-22, September 2-4 (English), 2nd initiation: June 24-26, October 14-16; 3rd initiation: July 22-31, 2022.

**Kriya Hatha Yoga Teacher Training: June 29 to July 14, 2022.** Learn how to make your practice of Babaji's Kriya Hatha Yoga deeply spiritual! Develop the confidence and competence to share it with others. Details here: [https://www.babajiskriyayoga.net/english/pdfs/events/hytt\\_quebec\\_2022.pdf](https://www.babajiskriyayoga.net/english/pdfs/events/hytt_quebec_2022.pdf)

**"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.**

**International Sunday Satsang - for initiates:** 12.00 GMT+1 (14.00 Central European Time) duration: 60 to 90 minutes. For details: <https://kriyayogasangha.org/babajis-kriya-yoga-online-satsang/>

**International Daily Satsang - Babaji's Kriya Yoga Sri Lanka - for initiates:** Every day (Monday to Saturday) 5 pm India Standard Time (12.30 to 13.30 GMT + 1). <http://kriyayogasangha.org/babajis-kriya-yoga-group-sadhana/>

**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=UnFVW-mdSZC9PK0JoN0xPTGMxd3pSQT09>  
ID: 518 492 6117 Password: babaji

**At Flor das 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](mailto:fabifsamorim@hotmail.com). In Portuguese.

**India - for initiates:** 5:15 am IST (UTC + 5.5) – duration 1-2 hours: Level I/II/III 5:30 pm – duration approx. 1 hour: Level I <https://www.babajiskriyayoga.net/english/pdfs/events/Online-India-Sadhana-Program-v2021.pdf>

**Italy - for initiates:** Every day (Monday to Saturday) 6 p.m. Central European Time (GMT+1/GMT+2 on DST) <https://www.babajiskriyayoga.net/english/pdfs/events/Online-Italian-Sadhana-Program-v2021.pdf>

**COVID-19 and Initiation Seminars in Babaji's Kriya Yoga.** As authorities in many countries are now relaxing conditions which have been designed to restrict the movement and assembly of persons, and as the risk of infection from the COVID 19 Delta variant continues to be very high, the Board of Directors recommends physical "social distancing" as a corollary to the very first yama or social

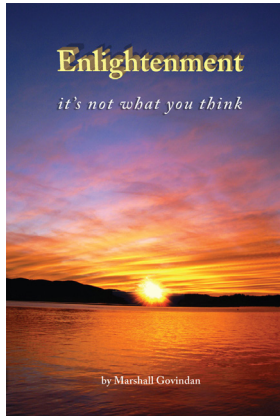
*Continued on Page 10*



## News and Notes *continued*

restraint: ahimsa, to do no harm.

We recognize that conditions vary widely between various countries and even cities. However, the virus does not care in what country or city you are in. It has consistently demonstrated itself to be more dangerous than expected.



Studies confirm that 'aerosols' exhaled by normal breathing, and not just only small droplets expelled by a cough or sneeze, contribute to spreading the virus in rooms (unlike outdoors). Consequently, one person in a closed room or airplane can quickly infect dozens of other persons within a few minutes, irrespective of governments lifting the restrictions due to economic pressure.

**Enlightenment: It's Not What You Think** reveals how you can replace the perspective of the ego – the habit of identifying with the body, emotions, and thoughts – with a new perspective: the Witness, that of your soul ... pure consciousness. With compelling logic, practices for everyday life, and guided meditations, the book explains how you can free yourself from suffering, enjoy inner peace, and find intuitive guidance. The essays in this book explore the descriptions of enlightenment in various spiritual and wisdom traditions, the process of becoming enlightened, and how to overcome the inner obstacles to the achievement of that goal. 192 pages 6 x 9 inches, softcover June 2016. Price: USD\$16.00, CAD\$14.96 in Canada (inc gst).

"With this work, *Enlightenment*, Govindan delivers the gifts of siddha masters to our doorsteps. Here, he delineates succinctly and clearly the time-tested techniques of these masters for eliminating obstacles—our deepest afflictions of fear, doubt, and all forms of grief and sorrow which obstruct the incessant flow of our intrinsic luminosity and happiness. Enlightenment is a must-read, for it is practical, simple, and meaningful... It is a decisive tool we can use for finding life's purpose." – **Pandit Rajmani Tigunait, Ph. D;** Spiritual Head, Himalayan Institute; Teacher, author, humanitarian, and visionary spiritual leader. [https://www.babajiskriyayoga.net/english/bookstore.htm#enlightenment\\_book](https://www.babajiskriyayoga.net/english/bookstore.htm#enlightenment_book)

**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!

**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:

[http://www.babajiskriyayoga.net/english/bookstore.htm#grace\\_course](http://www.babajiskriyayoga.net/english/bookstore.htm#grace_course)

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