

B a b a j i ' s

Kriya Yoga Journal

Editorial

Equanimity: keeping calm when life brings disturbance

By M. G. Satchidananda

The first and last objective of a Yoga which includes all five planes of existence is equanimity. Equanimity means remaining calm or equal minded towards all sources of disturbance. Whether life brings you what you want or don't want, success or setback, praise or blame, pleasure or pain, work or play, support or opposition, indeed, any of the dualities or

pairs of opposites. As Ramana Maharshi famously replied, when asked to describe his state of enlightenment: "Now, nothing can disturb me anymore." Probably, his questioner was expecting him to describe the sixth inter-galactic dimension beyond time and space! This is my favorite description of "enlightenment" because it is so down to earth, and so

instructive to what each of us must do in the face of life's challenges.

Enlightenment is a much abused and misunderstood term today. Enlightenment is a steady permanent state of Self realization. It is therefore limited to the spiritual dimension of our human nature. But enlightenment in a diseased body or mind is not perfection. "Be ye Perfect!" admonished Jesus to his disciples. Perfection or siddhi is the goal and guiding principle of Siddhantam, the teachings of the Yoga Siddhas. This is what distinguishes an "integral" Yoga such as Babaji's Kriya Yoga from most traditions which focus only on the spiritual dimension of life, and whose goals do not include the transformation of our human nature, physically, vitally, mentally and intellectually.

In the beginning of your exploration of Yoga, when calmness is not your first objective you may easily be carried away with the search for so called "spiritual experiences," physical fitness, weight loss, existential meaning, or reducing the effects of stress. While such objectives are valuable in and of themselves, without "calmness," none of them will last,

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196 Mountain Road P.O. Box 90
Eastman, Quebec, Canada J0E 1P0

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

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given the vital and mental bodies' programming and overwhelming influence. Also, too often, books and teachers emphasize the miraculous, or romantic notions about the spiritual path, and then when your own practice does not yield such experiences, there may result discouragement, doubt, even cynicism. Therefore, it is of primary importance that you, as a student or sadhak of Yoga, understand why and how "equanimity" or "calmness," needs to be their first objective.

Unless you resolve to separate yourself from the world, in an ascetic lifestyle, you cannot rely solely upon "detachment," to solve the problem existential suffering. For it is not enough to simply endure stoically or with disappointed resignations life's hardships. Nor does "equanimity" imply simply to remain in a state of dull ignorance or hard indifference. True equanimity is an elevated state of awareness of the unity of everything, and it is full of power. You can possess it fully only when you reach a concrete experience of the Presence of the One behind everything in manifestation. As you proceed towards it, you must relinquish the ego perspective of feeling separate, and its progeny, all desires. But it is not that you must first purify all desires and become egoless before finding equanimity, or establish equanimity and calm before reaching desirelessness and freedom from the ego's perspective, "I am the body," "I am the mind", "I am the emotions." Rather these processes of developing calmness and purification of desire must advance together, as they are intimately interdependent.

Classical Yoga is based upon Samkhya, with its recognition of how you are affected by the three gunas (the qualities or modes of Nature): tamas (which includes inertia, doubt, fatigue), rajas (which includes restlessness and desire) and sattva (which includes balance, serenity, understanding). All of the practices in Yoga may be used to diminish the influence of tamas and rajas, and to increase the influence of sattva. These are their primary objective. While sattva represents the initial stage of calmness, even its acquisition cannot be established completely and perfectly, with siddhi, except through the application of a serious sadhana over an extended period of time, and through stages. This because even sattvic calm is vulnerable to severely stressful circumstances of events. This is why the Yoga-sutras and Tantra lead us to transcend the three gunas.

Then the gunas terminate their sequence of transformations because they have fulfilled their purpose.

– Yoga-sutra IV.18

Sattvic Guna in the Waking state,

Rajas in the Dream state,

Tamas in Deep Sleep state,

Nirguna, that other three Gunas destroys

– Tirumandiram verse 2296

Thus the supreme state of Absolute freedom manifests while the qualities (gunas) reabsorb themselves into Nature,

having no more purpose to serve the Self. Or from another angle, the power of pure consciousness settles in its own pure Nature.

– Yoga-sutras IV.34 (the final verse in the Yoga-sutras)

Three principles for developing equanimity

To develop equanimity you may apply three principles of human nature: willpower, intelligence, and loving devotion.

1. Equanimity through the application of will power. Here the mantra is "persevere, persevere, persevere." Do not manifest in outward action or speech whatever mental or emotional impulse is suggested by your ego. Observe such impulses within yourself, applying effort to restrain their outward manifestation, from a deeper inner source of power and strength. Call down the force of the Divine, with prayer and aspiration to support you. It is the weak person who cannot restrain the impulses of the ego. Remember that emotions are not like the weather! You have the power to let them go! Do you want to? When?

2. Equanimity through intelligent reasoning and discrimination. Why make a mountain out of a mole hill? Why sacrifice peace and calm for a negative emotional release? See things from the wide perspective of eternity, "Being Here Now," and vettivel, or vast luminous space. Instead, take a step back and adopt the Witness perspective. Distinguish the source of joy from the source of suffering; the transitory from the permanent, the ego with its preference from the true Self and its equanimity.

3. Equanimity through loving devotion. This method is fueled by love, and applied through Bhakti Yoga. "Not my will, but Thy will be done," is the mantra. It is based upon an acceptance of that what happens is supported by the Divine, and therefore has purpose.. You submit to how it all is. Consequently, you let go of your personal preferences and desires. These are replaced by aspiration for the Divine itself. It is not a killing of our emotional nature, but a transformation of it, so that it becomes infused with the seeing of the Truth, Love, Goodness, Beauty behind it. Love is expanded to include it all. One seeks to align one's will with that of the Divine. Not only for a few prayerful minutes each day, but continuously. Aspire to be a perfect instrument of the Divine.

Some practical methods for developing calmness

In both Yoga-sutras of Patanjali and the Tantric literature of the Siddhas such as the Tirumandiram one may find many practical means of developing calm. These are recommended in twelve verses in the first chapter of the Yoga-sutra, beginning with verse I.28. Here is a sample:

The practice of concentration on a single subject is the best way to prevent (the obstacles and their accompaniments. – I.32

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From self knowledge to Self Realization

By Jnanashakti

Nirvana, Enlightenment or complete Awakening is attained when there is a continuous awareness that the true Self is not the "I" of the personality, and free of the limitations of egoism, there is a merging with loving, creative energy. From then, to say or think "I" is absurd, insignificant and even impossible. But it is as useless to teach this as it is to teach a child what it is to be an adult. Because it is also true that to pretend that one is an adult, a child must experience life personally, learn its lessons and learn to make choices. In the same way, the spiritual aspirant must pass through various classrooms of life in order to attain Self realization.

The whispers of one's soul are the best teachers, indicating where and how to find fulfilment. For it is not our personality which satisfy fully, nor quench the thirst for love and serenity. However, these whispers of human wisdom are soon drowned out by life's noises. If it is not the sounds coming from outside (television, radio, music, crowds and congestion) then the mental chatter inside makes sure of that. So, shaken by this infernal tumult, the soul's whispers become a piercing cry; they rip apart the dense illusion of this world, and for a fortunate few, suddenly open up an immense full-

ness.

However, be forewarned that even after reaching the bottom of the pit of suffering, and knowing that a light of Awakening is a real possibility, this path offers no guarantee, and alienation from it by the ego is to be feared even more. For to realize what is our true Self, to attain Self-realization, one must leave the little self. And as one can only master perfectly what one knows perfectly, to obtain the power to leave the little self, the personality, and to attain the state of non-attachment to thoughts and emotions by "I," "Svadyaya," self study, is what is recommended: to know perfectly all of the subtleties programmed by what we call "I."

"The greatest explorer is not the one who has made a trip around the world ten times, but the one who has even once explored oneself." – Mahatma Gandhi

The "I" tightly woven I have never weaved, and I know nothing about it, but in this moment, imagine a fine tricot made from 24 stitches in different colors. They

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

The "obstacles and their accompaniments" refer to those enumerated in the previous verses:

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

The accompaniments of these distractions are trembling of the body, unsteady inhalation (of the breath) depression and anxiety. – I.31

Because our social relationships are often a major source of disturbance the above cited verse may serve as a practice guide.

Or that undisturbed calmness of consciousness is achieved by the careful exhalation and the retention of the breath. – I.34

Every psychological state has a corresponding rate of breathing. Slow, conscious breathing, brings calm to the mind.

Or the holding of the mind steady is brought about by cognitive focus within the field of the senses. – I. 35

Many of the 144 Kriyas taught during the first, second and third initiations involve concentration with the five

subtle senses, which are usually engaged only during day dreaming or sleep dreaming.

Or by concentrating on the ever blissful supreme light within one leaves behind all suffering and one experiences lucidity. – I.36

Or that undisturbed calmness of mind is achieved when consciousness is directed towards the minds of those great souls who have conquered attachment. – I.37

Or that undisturbed calmness of mind is supported by the knowledge that arises in dreams and sleep. – I.38

Or from the subject of meditation choosing anything as desired. – I.39

Gradually one's mastery of concentration extends from the most minute (primal atom) to the greatest magnitude. – I.40

The above verses are excerpted from my book, Kriya Yoga Sutras of Patanjali and the Siddhas. You will find it worthwhile to study the commentaries and do the suggested "Practices" and Kriyas following each of these verses in this publication.

The application of any and all of the practices and principles of Babaji's Kriya Yoga will support you in fulfilling this first and final objective, equanimity. Be calmly active and actively calm. By making equanimity both your vehicle and your destination, the Divine Itself takes over the sadhana, and you can and will experience That empowering and guiding your every action, with steadiness and ease. □



Self Realization *continued*

interlace one another, cross one another, become married and form a single piece which we name "sock," "shawl," "mitten." Oh, how ridiculous it would be if a knitted hat, recognizing its particularity, preferred to be a scarf; if, the red in its color, suddenly wanted to be more important, taking the place of the green color, and more ambitious, that of the blue, then the orange. Forgetting their original nature of natural fiber, and treating with disdain the Creator, as well as their form and function, boiling with desires and emotions, such creations would demand to choose their own existence, death and preferences. Evidently, it is grotesque to compare a woven woolen fabric to a human being since the latter is endowed with consciousness. And that makes all the difference!

Consciousness: the faculty of standing back, of observing; the capacity to leave the extremes of one's constitution to return to one's center; the power to refrain from reacting to the instinctual, primary impulses, to say stop to its programming; the power to choose by virtue of emotions or sensations, but with regards to one's deep aspirations. Here is what distinguishes a human from animal...or from a tricot!

The basic equipment of the human model includes effectively the potential for consciousness. Astonishingly, it seems to remain as an inactive option. Meditation (still regarded, today, too often, as a waste of time, doing nothing) is however, the real practice aimed specifically at the activation of this consciousness "option." And it is indeed this option which makes all of the difference, the difference between the slave to subconscious programming, just as the animal is to its instincts, and the one who exercises the power to choose, perceiving in a split second the game which exists between the reception of a message and a reaction. And yes, hours of pleasure in this perspective in order to no longer respond robotically to the billions of programs in our genetic and trans-generational matrix.

The good news, is that after having studied humanity in all its costumes (another story to be compared to clothing!), it dawned on me that we carry within ourselves the detailed personalized directions on the path to take towards Self-realization. This path is inscribed in our physical body, as well as in how energy circulates within, in our personality and what we have lived through, and of course in our subconscious. To access full self awareness, is therefore to become fully conscious of what I carry within myself. It is of course to decipher what needs still to be cleansed in order to see even more the Light, but it is also to decipher the precious talents which seek to express themselves through me.

When Kriya Yoga claims itself to be an art, what does it mean? What is art other than the capacity to express outwardly what is within.

To go further into the self knowledge and deciphering

what one is carrying within, man has noticed, for a long time, the correspondence between the forms taken by the body, energy and traits of character. One can see an entire alphabet of faces written on Egyptian papyrus and on stone tablets from ancient Mesopotamia dating from 2500 to 3000 years B.C. During this same period, in India, the writing of the Vedas makes recommendations based upon the correspondence between a person's physical constitution, diet and lifestyle: ayurveda, which literally means knowledge of life.

Now, if the deciphering of the constitution and the personality can effectively permit us to live better, to attain a greater well being and to transcend the ego, it is our intellect as well as our intuition which allows us to do so.

Let us remember: energy follows consciousness, and consciousness follows energy. Thus, meditation permits us to connect ourselves with that which one carries within, whereas the power of intention allows us to rebalance our energetic dysfunctions. Let us take for example, our psycho-energetic centers, our chakras. During meditation, it is possible to plunge within, to direct our energy, and to go and decipher the energetic crossroads which are situated all along our spinal column. In this state of union with oneself, the intuition can bring up much information, useful for to our level of inner security, our relational capacities, our self esteem, our capacity to welcome and open up to what I truly am, as well as to others, and much more. And because "energy follows consciousness and consciousness follows energy," we have the capacity for self healing and rebalancing our psycho-energetic center, as well as all of our five bodies.

The Siddhas of south India did not fail to appreciate the importance of self knowledge to attain Self-realization. Boganathar, the Jnana (wisdom) guru of Babaji, in initiating him into Jnana Yoga, the direct realization of oneness with the Supreme Being, or supreme knowledge of Self.

To complete the circuit, I return to the first paragraph above in mentioning again that describing the state of irreducible happiness which permits Self-realization, serves nothing....other than to stimulate the ego in its quest. But that is already there, you say! But if such is the goal, what is important to the aspirant is the path to follow in order not to miss it.

What Patanjali has to say to attain union, the state of Yoga, or Self-realization, is that one must cease to identify with the fluctuations arising within consciousness. Cease to "believe" that our thoughts are the fruit of what one is, but rather remember unceasingly that thoughts are the fruit of our programming, so well reflected in our personality. Then, what is better than the observation and self study, "Svadhaya," to reach detachment from what I am not. What is better than perfect self knowledge to access full Self-realization. It is grace that I wish for you. Om Kriya Babaji Nama Aum. □



Acharya Jnanashakti (Josée Sylvestre)

My spiritual name. When I asked Satchidananda how he did he find my spiritual name, “Jnanashakti,” he replied without hesitation: “It was Babaji who told me.” This was in January 2008, when we were in Tamil Nadu, south India. The week before he had informed me that that he “had received a name” for me, and asked me



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whether I would like to receive it in a naming ceremony. My eyes grew in size as I tried to grasp what he was offering, before I exclaimed: “Of course!” As true as the Pope is a Catholic, I wanted to receive this blessing and in so doing know what is my Dharma. A

few days later, in the immense and magnificent Chidambaram temple, this unforgettable ceremony took place. A priest applied to my forehead the sacred vibuti ash in three stripes, symbolic of Shiva, and red kumkuma power over my “third eye,” (Jnana chakshus), and then gave me the name “Jnanashakti.” M. Govindan Satchidananda then informed us of the meaning of my new name: “the power of wisdom,” and that it represents my goal. Just that! Thinking of it. A little program now seen in a new perspective. It is better to add a little humor, for as we all know, without a doubt, the quest for full consciousness is not a little task.

Regarding the little story of this incarnation, that I accept more than I used to, but without a doubt, less than in future, one could say that I fell into it when I was little. A continuous stream of memories from the age of seven reveal that I had received a “travelers kit” containing hyper-sensitivity, clairvoyance and great clarity (don’t worry, weaknesses will also be mentioned later and are also included in the kit!). This is why during my youth and even later, even though I was raised in a very good family, I did not feel that I had found my place in a hard, cruel, materialistic world, where I often looked to the sky with nostalgia, wondering what I had done there in the stars, hoping that I would be returned to this sweet home which I felt that I had left behind. Then, like everyone of us, the defense mechanisms and protective barriers were raised to assure my psychological and psychic survival. The ego must claim its rights!

I was seven years old when my mother began her classes in yoga. To make me go to sleep at night, it was not fairy tales or songs that I heard, but words of guided relaxation, from the toes to the knees, the hips and above,

covering the entire body, and ending between the eyebrows, completely at peace, body and mind. I adored that! And more than seeing her regularly in the head stand when I returned from school, asking us to remove our shoes, I was fascinated by her collection of books. From *Lobsang Rampa* to *The Power of the Subconscious*, *The Symbols in Dreams* and *The Secret Life of Numbers*, the mysteries of life attracted me like a bee is drawn by the pollen of flowers. For a long time I gathered pollen, through apprenticeships and discoveries, never satisfied, even as my search for transcendental knowledge continued for a long time.

The Wise one in me. To try to fulfill my visceral thirst to understand “Who am I?” “What am I doing?” “Where am I going?” from humanity, from life, from death and from the universe, I earned a university degree in social psychology and communications, and further studies as I pursued a professional career in organizational, personal and professional development, while following my primary passion for Self-knowledge. From professional placement to human resource management, from my native Quebec to Algeria where I spent eight years, I implemented human resource management procedures, and offered management coaching and multiple trainings in management, communications, relaxation and well-being.

Awakening. It was really towards the end of my 22nd year, one night, at the end of February, that I had my most profound spiritual experience. Following this, within a few weeks, my consciousness expanded to the point that surprised those in my immediate entourage. I had changed and I surprised even myself. From morning to night and from night to morning, I was perfectly happy and open. Even though my personal and professional life at that time was falling apart little by little, this was the five continuously happiest months of my life. My state of awakening was without a break. During the day, I invented breathing techniques involving the sun, and at night I remained fully aware during my dreams. I no longer knew insecurity, doubt, nor procrastination. My discipline was without any defect, yet I felt no impression of depriving myself of anything. My physical body was in unequaled shape, I slept and ate little, played during every moment of my existence, full of lightness and joy, filled by the present moment. But after having tasted this searing awakening, which I believed would be eternal, and after I left everything behind to follow the path which it revealed to me, the curtain came down again, little by little, leaving me thinking of the what Jesus said: “Father, why have you abandoned me?” It took me exactly 30 years between desires and letting go, between success and empty periods, between illuminations and naps, before reliving an ultimate and un-nameable experience of transcendental realization, but this time, so

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Do the teachings of Sri Aurobindo and the Siddhas diverge with regards to sexuality?

By M. G. Satchidananda

A sadhak in Brazil recently sent to me the following question: "In one of his famous letters published in the book Bases of Yoga, Sri Aurobindo elaborated on why one must completely avoid the sex act, as it would likely awaken desire in the vital body that would be too difficult for a sadhak of his Integral Yoga to control, and spoil the process of bringing down the 'supramental consciousness.' Does this diverge from the teachings of Babaji and the Siddhas?"

Answer: I am aware of this letter as it in one of the primary texts I used to carry around with me in India in 1972-73, Bases of Yoga. I recommend that one view it within the context of what Sri Aurobindo was seeking: the descent of the "supramental" among a group of sadhaks in his ashram during the 1920's. The "descent of the supramental" into anyone beyond oneself is where this letter diverges from the teachings of Babaji and the 18 siddhas. Their teachings are consistent with everything else in these letters insofar as it relates to the individual. It is instructive to this issue, that the Siddhas taught Paryanga yoga, or "bedside yoga," as a part of their sad-

hana, but not a complete sadhana in itself. See The Yoga of Tirumular: Essays on the Tirumandiram, pages 195-222, and an entire section in the fourth Tandiram of the Tirumandiram (Tantra 1, verses 140, 216, 283; Tantra 3, the entire section 19; Tantra 7, sections 19 and 21, verses 1923-1974, 2023-2044) for an elaborate discussion of "bedside yoga." Here is a sample verse:

*Embrace the damsel,
Your five sense organs with her five conjoining;
But, detached your passion for the woman be;
Like the senses that are Godward sublimated,
Be calm; excited not; control your breath, senses and
mind,
Concentrated be your thought,
Thus emit your Bindu*
—Thirumandiram: A Classic of Yoga and Tantra, verse 1942

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Acharya Jnanashakti *continued*

much more complete. It was last summer.

Babaji comes to me. In the meantime, in 2006, my meeting with Babaji took place. Late at night, I went out on the balcony of my room, on the sixth floor of the Sheraton Pines Club, where I had been living for two years. Under the stars of Algeria, before the deafening ocean, my hands at my heart, I made a request... or did I rather make a demand, I no longer know. My intention was so strong, my emotion and aspiration so intense, that my prayer was without a doubt closer to a plea: "That I be given a daily practice or a Guru in order that every day I may be connected to the Divine Source, and to which I could freely return whenever needed. I no longer want to seek. I want the best for myself now. That it may be so." I had no doubt that the two, practice and Guru, would soon be offered to me.

During that year, I had a team of 14 Indian information systems professionals. A sign of destiny, my contract ended two months later, and I decided to leave for India, where one said, miracles abounded. I went, all alone, with an itinerary and a treasure to find, with no indication of where I would find it. During five weeks, I took six airplane flights inside India, going all over India from the south to the north. I returned, exhausted and disappointed, for the third time, to the home of Ushi, who rented out a room to me, in New Delhi. For the third time she recommended that I go to the ashram of her Guru, Babaji, and again I declined. Babaji was not on my list of Gurus to go see! I had also planned my return journey

for the following week, as it was 45 degrees Celsius, and the idea of making another journey by bus into the Himalayas had no more appeal to me. Blinded by desire, I could not see that the universe was responding to the aspiration of my soul.

I will skip over the details, but I can assure that it is really against my grain to find myself at 4 a.m in the morning on a road going from Chillianaula to an ashram high in the mountains, 18 hours from Delhi. From the moment of my arrival, and despite the fact that the eight Germans who accompanied me were all devotees of Haidakhan Baba, I was literally captivated by the photo of Babaji Nagaraj which I discovered on the right in the temple. While others prostrated themselves before other Gurus, I approached this photo of Babaji and whispered "I don't know who you are, but I love you so much! If you have something to tell me or to make me understand, I am here." I would need several pages to relate the series of miracles and extraordinary synchronicities which then happened to open me to Babaji. Today I bless this daily practice of Babaji, as well as Ushi, Mouniraji, and M. Govindan Satchidananda for permitting me to meet Babaji and for allowing me to go further on the path of Self realization. Finally, and especially, I am grateful for the opportunity and the responsibility as an Acharya of Babaji's Kriya Yoga to offer to all those who seek initiation into the powerful techniques of Babaji's Kriya Yoga. To all, peace, love and joy within and all around you. *Namasté. - Jnanashakti.*



The way of the Tao, by Yoga Siddha Boganathar (Lao-tsu)

What is rooted is easy to nourish.
What is recent is easy to correct.
What is brittle is easy to break.
What is small is easy to scatter.

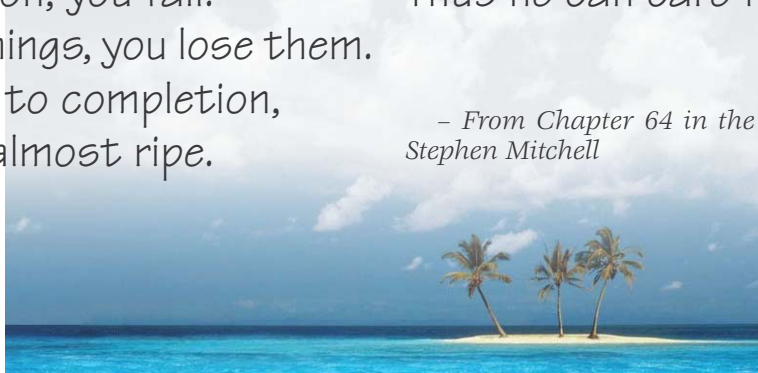
Prevent trouble before it arises.
Put things in order before they exist.
The giant pine tree
grows from a tiny sprout.
The journey of a thousand miles
starts from beneath your feet.

Rushing into action, you fail.
Trying to grasp things, you lose them.
Forcing a project to completion,
you ruin what is almost ripe.

Therefore the Master takes action
by letting things take their course.
He remains as calm
at the end as at the beginning.
He has nothing,
thus has nothing to lose.

What he desires is non-desire;
what he learns is to unlearn.
He simply reminds people
of who they have always been.
He cares about nothing but the Tao.
Thus he can care for all things.

– From Chapter 64 in the Tao Te Ching, translated by
Stephen Mitchell



Teachings on sexuality *continued*

The Siddhas, as tantrics, sought to transform human nature, including the sex impulse, not avoid it. Sri Aurobindo considered indulgence of the sexual act to be too dangerous to the sadhana. He considered the risk of becoming absorbed in sexual desire to be insurmountable during the sex act. Sri Aurobindo's admonishment to avoid indulging the vital body's desires, including sexual desire, is consistent with the Siddha's teachings related to purification of the vital body, through the cultivation of detachment, aspiration, self-consecration. As tantrics, Sri Aurobindo and the Siddhas all teach that human nature in its entirety requires transformation, to make it siddha, perfect.

Given that Sri Aurobindo failed to bring down the supramental consciousness into this world except in himself, because of the lack of preparation of humanity, and that during the last years of his life he encouraged his disciples to even go away from the ashram environment to practice their sadhana, I believe it is fair to say that his prescription for "no sexual activity" among his followers, was an experiment that did not yield the anticipated re-

sults. Therefore, we may draw inspiration from the Siddha's teachings and example. All of them did practice pariyanga yoga, as householders, with a sexual partner, for certain periods of their lives. They also practiced complete celibacy for long periods, in order to master the sex impulse, and other movements of the vital body. Kriya, "action with awareness," is the vehicle in which you must travel during the process of purifying the vital body. Renunciation not from the sex act, or from any other action, but renunciation of the vital's desire which may motivate the action, whether it be lust, greed, grief, apathy, fear, pride or anger. Sri Aurobindo's teachings, summarized as aspiration, rejection and surrender, and in particular the awakening of the psychic being, provide much insight into how one can do this, and are consistent with the teachings of Babaji and the Siddhas.

During the second and third initiations into Babaji's Kriya Yoga 144 kriyas, specific kriyas are taught to master the sexual impulse. These involve a raising of the kundalini energy and the descent of a higher consciousness into all five bodies.



Annapurna Ma joins Babaji's Kriya Yoga Order of Acharyas

On November 16, in a ceremony and with the blessings of 42 initiates participating in a 3rd initiation, in Cunha, in the mountains of Brazil, midway between Sao Paulo and Rio de Janeiro, Marcia Micheli, became a member of Babaji's Kriya Yoga Order of Acharyas. She had fulfilled all of the arduous requirements, in addition to 18 years of Kriya Yoga sadhana. Here is her story in her own words:

"It was in 1995 through a dream that I first became aware of Kriya Babaji in my life. The dream was both beautiful and specific and I was shown my



Acharya Annapurna Ma

strengths and weaknesses. At that time I began to experience periods of purification and releases from strong attachments. Three years later, I received the first and the second initiations from Satchidananda in Brazil. The Kriya techniques felt familiar, like coming home. At the

end of the first initiation Satchidananda asked me if I would give classes of the 18 Kriya Hatha Yoga Asana. Ever since, I've been doing so, as a source of joy.

Babaji's Kriya Yoga has given me access to my deepest nature and Babaji's energy has supported me during all the years I dedicated to guiding and attending to the three lives, which I had the honor to carry in my womb and watch grow.

In 2010, I received from Satchidanda the third initiation and, in 2012, I attended the Kriya Hatha Yoga Teacher Training, in Canada, with Durga and Satchidananda. It was in 2014, while on a group pilgrimage in India that Satchidananda surprised me by inviting me to become an Acharya. The flow of Babaji's love in all aspects of my life brought me to accept.

It seems that Babaji has influenced me in all the significant choices I have taken in my life. I know that becoming a member of the Acharya's Order is another significant beginning. I begin with the joy of a child in front of the immensity of life.

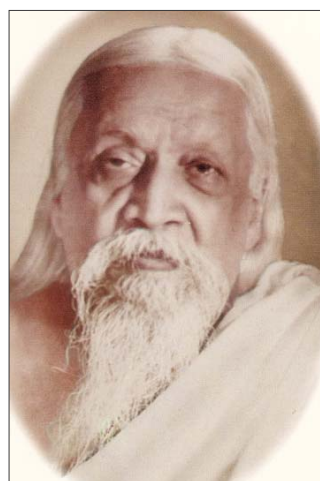
I am deeply grateful to my professors Satchidanda and Durga for their love guidance and for being a constant source of inspiration; I thank my family and friends who have always motivated me.



Acharyas Sharanadevi, Annapurna and Satchidananda.

I hope and pray that I am able to live my life as an expression of service to Babaji and Babaji's Kriya Yoga.

Jai Babaji!



Sri Aurobindo

Why do we practice Yoga?

"The practice of yoga is not for ourselves alone, but for the Divine; its aim is to work out the will of the Divine in the world, to effect a spiritual transformation and to bring down a divine nature into the life of humanity. It is not personal ananda, but the bringing down of the divine ananda, the Satya Yuga, upon the Earth."

– Sri Aurobindo



News and Notes

Pilgrimage to the new Badrinath Ashram with M. G. Satchidananda and Durga Ahlund: September 22 to October 10, 2016. Join us for an life changing, unforgettable pilgrimage to the place where Babaji attained soruba samadhi, the ultimate state of enlightenment. For the first time we will be able to reside in its eleven apartments fully use its facilities. Details are here: www.babajiskriyayoga.net/english/pdfs/pilgrimages/India-Pilgrimage-Badrinath-2016.pdf or with Acharya Amman: September 1-17, 2016

Second level initiations will be given by M.G. Satchidananda in Quebec, and June 17-19, and October 21-23, 2016.

Third level initiations will be offered with M. Govindan Satchidananda in Quebec July 15-24, 2016, near Blois, France August 14-21, 2016, Estonia August 23 to September 1, and in Brazil, November 13 to 22, 2016. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

Teacher Training in Kriya Hatha Yoga June 29 to July 13, 2016, **in English**, and from July 29 to August 9, 2016 **in French** in Quebec. This Yoga teacher training has been designed to meet the 300-hour International certification standards, as set up by the Yoga Alliance. A 250-page manual/workbook accompanies the course. On completion of an intensive 14-day residential training, students will begin a yearlong process of teaching and study, completing various assignments, which will not only fulfill training requirements, but which will serve your own wellness and spiritual growth. This program is largely experiential, focusing on personal transformation as well as developing professional skill. The program is here: www.babajiskriyayoga.net/english/hatha-yoga-teacher-training.htm

Badrinath Ashram construction is nearing completion We need your help! Our registered educational charity, Babaji's Kriya Yoga Order of Acharyas, needs your contributions to complete the construction of the ashram

in Badrinath. See the latest progress report and photos here: www.babajiskriyayoga.net/english/News-Notes.htm#badrinath_construction.

We also need your help fulfill the Order's planned 2016 program of sponsored activities. Make your contribution online and see details of our Annual report and plans here: www.babajiskriyayoga.net/english/kriya-yoga-contribution.htm

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Ashram under construction at Badrinath.



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