



B a b a j i ' s
Kriya Yoga Journal

How to Get the Most Out of Your Practice of Babaji's Kriya Yoga?

By M.G. Satchidananda

The short answer to this important question for all sadhaks, or practitioners of Babaji's Kriya Yoga, whether they are beginners or have been practicing for more than twenty years, is *synergy*.

Synergy occurs when two or more things work together to produce more than the sum of

what they could produce individually. Synergy occurs in organizations, in tribes and in good marriages to name only a few examples. It also occurs in Babaji's fivefold path of Kriya Yoga, consisting of Kriya Hatha Yoga, Kriya Kundalini Pranayama, Kriya Dhyana Yoga, Kriya Mantra Yoga and Kriya Bhakti

Yoga. The long answer can be understood by examining each of them.

Each of these five limbs or groups of practices develop primarily one of the five bodies:

In the physical body, Kriya Hatha Yoga including "asanas," physical postures of relaxation, "bandahs," muscular locks, and "mudras," psycho-physical gestures, bring about greater health, peace and awaken of the principal energy channels, "the nadis", and centers, the "chakras." Babaji has selected a particularly effective series of 18 postures, which are taught in stages and in pairs. One cares for the physical body not for its own sake but as a vehicle or temple of the Divine.

In the vital body, Kriya Kundalini Pranayama, is a powerful breathing technique

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that awakens one's potential power and consciousness and circulates it through the seven principal chakras between the base of the spine and the crown of the head. It awakens the latent faculties associated with the seven chakras and makes one a dynamo on all five planes of existence.

In the mental body, Kriya Dhyana Yoga is a progressive series of meditation techniques to learn the scientific art of mastering the mind - to cleanse the subconscious, to develop concentration, mental clarity and vision, to awaken the intellectual, intuitive and creative faculties, and to bring about the breathless state of communion with God, "Samadhi" and Self-Realization.

In the intellectual body, Kriya Mantra Yoga is the silent mental repetition of subtle sounds to awaken the intuition, the intellect and the chakras; the mantra becomes a substitute for the "I" - centered mental chatter and facilitates the accumulation of great amounts of energy. The mantra also cleanses habitual subconscious tendencies.

In the spiritual body, Kriya Bhakti Yoga is the cultivation of the soul's aspiration for the Divine. It includes devotional activities and service to awaken unconditional love and spiritual bliss; it includes chanting and singing, ceremonies, pilgrimages, and worship. Gradually, all of one's activities become soaked with sweetness, as the "Beloved" is perceived in all.

But your practice of any of these affects other people as well, in ways that you may ignore or not appreciate. Therefore, if you are struggling with the practice of any of the above, or if you feel as though you are no longer progressing, continue to read and discover how your practice may benefit by applying the principle of synergy. It will be helpful to consider how this occurs beginning with the most sublime dimension of our being, the spiritual, where you transcend all apparent differences, and where all that is good originates.

The synergy of Kriya Bhakti Yoga

In the Spring 2017 edition of the Kriya Yoga, there was an article entitled "The Nine Forms

of Bhakti Yoga: The Path of Love and Devotion." Bhakti yoga is the cultivation of a relationship with the Lord. Who is the Lord? You may conceive of the Lord with any personal form you admire, for example that of Jesus, Krishna, Shiva, Buddha, Babaji, a saint, or as the impersonal Supreme Being as absolute Being, Conscious and Bliss, Brahman, Supreme Grace Light. This relationship with the Lord will evolve as your own sense of Who Am I? evolves. In the beginning, the Lord may seem to be distant, or one to whom you pray to fulfill certain desires.

The study of spiritual texts and the accounts of saints who have experienced the Lord will guide and inspire you in this process of becoming closer and intimate with the Lord.

The nine forms of Bhakti Yoga are:

1. *Shravana*: listening or reading sacred texts and stories, for example, the *Bhagavad Gita*, the *Ramayana*, the *Yoga sutras*, the *Upanishads*, the *Voice of Babaji* can inspire and motivate you to love God, to purify yourself, and to model yourself on the spiritual heroes portrayed therein. Particularly in the early years of one's seeking, these stories and texts may help you to overcome the resistance, born of old habits, memories and tendencies.
2. *Kirtana*: chanting, praising the Lord, devotional song; alone or with a group. The objective is not to make beautiful music. It does not matter if you cannot sing well. It can be done anytime. A very good time to do it is when you are feeling sad, depressed, or anxious. The purpose is to transmute emotional energy into feelings of love, joy, and surrender. Begin while taking a shower to wash away difficult emotions!
3. *Smarana*: always remembering the Lord. This can be done by recalling a favorite image of one's favorite image of the Lord, one's *ishtadevata*, or maintaining a vision of the inner light of consciousness, the impersonal

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al absolute Being, Consciousness and Bliss. It can be reinforced by seeking the Lord, through meditation, reading, metaphysical contemplation, pilgrimages, and worship.

4. *Seva*: selfless service. Any activity in which you can give love or express love to others is *seva*. Even if it is your job, if your motivation for doing it is without regard to your personal needs or recognition, is it selfless. It can be informed by karma yoga, in which one is not attached to the results, and one sees the Lord as the Doer of all, and oneself as a mere instrument, and acts as a Witness.
5. *Archana*: worship, alone or with a group; internal or external. The object of worship, whatever it is made of, paper, clay, metal or wood, represents the ephemeral, and serves as a window to the Lord. In effect, you pretend that the object of worship is worthy of your unconditional love, and as a result you experience the joy of unconditional love and begin to bring it into all relationships.
6. *Vandana*: salutation, bowing down before the Lord, not only physically, but focusing with intensity, all of your life energies towards service and surrender to the Lord.
7. *Dasya*: obedience to the will of the Lord; repeat: "Not my will, but Your Will be done."
8. *Sakhya*: readiness to greet the Lord in all places and in all disguise or forms in the world;
9. *Ishvara-pranidhana*: complete surrender to the Lord. In Patanjali's *Yoga-sutras ishvara-pranidhana*, or surrender to the Lord, is the third element of Kriya Yoga. Together with the other two elements, the constant practice of detachment, and self-study, surrender bring Self-realization and the weakening of the causes of suffering. Equanimity follows. You "let go" and "let God" take care of it. Patanjali further explains in *Yoga-sutra* 1.23 that by surrendering our limited ego-consciousness to the Lord, we may also achieve Samadhi: *Or because of*

one's surrender to the Lord, one successfully achieves cognitive absorption.

By cultivating any of the above forms of Bhakti Yoga, aspiration, or enthusiasm for the practice of Yoga develops. Aspiration is the soul's longing for the True, the Good, the Beautiful, Unconditional Love, and the rejection of the limited perspective of egoism and its manifestations such as anger, depression, pride, desire and fear. Consequently, if you give priority to the cultivation of Bhakti Yoga daily, you will find the motivation to practice asanas, pranayama, meditation and mantras. Resistance to practice, and difficult emotions, born of egoism, melt away in the joy of love and devotion, like puddles of water in the sun. Transcendence becomes easy. You manifest the qualities of the object of your devotion, be it Jesus, Babaji, Krishna, Shiva or Absolute Being-Consciousness-Bliss.

The Synergetic Effects of Practicing Kriya Mantra Yoga

Mantra repetition, known as *japa*, will also help you to develop love, purity, humility, inspiration, a one-pointed mind. Choose the name of the Lord, the mantra which most inspires you, with a subtle aspiration to feel the qualities associated with the mantra and which you are seeking to manifest. For example, calmness and detachment for the Shiva mantra. Love with the Krishna mantras. Abundance with the Lakshimi mantra. Wisdom with the Saraswati mantra. Before beginning a round on your rosary, make a promise to yourself that you will not allow your mind to wander until you have completed the mantra 108 times. Your power of concentration will grow, and consequently, your meditation will become deeper, with far less distraction, and your will power will become formidable. You will fulfil your intentions in all dimensions of life. Practice mantras before meditating to prepare the mind for one pointed concentration.

The practice of mantras replaces mental chatter, leaving a space into which inspiration de-

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scends from your higher intelligence. Consequently, you will find more inspiration and inner guidance, born of intuition. When life presents problems to you, your practice of mantras creates the space in which solutions will appear. If the vital body is upset with difficult emotions, the practice of mantras will soothe it and calm the mind.

The practice of mantras will help to neutralize negative *samskaras* or habits or *vasanas*, difficult memories to which you are attached. They will therefore help to remove those which are now obstacles to your practice of Yoga, such as worry, doubt, laziness, sensuality and instability.

The synergetic effects of Kriya Dhyana Yoga

During the first initiation seminar, seven different techniques, or Dhyana kriyas are taught. There is synergy between them. The first, Shudhi, the cultivation of detachment, helps you to do the second, Eka Rupa, which requires concentration, which in turn, prepares one to do the third, Eenay Rupa, and so on. That is why you are required to practice all them on a rotating basis, and to practice first in any session, those that precede the Dhyana scheduled for that day.

By practicing all of them, and not merely those which you find easier, your weaknesses will become strengths. Otherwise, the results are like those which occur in the gym, if you exercised only those muscles which were already strong.

Furthermore, each of the Dhyana Kriyas have a different purpose and effect. The first one purifies the subconscious mind of negative habits and memories, which if not removed, may eventually kill your motivation for practice, your sadhana. The fourth develops your intellect, your ability to solve problems and to communicate. This includes the ability to articulate doubts as questions and to subsequently seek and find answers or solutions. The fifth develops your ability to envision and manifest your dharma or mission in life, and to exhaust desire. The sixth develops your intuition. The seventh develops your ability to communicate with your highest source of guidance. Consequently, as your dharma becomes

clear, as your ability to find answers and solves life's problems becomes inspired and effective, resistance and many other obstacles to your practice is removed

The synergetic effects of Kriya Kundalini Pranayama and related breathing techniques

Kriya Kundalini Pranayama, as taught during the first initiation, has more potential effects in all five bodies than any other technique is Babaji's Kriya Yoga. On the spiritual level, it raises the kundalini to the higher chakras, and in so doing awakens the psychological states associated with them. It calms the mind, preparing it for meditation. It develops concentration, the power of visualization, devotion to the Guru, and leaves one in profound peace, aware of our True Self. In doing so, it relieves physical tension and clears the vital of difficult emotions. As a result, the inner Guru comes to the foreground, and aspiration for the True, the Good and the Beautiful develops.

The practice of Brahmacharya Ojas Maitreka Pranayama enables you to sublimate sexual desire into spiritual aspiration, transforming a source of distraction into a means of transcendence and spiritual realization. The practice of the many other pranayama techniques taught during the second and third initiation both prevent and remedy a variety of functional disorders and diseases, including asthma, the common cold, insomnia, fatigue, and susceptibility to illness. They help to prolong your life, and in so doing give you more time to reach the ultimate goals of Babaji's Kriya Yoga, which require physical incarnation.

The synergetic effects of Kriya Hatha Yoga

When the asanas are practiced regularly, meditation becomes easier, as the body can remain at rest without discomfort. Asana practice can remedy the source of aches and pains, and some functional disorders which are a source of distraction. Unlike other systems of physical exercise, the practice of asanas activates the glands, whose proper functioning with aging, becomes increasingly problematic to physical and emotional

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Get the most out of your practice *continued*

health. Practice asanas for at least 30 minutes a day.

When the 18 postures are practiced regularly, the nadis, or energy channels and chakras, or psycho-energetic centers in the vital body, are awakened. In every one of these postures, pranic energy is directed from the lower to the higher chakras. Consciousness follows energy according to Tantra, and so consciousness also rises and the psychological states associated with the higher chakras direct your life choices increasingly. Not only can you remain more easily awake during meditation, but your meditation becomes more susceptible to inspiration.

When the 18 postures are practiced with sensitivity, attention and awareness, meditatively, the emotional and mental state of equanimity develops. The vital body, the seat of emotions and desires, becomes calm. You can better manage stress and calmly face the “edges” of fear and

aversion, when life brings new challenges. You become centered in the heart, where the psychic being, or guiding voice of the soul, resides and guides your actions. Your actions become less impulsive reactions prompted by desire and fear.

Getting the most out of your practice

It is recommended that you reserve time regularly, at least twice a day, for yogic sadhana or practice. Give priority to it in the early morning over any other activity, after your bath or shower. Practice something of each of these five limbs or groups every day. *By doing so, the good effects of practicing any of them will be multiplied throughout all your five bodies.* It is recommended that you practice regularly those in which you feel some deficiency or resistance, so that your personal weaknesses become strengths. Do enjoy practicing even more those which you enjoy the most.

Are you sincere? Or even truthful with yourself?

By M.G. Satchidananda

Sincerity is doing what you say you will do. My teacher, Yogi Ramaiah, often remarked that “sincerity is the only currency which has any value in Babaji’s Kriya Yoga.” This is why we require that persons who are seeking initiation in Babaji’s Kriya Yoga must sign an application in which they make a commitment to practice it, and why we never allow money to become an obstacle to initiation for those who are sincerely aspiring for it, and not merely curious. Have you honored your commitment? Are you sincere?

Sadhana

The practice of Babaji’s Kriya Yoga is referred to as *sadhana*. *Sadhana* is roughly translated as “discipline,” but more completely, it refers to *everything you do to remember who you are, and everything you do to let go of identifying with what you are not.* This includes practicing regularly everything that you learn in the initiation seminars. One who is engaged in sadhana is known as a *sadhak* or disciple. One who has perfected or mastered their discipline in some way is known

as a *siddha*. As emphasized at the beginning of the introductory lectures before the first initiation, the Siddhas have diagnosed our human condition with the words “*we are dreaming with our eyes open,*” and have made the following prescription, like “good doctors to our souls” (the meaning of *psychiatrists*): “the amount of happiness in life is proportional to your sadhana.”

Because many people bring a lot of expectations to their practice, they are often surprised at how much their human nature resists. This resistance takes the form of nine obstacles named by Patanjali, including doubt, disease, dullness, laziness, carelessness, lack of detachment, false perception, lack of patience and instability (*Yoga Sutras* I.30). This is normal. With a little persistence and regularity, the sadhana, or practice yields satisfying results in the form of better health, more energy, a growing sense of calmness, wisdom, and eventually the experience of Self-realization. But when practice is neglected, obstacles such as

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doubt can even remove your willingness to make efforts.

Doubts will kill your practice.

Everyone has doubts. Everyone experiences the resistance of human nature. But sincere students are those who share them with others to find answers. This is why we encourage all students to write down their doubts in the form of questions and to then send them to someone who they believe can provide a satisfactory answer. It is also why we encourage students to seek answers in the classical literature of the Yoga Siddhas, including the *Yoga Sutras* of Patanjali, and the essays on them which we have written and published as books and as Kriya Yoga Journal, archives as “Articles” on our website.

Patanjali defines Kriya Yoga as “intense practice (*tapas*), self-study (*svadhyaya*) and surrender of the ego perspective (*ishvara pranidhanava*), Yoga Sutras II.1. He tells us in the verse that follows that “its purpose is to weaken the causes of suffering and to bring Self-realization.”

Tapas, intense practice, comes from the Sanskrit word, *tap*, which means “to heat.” It refers to fire or heat which is produced as resistance when you make an effort to do the opposite of what human nature often tries to compel you to do. For example, to remain awake when you close your eyes to meditate, or when you avoid doing the postures you do not like. Resistance also occurs when trying to follow the *yamas*, or social restraints of Yoga: to avoid harming, lying, cultivating greed, attachment or aversion.

This is why Patanjali’s definition of Kriya Yoga includes “self-study,” which is not merely the study of sacred texts, which can serve as a road map for your progress in Yoga, but it also includes the observation of your own behavior as well as the psychodynamics of your mind.

This can take the form of recording of experiences, particularly during meditation, in a journal, which permits you to transform what a subjective experience was into an objective one. As a result, you become the Seer (Yoga Sutra I.3). Gradually you cease to identify with personali-

ty, the sum of mental movements and habitual reactions. Self-study brings discrimination and self-mastery. Siddhas aspire not simply for transcendence, but also to transformation of the lower human nature. There is no sharper sword than a spiritual diary, a meditation journal, to detect “the big thief”, or the mind, which has snatched “the pearl of the Self.” The mind produces so many worries and delusions. Do not be lenient with it. Check it unceasingly. Recording your meditation provides an opportunity to do so, and to correct the daily mistakes, as well as to record doubts as questions.

The study of sacred or wisdom texts also feeds and reminds us of what we truly are and so helps us to grow. We begin to overcome the delusion of “dreaming with our eyes open.”

Being truthful with yourself

Truthfulness, *satya*, is one of the *yamas*, or social restraints, prescribed by Patanjali, as a means to avoid suffering. Truthfulness implies not only the avoidance of lying, but also the avoidance of exaggeration, deceit, pretension, evasiveness, joking, and hypocrisy. Otherwise, we deceive ourselves, postpone the working out of actual *karma*, and create or reinforce new karmic consequences. By leaving aside all fiction, all imaginary or unreal things, in mind, speech and action, one quickly discovers what is truth, *Sat*, the absolute Reality.

According to the Mother of the Sri Aurobindo Ashram, pure existence, *sat*, is outside of manifestation. That is, it is not a phenomenon, or an object within nature. It is silent by nature, immobile, blissful and self-luminous, and it gives the sense of Eternity and Infinity. The absolute Reality is described by the sages as *sat chit Ananda*, that is absolute Being, absolute Consciousness, and absolute Bliss. As such its realization in the state of *Samadhi*, or cognitive absorption, constitutes the goal of the yogin.

Satya can be developed first by the yogin by being present in each situation. To cultivate this, one must slow down, take a deep breath, and

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Are you sincere? *continued*

then tune in to how it all is in this present moment. Doing one thing at a time, with full Witness consciousness also brings one into the realization of Sat. By cultivating peace within, which everyone can share in. Patanjali tells us: "To one established in truthfulness, actions and their results depend upon (him)." *Yoga-sutras* II.36. Literally, this means that if a person is always truthful, a time will come when all that he says will come true. The yogin gets the power to attract whatever he seeks automatically, because having so purified oneself of egoism, one identifies with *ishvara*, the Lord, "the special self, untouched by any afflictions, actions, fruits of actions or by any inner impressions of desires." (*Yoga-sutras* I.24)

Being mindful, however, is not going to remove deep seated habits, attachments and aversions, as they are energetic blockages in the vital body, known as *vasanas*. This is why Patanjali recommends direct action. In *Yoga-sutra* II.33 he says: "When bound by negative thoughts, their opposite should be cultivated." This can be done most effectively by composing and repeating auto-suggestions, positive statements for change in your attitudes and behaviour, which are expressed in the first person, and the present tense, as taught during the second initiation. Most importantly, is Patanjali's main method: "By constant practice with detachment one ceases to identify with the fluctuations of consciousness." *Yoga-sutras* I.12. Begin by recording your meditations regularly, and every week or two, review your recordings and notice the repetitive patterns in your thoughts and emotions. These are the *vasanas*, or blockages which must be removed through the cultivation of *vairagya*, detachment, objectivity.

Are you sincere? Are you being truthful to yourself? Are you dreaming with your eyes open? To find out, renew now your commitment to practice Babaji's Kriya Yoga, by cultivating intense regular practice and self-study. Do record your meditations and notice repetitive patterns. Do cultivate detachment, objectivity, and use autosuggestions to remove habits and blockages. When you cannot find answers to your questions

through meditation or reading, do share them in the form of questions with Acharyas and experience sadhaks either in satsang or in writing.

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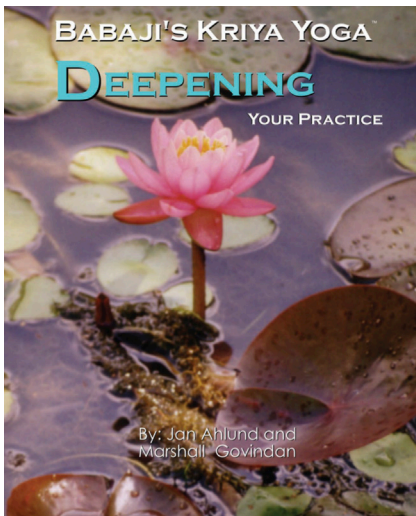
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Deepening Your Practice of Babaji's Kriya Hatha Yoga

By Durga Ahlund

Babaji's Kriya Yoga is a five-fold path of Awareness. In Kriya Yoga, Awareness is both the vehicle and the destination. It is a means of realizing the Self through physical and mental development. Kriya Hatha Yoga is the physical phase of Kriya Yoga, but it incorporates all five practices within it: asana, pranayama, meditation, mantra and even bhakti (seeking the sacred self). If practiced intentionally with awareness, Kriya Hatha Yoga can be a total hygiene, capable of purifying the whole organism.



How Kriya Hatha Yoga purifies, strengthens, develops and integrates the body, mind and spirit can seem mysterious! Total organism purification suggests that physical, mental/emotional tensions can be released through its

practice. Even more can be stimulated and liberated as subtle channels are targeted. While the practice of postures will increase flexibility and strength, a deep exploration of asana can release energy blockages and subconscious conditioning if done with awareness.

It takes an intentional practice of asana to stimulate and liberate energy from deeply held levels of tension in the body. Both Yoga and somatic philosophy agree that the unconscious and subconscious conditioning is stored in the tissues of the body. Through the proper use of awareness and intention one can bring unconscious memories and tendencies stored away in the tension, hardness, numbness and pain up to the surface to be released and stimulate a more unifying energy to flow through the body and mind.

Asana = stability and joyful ease - Sthira Sukham Asanam

Stability occurs when we engage the deep core muscles, utilize the breath, and maintain an intention to find relaxation in each asana. If you are holding an asana purely by tension in the large musculature, it will not allow for relaxation as you are prevented from feeling tactile sensation in the body. In a stable pose, the muscles, which are not required to hold the pose, relax. The key to stability is to work with gravity, to surrender the weight of the body to the pull of gravity. Alignment and relaxation bring balance. Balance allows awareness to be focused on what is happening in the body. Awareness draws the mind to the sensations in the body. It is awareness of these sensations which has the potential to help you liberate emotions and subconscious tendencies from the tissues.

What are these sensations?

Sensations are all vibratory in manner, some pleasant, some unpleasant. Sensations arise first as tightness, then perhaps throbbing, pulsing, or maybe an emotion builds, or you experience shimmering, softening, lightness, buoyancy, or waves of energy. Sensations may be a subtle change in the rate of your breathing, audible sighs, tears, sobs, laughter. All signs of a deep release.

How is this possible? Awareness of inner sensations makes it possible.

The key to such deep relaxation and release is through awareness, breathing, and the mental resilience to patiently explore an asana for longer periods, breathing into and through any tension (never pain), ever only seeking relaxation. Alignment and relaxation will bring the balance required to develop resilience, deepen and intensify asana. It is through deep, prolonged exploration that we can bring unconscious tendencies to the surface, to be liberated.

How do we perfect alignment?

Alignment during postures is personal and it
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Deepening your practice *continued*

is not static. It will shift, guided by sensation, allowing you to explore an asana more deeply. Alignment and relaxation require that we slowly increase the elasticity of connective tissue, lubricate joints and calm and balance the autonomic nervous system. That takes time. That's why we do the asana in stages and slowly. So don't rush to create some picture-perfect pose. Instead, perfect your asana from the inside-out. Try to focus on the feel of the asana. How do you feel doing the asana. I have found that good alignment will feel "right" for you, now.

We will all ease into more perfect alignment through mindful, ujjayi breathing and with the

use of bandhas. Once we are aligned, we can delve deeper and direct awareness and prana into areas of long-held tension. When these contractions are released, we can experience new tactile sensations of our life force. Fullness of effort becomes effortless relaxation. The mind becomes still and concentrated. Holding becomes effortless. We are uplifted and supported by gravity, inner energy, and light. Once alignment and relaxation is perfectly balanced the mind's inner monologue quiets down, and the mind becomes the witness. Then, asana is truly an experience of Yoga: the unification of body, mind, prana.

An interview with Marshall Govindan (Satchidananda)

Question: Why have you decided to do this interview? What is its goal?

Answer: If you want to know what is true and to avoid suffering, you need to ask some fundamental questions including: Does God exist? If so, how can I know God? Do I have a soul? Why was I born? What is the purpose of my life? Why is there suffering in the world? The goal of this interview, the reason I am making it, is to help the reader to gain a better understanding of some of the answers to these questions from the perspective of the spiritual traditions which have informed me on my spiritual path. Most Western seekers lack the knowledge of these spiritual traditions and their requirements. No amount of words can reveal truth, but some words can point towards it, provide a glimpse, and then one must go beyond the words, into silence to realize them internally by identity. This is the approach of all spiritual traditions. The spirit has no form, so it cannot be captured in words. Only in silence. But one should not make the mistake of many Western spiritual seekers today, in their haste to become "enlightened," of ignoring or dismissing such questions. Spirituality does not mean "anti-intellectual." It does not mean that one simply needs to find the most efficient technique, or the best teacher, or run away from the world.

Question: What is the relationship between Siddhantha, Advaita and Yoga?

Answer: My teacher, Yogi Ramaiah used to say that *Siddhantha* begins where *Advaita* ends. And Babaji's Kriya Yoga is the practical distillation of *Siddhantha*. But before answering this question, it will be necessary to discuss each of these.

Question: What is Siddhantha?

Answer: "Siddhantha" refers to the body of teachings of Indian Yogic or Tantric adepts, known as "Siddhas" or perfected masters, those who have attained some degree of perfection or divine powers known as "*siddhis*." Aside from the "Siddhas" associated with Tibetan Buddhism, they are mystics who emphasized the practice of Kundalini Yoga to realize one's potential divinity in all five planes of existence. They condemned institutional religion with its emphasis on temple and idol worship, ritualism, casteism and reliance upon scriptures. They taught that one's own experience is the most reliable authoritative source of knowledge and wisdom and to acquire this one must turn within to the subtle dimensions of life through Yoga and meditation. Most of their writings go back 800 to 1600 years, as far back as the

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Interview with Marshall Govindan *continued*

2nd century, A.D. *Anta* means “final end.” *Siddhanta* means the final end, conclusion or goals of the Siddhas, the perfect masters. It is also derived from *citta* and *anta* meaning that it is the end of the thinking faculty, therefore this is the final conclusion reached at the end of thinking. While they existed all over India and even Tibet, the tradition to which we belong, and whose literature we have researched, translated and published since the 1960’s is from south India, and is known as “*Tamil Kriya Yoga Siddhantha*.”

The writings of the Tamil Yoga Siddhas were in the form of poems, in the vernacular language of the people, rather than Sanskrit, which was known only to the top most caste, the priestly Brahmins, who opposed them. Nowhere in their writings do they sing praises to any deities. Theologically their teachings can be classified as “monistic theism.” But these do not attempt to create a philosophical system or a religion. They seek to provide practical teachings, particularly related to Kundalini Yoga, to realize Truth directly, and what one should avoid on the spiritual path.

Question: What is *Maya* and why is Siddhantha considered to be Monistic Theism?

Answer: Siddhantha, like Classical Yoga and Kashmir Shaivism and Tantra begins from the perspective of what one experiences on the relative plane of existence, in the world, with all of its limitations and sources of suffering. It does not dismiss the world as “unreal” or illusionary *maya*. *Maya* even has a different meaning in Siddhantha than in Vedanta. *Maya* refers to subjective delusion in Siddhantha. In Advaita Vedanta, *maya* refers to the power of objective illusion, by which the one reality appears to be many. Advaita or nondualism begins and ends from the perspective of the absolute plane of existence. Only Brahman exists. Everything else is only apparently real. Siddhantha recognizes that few persons have the necessary power of concentration, dispassion and virtuous character to follow the path of *Advaita*, maintaining this perspective

from the absolute plane, even if they understand its teachings intellectually.

Therefore, Siddhantha recommends a progressive path known as *sanmarga* which begins from the perspective of the relative plane, and has as its end, the absolute plane. Thus, it begins with “theism,” the perspective of the embodied soul in the world, and ends in “monism,” the perspective of unity in identity, continuous nondual awareness of That. It is therefore “monistic theism,” as is Kashmir Saivism, which probably developed parallel to Siddhantha. This path of *sanmarga* includes the following four phases to prepare for nondual awareness:

1. *Charya* performs service in shrines or temples, such as cleaning, gathering flowers for worship, assisting the activities of the holy place, self-service. It is the path of the servant, and one dwells in proximity of the Lord.
2. *Kriya* is the second path, and here it means ritualistic worship, and one becomes “the Lord’s child.” The devotee is close, even intimate with the Lord.
3. *Yoga* is the third approach, and it calls for contemplation and other spiritual practices such as Kundalini Yoga and Astanga Yoga. One becomes the friend of the Lord. One attains the form and insignia of the Lord, manifesting his qualities and powers. The first three paths are considered to be preliminary.
4. *Jnana* is the fourth path, direct realization, which results in complete union with the Lord. But individuality is not lost. The essential aspect common to both Siva and jiva is consciousness, chit, the former being highest, and the latter, that which is prevalent in humans. In Yoga-sutra I.24 Patanjali tells us who is Siva, the Lord, *Ishvara* (Isha + svara, Siva + one’s own Self):

Ishvara is the special Self, untouched by any affliction, actions, fruits of action or by any inner impressions of desire.

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At the deepest, purest level of your being, that is who you are, and to realize That you must purify yourself from the causes of suffering (ignorance, egoism, attachment, aversion, clinging to life), the egoistic perspective that “I am the doer,” the habits of which karma is formed, and desires. What initially appears to be two, the soul and God, upon realization, is seen to be only One. This reminds of the paradoxical exhortation of Jesus, who said: “Love your enemies!” If you love your enemies, you have no enemies.

While these stages are at the foundation of the predominant religious culture of south India, very few persons get beyond the above first or second stages. The *Sivavakkiyam*, like other Siddha’s literary works, admonishes the reader not to get stuck in the “halfway houses” of the first two stages above: temple worship, rituals, organized religion, scriptures, and caste, but to seek “direct realization” *jnana*, through the practice of Kundalini Yoga.

While it is dualist in approach (theistic with the relationship between the soul and God) on the relative plane of existence where souls must deal with ignorance of their true identity, maya (mental delusion with regards to time, passions etc.), karma and the *gunas* of human nature, it is monistic on the absolute plane of reality.

This paradox can be seen more clearly with the following analogy which underlines the importance of *perspective*. When one begins to seek Truth, or God or Reality, it is like a person who is walking towards a mountain. From a distance, the mountain, like God, Truth, or Reality, appears to be so big that it is unknowable. This is from a particular perspective in time and space. Eventually one finds a path, perhaps one of many, up the mountain. These paths are analogous to various religions, philosophies, spiritual practices, or even science. As one climbs the path, one becomes more and more familiar. One gains knowledge about it. One’s *perspective* changes as

one approaches and climbs the mountain. When one reaches the top of the mountain, however, one’s perspective changes completely. There is no longer any difference between oneself and the mountain. Neither the Seer nor the Seen has changed, however. The seeker and the mountain remain as they have always been. Only the perspective of the seeker has changed.

If, according to Advaita, only Brahman, That, is real, then what about maya itself? Is it not unreal also Adi Sankara, the foremost exponent of Advaita, anticipated this objection by declaring that maya, understood as objective illusion, or the power by which the One appears as many, is *inherently indeterminate*. This is a far from satisfactory defense. To consider maya, as Siddhantha does, as subjective delusion, and real on the relative plane of existence is far more satisfying and helpful in the process of becoming liberated from its power.

This is why it is so important not to distinguish the relative plane of existence (the world and one’s actual state of mind) with the absolute plane of existence where everything is seen as One, ignoring the conditions and consequences of each. Many persons who follow what critics refer to as “Neo-Advaitan” teachers ignore this distinction and consequently believe that mere knowledge of the nondual state is sufficient and that there is nothing to do to realize it and nothing to do to maintain one’s awareness of it. This also indicates why there is no word for philosophy in Sanskrit. There are six main philosophical perspectives however, known as *darshans* which include *Vaisheshika*, *Nyaya*, *Samkhya*, *Mimamsa*, *Vedanta* and *Yoga*.

Question: Why does a Siddhas consider him or self to be no one special, and thus provide little or no details on their personal life?

The Siddha Patanjali tells us that until the old habits of identifying with the body and mind are

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Interview with Marshall Govindan *continued*

completely uprooted; by repeatedly returning to the source of consciousness, the ego is still able to delude even at times the saint or Siddha. They may, for example, use their powers to attract public attention. However, once the surrender occurs even at the physical level, the ego is banished forever. One is literally "nothing special," because one is only identified with That, which permeates everything: pure consciousness. Certain Siddhas through the ages have reached this state and these Siddhas placed no emphasis or importance on their person, their powers, their biography, or their activities- because those were not "theirs." These enlightened beings were instruments of the Divine force and Light and all action and rest that moved through them were due to that Divine Power. It is therefore no coincidence that we know with so little certainty what the Siddhas did, or what were the details of their *personal* lives, but we do know their wisdom teachings. It is the wisdom they attained, which they have taken pains to leave for us. It is this consciousness, this wisdom, this experience of the ultimate Reality that they considered to be of utmost importance, because it shows the way back to the "Kingdom of Heaven." By emphasizing the person of the teacher over the teaching itself, religions such as Christianity and Buddhism are formed. Buddha was not a Buddhist. Jesus was not a Christian. The teachings of Jesus, his parables, were replaced by a religion about his person, even though history provides no historical details about him or his life. Buddha, who as a Hindu, sought to replace ritualism with teachings of how to avoid suffering, because an object of worship.

The Siddha may be called upon to remain in the same physical body for some indefinite period, or even to transmigrate into another body or to dematerialize, or to ascend as Jesus did, or to be in more than one, visible body at the same period of time, in two separate places. There is the well-documented example of Ramalinga Swamigal, of the late nineteenth century, whose body cast no shadow in the sun, whose body could not

be harmed, or photographed, despite repeated attempts when he posed with a group before expert photographers, and whose body disappeared from the earth, quite dramatically, in a flash of violet light. Since then, Ramalinga Swamigal has been reported to have reappeared on occasions to assist devotees in need. Children and devotees in southern India to this day continue to sing many of the more than forty thousand poems and songs he wrote, extolling the path of "supreme grace light." We also have the example of Kriya Babaji, described in the *Autobiography of a Yogi*, and *The Voice of Babaji: A Trilogy of Kriya Yoga*, and that of the Siddhas Agastyar, Boganathar and Sri Aurobindo, who left detailed accounts of their own process of surrendering at the level of the physical body and various forms of immortality. As Mircea Eliade states: the *Siddhas* are those "who understood liberation as the conquest of immortality."

Order of Acharya's: Annual report and plans for 2026

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 2024 the members of the Order of Acharyas did the following:

- Brought more than 100 initiation seminars to more than 1,100 participants living in 21 countries including Brazil, India, Sri Lanka, Peoples Republic of China, Malaysia, Japan, Spain, Germany, France, Italy, England, Austria, Switzerland, Belgium, Estonia, Australia, Colombia, Uruguay, Bulgaria, 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.
- Sponsored a one-week Gurupurnima Gathering of nearly 100 initiates including 11 Acharyas in France July 8-15.
- Reprinted the Tirumandiram, in 5 volumes, 4th printing. Published the *Yoga of Tirumular: Essays on the Tirumandiram* in French
- Sponsored free public classes weekly in Babaji's Kriya Yoga, and kirtan events at the Quebec ashram
- Organized three pilgrimages to the Badrinath ashram including 22 persons in English and 16 persons from Brazil and 22 from Estonia

which will occur in September and October 2025.

- Completed the training of a new Acharya, Jnanaskandar, in Estonia
- Sponsored the renovation of the Order's website, making it much easier to navigate its 20 languages.

In the year 2025 - 2026 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 Sri Lanka.
- Publish the book *Thirumandiram: A Classic of Yoga and Tantra* in German and French. Publish in Hindi volume 3 of the Voice of Babaji
- Complete the training of new Acharyas in USA, Canada, France and Switzerland
- Organize 3 pilgrimages to Badrinath: one in French, in June, one in English in September, and one in Portuguese from end of September to mid October 2025.

The 35 volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2025-2026. Your contribution is tax deductible in Canada and the USA. Send it by December 31, 2025, if possible, and receive a receipt for your 2025 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



KriyaMandiram – your Ashram in the foothills of the Austrian alps

By Acharya Chaitanya

Recently I had the chance to gather with many of you in France. The gathering was indeed a precious gift. Teaching, and sharing love, insight, and laughter left auspicious imprints in the depth of my heart. Truly, Guru's Grace uplifted us and connected our hearts, uniting our vision. I realized how powerful it is when dedicated sadhakas gather in His name, and how valuable and inspiring these encounters are when they reach beyond the borders of our local sangha. Such open-hearted satsangs can invigorate and enhance our everyday Sadhana and our everyday life.

To my surprise I now understand that only few Kriyabans know that in May 2021, we founded and dedicated an ashram to Babaji in the quiet countryside of Lower Austria, just one hour from Vienna. One of the original intentions was to offer a sacred space for serious practitioners to deepen their practice in personal or group retreats and a place to share and to connect.

The seed of this dedicated sadhana space was planted in my heart during the years I spent in Peru in 2009-2015. In Peru, I co-founded a yoga school and a social aid project for the local children in need, providing them with love, vegetarian food and education. Nurtured by this experience, I consciously decided I would dedicate space at my home in Austria for spiritual practice, and to invite others to it.

"So be a yogi and automatically your home will be an ashram!"

I remember M.G. Satchidananda stating in his book *Kriya Yoga: Insights along the Path* that we don't necessarily need more yoga studios; instead, we need more ashrams, and an ashram is the residence of a Yogi. I have followed his examples through dedicated daily practice and by applying the practice as best as I could to the activities of daily life and in my relationships. So, the seed began to sprout and over the course of time Guru paved the way.

I created that ashram and I came to live as a family man and acharya at *KriyaMandiram* with my partner and our two children and typically one or two other sadhakas. Babaji's image on our house alter reminds me every day that by sharing love and kindness with others, everything becomes possible.

At *KriyaMandiram* many events take place throughout the year, including satsang, kirtan, initiation seminars, silent retreats and Kriya Hatha Yoga teacher trainings. Moreover, we welcome you all to come for personal retreats and to fully immerse yourself in Kriya Yoga. Whenever you are in need to reestablish or deepen your practice and commitment, please consider turning to this retreat of peace and inspiration.

Currently the ashram has about 15 beds for visiting students, 2 residential buildings, a temple big enough for about 20-30 people and a spacious Mongolian yurt. To sustain the ashram, we founded a non-profit, charitable association by the name of *KriyaMandiram – Association for Awakening Consciousness and the Power of Creation*. Now the whole project is nourished only by the annual membership contributions of about 60 members (mostly Kriyabans) and additional donations. Please note that as a member of *KriyaMandiram* you have free access to its facilities. In this way, for some sadhakas *KriyaMandiram* has already become a second home. We wholeheartedly welcome you to join us and support us.

What it is like to be at KriyaMandiram?

The vision of *KriyaMandiram* is based on three common yogic pillars, namely Sadhana, Seva and Sangha and you are encouraged to consider the significance and spiritual benefit of practicing these.

For Kriyabans, our spiritual practice is the connective tissue of the ashram. Through a consistent practice of action with awareness we find that we can slowly create a field of consciousness

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KriyaMandiram *continued*

in daily activity that transcends our ordinary, conditioned thoughts and behavior. Sadhana at KriyaMandiram is *tapas*, practiced helping us see and perhaps transcend our limited, judgmental, self-centered nature, in order to find our own True Nature, which is not limited, not judgmental and is only centered on the True Self in us, and in all others.

At KriyaMandiram, besides your daily morning and evening practice of Kriya Kundalini Pranayama and Dhyana Yoga with fellow sadhakas, you are invited to join 2-3 weekly Kriya Hatha Yoga classes, a monthly kirtan gathering and the monthly sadhana-day (6-8 hours of constant practice) as opportunities to refresh and deepen your Kriya Yoga practice. In addition to that either silent retreats or Kriya Yoga initiation seminars are taking place almost every month.

Generally, the auspicious spiritual environment, the quietude and the natural surroundings and the companionship of the sangha have proven very inspiring and beneficial for spiritual practice and the deepening of the inner journey. But if needed, I am available to offer guidance in your Sadhana.

In addition to Sadhana, we offer seva as spiritual discipline.

Through conscious service to our fellow beings, we learn to truly love others. May all our deeds as Kriya sadhakas resonate with sincere and compassionate giving and well-wishing for all. May we realise through serving others that there can't possibly be a higher purpose than truly selfless, loving service.

In this spirit, we invite you to dedicate some of your time during your retreat to service. This may include house and garden work or cooking during events. Please note that KriyaMandiram is sustained entirely by the voluntary support of people who share its vision and who have benefited by its offers and community.

Sangha – You need not be alone on your journey

When true Seekers (faithful spiritual aspirants) meet in Satsang, seekers can become finders. By being among other sincere practitioners, we gain faith in the path and build our capacity for living a spiritual life. As another master has put it so beautifully, highlighting the core of satsang:

"For when two or more are gathering in my name, there am I in the midst of them."

When a seeker comes to know that All is Consciousness, and I am That, then, he/she knows everyone else must be the same Consciousness. May we through the recognition of our inherent unity, contribute to a greater human love that surpasses our separation. By Guru's Grace all is possible. Om Tat Sat.

Please visit the ashram's website www.kriya-mandiram.org or directly get in touch with me through +436644180940 or chaitanya@babajiskriyayoga.net.



News and Notes



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

1st initiation: May 15-17, May 22-24 August 28-30;
2nd initiation: June 19-21 and October 2-4, 2025;
3rd initiation: and July 17-26, 2026. Quebec: for details click [here](#).

In French: 1st initiation, May 8-10, and September 4-6, 2026, 2nd initiation: June 12-14, October 16-18, 2026; 3rd initiation: June 26 to July 5; pour details cliquez [ici](#).



Ashram with view of Mt. Neelakantan

Kriya Hatha Yoga Teacher Training: (in English) with M.G. Satchidananda, Durga Ahlund, Acharya Nagalakshimi, Nicole Marquis (in English): August 6 to 21, 2026. Quebec Ashram. Click [here](#) for details.

Pilgrimage to Badrinath, India with Jaak Kivimae, October 11-26, 2025. Jaak Kivimäe and Esto-

nian initiates. Contact: kivimae.jakk@gmail.com.

Pilgrimage to Badrinath, India with Acharyas Ramadevar. Initiated residents of India only. September 25 to October 11, 2026. English only. Details here: <https://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>

Pilgrimage to Badrinath, India with Jaak Kivimae, October 11-26, 2025. Jaak Kivimäe and Estonian initiates. Contact: kivimae.jakk@gmail.com

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

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News and Notes *continued*

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

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-Sad-](https://www.babajiskriyayoga.net)

[ana-Program-v2021.pdf \(babajiskriyayoga.net\)](https://www.babajiskriyayoga.net/ana-Program-v2021.pdf)

Visit our e-commerce site 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: <https://www.babajiskriyayoga.net/english/grace-course.htm>

Visit Durga's blog. www.seekingtheself.com

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New and Notes *continued*

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