

B a b a j i ' s

# Kriya Yoga Journal

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## Editorial

### The Yoga Siddha's path to immortality (Part 2)

By M. G. Satchidananda

Krishna Singh's story is not unique. The author has met with several Siddhas, including one, Deohara Baba, who was reported to be over 300 years, at the Kumba Mela in Haridwar, in 1986. He certainly appeared to be the oldest person the author has ever met, with a bent frame, wrinkled skin, completely naked. This occurred when the author spent 48 days at the Maha Kumba Mela, in Haridwar, in 1986, where over 25,000 naked

ascetics, the Naga Babas, and another 100,000 renunciant adepts and monks, mostly from the Himalayas, came down from their caves, and met with more than 12 million devotees. This great meeting which occurs every 12 years here, will be repeated again in early 2010, and the author is currently organizing pilgrimage groups to visit with these great saints.

In 2002, the author spent several days with Barfani Dadaji, another

"Baba" or renunciant monk, at his ashram in Indore, Madhya Pradesh. "Barfani" refers to one "covered with snow," and "Dadaji" is a term of endearment which means "beloved uncle." Barfani Dadaji is reported to be over 250 years old, and to possess many siddhis. He was certainly the calmest persons the author has ever met. Sitting on his verandah, answering his phone from well wishers, every few minutes, replying with "Acha, acha" (Yes, yes..) nothing seemed to disturb his serenity. During a private interview with him the next day, he related to my wife, Durga and I, how he had lived from 1929 to 1962, in a cave high on Mount Kailash, the holiest place for Saivites, over the border in Tibet. While there, he became a disciple of Babaji Nagaraj, the legendary great Siddha, first revealed in Paramahansa Yogananda's Autobiography of a Yogi and the originator of Kriya Yoga. He also recounted to us how he had undergone kaya kalpa treatment on two occasions. One of the more interesting anecdotes was about his cave mate, who had lived in this cave for hundreds of years, and whose hair had

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## Inside

1. Editorial: "The Yoga Siddha's Path to Immortality" by M. G. Satchidananda
4. "The Mantra to bless one's food" by Durga Ahlund
4. "Babaji's Kriya Yoga and its Philosophical Origins in Saiva Siddhantham" by M. G. Satchidananda
9. News and notes



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*Continued on Page 2*

become thickened all over his body and his fingernails had grown so long, that he looked like a bear! Dadaji began to laugh as he reminisced about this adept. Dadaji had been obliged to leave Mount Kailas, in 1962, when the Chinese invaded Tibet and the Garwhal Himalayan section of India. He had on several occasions since then, however, returned to this very cave, and had recently again encountered his guru, Babaji.

### **The mystic's progressive development**

Medical science and spiritual sciences were not separate subjects for the Siddhas. They informed one another, and the Siddhas were masters of both. In the West, however, it has been a long time since these two subjects were treated as one. So we may begin to gain some understanding of who the Siddhas are by comparing and contrasting them with more familiar terms of reference. The Yoga Siddhas are mystics, but they are also much more. The word "mystic" is derived from the Greek word *muein*, which means to close the lips and eyes. However, these two outward indications of mystical experience only suggest the inner state of the mystic, wherein one perceives the oneness of everything, transcending the ordinary subject versus object duality of the ordinary mind.

In the ordinary state of consciousness, one fails to perceive the underlying reality, that which is constant, eternal and infinite; the mind, instead, contracts around objects experienced through the five senses, thoughts, memories or emotions. To use an analogy, one sees only the waves on the surface of the ocean. The mystic, however, not only sees the entire ocean, but plunges into it, merging with it in transcendental bliss. While for the mystic, the comings and goings of experiences, like waves on the surface of the ocean, are real, they pale in significance in comparison with the mystic's insight into the one Being, Consciousness and Bliss, the joy of unity.

The term "mystic," furthermore, is generally limited to only the first stages of spiritual development, at least in Western literature. The spirit has no form, and so since the time of the Renaissance, the study of mysticism has been largely supplanted in the West by the study of Nature, objective reality, the other side of the subject-object coin. However, many scientists who are probing the origins of objective reality have come to appreciate the significance of mysticism in the modern era. Einstein referred to the essence of mysticism as the finest thing we can experience. It is the fundamental emotion at the roots of science. It may be defined as "consummation... an instantaneous, intuitive insight loaded with the feeling that it is not accessible to common sense, rational training or learning." (3).

When Einstein was accused of plagiarism in the origin of his famous theory of relativity, he wrote in his defense that his discovery of it was not deduced through a rational process of deduction, but that it arose within him as a spontaneous flash of insight.

Such insight characterizes the mystics' realizations.

When mystical communion with the spiritual dimension of life becomes facile and the norm, we may refer to the mystic as a "saint." The ordinary egoistic perspective of a saint is replaced at least in part, by an awareness of the Presence of the Divine. Egoism is the habit of identifying with the body, its sensations, the emotions and the movements of the mind. As we let go of this false identification, the background, which is pure consciousness, becomes the foreground. One surrenders the ordinary ego perspective ("I am the body," or "I am thinking") to that of the soul ("I am") or that of the Witness. The Witness does not do or think or feel anything. It is the awareness, itself. The Witness simply is, and watches things get done, watches thoughts, sensations and feelings come and go. The soul or Witness has no form. It is pure consciousness, the subject. The mind and nature are objects. The soul perceives all of this coming and going as emanating from and disappearing into the One, an infinite, eternal, Nameless Supreme Being. This is not an intellectual or theological affirmation, but an intensely personal, even ecstatic perspective.

However, if the mystic's surrender or communion is limited to the spiritual plane of reality only, he may still be bound by a need to make philosophical or theological distinctions until he begins to surrender his ego in the intellectual plane. A Christian mystic may refer to "my belief" or "my faith" and a Buddhist mystic may say "I think" or refer to other word symbols. A Christian mystic may seek to attribute his or her insights to Jesus, or to this Christian faith. A Buddhist may use word symbols as he seeks to translate his experience of mystical oneness into forms that can be communicated. As the surrender deepens however, the "I" and the "mine" are gradually let go of, the ego is dissolved and Silent Awareness pervades all one thinks, says and does. No more can divided units of mind and intellect struggle with one another. There is no more "my" and "yours" to compel or influence or resist; there is no need to gather information.

One becomes a sage in the intellectual plane of existence when one is able to enter a state of identification through *samadhi* (cognitive absorption) in communion with any subject one contemplates. In that state one can access any subject with intimate familiarity because one has transcended the subject/object barrier. One is in a state of communion with the object.

The ego still lingers however, until the surrender encompasses all planes of existence. There is always the risk of a fall, and desire, aversion, clinging to life can still create suffering. As Saint Augustine put it: "Lord, help me to surrender, but not yet." That is, part of our lower human nature, in particular the mental plane, the seat of fantasy and desires, and the vital plane, the seat of the emotions, resists the transforma-

*Continued on Page 3*



tion which surrender entails. As the mystic's surrender deepens still further and embrace the mental plane, wherein lies the five senses, one becomes a Siddha, manifesting siddhis (divine powers), beginning with clairvoyance - the ability to see things at a distance in time or space, or clairsentience - the subtle sense of hearing, or clairsentience - the subtle sense of feeling. One may make prophecies, manifest the capacity to heal the sick, and know the past of others by intuitive insight, as one can enter into deep states of communion with the past, future, or any aspect of an object upon which one concentrates.

A few rare Siddhas succeed in surrendering their ego at the level of the vital plane of existence. There they become Maha Siddhas or great Siddhas, capable of manifesting siddhis or powers, which involve nature itself. This may include materialization of objects, levitation, control of the weather, wish fulfillment and invisibility. While they have lived principally in India, Tibet, China, and southeast Asia, by their own accounts, the Siddhas have traveled all over the world. We have examples of many such Siddhas in the twentieth century, for example: in Paramahansa Yogananda's Autobiography of a Yogi, Miracles of Love, the story of Neem Karoli Baba, Living with Himalayan Masters, by Swami Rama, Maharaj: a biography of Shriman Tapasviji Maharaj, a Mahatma who lived for 185 years, by T.S. Anantha Murthy, Arut Perum Jothi and the Deathless Body about Ramalinga Swamikal by T. R. Thulasiram and Sri Aurobindo: the Adventure of Consciousness, by Satprem. These accounts demonstrate that the reported miracles of Jesus were not unique. The accounts, by eye witnesses are often as humorous as they are moving.

### **Physical immortality is only a byproduct, not the goal, of the path of complete surrender to the Lord**

A few rare Siddhas are able to surrender their egos at the level of the physical plane. These are known as Maha siddhas or great Siddhas, capable of manifesting siddhis or powers, which involve material nature itself. Even for the most serious of Yogis, this is difficult to conceive of, if one remains tied to the old paradigm of opposition between spirit/consciousness versus the body and the world. What I am speaking of, is such an advanced stage of ego purification, that the cells of the physical body surrender their limited agenda of metabolism and become subject to the direction of one's greatly expanded consciousness. The physical body glowing with the golden light of this consciousness becomes impervious to disease and death.

The Siddha Patanjali tells us that until the old habits of identifying with the body and mind are completely uprooted, by repeatedly returning to the source of consciousness, the ego is still able to delude 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 will show us the

way back to the "Kingdom of Heaven."

The Siddha may be called upon to remain in the same physical body for some indefinite period of time, 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 Swamikal, 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 Swamikal 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

*Continued on Page 4*



Eliade states: the Siddhas are those “who understood liberation as the conquest of immortality.”

Once this process of surrender of the ego fully embraces the intellectual plane of existence, the mystic is no longer apt to emphasize the authority of scriptures. One's own experience becomes the ultimate authority of one's truth. The Siddha is a free thinker and a revolutionary who refuses to allow himself to be carried away by any dogma, scripture or ritual. The Siddha is a radical in the true sense of the term, for he has personally gone to the “root” of things, and finding the truth there can no longer be bound by the injunctions of scriptures.

Sectarian affiliation has no importance for Siddhas. They feel at ease among persons of all faiths. Their approach towards truth is to first experience it in samadhi, the mystical communion of cognitive absorption, and then to gradually surrender to it completely until it becomes their constant state of consciousness in the state of enlightenment. Their approach does not include attempts to build systems of philosophy or to construct religious belief systems. The Siddhas' poems show no trace of shared opinions or collective thinking; theirs is an “open philosophy” in which all expressions of truth were valued. Their poems and songs do not preach any doctrines; they only suggest a direction by which aspiration for a direct, intuitive, personal and profound realization of the Divine truth may be realized.

The Siddhas, however, used a forceful, vernacular language designed to shock people out of their conventional morality and egoistic delusion. They used the common language of the people, rather than the elitist Sanskrit, in order to reach their listeners. They urged their listeners to rebel against pretentious, empty orthodox beliefs and practices, including temple worship and rituals, caste, and petitionary prayers.

### **The Historical context of the Siddhas**

As indicated above, the Siddhas, with a few notable exceptions, like Boganathar eschewed biographical details. Having become “one with everything” they felt no need to refer to their former little self, or even to refer to themselves as “special.” Being “special” puts one apart from the One automatically. And as they often changed their names, and transmigrated into new bodies at will, it is often difficult to know who is who. So, we must try to glean from their writings certain details which would enable us to determine during which historical periods they lived. Our study of their writings to date indicates that most of them lived and wrote during the period from several hundred years prior to the Christian era, to about the thirteenth century A.D. During this period, there was a flowering of

Siddha literature. They recorded their teachings in the south Indian language of Tamil, one of the oldest languages in the world, still spoken today by over 100 million persons, on palm leaves, etched with steel pens. Written in poetic verse, often difficult to understand, because the Siddhas wanted to deliberately obscure their deepest meaning to the non-initiate. Perhaps the greatest literary work of the Siddhas is Tirumular's Tirumandiram, in 3,000 verses. It is an encyclopedia of Yoga, wisdom, philosophy, theology, metaphysics, ethics and esoteric spiritual science, written in poetic verse, filled with devotion for the Lord and inspiration. It was probably completed by the fourth century A.D., thought some scholars date it to the pre-Christian era.

The voluminous writings of the Siddha Boganathar, provide our greatest source of biographical and historical details on the Siddhas. Boganathar had a scientific mind, and recorded much personal details about other Siddhas who he knew. These records have been translated and published in the two volume publication, *The Yoga of Boganathar*.

Since the year 2000, a team of scholars has transcribed some of the writings of the Siddhas from palm leave manuscripts into a modern form of Tamil, as, and subsequently written English translations and commentaries on several hundred selected poems. These are now published in six volumes.

While the study of these works may not fulfill the needs of the historian, they do inspire one to aspire for the Lord through the practice of Kundalini Yoga, which was the Siddha's objective in recording their poems with steel pens on palm leaves.

### **Aspiration for our greatest human potential**

Many persons consider the wisdom teachings and Kundalini Yoga practices given to us by the Yoga Siddhas to be humanity's greatest heritage. “If the purpose of human knowledge is to relieve human suffering,” in the words of Swami Hariharananda Aranya, “that knowledge which eliminates suffering completely is the greatest knowledge.” The Siddha's teachings are of a practical nature, and they center upon the use of the scientific art of Yoga, as a means not only to heal, to prevent physical and mental illness, but ultimately to aspire to our greatest human potential. This encompasses the realization of our potential to be good, and to do good. The Siddha's conception of the Lord was “Goodness,” and Absolute Being, Consciousness and Bliss. May we all aspire for That. □

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# Bearing witness to homelessness, or How to know nothing and make the world a better place

By Philippe Leduc

Have you ever felt uncomfortable at the sight of a street person? I have, and I've always wondered why. What is this unease and what does it mean? I recently had a chance to explore these questions when I joined a street retreat organized by the Shambhala Buddhist Centre in Ottawa. We had no money, change of clothes, toothbrushes, phones, journals, cameras or bankcards. For three days, we ate in shelters and slept outside. The idea was not to bring material help to the homeless, but our company. We wanted to bear witness to homelessness and to ourselves as we stepped into unusual settings. The experience opened my eyes not only to homelessness but also to the nature of some of my fears. I would like to share three lessons I learned.

## 1. People in shelters are like you and me

We got up at the crack of dawn the first morning and headed to the Union Mission on Waller St. for breakfast. This place had always intimidated me because of its hard, foreboding outside appearance. But I found that the façade was just that, because once inside I quickly realized that there are no monsters there, only human beings. The stories may change, but the needs and the emotions seem to be the same: shelter, love, belonging, fulfillment. As I listened to different stories, I saw myself in everyone I talked to. For example, one young man told me about his business idea and how he felt he had been wronged by a few partners, and he was now down on his luck. I thought "Hmm, isn't this me minus the support of my family and a little luck?"

We are not so different, whether we live on the street or in a house. For example, we all want to belong. One striking thing about the Union Mission and the Shepherds of Good Hope is the sense of community among the people who go there. We saw the same faces in both places at different times of day, and there is clearly a sense of companionship among many. Seeing this reminded me of how strongly I yearn for community in my own life, and what a common need this is for human beings. I realized that the differences between homeless people and me are merely circumstantial. As my friend Adriaan says, "street people are you and me with a little bit less in the way of support and opportunity".

## 2. We create our own fears

I wasn't looking forward to panhandling, but I knew I wanted to experience it. Essentially, I was scared of debasing myself and of being rejected. I stood on the sidewalk with my Styrofoam cup, next to McDonald's on George St., and politely asked people to spare some change. It was Saturday morning around 10:30, I hadn't changed or washed since Thursday, I'd spent two

nights outside, and I hadn't shaved for a week. My voice quivered a little at first, but then I got into the rhythm of it and asked everyone who walked past me for the next hour. It was exhilarating. I later gave away the few dollars I collected, but the fascinating part was to watch people's reactions and my own. Some ignored me, others shrugged or said no, while a few gave me change. But I realized that no matter what people did, I still heard my inner monologue about debasement and rejection. I realized my self-consciousness, confidence or fear are my own and have nothing to do with what others may or may not be thinking.

The same goes for the discomfort I mentioned in the introduction. The feeling that surges up inside me obviously doesn't come from the man on the street, unless he has some rare ability to control my emotions with his mind. Obviously the discomfort simply comes from what I tell myself when I see him. A few days ago, I saw a guy sitting on the sidewalk asking for change, and I noticed that my first reaction was "Uh-oh, not this...." and I felt the usual contraction that accompanies displeasure or fear. I realized that despite the retreat experience only ten days before, there was still fear in me, the fear of being just like that person and possibly ending up in his shoes. I also feared he was going to take something from me. I ran my inner movie, and fear came up. But this fear didn't come from the panhandler, it came from the story I ran in my mind. I manufactured the fear through perception and interpretation. Someone else might see the same scene and run a different script through their mind and generate a different reaction. We create our own reality.

## 3. Reality is always fresher than our concepts about it

Before going inside the Union Mission, I had some preconceived notions about it that caused some degree of fear in me. At some level in my mind, I thought "I know something about this place. It is full of people who've lost their way. There are diseases and hard drugs here. There are unpredictable people who might hurt me. This is a dangerous place." This was part of the movie playing in my mind as I walked through the door the first morning. Obviously these ideas don't come from present experience but from the past. My body may be walking into the present, but my mind is stuck in the past!

This is what happens every time you think you know something about reality before it happens. It is as though your preconceived notions prevent reality from entering because they occupy the mind. When you think you know something about reality, you're really

*Continued on Page 6*



# Babaji's Kriya Yoga and its philosophical origins in Saiva Siddhantam (Part 2)

By M. G. Satchidananda

## Sanmarga:

### Four paths to the Lord in Saiva Siddhantam:

1. *Charya* is performing service in the shrines or temples, such as cleaning, gathering flowers for worship, assisting the activities of the holy place. It is the path of the servitor, and one dwells in the 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.

Verse 119 (of Tirumandiram) reveals this:

Our intelligence entangled in the senses,

Finds itself in very deep waters,

But inside our consciousness is a deeper Consciousness

Which the Supreme Grace stimulates.

### The path of the Saiva Siddhantin is summarized in several mahavakyas or great Sayings:

1. *Jiva* is becoming Shiva (Jivanaar Sivanaar Ayinaar – the revered Jiva has become the revered Siva). This affirms both the reality of the individual's incarnation in nature, and the reality of his Divinity. The soul is a work in progress, in evolution, wherein "the many return to the One."

*Continued on Page 7*

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## Bearing witness *continued*

taking a concept from the past and superimposing it onto the present. When I realized this, I made a point of suspending judgement every time I noticed one come up inside me. Once I stopped playing my inner movie about the Mission, I opened to the real Mission in the present moment, and reality was much less fear-some than my preconceived ideas. Reality is always fresher than our concepts about it!

On the second morning, we were waiting in a little park for the Mission to open. It was around 6:30 am. A dishevelled young man around 25 years old came up to me and asked me for a cigarette. I heard a few scenes from my inner movie trying to surface, but I ignored them and decided instead to be in the moment and to know nothing. I opened right up to the present moment and had a ten-minute chat with this young man about what he was up to and what we were up to. I felt free because I wasn't burdened with my usual labels and judgements.

The retreat was called "Bearing Witness to Homelessness", and I think the homelessness that is referred to is not just physical but also mental. It means more than not having a roof over our heads, it means coming face to face with not knowing who we are and what life is about, in other words having no "home" to hide in. Every time we label anything (including ourselves), we lock it up in a box and disconnect ourselves from the mystery of the present moment. We step out of what's happening right now

and into our minds, which constantly plays over the past and anticipates the future. Not knowing means honouring the only reality there is: our experience of the present moment. It is the most freeing thing we can do, because it takes us from our story about life into life itself.

We were waiting by the Rideau Centre on Mackenzie Bridge on Friday afternoon and there was a girl smoking a few feet away from me. I immediately judged her negatively because she was smoking, because she was overweight and because I didn't like the clothes she was wearing. I watched myself throw a handful of labels at this person in the blink of an eye. I then decided to drop my notions and to know nothing instead. As soon as I did this, I opened right up and my mental disposition toward her and toward myself became much kinder. The enigma of the present moment had been restored, and I felt much better for it!

## Conclusion

I learned a few things during this retreat. First, people who use shelters are not very different from me. Second, I create my reality. And third, I am much happier when I withhold judgment and abide in not knowing instead. There is no need to do a street retreat to practise these simple lessons. I invite you to bear witness to your mind, to see your own scripts and to choose to know nothing for a moment. The world will instantly be a better place. □



## Philosophical origins *continued*

2. *Anbe Sivam*, or God is Love. All of the saints and siddhas of this tradition are living commentaries of this statement. They had no other concern in life except adoration of the Lord and service of His servitors.

3. Tirumular states: *yan petra inbam peruka ivvaaiyakam*, "may this world share the bliss that I have had." The devotee does not even believe in enjoying even the Lord's Grace exclusively by himself. Bliss shared is bliss multiplied.

4. *Nama Shivaya*: That Supreme Being, Shiva, I am. Or "the result of sacrifice is bliss."

5. *Onre kulamum oruvane devanum*: the whole of mankind is one family and the Lord we worship is Only One.

6. Marathai Maraithathu mamatha yanai  
Marathil maraintathu mamatha yanai  
Paratha maraithathu parmutharputham  
Parathin maranithathu parmutharputhame

"The Child looks at a toy elephant carved from wood. It sees only the elephant, and is not aware of the wood. A carpenter, on the other hand, looks at the quality of the wood and is not bothered about the figure carved." Similarly, we ignorant children are aware only of the world constituted of the five elements and not of the Lord who has manifested as the world. We see the world only as toys, to be amused by. A jnani, on the other hand, see only the Lord in everything, living and non-living. He is not aware of the material world as we see it. For the devotee of Shiva, everything is pervaded by *civam*, that is "goodness".

7. *Udambinai munnam ilukku endru irundaen*;  
*Udambinukku ullae uru porul kandaen*;  
*Udambinul uttaman koyil kondaan endru*  
*Udambinai yaan irundhu oambuginraenae.*

Previously I considered the body to be dirty Then I realized that it is the temple of God, And began to take infinite care of it." Unlike renunciant spiritual traditions, which seeks to leave the world behind as an illusionary place, the Saiva Siddhantins seek to bring about the realization of the Lord here, ultimately even in the cells of the body, as Siddhas, through the practice of Kundalini Yoga.

### The Concept of the Guru in Tirumandiram and the Yoga Sutras

The guru is a principle of nature which leads one from the darkness of ignorance to the light of consciousness and wisdom. It may manifest through events or circumstances, but when it manifests consistently through a person, that person is known as a guru. In the Tantras it is said that *gu* means that which gives success and *ra* is that which burns impurities and *u* is Siva. Furthermore, it is said that the guru's power is called *unmani*. *Unmani* is the power by which consciousness becomes free from all objects and is established in Siva-form. The guru helps the student to look and examine, to think and meditate, and to practice and realize. Guru means wisdom. The guru and his

teachings are the equivalent. In the Tirumandiram, the guru is explained in this verse:

"As declared by the Vedas and the Agamas a guru is  
Entranced in bliss, conceiving on Siva Yogi,

Cutting asunder the growing attachments with concentration

Leads to the Great Guru." TM 2057

and

"One who reveals the real, the unreal and the real-unreal;

Merging the real and unreal in Siva

Speaks the blissful words beyond the pure and impure;

Is called the blessed guru, the leader." TM 2058

Here the real is *kaivalya*, absolute freedom or aloneness, the Absolute, *Sivam*, the supreme abstraction, beyond any conception. It is indestructible. The unreal is destructible, impermanent and contradicts itself. It is delusion. The real-unreal is the *atman* or *jiva*, the individual consciousness or soul which is real and eternal, but whose real nature is concealed by *anava* or egoism. It is deluded into thinking that it is different from the ultimate reality. That which knows the real and the unreal is the *atman*, hence it is called the "real-unreal."

Tirumular says that a proper understanding of the guru's teaching will be achieved by the disciple by looking at the guru, by chanting the guru's name, by following the guru's teachings and by meditating on the guru's figure. All of the Siddhas worshipped their gurus in this manner. Tirumular repeatedly sings praises to his guru. The guru was their object of worship. Nowhere in the Siddha literature do they sing praises to any deity or other form of God; only to the guru.

Babaji tells us that worship of the Guru is the ultimate key to success in the following quote:

"It is admitted that worship to the Guru, who is present both outside and inside, has a two-fold action on the spiritual life of the disciple or devotee. From without, he turns the devotee's mind away from the outside world to the real Self, which can be realized only within. From within, he pulls his mind inwards, until it reaches the heart and learns to stay there for evermore, so that it will be lost utterly in that Self... From all this we can understand, however dimly it may be, the Satguru Deva (Babaji) is not merely a teacher of metaphysical truths, but is also the dynamic Spiritual Power known as Divine grace. Therefore, the work of liberation is accomplished with little or no active effort on the part of the devotee. All that the devotee has to do is to remain in the attitude of unselfish devotion to the Satguru Deva as God and as the Real Self. It must be understood that even this devotion is not something that lies within the scope of the devotee's will-power, it

*Continued on Page 8*



## Philosophical origins *continued*

is the immediate effect of the heightened power of grace in its second phase as the Satguru Deva." - Kriya Babaji, "The Voice of Babaji."

### **Metaphysically Saiva Siddhanta can be contrasted to other prominent philosophical systems of India**

Like Samkhya the world is considered to be real, and the goal is liberation of the soul. By understanding Prakriti, Nature, in all its principles or tattwas, as well as modes, or gunas, one may get beyond the state of being "the many," and return to the One.

Like Vedanta, there is One absolute Being, known as Brahman in Vedanta, and Shiva or civam in Saiva Siddhanta. Unlike Vedanta, there are individual souls, or jivas. In Vedanta, there is only one atman, or soul, shared by all, and this is part and particle with Brahman, the Supreme Being; the world is apparent only, but an objective illusion. According to Vedanta it does not exist outside of an individual's perception of it, so that when one dies, the world no longer exists objectively. Unlike Vedanta, the world is not illusory. Maya is objective illusion in Vedanta, whereas in Saiva Siddhanta and Tantra it refers to subjective delusion. The objects in nature have a reality independent of whether we perceive them or not. Our pain is real. Our body is real. But according to Saiva Siddhanta, Yoga and Samkhya, because of anava/avidya (ignorance), we do not see the underlying Reality of the Supreme Being and our oneness with it.

Within Vedanta, a prominent school, Shankara's Advaita Vedanta is non-theistic Advaita. There is no soul, nothing but Brahman, so no Supreme Being apart from souls and the world. Only oneness. The world is apparent only. Objectively it is an illusion. In Saiva Siddhanta the soul remains different from the Lord, as it does not acquire the Lord's five functions of creation, preservation, destruction, obscuration and grace.

Saiva Agamas are dualist (dvaita) philosophy, like Samkhya and Yoga. They provide explicit instructions about mystic gnosis or knowing; how to make the highest truths (described from the intellectual plane in the Upanishads) actual facts and accessible in the physical, for example through temple architecture and rituals, prayer, ceremonies, mantras, meditation, etc. They teach one to move towards the Lord progressively, in stages.

Kashmir Saivism distinguishes the soul from the Lord, Shiva, at its beginning, but becomes monistic at its end when the soul realizes its oneness with the Lord. It is Monistic Saivism. Saiva Siddhanta is theistic, and pluralistic as it considers that the souls are distinct from the Lord, Shiva.

Some have speculated that in the 12th century, Some have speculated that Kashmir Saivism was brought down to south India and that it contributed to the system developed in Meikandar's Sivajnana bodham in 1223 C.E. the most important philosophical text of late Saiva Siddhanta. But this could not be not true

as Kashmir Saivism and S.S. differ in conceiving the final state of liberation. In S.S. the soul after losing its individual identity merges with the Lord; but it does not become the Lord, and does not have its five functions. It is still an individual soul, but without an individuality. In this state, the bliss is so intense, that the liberated and merged soul is blind to its separateness from the Lord. In Kashmir Saivism the soul becomes the Lord. There is no individual soul thereafter. Therefore Meykandaar's Siva-jnana-bodham is certainly not influenced by Kashmir Saivism. But one thing is to be noted: Some scholars say that Meykandaar's Siva-jnana-bodham is a translation of an Agama called Raurava-Agama. Some scholars dispute it. They come out with some evidences to prove that Siva-jnana-bodham is an original work and not a mere translation of Raurava-Agama. It is my opinion that Meykandaar had only elaborated what is said already by Tirumular in his Tirumandiram. What had been put in a nut-shell by Tirumular in one single verse, in just four lines (of the so-called three, Pati, pasu and pasa...), was systematically dealt with by Meykandaar in twelve aphorisms, 40 lines. The work Siva-jnana-bodham contains only twelve aphorism, each aphorism not exceeding 4 lines, the entire work totaling 40 lines. The author Meykandaar himself gives a commentary for his work, though a very short one, throwing light on the matter dealt with in each of the aphorism.).

### **The path to Perfection: Pure non-dualism "Suddhadvaita" or Saiva Siddhanta**

Therefore "pure non-dualism," as reflected in Saiva Siddhanta and related literature and practices, recognizes both our limiting human condition and our Divine potential, and provides a progressive path to realizing Perfection, or Siddhi in all five planes of existence: physical, vital, mental, intellectual and spiritual. It acknowledges that as humans, we have that capacity (which distinguishes us from animals) to envision perfection, to see our own imperfections, and to develop and apply the means to bridging the gap between the two.

### **Babaji's Kriya Yoga**

Babaji Nagaraj, the guru of Kriya Yoga, developed it as a synthesis of both the Classical Yoga of Patanjali and the Kundalini Yoga of the tantric Siddhas like Boganathar and Agastyar. It is also a distillation of Saiva Siddhanta philosophy, but in a practical manner. Rather than emphasizing the philosophical construct, like the Siddhas, Babaji emphasized that one must enter the state of Samadhi to know the Supreme Being, and that this can best be done through his Kriya Yoga.

Kriya means "action with awareness" and is derived from "karma" meaning 'action with consequences. So by performing right actions, consciously, one becomes purified of the consequences of karma.

*Continued on Page 9*





# Facebook user group forms: *Babaji Kriyabans*

There are more than 15,000 initiates of Babaji's Kriya Yoga in over 20 countries. It is likely that several initiates live near you even without your knowledge. In order to bring members of our community closer together we have recently formed a Facebook network user group known as Babaji Kriyabans. Actually there are several groups forming, by language, including English, French, Spanish, German and Portuguese to begin.

## The objectives of the Facebook group

As you know, Babaji's Kriya Yoga emphasizes Practice, Practice and Practice. For practitioners to share with one another does stimulate interest and aspiration in deepening one's practice. This is why we are creating this new means of meeting one another via an internet network, so that :

1. We create a true community of interest which will facilitate exchanges between practitioners of Babaji's Kriya Yoga (including events, photos, benefits, joys, difficulties and questions and answers of all types).
2. Help you to find Kriyabans who live near you, in order to encourage you to meet, and conduct group practice together (Satsang) and consequently to intensify your practice of Kriya Yoga.
3. We can use an information tool which will permit

everyone in our community to communicate easily and quickly.

## Requirements for you to become a member of the Facebook group: Babaji Kriyabans

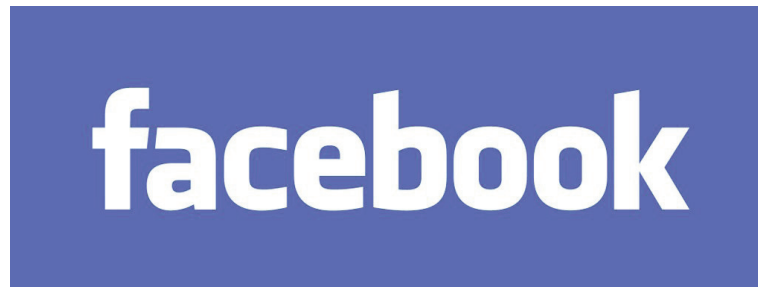
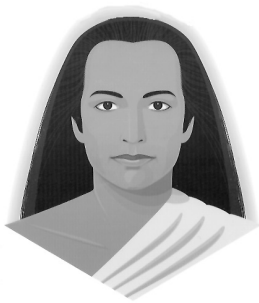
This private network group Babaji Kriyabans is for everyone who is sincere in their practice of Babaji's Kriya Yoga and their spiritual commitments. You remain responsible and aware of your own Sadhana. However, we have decided that only those who have completed the second level initiation, as a minimum, may join the Babaji Kriyabans Facebook group.

How to enroll in the Facebook group Babaji Kriyabans

This Facebook interest group Babaji Kriyabans is a private group. Therefore, membership requires an invitation. Only the group administrator can authorize (or invite) a member to join a Facebook à devenir membre du groupe d'intérêt Babaji Kriyabans.

If you would like to join this user group, go to our website or contact [info@babajiskriyayoga.net](mailto:info@babajiskriyayoga.net). May members of this group be bearers of light and love and support you in your daily practice.

Om Shanti  
M. Govindan



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## Philosophical origins *continued*

Babaji's Kriya Yoga is a five fold path consisting of:

1. *Kriya Hatha Yoga* to develop the physical body, primarily, and to open the subtle energy centers and channels, the chakras and the nadis, in preparation for the more subtle phases of the Yoga.
2. *Kriya Kundalini pranayama*: the practice of elaborate breathing exercises to awaken the potential power and consciousness, known as kundalini, and to circulate it through the nadis and chakras, leading to Samadhi, or Self realization.
3. *Kriya Dhyana Yoga*: the scientific art of mastering the mind, through a range of meditation techniques, which purify the subconscious, develop one's latent mental, visionary, and intellectual capabilities.
4. *Kriya Mantra Yoga*: the use of sacred sounds, as

purifying agents, as vehicles to a higher consciousness, into which insight and inspiration can flow.

5. *Kriya Bhakti Yoga*: the cultivation of aspiration and love of the Lord, through prayer, psychic opening, self surrender.

It teaches that by the practice of this five fold path, one reaches not only Self-realization but God-realization. It recognizes that even if we have a perfect philosophical model of Reality, our human nature causes us to forget, or to slip down into a level of consciousness which prevents us from seeing the Truth, and acting in such a way to avoid suffering. It provides practical means to overcome, even transform our human nature, and therefore to reach the goals of Samkhya, Vedanta, Yoga and Saiva Siddhanta. □



# Do help to bring Babaji's Kriya Yoga to others like you around the world

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

In the past twelve months, since September 2008 the Order of Acharyas did the following:

- Brought over 100 initiation seminars in to persons living in Argentina, India, Estonia, the Gulf states, Spain, Brazil, England, Ireland, Australia, Germany, France, Sri Lanka, Switzerland, Italy, Austria, Singapore, Malaysia, USA and Canada.

- Sponsored and organized a Kriya Hatha Yoga Teacher Training program, for 25 teacher trainees near Frankfurt Germany. Participants came from 9 countries.

- Maintained an ashram and publishing office in Bangalore, India. Vinod Kumar, the ashram manager, conducted free daily public asana and meditation classes there, with biweekly free asana classes in local public schools. It published and distributed most of our books and tapes throughout India. It published and distributed many of our titles in new Indian language editions, in Hindi, Telegu, and Tamil.

- Completed the training of two new acharyas, Savitri (Maria Rosa Blasco) of Gerona, Spain and Mirabai (Lourdes Planas Calvo) of Barcelona, Spain, now authorized to give the 1st level initiation.

- Recently arranged for the purchased another 4,000 square foot plot of land in Badrinath, for a total of 9,000 square feet. The end of the one year ban on construction, and this recent purchase now allows us to build an ashram according to our original vastu plans. The construction of the foundation is advancing well.

- Sponsored a European Gathering of Initiates of Babaji's Kriya Yoga in France, in the summer 2009.

- Completed the editing of the 10 volume, 4,000 page new English language edition of

the Tirumandiram. Obtained a donation from a philanthropist, Dr. N. Mahalingam, which will permit 2,000 hard bound copies to be printed and sold for a modest price.

- Published The Grace of Babaji's Kriya Yoga second year course in Japanese and Spanish.

In the year 2009 - 2010 the Order plans to do the following:

- Bring initiation seminars to most of the above named countries.

- Move our ashram and publishing office in Bangalore, India to a new permanent location. Conduct free bi-weekly public asana and meditation classes there and locally.

- Publish and distribute the new translation of Tirumandiram, with commentary, in 10 volumes, including index, at a special release function on January 17, 2010 in Chennai.

- Complete the training of five Acharyas by the late fall 2009. One in South Africa, 2 in France, one in Canada, and one in Japan. Support regional Gatherings of initiates.

- Continue the construction of the Badrinath ashram; expected completion in 2011.

We need your support to fulfill this program for the year 2009-2010. Your contribution is tax deductible in Canada and the USA. Send it by December 31, 2009 if possible, and receive a receipt for your 2009 Income tax return. Use your credit card!

Our work is financed entirely by your contributions. There are many persons all over the world waiting to receive initiation. We will send acharyas as we receive the funds needed to pay for travel expenses.

For each donation of US\$70/Cn\$75 or more, receive a free copy of the new book "Babaji's Kriya Yoga: Deepening Your Practice" in English, or the new book "Kailash: Return to the Source and Back," in English or "The Wisdom of Jesus and the Yoga Siddhas" in English, French, German or Spanish. Please return by mail to: Babaji's Kriya Yoga Order of Acharyas, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0



# News and Notes

**Second level initiations** will be given by M.G. Satchidananda in Japan October 16-18, and near Dole, France November 6-8, and Brazil December 11-13, 2009, and in Bangalore January 22-24, 2010, near Zurich May 14-16, and in Quebec June 18-20, 2010. Also by Nityananda in Spain and Argentina in November.

**Third level initiations** will be offered near Dole, France May 17-24, in Quebec July 23, August 1, 2010, and near Frankfurt Germany May 22-29, 2011, by M Govindan. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

**280-Hour Teacher Trainings in Kriya Hatha Yoga** will be offered by Durga and Satchidananda in Quebec July 1-11, 2010, and again in Frankfurt, Germany August 5-15, 2011. Upon completion you will have completed the requirements to be registered by Yoga Alliance, the registry of Yoga Teachers in North America. For schedule, course outline and more information contact Durga. [durga@babajiskriyayoga.net](mailto:durga@babajiskriyayoga.net).

**Silence Retreat at the Quebec Ashram** December 26 to 30, 2009 with M.G. Satchidananda. for details go to [babajiskriyayoga.net](http://babajiskriyayoga.net).

**New Publications** We are pleased to announce the publication of two new books: **Babaji's Kriya Yoga: Deepening Your Practice**, by Durga Ahlund and Marshall Govindan. This book provides detailed instructions, diagrams and

photographs in the practice of a particular set of 18 Yoga asanas or postures, known as "Babaji's Kriya Hatha Yoga." The essays and instructions herein enable the practitioner to go beyond the development and health of the physical body, and to transform the practice of yoga asana into a spiritual practice, inducing a higher state of consciousness. Unlike earlier publications related to Hatha Yoga, this volume will show you how to transform your Hatha Yoga practice into a means for Self-Realization. It introduces students to the Five-fold Path of Babaji's Kriya Yoga. This book is dedicated to Yoga students new to Kriya Yoga and also to Initiated students looking to deepen their own practice. 150 pages. 8.5 x 11 inches format, color diagrams. Price \$17.95.

**Kailash: Return to the Source and Back**, by Swami Vedananda Saraswati, edited by Durga Ahlund, is a rare spiritual adventure story of one dedicated renunciant's pilgrimage on foot to Tibet's Mount Kailash. It records the remarkable meetings with a 700 year old Siddha, extraordinary ascetics, and the spiritual experiences and challenges which he faced on his journey. The author is a disciple of Shirdi Sai Baba. Numerous photographs. 130 pages. Price \$15.95

**Maha Kumba Mela in Haridwar, India** From January 25- March 8, Satchidananda and Durga will lead three separate groups of 34 persons each to this extraordinary event. A fourth group is now forming, from March 6 to 23, 2010. We will have our own camp, as well as hotel

accommodations. If you are interested to attend contact us.

**Personal Retreats at the Quebec Ashram** We are now staffed to support any initiate who would like to have a personal retreat at the Quebec ashram this winter. David and Nicole Lavoie will be your hosts. Suryananda will guide you in your practice of the 18 postures and meditation. A suggested donation of C\$55 per day is requested.

**We request all of our subscribers in the new Euro currency zone**, where possible, to send to us an annual subscription payment of 12 Euros in a cheque payable to "Marshall Govindan." Send it to Jean Pierre Hesse, 60, route d'Aix les Bains, Rumilly, 74150, France (email: [rudran@tiscali.fr](mailto:rudran@tiscali.fr)). At the same time, please inform our subscriptions office in Canada by sending an email to [info@babajiskriyayoga.net](mailto:info@babajiskriyayoga.net) or by writing to Babaji's Kriya Yoga, 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0.

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The Journal will be sent by email to everyone who has an email address. We request that all of you inform us of the email address to which you would prefer we send the journal, and if you are using an anti-spam blocker, to put our email address [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) on the exception list. It will be sent as a formatted with the photographs in a PDF file attachment. This can be read using Adobe Acrobat Reader, which you can download free of charge following the prompt which will appear when you attempt to open the attachment. Otherwise it can be resent upon request in a Word file, unformatted with no photographs. If you do not renew before the end of December 2009, you may not receive the next issue.

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