

norant, habit driven human nature. But at some point in the course of a progressive surrender of the sadhak's will and nature to the Divine, it comes to the foreground of one's consciousness and guides the sadhak directly and without error towards to the True, the Good and the Beautiful. At every turn it provides warnings of what is to be avoided, and guidance as to what is to be done. This psychic awakening is a critical step in the life of every sadhak, for it permits the beneficial influence of the inner Guru, Babaji to manifest.

As sadhaks of Kriya Yoga, we have been initiated into several techniques, in each initiation, which help us to develop this psychic awakening and connection with our beloved Satguru Babaji: in the first initiation, there is Babaji Samyama Kriya, the seventh dhyana kriya; in the second initiation, there are the mantras, particularly those of our ishtadevata, or favorite conception of the Lord, as well as the mantra yagna itself; in the third initiation there is towards the end of the series of 144 Kriyas, the Shivalinga Veerashiva Dhyana Kriya, and the Vinjana Babaji Darshan Kriya, and the 18 Siddha dhyana kriyas. All of these involve listening to the voice of the psychic being.

There is a long process of purification through the practice of Yogic sadhana, which will enable this awakening of the psychic being within us to occur. The various Kriyas learned in Babaji's Kriya Yoga have as their initial objectives: (a) the healing and relaxation of the physical body, (b) the opening of the subtle energy channels and gradual awakening of the kundalini energy in the vital body, (c) the calming of the vital and mental bodies and the purification of the subconscious. Along with these, an increasing capacity for concentration and the exercise of one's conscious willpower must be developed. The opening of one's heart to unconditional love and a progressive turning towards the Divine is also encouraged as an integral part of the practice of Kriya Yoga.

It should be understood that as Kriya Yoga sadhaks we do not seek psychic powers. The awakening of the psychic being has a far loftier purpose: complete surrender to the Divine. To understand this ultimate purpose in awakening the psychic being it may be best to describe the stages of this process in reverse order, beginning with the final stage, which represents the goal of an integral yoga, such as Babaji's Kriya Yoga.

1. Soruba samadhi, or in the words of Sri Aurobindo, the supramental transformation of the being and nature is the ultimate goal.

2. This has to be preceded by a long period of transformation, which (a) begins with the replacement of the ordinary egoistic view of things, and motives, with an inner Yogic consciousness; and then (b) deepens with the discovery of our veiled psychic being, and its light and

under its governance to psychicize our inner and outer parts, turning all of the movements of the physical, vital, mental into conscious instruments of the soul; and finally (c) bring down into our being a divine Light, Force, Purity, and Knowledge which will dissolve the ego, realize the Self, and acquire a universalized spiritual mind, heart, life force and physical being.

3. But this can occur only after the awakening of the psychic being and making it active in the outer field of the sadhak's life and consciousness;

4. But this psychic awakening must be preceded by a sadhana that turns the consciousness of the sadhak inwards, upon itself, where one finds the psychic center, the voice of one's soul, and communes with it;

5. And this inward sadhana cannot occur until the sadhak's mental and vital movements are quieted, calmed and purified of the ego's manifestations.

This long difficult path of transforming our human nature

is fraught with obstacles and traps laid by the ego, and so the sadhak must be vigilant and continuously exercise discernment and willpower. As sadhaks of Babaji's Kriya Yoga, we do not seek to escape the world and our human nature, nor turn a blind eye to it, nor to excuse it away as an illusion. Other spiritual paths may do so, particularly where their goal is limited to liberation from the cycle of birth and death, or reaching some heaven. In such paths a divide is

usually created between life in the material world and the spiritual dimension. This most often leads to a renunciation from involvement in the world.

But by seeking the awakening of the psychic being the sadhak receives its support in the following ways:

1. Pure love and devotion to the Divine grows;
2. One feels the constant Presence of the Divine, without form, or in the form of one's istadevata;
3. One receives the inner intimations and outer signs of what is to be done, with assurance;
4. A calming, quieting and clearing of the mind and vital;
5. The lower parts of one's nature turn away from their former preoccupations, and towards a higher spiritual consciousness and the uplifting qualities of love, beauty, truth, wisdom;
6. One experiences the sweet joy of the soul amidst the disciplined practices;
7. One is warned of and recognizes undesirable egoistic impulses as foreign intruders, and not as one's own; consequently, one finds it comparatively easy to reject them.

“... as Kriya Yoga sadhaks we do not seek psychic powers. The awakening of the psychic being has a far loftier purpose ...”

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Do you love God? Or how to prevent the practice of Yoga from becoming an ego-trip?

By M. G. Satchidananda

If I ask initiates of Babaji's Kriya Yoga "Do you love God?" most of them will reply in the affirmative, especially if by "God" they may refer instead to any personal or impersonal conception of a Supreme Being. One's favorite conception of "God" is referred to as one's *istadevata* in India. For example, many persons would replace the word "God" with "Jesus," "Buddha," Allah," "Jehovah," "Shiva," "Krishna," or an avatar like Babaji. Others may consider God to be impersonal Brahma, or "Supreme Grace Light," or Absolute Being Consciousness Bliss (satchidananda). If I then ask how do you know that you love God, many of our readers will justify their claim of loving God by referring to their regular prayers, pujas, mantra japa, meditations or other yogic sadhanas, reading of spiritual books, enjoyment of discussion about the Divine and spiritual life, the pictures of God on one's altar, and chanting or kirtan, either alone or with a group.

Do the above activities prove that one loves God? Not necessarily. If they are colored by the ego's shadow, as "my" yoga sadhana, "my" realization, "my" efforts, or "my" spiritual development, then one cannot grow in genuine love for the Divine. One cannot surrender oneself, if personal desires, ambition, fear, egoistic demands and vital compulsions camouflage themselves in apparent devotional or yogic activities. Nor will using the practice of Yoga or overcome feelings of guilt, inadequacy, aloneness, or any form of self-criticism be considered as anything but another helpful means for personal development. This is what is sometimes referred to as "self-love," particularly in psychotherapeutic circles. There is a saying in transpersonal psychology circles, that "Before you can transcend the ego, you have to build it up." This means that without a certain amount of confidence, one cannot get hope to begin to master the many sides of egoism, and ultimately to transcend it. This is why "personal development" courses, which emphasize "self-love," "personal growth," the overcoming of negative thinking and habits are a necessary pre-requisite for many persons before they are really ready to embark on a spiritual path. Otherwise, one may delude oneself into thinking that one's spiritual practices are going to resolve deeply-seated neuroses, bad habits, and negative thinking.

So, while such "self-love" or "personal growth" methods may help one to grow as a person, and even provide the necessary confidence and other positive personality characteristics to embark on a spiritual path, when the ego is involved, no matter what the activity, love for the Divine diminishes. For when we love, we give; and if we love the Divine, we give ourselves, wholly and completely. Otherwise, one's practice of Yoga, or any personal growth method, becomes a means to a limited end, like a healthier, more attractive body, or a quieter, less neurotic mind.

At worst, the practice of Yoga becomes a source of pride, a justification for believing oneself to be superior to others, in short, another ego-trip. Therefore we must find a way to go beyond the limited perspective of the ego's usage of Yoga.

How can one conquer the ego's self love? In his Letter on Yoga, page 1372, Sri Aurobindo gives the following prescription:

"The remedy is to think constantly of the Divine, not of oneself, to work, to act, do sadhana for the Divine; not to claim anything, but to refer all to the Divine."

As long as one considers that one's reason for living is merely to seek pleasure and to avoid pain, or to fulfill the vital body's constant hunger for the next new experience, the magnetic pull of egoism towards objects of desire will overwhelm the best of intentions. Self-love manifests in a myriad of ways, from minute to minute, with preferences and demands both great and small. Our emotional nature falls under its influence all too easily, causing delusion, and many mistakes. After deluding our mind and heart, it attacks our will, which then forgets its true goal. It may then give rise to doubts as to whether one can continue on the spiritual path, that only the material world's realities are valid. Our modern civilization constantly reinforces this tragic notion, as do the values and judgments of our family, friends and co-workers.

However, if we remember that the main purpose of our lives is to give ourselves completely to the Divine, and to become His perfected instruments, we will find unconditional joy, or Ananda, independent of the ups and downs of the movements of the vital and mental bodies. In the words of the Mother: "In the mere fact of not thinking of oneself, not existing for oneself, referring nothing to oneself, thinking only of what is supremely beautiful, luminous, delightful, powerful, compassionate and infinite, there is such a profound delight that nothing can be compared to it." (Questions and Answers, vol. 3. p. 269). Then we may replace the egoistic perspective with its constant referral to my body, my mind, my desires, my fears, my memories, my experience, with the perspective of the true Self, the soul, the Witness, which is part and particle of the Divine, within and without.

For many, the easiest way to develop love for the Divine is to relate to it as a Person, whatever name or form is preferred. This is the path of bhakti yoga. Love implies two, the lover and the beloved. Therefore, when the beloved is the Lord, the Divine, Jesus, Krishna, Shiva, or Whomever, it is usually much easier to give love, than when the other, the Supreme Being is an impersonal Truth, Oneness or Light. However, as one matures, the lover and the beloved merge, and then in the words of

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Acharya Skandavel (Ed Nichols)

Since as far back as I can remember, the human experience has felt a bit convoluted and rather boring. Don't get me wrong, I've always gone through the motions fairly well, attaining satisfactory degrees of success scholastically, socially and at play but doing so more from a place of aversion to the consequences of not playing the game well than an effortless pull from inspiration.

My family is as kind, loving and wise as one could ever hope for and I'm fairly certain I have the best friends in the world. I've had a privileged life full of richness in opportunity and abundance and yet always have had a sense of profound longing and loneliness, but for what? None of my peers and acquaintances seemed to be conflicted in this way; so, I wondered if there was something fundamentally wrong with me? The heavy feelings never disappeared and instead grew strong, drawing me into the pursuit of exploring consciousness. These feelings of lack, along with the TV show Kung Fu inspired and planted spiritual seeds early in my youth.

When I was a child (early elementary school years), my mother had a profound spiritual awakening akin to what one might read about in so many over the top spiritual books. She gave me the opportunity to opt out of Sunday school and stay home with her to learn about and experiment with eastern philosophy, metaphysics and New Age stuff. We'd at times sit under a wooden pyramid structure with a copper apex, aligned just so with the stars, holding flash cards in an attempt to read each other's minds. She'd tell me about the energetic shift that would happen in the years to come and the exponential rate at which human consciousness was expanding. She shared so many of her own sacred experiences with me about past lives, remote viewing and conversations with astral beings and explained to me the significance of my generation and the generations to follow in facilitating and "awakening from the dream... Yep, coolest mom ever!

Around middle school, it seemed as if the stars were aligning in such a way that I'd really tapped into some source of courage and strength. I felt driven to challenge myself to be the best I could be. I got straight A's in my marks at school for the first time, and I was placed in

honors classes, excelled athletically and mastered the art of flirtation. Each Monday morning I'd challenge myself to make it through the school week without being less than impeccable with my words or fail to maintain a positive attitude/treat others, as I would like to be treated... Good times!

Just as I was hitting what seemed to be 'my

stride', my mom picked me up from school and took me to a fast food restaurant (a very rare occurrence in my family). Although my intuition told me something weird was about to happen, I was sufficiently distracted (and probably dulled by the french fries and beef and cheddar sandwich). I was completely shocked by my mom's words... "Edmund, your father and I are getting a divorce." At first I thought it was a joke; I mean, my parents had never fought and our family dynamic was the envy of my friends and I came to learn much of the community in which we lived. Next thing I knew, I was driving to the east coast with my father and enrolled and boarded in the staunch prep school, which ironically, was where my parents had met. The east coast vibration was incredibly abrasive to my west coast sensibilities.

After a year in prep school hell, I reached my limit of tolerance for all of the nerdiness and spoiled rich-kidness

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Acharya Nityananda

Do you love God? *continued*

the Tirumandiram, with reference to the soul and the Lord, "they are not two," and one becomes That.

By becoming karma yogis, we can also replace the ordinary ego-based motives for action, whether for work or play, with love for the Divine. Instead of trying to get something, the karma yogi gives. His actions are made with the intention to see and serve the Divine in others. He acts skillfully, as an offering, without attachment to the results of the actions. The karma yogi exposes and removes the devious and subtle motivations of the ego by asking the question: "Do I have a preference?" or "Who desires this?" His mantra is "Not my will, but Thy will be done."

Aside from adopting the perspective of a karma yogi, the chief attitudes by which a yoga sadhak can root out self-love are fearlessness and absolute confidence in wisdom of Divine providence. Our lives are filled with challenges, and one may wonder how things turn out. But if one turns to the Divine, asks the Lord for guidance and strength to fulfill His Will, then Grace descends and opens the way. We must grow into these virtues, and not just occasionally, but in every situation of our life. We can free ourselves of self-love, by living for the Divine, by giving ourselves to the Divine, by seeking and surrendering to the Will of the Divine, without fear, with complete trust in Divine providence. □



there, and moved back to live with my mother and hopefully dive back into the flow that I'd left behind a year earlier. What a surprise! The high school I ended up in 'back home' was akin to a prison - guns, knives, drugs, violence... a non-academic environment to say the least. I learned very little in the remaining three years of high school.

It wasn't until after high school, on a drive up to Boulder, Colorado to visit an old friend recruited to play football at the University of Colorado that I fell in love and at home again with a town and culture. The peace, nature, fun and live reggae of Boulder reminded me of the warmest part of my childhood.

Having a less than stellar academic record from high school, I hustled my way into the University as a full time student, choosing Biology as my major. Little did I know when choosing this field of study that at that time CU was one of the top pre-medical schools in the nation; and so, found myself surrounded by students who took academic studies very seriously. With my lack of discipline in high school, I didn't have it easy getting through the high level university curriculum.

In 1998, somewhere around my third year at the university, a new, neo-hippy friend turned me on to a book called the Autobiography of a Yogi. When I saw the cover, I knew I'd seen the book before. It had been on my mom's bookshelf and available to me over those early years of initiation into metaphysics. And, needless to say, Autobiography of a Yogi single-handedly shook me out of much of my prolonged teenaged angst and re-awakened a relationship between my "higher self" and who I'd come to identify with. The same friend who gave me the book, found Satchidananda in an advertisement on the back of a yoga magazine and was shortly thereafter initiated. Hearing his feedback I got initiated.

During this first initiation, I remember feeling the emotional twinges indicative of what my mom had trained me to be indicators of truth and recorded in my notes 'this is the real deal, (ie.authentic). Don't mess it up. Three other major points Satchidananda made really hit home:

1. We are all dreaming with our eyes open.
2. The amount of happiness in one's life, is directly proportional to one's discipline.
3. If you don't give up, you're bound to succeed.

I came home committed to not fall asleep' through continuous practice of what I'd learned. Was my practice always perfect? No. Have I fallen off the horse'? You bet! But, I used Arupa Dhyana Kriya to analyze and understand the properties of discipline inside and out (insight #2 above) and held firmly to insight #3 as if my life depended on it.

Fall semester 1999, shortly after taking part in the 2nd initiation and during my senior year at the university, the same friend whom I'd come to Boulder, Colorado to visit several years earlier, invited me to explore Brazil with him and his new Brazilian girlfriend and several of his other buddies. Although I knew this trip would be in-

tense, as he always tended to take me out of my comfort zone, I knew it'd be a mistake to miss a New Years party in Brazil even though it would be so much easier to just spend it snowboarding in the Colorado Mountains.

I showed up at the airport and there was my friend and the Brazilian girl, but no one else. He explained it would be only the three of us going on this month long trip through Brazil. So I was to be the "3rd wheel!" It took about a day before it became clear that whatever I had to contribute was not going to be appreciated. Moreover, I should really do my best to become invisible. As I did not speak Portuguese, I spent the next three weeks in silence (mouna yoga) and so turned to practicing my new, 2nd initiation mantra (Shiva) continuously.

Here I was in Brazil and basically a thorn in the side of this couple's romance. The trip was pretty much a nightmare despite the awesome beauty of the country and the amazing places we visited. Between the continuous practice of the five-fold path of BKY, mouna yoga, Shiva mantra, tapas and the energetic subversion of my travel companions, my ego was being dismantled on a level I'd yet to experience.

But then it happened... while my friend and his girlfriend frolicked on the beach, a new acquaintance bought me a bowl a mysterious looking, thick purple puree topped with granola, sliced bananas and drizzled with honey. I devoured the concoction. I knew instantly that what I was eating was more than just a delicious treat. I shared some with my friend and he too fell in love with Acai (ah-sigh-ee).

It was days later, on a Brazilian wildlife reserve island, Fernando De Naronha, about 2 hours flight towards Africa, while eating what was likely to be my last bowl of Acai, I had the epiphany! We, my friend and I should import this fruit and start our own acai cafes in the US. I looked at my friend, shared the idea and he immediately agreed. Back on the Brazilian mainland and on the night before my travel companions and I would separate for different flights back to the US, my friend and I shook hands and I said, "let's not give up, until we succeed."

I finished Spring semester 2000. I spent the summer in Boulder, writing a business plan with my friend (and soon to be official business partner). A natural born businessman and having majored in finance, my friend would work with my father (a developer, visiting at the time in Boulder) on financial projections while I researched why (scientifically) acai was considered to be the most powerful fruit in the Amazon.

While working on the business plan, I received a letter in the mail informing me that my friend and I were being called to depose on behalf of a college buddy with whom we'd been skiing a year or two previously and had broken his back after attempting to jump from a chairlift to avoid freezing to death... a long story. I shared my acai story, at lunch with the father of the friend for whom we were testifying. He asked, "so, what's the next step?" I told him

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Monistic theism in the Tirumandiram and Kashmir Śaivism

By Dr. Geeta Anand and Dr. T.N. Ganpathy

Part 3: Parallelism between Tirumular's Tirumandiram and Kashmir Śaivism

(Editor's note: We have recently published the 2nd edition of "The Yoga of Tirumular: Essays on the Tirumandiram." At my request, Dr. Ganpathy and Dr. Geeta Anand have written for it a new final chapter, 33 pages in length, which discusses the debate over whether the Tirumandiram advocates pluralistic realism or monistic theism. The last issue gave a brief account of Kashmir Śaivism representing it as a Śaivite model of monism. In this third in a series of three articles, excerpts from this chapter are presented. The third article shows the parallelism between the Tirumandiram and Kashmir Śaivism to emphasize the viewpoint that the Tirumandiram advocates monism and monism only. This parallel study is an unexplored field hitherto. By using the term 'parallelism', it is suggested that there might have been no known historical, literary or philosophical interaction between the two systems and that there is no concrete evidence so far to say that either system has influenced the other.)

Śaivism or worship of Śiva claims its origin from the time of Mohan jo daro and Harappa civilizations that existed in the Indus Valley. Śaivism is not a single school of philosophy but a conglomerate of many small traditions brought together by their common beliefs. Some of the popular Śaiva traditions are Pāsupata Śaivism, Kashmir Śaivism, Vīra Śaivism, Śaiva Siddhānta and Śiva Advaita. While these schools differ in some of their traditions, they share the following common beliefs: (1) the Āgamas are divine utterances similar to the Vedas; (2) Śiva is the Supreme Lord, who is immanent and transcendent. (3) Śiva's powers are fivefold namely creation, preservation, destruction, obscuration and bestowing grace, (4) *Pati*, *paśu* and *pāsa* or God, soul and bonds are three entities that should be considered, (5) the *malas* or impurities are *āṇava*, *karma* and *māya*, (6) the *tattva* or principles are thirty-six in number. In the current section, we shall explore the parallelism between the philosophies of Kashmir Śaivism and the philosophy expounded by Tirumular in his **Tirumandiram**.

Some of the main principles of Kashmir Śaivism have been already described in the previous section. In this section, we will focus on some of the common philosophies between Kashmir Śaivism and the Siddhānta of Tirumular. To begin with, both Tirumular and the proponents of Kashmir Śaivism emphasize that their philosophy is not mere logical concept but an experienced one. One of the famous spiritual masters of the Kashmir Śaiva tradition describes the commentary by Kṣemarāja on the **Śiva Sutras** as a communication of the actually lived experience of a great author and that some of the sections on human spiritual experiences could not have been written about unless experienced personally. He says 'those who have not actually experienced the ultimate universal reality central to the philosophy will not have acquired a point of reference with which to understand it as the concepts are complex and hard to understand. Tirumular also says that his philosophy is based on his personal experience. In *mandiram* 2953 towards the end of the **Tirumandiram** he says:

By merging I felt the presence of *parāpara*
By merging I attained *Śiva-gati*;
By merging I became consciousness of consciousness;
By merging I witnessed many eons.

Now let us see some details on the history of Tirumular and his **Tirumandiram**.

Satguru Sivaya Subramuniya Swami, a Hawaiian Śaivite, mentions in his book **Dancing with Siva: Hinduism's Contemporary Catechism** that the first known guru of the Tamil Siddha tradition was Maharishi Nandinātha of Kashmir. Nandinātha's work, **Nandikeśvara Kāśika**, is monistic in its view about the Absolute Reality. Legend says that Nandinātha had eight disciples who were sent to different parts of the world, even as far as China to teach the world their guru's philosophy. Tirumular, one of his disciples is the prominent *guru* of Tamil

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Profile *continued*

that just the night before while reading the *The Art of War*, I had realized we needed to visit the Amazon to do research and gain some control over the supply side of the fruit (*Art of War* style). He responded, "when are you going?" I told him as soon as we can get enough money together for plane tickets. To which he replied... "GO!" "You can pay me back later."

We had a contract for exclusive distribution written, made a bunch of copies and found ourselves in the Amazonian city of Belem playing detective. Lot's of crazy stuff happened... too much to share ... But the most significant event occurred when we took a guided tour into the forest. We learned that the people living in the forest made more money selling acai than they did selling wood and

other less sustainable goods. SAMBAZON, an acronym for Sustaining And Managing the Brazilian Amazon was born and fourteen years later Sambazon's extractive reserve has grown from an idea into well over six million acres, i.e., it worked.

BKY sadhana has been integral in giving me the strength, focus, discipline and perhaps most importantly the vision to accomplish all endeavors in my life. I've been holding initiations for about four years now in all kinds of places to all kinds of people. As life goes on and old conceptions dissolve, I don't hold onto much, but life is no longer boring. I have complete faith in Babaji's Kriya Yoga and am committed to sharing the techniques with all sincere seekers. □



Siddha tradition, who came from the Valley of Kashmir to South India (page 494). Sri K.A. Nilakanta Śāstri in his article *An Historical sketch of Śaivism* in **The cultural Heritage of India** (vol.IV) mentions that according to the **Periya Purāṇam**, Tirumular came to the South from Kailāsa, the home of the *Pratyabhijñā* school, animated the dead body of a cowherd and took three thousand years to compose his **Tirumandiram** (page 74). Tirumular was the first to bring the Tantra aspect of Śaivism from Kashmir to the Tamil world. Hence, it is appropriate to compare Tirumular's philosophy collected in the **Tirumandiram** with Kashmir Śaiva philosophy to identify parallelism. Upon examination of the **Tirumandiram** verses, it becomes clear that many of its concepts are comparable to the concepts of Kashmir Śaivism. A complete comparison of individual verses will be a research project in itself, which is beyond the scope of this article. Hence, we will restrict our examination of parallelism only in some of the general concepts of the Śaiva tradition.

According to Kashmir Śaivism, Lord Śiva set forth sixty-four systems of philosophy of which some are monistic, some dualistic and some monistic-dualistic in nature. Eventually these systems were lost over time. Lord Śiva commanded Sage Durvasa to revive the knowledge and the three *mānasa putras* or 'mental sons' of Sage Durvasa namely Tryambaka, Amardaka and Srinātha revived the monistic, dualistic and monistic-dualistic philosophies respectively. Thus, Tryambaka is considered as the father of the monistic philosophy of Kashmir Śaivism. Over time, these philosophies were misinterpreted and so Lord Śiva came in the dream of Vasugupta and directed him to go to the rock-carved scriptures in the Mahadevapura mountains that later became famous as the **Śiva Sūtras**. Thus, the monistic theism of Kashmir Śaivism claims divine origin to its primary work, the **Śiva Sūtras**. Examination of the **Śiva Sūtras** and some of the later works of Kashmir Śaivism reveals a lot of similarity in concept between these works and Tirumular's **Tirumandiram**.

The Absolute Reality:

(1) Śiva

According to Kashmir Śaivism the Absolute Reality, Śiva, is pure consciousness that is beyond the limitations of time, space and form. It is the only entity that exists. All the manifested are emanations from this Absolute Reality. Such an Absolute Reality is not a static entity but one that is also self-aware. This is the concept of *prakāśa-vimarśa* where *prakāśa*, the pure consciousness, effulgence, has self-awareness or *vimarśa*. The *vimarśa* is the Supreme Power of Śiva, the Parāśakti. Due to its self-awareness, the Absolute realizes its true nature as *caitanyam* or awareness. The first sūtra in the **Śiva Sūtras** is *caitanyam ātma* 'the Supreme Being in consciousness'. Further, the Absolute has *svātantrya* or complete and absolute freedom. Hence, the philosophy of Kashmir Śaivism is called *prakāśa-vimarśa-svātantrya vāda*.

We find an echo of this idea in *mandiram* 381, Tandiram

2 of the **Tirumandiram**.

Ādiyotu andam ilāda parāparam

Podam adāga-p puṇarum parāparai

The beginning and endless Supreme Being (*parāparam*) which is pure consciousness (*p dam*) realizes itself (*adāga puṇarum*) as the Supreme Power (*parāparai*).

jyoti adaṇil param tonra-t tonrumām

Tīdil parai adanpāl tigaḷ nādame

When the sense of awareness appears in this Absolute, which is effulgence, brilliance, flame (*prakāśa*) *parai* or Parāśakti appears. In that *parai* remains the *nāda*. This order of creation mentioned by Tirumular is in complete agreement with the monistic view of Kashmir Śaivism. Tirumular calls the Absolute as *k n* or King, one who has absolute freedom of action. This represents the *svātantrya* of the Absolute.

(2) Parāśakti

Kashmir Śaivism says that Parāśakti represents the *iccha śakti* or the power of will of the Absolute. This power manifests as the *jñāna śakti*, the power of knowledge and *kriya śakti* or the power of action. The objective and subjective creations begin from this step onwards. Creation occurs due to the divine will or *iccha śakti*. **Tirumandiram** describes this concept in *mandiram* 382 as follows:

civan sakti ennave pētitu jñānam kīriyai pīratallāl vāditta icchāiyil pandu eḷum vīnduve

"The Absolute that became Śiva and Śakti further differentiated and became *jñāna* and *kriya*. The *bindu* emerged from the *iccha*."

Kashmir Śaivism describes the relationship between Śiva and Śakti as *aham* and *ahanta* or 'I' and the 'I-ness'. Śiva is the *Śaktimān*, the possessor of power while His power is Śakti. These two are inseparable yet distinct states. Tirumular describes the relationship between Śiva and Śakti as that between a gemstone and its luster (*mandiram* 383). Both do not have independent existence; the luster of a stone cannot exist without the presence of the gemstone. Similarly, the gemstone is defined by its luster. However, the luster and the gemstone are two distinct concepts. He also uses the same terms *catti* and *cāt-tumān* to refer to Parāśakti and *Parama Śiva* (*mandiram* 384).

In the *mandiram* 384 Tirumular says the pure effulgence manifests as Śakti, which, by its *icchā*, embraces *nāda* and becomes *bindu* thus becoming the basis for the five pure emanations that include *Sadāśiva*. Kashmir Śaivism names the five pure emanations as *Śiva tattva*, *Śakti tattva*, *Sadāśiva*, *Īśvara tattva* and *śadvidya*.

According to Kashmir Śaivism, everything arises from pure consciousness because they are already existing in it. The **Tirumandiram** echoes this in *mandiram* 1932

Except from the seed there is no shoot

Except from the seed there is no way of germination

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Monistic theism *continued*

The seed and shoot are the same
That is the nature of Hara- way, realize.

This is called *satkārya-vāda* or the theory of causation, which states that the effect exists prior to its manifestation in a latent state in the cause.

(3) Impure order of creation

Following the five pure emanations, manifestation of the impure order or *asuddha tattva* begins thus making the total principles as thirty-six in number. The thirty-six principles are the five cloaks of *māya* or *kañcuka*, the *Puruṣa*, *prakṛiti*, *manas*, *buddhi*, *ahamkāra*, five elements, their subtle factors, the organs of action and knowledge. Tirumular describes the creation of the subjective and the objective universes along the same lines as Kashmir Śaivism and summarizes them as follows: “the creators of the world are He and She, they have five sons. The creator also becomes the one who creates the world remaining as a resident on the flower” in *mandiram* 386. The creators are Śiva- the He and Śakti-the She. Their five sons are Sadāśiva, Maheśvara, Rudra, Viṣṇu and Brahma. They may also be the five *kañcukas*, the reason for the objective universe namely *kalā*, *vidyā*, *rāga*, *kāla* and *niyati*. The effects of these cloaks are the five hindrances: ignorance, egoism, attachment, aversion and clinging to life. These five factors turn the cosmic consciousness into limited consciousness. The subjective limited consciousness is Jiva, who is the enjoyer of the objective world, which is also an emanation of Śiva. Brahma is considered as the creator of the worlds. In this *mandiram* Tirumular says that Brahma is none other than the Absolute who is engaged in the act of creation.

(4) Nature of creation

Kashmir Śaivism opines that creation is a divine play or *līla*. This shows that the Absolute is not the material cause of creation. Tirumular in his *mandiram* 492 says “Śakti and Śiva due to their play created the soul, sent it through the crowd of the two *māyas*, revealing the *turiya* which is the process of it becoming pure, enter its *cittam* (or awareness) and make it embodiment of Śiva”. This is the sequence of creation and dissolution in a nutshell. The two *māyas* are *śuddha māya* and *asuddha māya*. Creation is initiated by Śiva and His power Śakti. *Puruṣa* is created, which is Śiva with limited consciousness that happens due to the two *māyas*. It is only Śiva or pure consciousness that raises the *Puruṣa* to the state of *turiya* when the awareness becomes pure or *śuddha* and reaches it to the final state of Śiva-hood.

Another verse of Tirumular that supports his monistic view is *mandiram* 412, which states

That verily remains as the directions and celestials
That verily remains as the *tattva* of body and soul
That verily remains as the ocean, mountains and other objects
That verily is the Lord of the world.
Thus, the Absolute is the subjective as well as the ob-

jective world. Tirumular mentions that the world and the body are impermanent but nowhere has he mentioned that they are unreal. Just like the philosophy of Kashmir Śaivism, the manifested world according to Tirumular is as real as the Absolute as they are nothing but the Absolute.

(5) Five great acts of Śiva

Śiva *Sūtras* mentions the five great acts of Śiva while explaining the *pañcakriyā vidhi*. Śiva performs creation, sustenance, dissolution, obscurance and bestowing of grace. We will not go into detailed comparison of Tirumular’s ideas and Kashmir Śaivism’s concepts on these acts. Suffice to say that Tirumular has dedicated five individual sections in his *Tirumandiram* for these five acts of Śiva (sections 9,10,11,12 and 13 in *Tandiram* 2). In *mandiram* 1809 he says

Himself will create; Himself will protect,
Himself will annihilate; Himself will obscure
Himself having done all these, He will bestow liberation
Himself will pervade and be the chief too.

(6) Five faces of Śiva

According to Śaivism, *Sadāśiva* has the five faces *sadyojāta*, *Vāmadeva*, *Aghora*, *Tatpuruṣa*, *Īśāna*. The *Tirumandiram* describes these five faces of *Sadāśiva* in *mandiram* 1735. *Mandiram* 1734 mentions that the ten states of consciousness (five in ascending order and descending order), the twelve zodiac houses and the ninety-six principles of human nature all arose from *Sadāśiva*.

Kashmir Śaivism also mentions that the five faces of *Sadāśiva* represent the five states of consciousness. Further, it states that the Āgamas arose from the five faces. The *sadyojāta* face looking towards west represents the earth element and the act of creation. *Vāmadeva* faces north. It represents the water element and the act of preservation. *Aghora* faces south. It represents the fire element and the act of dissolution/rejuvenation. *Tatpuruṣa* faces east. It represents the air element and represents the act of obscuration. The fifth face *Īśāna* faces northeast. It represents the space element and the act of bestowing grace.

(7) Ritualistic worship:

Kashmir Śaivism does not deny the presence of a personal God but it does not stipulate an elaborate worship ritual for a specific deity. Similarly, Tirumular mentions Śiva with matted locks in several of his verses; he mentions the holy trinity, Brahma, Viṣṇu and Rudra in many places. However, just as Kashmir Śaivism, he does not recommend an elaborate showy worship ritual. He says that the mind is the temple, the body is the shrine, the mouth is the tower-gate, the soul is the *linga* and the deceitful senses are the eternally burning lamp (*mandiram* 1823). □

(to be continued)



News and Notes

Babaji temple in Katirgama, Sri Lanka gets a mandapam in front of the Babaji Koil temple in Katargama, Sri Lanka, situated on the spot where Babaji did tapas and attained enlightenment, a "mandapam" canopy has been recently built to provide shade



Mandapam at temple in Katargama.

to visitors who wish to meditate. The construction of a meditation hall just behind the temple is planned. Kriya Yoga sadhaks from around the world are contributing to this project. If you would like to contribute go to <http://www.babajiskriyayoga.net/english/kriya-yoga-contribution.htm>.

Badrinath Ashram construction work resumed in June The work is now centering on finishing the first six apartments, the galleries above the ground floor apartments, and the office and bookstore. See photos at the bottom of the "News and Notes" page of www.babajiskriyayoga.net.

Quebec Ashram celebrates its 20th anniversary in August 2012 Throughout the month of August, we are celebrating 20 years of activities. Everyone is welcome to visit for satsang, swimming, hiking and yoga sadhana. RSVP Visit our website for announcements.

Second level initiations will be given by M.G. Satchidananda in Quebec: October 19-21, 2012; In Katargama, Sri Lanka March 8-10, 2013, In Martinique April 5-7; In Japan August 30-September 1, 2013.

Third level initiations will be offered with M. Govindan Satchidananda in Quebec July 13 to 22, 2012; Brazil November 14-22, 2012; 2013 near Frankfurt, Germany May 17-24; southern France, July 27 to August 3, 2013. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

Silence Retreat at Quebec Ashram August 24 to September 2, 2012, and December 26-31, 2012 with a 2 day and 2 night minimum participation required. Suggested contribution \$60 per night. Group practice of the 18 asanas, pranayama and meditation, Yoga Nidra, meditative walking, evening lectures. Go to <http://www.babajiskriyayoga.net/english/silent-retreat.htm>.

Pilgrimages to India in 2013 to South India with a new itinerary February 15-March 4, and to Badrinath, Himalayas, September 26 to October 14, 2013.

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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!

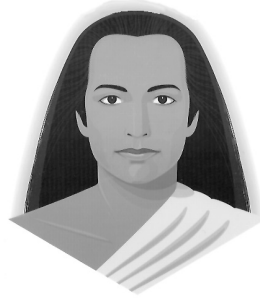
All eleven European Acharyas as well as Acharyas M. G. Satchidananda and Durga Ahlund have confirmed their presence at the European Satsang May 24-26, 2013, at Kapellenhoff retreat center, near Frankfurt, Germany.

Visit Durga's blog www.seekingthefirst.com.

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B a b a j i ' s

Kriya Yoga Journal

Editorial

Our psychic opening to the Divine

By M. G. Satchidananda

How can we choose the right course of action in our daily life? How can we distinguish the promptings of our ego from those of our higher Self? How can we develop the clarity of mind that will allow us to be guided by the Beloved, the Lord, the Divine?

As sadhaks of Yoga, applying ourselves to a sadhana, a prescribed set of practices that will bring us to Self-realization, we are often confronted

with questions like the above, particularly when we are faced with problems and challenges for which solutions are not apparent. We become aware of the turmoil of emotions and desires in our vital body and how they direct our thinking and decisions, not intelligently, but under the control of deep-seated habits. What do sadhaks do therefore? Who will guide us to our goal?

Herein comes the great role

played by the vinjnana maya kosha, or intellectual body, and in particular, that higher part of it referred to as the "psychic being," which mediates or gives voice to our soul, the ananda maya kosha or spiritual body. The science of Yoga, since ancient times, has referred to the five koshas or bodies: physical, vital, mental, intellectual and spiritual. They are like sheaths of energy, each with their own frequency, density and characteristic movements. The psychic being is that luminous representative of the Divine, within the heart of everyone, and which is attempting to guide or to warn us at every turn, but which is ordinarily hidden behind the thick curtains of the ignorant and denser sheaths of our subtle anatomy. Consequently, it is unable to operate in guiding the person until and unless it comes into the foreground of the sadhak's consciousness where it can become the constant guide.

Until or unless the psychic being awakens with the sadhak its influence is limited by the ignorance of our lower human nature. Occasionally, it may influence decisions in small beneficial doses, but always from behind the thick veils of our ig-

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The importance of this support cannot be underestimated. In the words of Sri Aurobindo:

“One may practice yoga and get illuminations in the mind and the reason; one may conquer power and luxuriate in all kinds of experiences in the vital; one may establish even surprising physical Siddhis; but if the true soul-power behind does not manifest, if the psychic nature does not come into the front, nothing genuine has been done.” (Letters on Yoga, p. 1095)

As the soul, and its instrument, the psychic being is the delegate of the Divine within us, it is also the instrument of Divine Grace, always outstretched ready to guide and support us. Whether we receive its support and guidance depends entirely upon ourselves, our response or lack thereof. The great tragedy of humanity is that we usually fail to respond. Even when one does, for example through prayer, doubt and personal preference usually replace trust that the Divine knows best and will bring the result that is truly needed for our growth as embodied souls.

To apply the techniques of Babaji's Kriya Yoga skillfully to the discovery of the psychic being and its emergence as the ruler of our nature, we must understand and appreciate the importance of quieting the mental and vital movements, as well as using reason, which aspires to know the truth and to know the Divine's Will. We cannot expect to hear the intimations of our soul, through its agent, the psychic being, when our mind and emotions are in turmoil. The preferences and habits of the mind, vital and physical nature ordinarily deform the influence of the psychic and cause it to go astray. The light of the psychic in the center of our being is hidden by the storm of clouds created by our lower human nature. The techniques taught in the first initiation, when practiced regularly with these goals clearly understood will gradually facilitate the emergence of the psychic being. They produce calm, relaxation, increased energy and well being in the physical, vital and mental dimensions of our existence. When we apply the fourth dhyana kriya, Arupa Dhyana Kriya to questions, problems or issues, our intellect, the vinjnana maya kosha, becomes an inspired instrument of our true Self, our soul, and the guidance we are seeking comes. Together all of these Kriyas help to quiet the agitation of the mind, and to remove the influence of its habitual movements and preferences.

As these disturbed movements are neutralized, as our likings and disliking subsides, one will begin to find that the psychic is sending into the outer consciousness of the sadhak many indications of what one must do, and what one must avoid. These are not merely the memories of certain moral injunctions. They are the result of a sensitivity to all that is good, true, beautiful, kind, and uplift-

ing. One acquires a thirst for these, and one turns away from all that restricts or denies their presence.

One must avoid interrupting the flow of messages from the psychic with doubt, with questions and debate and fear. If the messages do not come, it is either because the stillness of the mind and vital is not sufficiently established or because they run contrary to the wishes and preferences to which one remains attached. One must want the Divine for Itself, not for what it may give to you. One must want only what the Divine wants. One must seek to know only what the Divine wants one to know.

Only then can one be free of preference, the ego's disease. Furthermore, the messages may not come because of the following defects: egoism, desire, ambition or any other weakness which is excessive; mental confusion; a deficiency in life force or in balancing its use; over-confidence of the mind to act in its own smaller light. If these are present, one must first apply oneself to remedying them, with sincere self-examination and the skillful application of Babaji's Kriya Yoga.

In a nutshell, the positive traits which will encourage the emergence of the psychic being are in the words of Sri Aurobindo: “Purity, simple sincerity and the capacity of an unegoistic unmixed self-offering without pretension or demand are the condition of an entire opening of the psychic being (Letters on Yoga, p. 1099).

If one cultivates these conditions, with aspiration for the Divine, with faith in the Divine and its Grace rather than simply relying on one's own efforts, the psychic being will emerge. One can recognize its emergence by the following signs: unconditional joy, a sense that one's life is perpetually progressing in wisdom, a discernment which can guide the movements of the mind and vital, dispelling of moods like discouragement, a growing trust in the Divine and its providence, love which is universal, generosity towards others, a disappearance of hatred and irritability; difficulties become opportunities for turning towards the source of inner guidance and receiving the Grace.

When the psychic being, the soul's agent comes to the foreground of one's consciousness, it is able to reveal to us everything in our nature which resists the True, the Good, the Beautiful, and to guide us to the Joy, the Light, the Love, preparing it for the subsequent stages as described above. How much time this will take depends upon how much resistance and obscurity remains within us. So, it is not how much we know, nor how well we perform an asana or even how well we can concentrate or meditate that ultimately determines the awakening of the psychic being and the fulfillment of our spiritual potential. More than anything, it is the sincerity of our aspiration for the Divine. □



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