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B a b a j i ' s

# Kriya Yoga Journal

## Editorial

### Awakening from the Dream with intensity of purpose

By M. G. Satchidananda

We are individually and collectively "dreaming with our eyes open," because we are constantly absorbed in our thoughts, emotions and sense sensations, wholly identified with the drama of our lives. The Siddhas have taught that for this reason we are blind to the Divine Absolute Being Consciousness and Bliss, and we suffer the conse-

quences of egoism: desire, attachment, aversion and fear of death. Identified as we are with the body and mind, we forget who we really are, pure consciousness. This forgetfulness is hardwired into our human nature. To overcome it, spiritual traditions have universally prescribed removing oneself from contact with all sources of desire that may en-

chant us, that may keep us distracted, in other words, to starve the vital body of any source of passing delight. The goal is to escape this unhappy world, either to go to some heavenly realm, or to cease to reincarnate here securing one's spiritual abode in a supra-cosmic timeless and space less Transcendence. While few have the ability or willingness to so retreat from the world, the modern mystic, or yogi, who remains in the world seeks to maintain an uneasy truce between his or her need to cultivate inner peace and harmony and the conflicts of daily life with all of its duties and stress.

In a tantric tradition such as Babaji's Kriya Yoga, an Integral Yoga, however, one seeks not to escape. It demands that the Truth, the Light, the Power, the Bliss realized in the inner consciousness should enter into the outer waking consciousness also and become entirely effective there. Each act of meditation becomes outwardly dynamic, and not merely subjective. For us, "to meditate" means to keep one's whole consciousness turned and open to the Divine, subjectively or objectively, always and everywhere and under all circumstances. For its goal is to transform human nature, calling

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down into it the Divine Shakti, Conscious-Energy, to work it's evolutionary will within us. One embraces all of life, moment to moment, remembering to be the Witness and by cultivating surrender to the Divine's guidance and Power through a silent mind and a calm vital body. All experiences become the object of our choice less awareness. The resulting bliss is instantaneous, no matter whether the conditions are pleasurable or painful, whether desires are fulfilled or not.

We have the assurance of the Yoga Siddhas like Patanjali that we have to remove these sources of suffering from ourselves individually. In Yoga sutra verse II.10 and II.11 Patanjali tells us:

*"These afflictions in their subtle form are destroyed by tracing their cause back to their origin. In the active state these fluctuations arising within consciousness are destroyed by meditation."*

On the subtle level, these afflictions exist as subconscious impressions (samskaras) and can be eliminated only by the repeated return to our source through the various stages of Samadhi, or cognitive absorption. Samadhi occurs when the mind becomes completely silent. One must develop concentration and inner balance and equanimity, sattva, through the various practices of an integral yoga, including asana, pranayama, meditation, mantras and devotion before one has the capacity to enter into and remain in such a state of mental silence. In the process of doing so, however, one can still attenuate the afflictions through the regular practice of meditation. The elimination of the identification with the "fluctuations" of the mind, whether they be thoughts, sense perceptions, fantasies or sleep, is a pre-requisite for Samadhi. But because the subconscious impressions are not accessible to us in ordinary waking consciousness, or even during meditation, one must eliminate their root, egoism, by repeatedly identifying with our true Self. The little "I" becomes subsumed gradually in the greater "I" and as it does, the subconscious impressions dissolve. Metaphorically speaking, meditation removes the agitation of the mind, like washing the dirt from clothes; repeated re-entering into samadhi removes our samskaras, or deep seated mental habits, like removing the stains from clothes through repeated soaking in bleach.

### Applying one's intensity of purpose

It is not sufficient to simply recognize one's tendency to forget one's Self, to "dream with one's eyes open." One must form the intention, the sankalpa, to awaken, and remain awake, and then apply one's willpower to do so. This is tapas, voluntary self challenge to transform one's egoistic perspective to that of the Witness. One of the best times to do this is during a day of silence, or during a prolonged retreat or pilgrimage. I recently returned

from a seventeen day pilgrimage in south India with twenty-two Kriya Yoga initiates from eleven countries. Our experience is instructive. Over the past twenty years that I have regularly led such pilgrimages, we have organized them in such a way as to focus the participants on "waking up and remaining awake." At the beginning of the pilgrimage I explain that it is not a "tourist trip" where one seeks to find passing delight in new and exotic sensory experiences or passing impulses in the vital body. Rather, one seeks to cultivate continuous awareness, moment to moment, throughout the trip, whether it be difficult or pleasurable, satisfying or not. The resulting equanimity brings bliss, guaranteed. During a pilgrimage, one also seeks to leave behind one's ordinary preoccupations and to focus on entering into a state of communion with That which can be found in the sacred

places of destination. Every day during this pilgrimage we realized both of these pilgrimage objectives, choice less awareness, and communion with the sacred Shakti or "conscious-energy" of each day's destination.

During our pilgrimage at each place we travelled to, we "woke up" inside the places where yogis and saints have left their "conscious energy" as a result of their tapas. We did

so because we brought with us an intensity of purpose to realize the True, the Good and the Beautiful, and to enter into a state of communion with the One. Each of these sacred abodes remains a door way to the Divine. The ordinary preoccupations of our mundane lives, and the attraction of the vital body's desires and impulses were put aside. The group's collective consciousness infused and lifted us all.

In each place, silence and stillness became our vehicle to communion with the Divine Shakti. Our morning and evening group practice of the regular Kriyas gave way to stillness once we entered into these sacred abodes of saints and siddhas. This first occurred the day after our arrival in Bangalore. We drove out to the ashram of Sri Krishna Singh "Tapaswiji" in the Nandi Hills, and meditated for an hour in his room where he sat for so long in tapas. The room was suffused with great peace and much light. It refreshed our weary jet lagged minds and bodies.

At the Ramana Maharshi Ashram, the presence of this great saint is palpable in the room where he used to sit and receive visitors and disciples. Durga fell into a deep three and half hour long motionless trance in that room the second day we were there. Others returned repeatedly to the Skanda Ashram cave and Virupakshana cave high on the Arunachala mountain behind his ashram during the four days we spent there. Like bees to honey, the soulful attraction to the Light and Bliss impregnated in the walls of these sacred abodes became a magnet for

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## Editorial *continued*

our pilgrims. One easily passed into a luminous vast space, what the Siddhas refer to as vettaveli, where one feels liberated from all thoughts and cares.

In Pondicherry, our next destination, the samadhi shrine where repose the earthly remains of Sri Aurobindo and the Mother, their twelve foot long, two foot high marble sarcophagus in the middle of the ashram courtyard was both a magnet and an antennae for their devotees. Covered with an elaborate floral yantra, in a place governed by silence, we dropped to our knees beside it, resting our heads on its cool surface. Making the mind drop into silence, their blessings arose from its depths in various forms: a message, an image, a thrill of bliss, luminous intensity. Then sitting nearby in the courtyard with a hundred other devotees we meditated in silence on the Grace and teachings that these two great souls have bestowed upon the world.

The next day, we were given the rare privilege of not only visiting but being allowed to sit in meditation for a long time in the private apartment where Sri Aurobindo lived for thirty years, preparing the descent of what he referred to as the "Supramental." The room was suffused with its golden light, and an effable peace and bliss which swept each of us into an indescribable state of tranquility and Goodness. By now all of us had entered into the perspective of the pilgrim, seeking to know inwardly and intuitively the Truth which each sacred abode held, rather than through our eyes and ears or any mental effort. Silence and more silence became our vehicle to knowing. In this silence, the voice of our soul, the psychic being, was coming to the foreground, and revealing the True, the Good, and the Beautiful.

The next day, we travelled to Chidambaram, to participate in a ceremony celebrating Lord Shiva, in his form as the Dancer, Nataraja, and to have his vision or darshan. This ancient temple, which covers 55 acres, all in granite, has an inner sanctum, our destination, which has been a place of continuous worship for more than a thousand years without a break. We were led by a leading member of the hereditary caste of priests whose ancestors have conducted these ceremonies during this entire millennium. Scientists have measured the force of gravity in this sanctum and found that it is the heaviest in the world. To put the dozen men in our pilgrimage group into an ideal frame of mind, I had each of them wear the traditional attire of devotees there: a simple white, hand-spun cloth dhoti, from waist to ankle, bare-chested, instilling humility. The image of the Lord, the priests chanting, the ringing of bells, the singing of hymns by devotees, brought its own particular gift to each of us. Afterwards, sitting in meditation on a raised granite platform, next to the place where according to tradition, Tirumular wrote the Tirumandiram, we sought to know the Truth offered by this most sacred of temples dedicated to

Lord Shiva.

Later that day, we made an unscheduled visit to nearby Vadalur, where the Siddha, Ramalingam Swamigal built his San Marga temple in 1874, with its eternal flame, and to the house in Mettukupam, where he lived and disappeared in the "Supreme Grace Light," Arun perun Jyoti. Sitting in its courtyard with a handful of local devotees, we felt the blessings of his Presence, his great compassion, and an ineffable joy.

The next day we travelled several hours in our bus to Thanjavur, where we sat in meditation at dusk by the temple dedicated to the brother disciple of Babaji, the Siddha Karuvoorar, behind the Britheeswaram temple, with its immense gopuram tower, the tallest shrine in Asia. The stone idol of Karuvoorar radiated light, bliss and power. We felt blessed to have communed with him.

Our next destination was Palanimalai, the sacred mountain, where the Siddha Boganathar, Babaji's guru, had constructed a beautiful temple to Lord Muruga, and where we found his own Samadhi shrine. Here we were

received by the priest Venkatesh, a descendant of Pulipani, the chief disciple of Boganathar and had satsang with his elder brother, Sivananda Pulipani. We meditated not only in the Samadhi shrine atop the mountain, but in the Pulipani ashram, amidst the dozen Samadhi shrines of Pulipani's descendants. The intensity of devotion for Muruga manifested by pilgrims from across south India, carried us up the mountain,

and then around it the next day in a padi yatra, or foot pilgrimage.

Our pilgrimage continued with a visit to the Dhyana Lingam, of the Isha Ashram, founded by Satguru Jaggi Vasudeva. This impressive structure is suffused with a great spiritual power, and is designed to facilitate silent meditation on Shiva as the Lingam: the Eternal, Infinite.

### Integrating the intensity of experiences in sacred places with daily life

To briefly awaken from the dream of egoism, and have some illuminating experiences while sitting in meditation in sacred places cannot be the special object of our seeking. What we seek is to be united with the Divine always and under all circumstances, whether in silent meditation or in active waking life. As the Mother has reminded us: "Whether you sit down to meditation or go about and do things and work, what is required of you is consciousness; that is the one need, - to be constantly conscious of the Divine."

*The intensity of purpose and grace we experienced at these places during the pilgrimage unveiled the Presence of the Divine. As we returned home, we did so with remembrance of That which was heard in silent, concentrated, aspiration, and with a resolve to remain awake to the Presence of the Divine everywhere and at all times.* □



# Tantra: the Weave of consciousness (Part 3)

By Nityananda

Tantra is the most recent part of Yoga, which started its development in India around the fifth century A.D. It evolved over hundreds of years during the Kali Yuga, the present Dark Age, when the Siddhas, the realized masters of Yoga, realized that it was becoming more difficult for people to practice meditation and concentration. Everybody was agitated. So the spiritual practices and teachings of Classical Yoga and Vedanta had become less and less effective. So they began a great period of experimentation, which resulted in the tantric practices related to kundalini yoga and the chakras.

Classical Yoga, as recorded by Patanjali in his Yoga Sutras (second century B.C.), seeks the pure principle of consciousness, separated from Nature and its manifestations. The yogi focuses on that which lies behind the reality of the impermanent phenomenal world. In this work of Patanjali there isn't any mention of Kundalini or the manipulation of the energy or Shakti. There isn't either any mention of the chakras (subtle centers of consciousness), neither how to activate them; what it is emphasized is mental concentration, looking for the final experience of pure consciousness, untied from the phenomenal experience.

Classical Yoga proposes asceticism, including withdrawel from the world of the physical senses, the main sources of distraction for the yogis. This path is useful if you retire to the desert, to a monastery or a cave of the Himalayas, removing as much as possible any source of sensorial distraction. In the alternative approach to asceticism, Tantra, developed by the Siddhas, instead of withdrawing from the physical senses, let us include them in our spiritual practice. Instead of ignoring energy, let us use it! Everything can be useful in Tantra; everything is used and included in the spiritual practice. In fact, the word "Tantra" means "weave" or "net". Everything is interweaved and entwined! Why separate between "divine" and "not divine", if the Divine is equally present in everything?

Therefore, Tantra, as a spiritual path, is very useful if one doesn't retire from the world - everybody can follow it, even householders. Tantra is an approach that values the dynamic or feminine aspect of the Divine: the energy that gives form to everything (Shakti), and not only its static or masculine aspect, consciousness (Shiva) - emphasized in Classical Yoga.

## Concentrating energies

The tantric method pursues the same goal of Classical Yoga, reaching the pure non-dual consciousness, anchored in the bliss and peace of the Self, which is not lost in the distraction of the impermanent phenomena. And our best ally for this is... the same divine Energy that creates these phenomena. The Siddhas say: "the same thing that makes us stumble can help us to get up". So, the tantric approach is quite energetic. There appears then the Kundalini Yoga, which works with the essential en-

ergy hiding in each human being. This energy is capable of leading him to higher states of consciousness.

The book Hatha Yoga Pradipika, written in the fifteenth century A.D., openly offers asanas, pranayamas, techniques to activate the chakras and Kundalini energy. In this approach, instead of using the mind, let us work with the vital energy responsible of the functioning of the body and the mind. By doing so, in an indirect way, we can work on the mind and its states of consciousness, something that we can't do from mere mental concentration.

The Yoga Siddhas discovered that we have seven subtle centers of awareness along the spine, each one associated with a different psychological state. They also discovered that if we can concentrate our vital energy in the higher centers, in the top of the head, we can experience higher states of consciousness. And the yogis thought: What is the most powerful vital energy that man has...? You guessed it?

Yes, sex is such energy. So tantric Yoga, Kundalini Yoga, tries to concentrate this precious energy in the higher centers of consciousness, to activate them. We speak about energetic "transmutation". We speak about "alchemy" (the real one), about transmuting the lead of passions into the gold of spirituality. Taoism, in China, deals also with that, as many true spiritual traditions do (for example, in Mexico there is a mention about Quetzalcoatl, the feathered serpent).

Therefore, the goal of the different tools that Tantra offers (asanas, pranayamas, muscular locks, mantras, etc.) is the transmutation of vital energy into spiritual energy and the opening of the higher centers of awareness. With that, we open the door of Heaven and experience the higher states of consciousness, looking for the irrevocable union with the Absolute, pure or cosmic consciousness - finally coming home.

## Much more than sex

In the West, as "Yoga" has been reduced to the practice of asanas, now the word "Tantra" is understood as a yogic sexual practice. Many workshops on so-called "Tantra" are offered, in search of a super-orgasm, without conceptual or emotional limitations. But Tantra includes everything! Work, meals, relationships... it is the weave of life, with or without sex. In fact, for example, in Babaji's Kriya Yoga we have 144 techniques or kriyas, but only a few of them have to do with sex. But they all have to do with the development of consciousness.

The path of Tantra looks for the development of consciousness, the Self, in the middle of the daily phenomena, being totally present in them... but without being swept away by them.

The Siddhas consider the sexual act as a sacred act which, when done in the perspective of the Witness, al-

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# Acharya Nandi Devar

## How I found the spiritual path

When I was about 12 years old, I felt that there must be more than what I could perceive, more than what my parents or society taught me. In 1979 at the age of 14 I got a book about Native American spirituality and shamanism from an older friend. By praying very attentively and turning to the Highest in this Native American manner, I immediately began to implement what I had read. When I was about 16 years old, one of the authors of these books came to Germany and I was happy to get to know him personally. This author had not only described the Native Americans' life in his books, but also their spiritual background and profound inner experiences. Six months after our meeting in Germany I traveled to the Rocky Mountains and visited him and the Black Foot tribe. I did this against my parents' resistance, even at that young age. This devotion to the spiritual path and determination to go to people who could directly impart to me their personal experience and insights to me, rather than through books, ran like a red thread throughout my life. Thus I have gone straight



Nandi Devar

to many masters in my life, regardless of where they lived, and what kind of circumstances that entailed.

## Dance as a spiritual sadhana

After school and community service I wanted to become a dancer. That was a great challenge for my father, who was a general in the German army, and who rather had in mind for me a career as a professional soldier. But for me it was crystal clear that I must follow my heart's aspiration. Although I had never danced before, I started studying modern dance in Düsseldorf for one year and continued the dance studies afterwards at the Folkwangschool in Essen for five years. After that I got a scholarship to learn flamenco dance in Spain and then danced flamenco professionally for 20 years. As flamenco is actually a ritual, it became part of a spiritual oriented life for me. The artists sit in a semicircle, the music is live, there are singers and guitar players and you yourself are the dancer and percussionist. Through flamenco one can go very deep into that which lies beyond words. It gives a deep internal experience, where time itself can stand still. Tremendous energy opens up through the rhythms. The kundalini rises. I had perceptions which far transcended the emotionality of dancing. An increased awareness arose, while my body was moving during the training or on stage. I made out-of-body experiences amidst performances, which I was not able to

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## Tantra continued

lows bringing an elevated soul to this world, or the transmutation of the vital energy in spiritual energy in the couple – the best gift a lover can give to his beloved one. This means, from the man, to keep the witness consciousness, without loss of his fluids. A yogi uses sex as tool for transformation; he is not used by it!

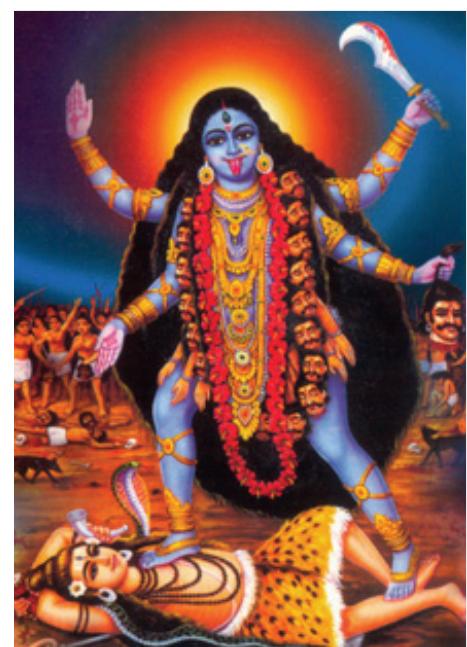
This is certainly a challenge, the same as everything in life is a constant challenge to the witness consciousness, which only keeps its peace and bliss as long as it is not swept away by the whirlwinds of life, by identifying with them. This is what is called "the game of consciousness" – the only game where you always win bliss... as long as you don't forget to practice it.

The Siddha Tirumular defines the realized yogi, the Siddha, as a person that can arrest breath, thought and semen at will (arresting the breath at will means to be able to enter in the state of samadhi or yogic trance – the mark of a yogi with realization).

The image of Kali, dancing with frenzy over Shiva, her undaunted consort, illustrates this point.

This image shows the tantric posture, not only in sex, but in life also: the realized yogi becomes a witness of the dance of creation, the dance of Divine Energy, seeing equally the divine manifestation in everything that sur-

rounds him – the weave of life – without being swept away by this changing whirlwind of phenomena. This is the true Tantra! □



## Profile continued

understand for a long time. Actually, it was a tremendous sadhana with a high discipline. A focus developed through the years and decades of rigorous training. Many emotions were disclosed and understood by the dance. I learned to accept emotions first and not to immediately reject emotionality as something negative. In my opinion that is something many spiritual practitioners are lacking. Because without this acceptance it will be impossible to clearly perceive emotions lying dormant in oneself and then to decide in the next step, whether one is already able and willing to let them go or not. The possibility for personal and psychic development in Kriya Yoga is closely related to the ability to manage effectively emotions and mental movements. And this handling does not consist of denial, but is one of conscious and benevolent recognition. Dancing itself, however, also freed me from much negativity and mental confusion, because as a sadhana in movement it worked a lot of things directly out of the body.

### Buddhism, Sufism

During these years my spiritual work found expression in the intense practice of Tibetan Buddhism under Sogyal Rinpoche. From him and Dilgo Kyentse Rinpoche I received the first teachings in Dzogchen, which is the highest and clearest Buddhist school for instruction into pure consciousness. Some years later I met a very modern Sufi teacher, Salvador Salpietro, an Argentine concert pianist. He very directly worked on what we call Yama and Niyama in Kriya Yoga. Moreover he conveyed a highly energetic presence and depth. He also passed on his knowledge in the martial arts, in which the work on energetic presence was in the foreground.

### Kriya Yoga and my inner wish for transformation

After this master had left his body, I encountered Babaji's Kriya Yoga. I desired contact with a person, who was really living the Yogic Knowledge. In 2002 in Germany I met Satchidananda, formerly Marshall Govindan, who is the founder of the Order of Acharyas lineage which I now belong to. His devotion to yoga, to Guru Babaji and his subtle humor were especially appealing to me.

In 2003 I traveled to India for the first time and was given the name Nandi there. Many visits to India for sadhana and study have since followed. In August 2007 I myself was initiated as an Acharya in Babaji's Kriya Yoga Order of Acharyas. I was given the spiritual name Nandi Devar; that is the name of a Mahasiddha. When I gave up my profession as a dancer at the end of 2007, it was a decision full of joy and clarity, as then I was able to completely dedicate myself to the inner transformation.

After many years of at times intense, personal practice, there was a growing wish inside me to go into retreat for half a year in order to deeply dedicate myself to the personal transformation of which the Siddhas write in their literary works over and over again. I wanted a permanent and deep change, as intense spiritual experiences had already been familiar to me for a long time. I got to know Acharya Ishvarananda, who later on greatly supported me

through his wisdom, and I promptly visited his spiritual centre in Estonia, called Lilleoru. There was a spare cottage of approximately five square meters in the woods that I was able to use for my retreat, as my flat was not suitable for this purpose. I was fully centered on the practice of Kundalini, Pranayama, Dhyana, Mantra and Bhakti Yoga. The practice of Karma Yoga is part of the daily routine there also, and there was ample opportunity for it. Personally I emphasized the practice of pure Kriya, pure continuous awareness. That was the key bringing together twenty five years of spiritual practice. An intended six months retreat was extended to two and a half years! I built a sadhana hut, a kutir, my own residence, too, and which I dedicated to the transformation. Over the years I internally received very clear instructions from Kriya Babaji and other Mahasiddhas, after having learned to discern reality from fantasy. The inner senses had opened up and the access to them was getting constant and ever more direct. The "Self" or the soul is now a conscious part of my life. But even today this process of Self-realization is continuing in undiminished intensity.

### Passing on the soul light

Over New Year 2011 I moved to Switzerland and taught and practiced a so called intensive-week there. I met my life partner, moved in together with her, and became a resident of Switzerland. Later I moved to the retreat center known as Schweibenalp at the Brienzer Lake in central Switzerland. At the beginning of 2010 I began to develop and to establish the program of "Soullight". This impulse evolved from of a heart's desire to be able to pass on the core insights from over thirty years of lived spirituality. The main project of "Soullight", the Self Awareness Training (SAT), is a very experience-oriented training. It is dedicated to an integral development. Thereby spiritual experiences become conscious and comprehensible. I had noticed repeatedly people having deep experiences, during weekend seminars and retreats, but whose effects appeared to have vanished within the following few weeks. That prompted me to support people over a longer period of time and to accompany them on the path they follow. The Self Awareness Training includes six weekends and one to two intensive-weeks per year. The main component, of course, is the spiritual development of the human person, whereby the work with the emotions is as important as the work with the mental. Practical experience is in the foreground, not theorizing. Thus I want to realize the essence of awakening with the participants, which is described in all the hundreds of old and new writings of the Mahasiddhas and other lineages of realization. Kriya Yoga made the development of "Soullight" possible and the Self Awareness Training definitely supports the process of achieving oneness with the Self and in turn leads people to Kriya Yoga. The teaching of the five bodies, which Kriya Yoga so wonderfully translates into sadhana, is further broken down. As a result, a direct path becomes obvious leading into the concrete experience of one's own Self. □

[www.soullight.ch](http://www.soullight.ch) and [www.schweibenalp.ch](http://www.schweibenalp.ch)



# “Silence,” by Mouni Baba

[www.youtube.com/watch?v=4vobFyTUR8U](http://www.youtube.com/watch?v=4vobFyTUR8U)

Through Silence, the first meeting between man and the Mystery of God is accomplished.

The Presence of Beloved Baba is so full of silence that one expects The Word to emerge at any moment but what comes is only a greater silence. It is through Silence, that the first meeting between man and the Mystery of God is accomplished. God's Silence is real. In silence, He receives the love of His lovers, and in silence, He loves those who deny Him.

Mysterious is the silence of mystics. Mystic revelation is only possible when silence is perfected. In a mystic, silence is an expression of the blessedness of the inner freedom. In silence, he listens to God's blissful song of His sacred Word. God has been eternally singing in silence, unobserved, unheard except by those who experience His infinite Silence. Above the tumult of voices, His Silence reigns supreme. In silence, it is possible for man to sur-



render completely to God; then God reveals Himself in His full glory, His infinite power, His unfathomable knowledge and His eternal existence.

Silence – it is pure existence. In the absolute sense, silence has neither a beginning nor an end. It abides as the only Reality. It is ever the uncreated everlasting being in existence. Even though silence is an all-pervading Reality, there are hardly a few who are experiencing it. This experience is different from every other kind of experience. To experience silence is to get lost in silence. One has to lose everything including oneself if God is to be found. All the words spoken from the beginning-less beginning to the endless end also get lost in the Infinite Silence of God. Blessed is the Word that comes forth from the fullness of silence. God created this universe with that sacred Word. Only in silence, the Word of God can be heard. By merely avoiding speech, one is far from being silent. When silence ceases to be the guiding force, however, the apparent quietness might be idleness. If one allows himself to be consumed by idleness, life becomes tragic. Silence is not inaction. It transcends all action and inaction.

Have you ever imagined a world where there is noth-

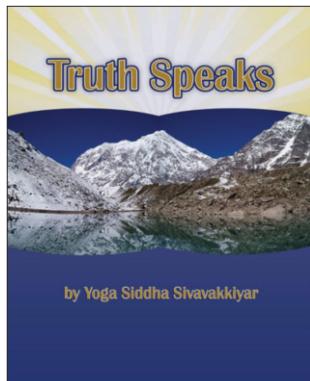
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## New book

# “Truth Speaks”, by Yoga Siddha Sivavakkiyar

“Truth Speaks”, by Yoga Siddha Sivavakkiyar – Ebook Translation and Commentary by Dr. Geetha Anand Ph D. and Dr. T.N. Ganapathy Ph D. \$10 or Rs. 235

“Who am I? Why am I here? How did I get here?” These are some of the questions that have been plaguing mankind since time immemorial. Various attempts to answer these questions have led to the evolution of the religions and philosophies of the world. The Tamil Siddhas or mystical saints from South India have answered these questions in the form of poems in vernacular that are popularly called Siddar P-dalgal or Songs of the Siddhas. These songs are famous for their non-conforming and revolutionary ideas besides their bluntness and forthright directness. One of the Tamil Siddhas, Sivavakkiyar is a well-known “pious rebel” who composed Truth Speaks (Civavakkiyam), a collection of around 530 verses on topics ranging from kundalini yoga to social issues. The forceful clarity and absolute sincerity of these songs jolt people out of their intellectual rut and conventional thinking. These songs



criticize mindless worship rituals, ceremonies, pilgrimages and recitation of scriptures besides condemning social injustices such as discrimination based on caste and creed. They explain the ultimate goal of life and teach us how to achieve it. They also give practical instructions on kundalini yoga, mantra japa, the cakras and vasi yoga. The songs explain the nature of the body, the soul, how a soul adorns the body and how the mantra *namacivaya* correlates with everything in the manifested universe. These songs show us that the philosophy of the Tamil Siddhas is a Philosophy of the Spirit which is not confined to any notion or nation, religion or community. It is for the betterment of the entire human race.

We now present to you a complete translation of Civavakkiyam along with expert commentary on each of the verses. We have posted a sampler of select verses from Civavakkiyam to give you a feel for the verses and the topics. To view this sample go to: <http://www.baba jiskriyayoga.net/english/flexpaper/Civavakkiyar-9781895383850-lib.htm>

“Truth Speaks” (Civavakkiyam) includes original Tamil verses, English translation and commentary. It may be ordered from Babaji's Kriya Yoga and Publications. In USA and overseas: USD\$10, In Canada: CAD\$10.50 (inc gst). Number of color photographs- approximately 150 (total images 198), 350 page Ebook.



# News and Notes

**Pilgrimage to Badrinath in the Himalayas, September 27 to October 14, 2013.** Join us for a life changing, unforgettable pilgrimage to the place where Babaji attained soruba samadhi, the ultimate state of enlightenment. Travelling by bus from New Delhi, we will visit Rishikesh, Rudraprayaga, Joshimutt, Badrinath, and Haridwar. We will have group practice of Babaji's Kriya Yoga at least twice a day in all of these places. Visit the new ashram in construction at Badrinath, where we will have a mantra yagna. See the details at <http://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>.

**Second level initiations** will be given by M.G. Satchidananda in Quebec: June 14-16, and October 25-27, 2013; in Martinique April 5-7; In Japan August 30-September 1.

**Third level initiations** will be offered with M. Govindan Satchidananda near Dole, France, May 1-8, 2013, near Frankfort, Germany, May 17-24; in Quebec July 12 to 21, 2013; in Bangalore January 22-31, 2014. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

**Applications for the work-study program** at the Quebec ashram in 2013 are now being accepted. Contact [satchidananda@babajiskriyayoga.net](mailto:satchidananda@babajiskriyayoga.net).

**Silence retreats** at the Quebec ashram are scheduled: April 15 to 21, May 24 to June 2, August 30 to September 8, December 26 to 31, 2013. For details go to <http://www.babajiskriyayoga.net/english/pdfs/events/Silence-Retreat-2013.pdf>.

**Kirtan weekends** are scheduled at the Quebec ashram: January 19 to 20, May 4 to 5, August 3 to 4, October 5 to 6, November 30 to December 1, 2013. For details go to <http://www.babajiskriyayoga.net/english/pdfs/events/Kirtan-at-Ashram-2013.pdf>.

2013.pdf.

**European Gathering** of initiates and Acharyas May 24-26, 2013. For details go to <http://www.babajiskriyayoga.net/english/pdfs/events/European-Satsang-2013-invitation-MGS.pdf>

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for them online with their debit, bank, or credit cards.

**Tirumandiram:** A second edition, in five volumes will be printed by May 2013.

**A new Turkish language section** of our website has been implemented, with a free download of the 18 postures book.

**Visit our e-commerce** site [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) for purchasing with your VISA, American Express or Mastercard all of the books and other products sold by

*Continued on Page 9*



48 persons attended the second initiation and retreat at our beachfront Dehiwala, Sri Lanka ashram with M. G. Satchidananda.

## News and notes *continued*

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## Silence *continued*

ing but silence? In the world of silence, eternity IS. Pure time exists in silence as timelessness. Silence is a basic phenomenon, which cannot be traced back to anything else. In silence, man can witness the original being of all things. In silence, the limitless and the limited are all together. Silence can exist without speech; but speech cannot exist without silence. When the tree of life is manured with silence, the blossoms of happiness and contentment are at their best. All the misery and unhappiness in man is because the silence in man has exploded. When I look at the present-day human life, it appears to be the ruins of silence.

Words of men are not authority. In the absolute sense, all words are too inflexible, because at the most they only suggest the Real. So long as a path of attainment exists, words may be useful; one may receive inspiration from the words of great ones. It is philosophically easier to teach the entire world than to point out the path for one sincere aspirant. Simple speech conveys most truth. Extensive logic, diction and commentaries are putrid—ignorance shielding itself. The true ones tread the mystic path in all humility guided by the Perfect One in Silence. When man realizes the Eternal, his karma is finished and the goal is attained. The goal being achieved NOW remains the only possible consciousness. In living NOW, there can be no goal.

In renunciation of search lies peace, but this can never be forced by mental discipline or external aids. Renunciation comes when you are ready. Fleeing from one's family is no solution. Those who flee are never free. Freedom faces creation, bondage seeks to escape environment. Stop, when silence knocks. Let go, and know at last thine own. Letting go is never to a known object. If you have mastered control of senses, stop controlling and renounce to the Whole. Then such an ecstatic force, which a thousand religious reformers could not produce, will enter and transmute your being. Then you will know the purpose of your devotion and wisdom of mastery. You will know the first and the last. But above all, you will KNOW. To be all absorbed in cosmic consciousness is to be unconscious of individuality; in individuality lies distortion. One understands this when one's silence is perfected. Present, past, future dissolve into Silence Eternal.

In silence, if you could be conscious of your ignorance, your attitude is reverent. Conscious ignorance is humility. Divine ignorance is human. Human ignorance is divine. Perfect silence is illumination. Illumination expresses itself in golden waves of silence. In illumination, one transcends thoughts; thoughts are but shadows of the consciousness that projects them into this form. There are many who give sermons and discourses about the mystery of God. It often fails to affect humanity deeply, because those words fail to come out of silence. God cannot be discussed and argued about. God is to be realized in silence. Man in his ignorance sometimes feels that noise has overpowered silence. Man becomes restless when the silence in him goes to sleep. Deep silence gives man the power to make his noisy years seem moments in the being of the Eternal Silence. In deep silence, God ceases to be an object but becomes an experience. In the world of noise, life is governed by the possibility of illusions.

Blessed is the silence of nature. It awakens in man an intuitive feeling of the great Silence that was before the Word and out of which everything arose. Through silence, one could be connected to everything in nature. Silence is present within every man as the only Reality. Only when silence is awakened, all that is unreal goes to everlasting sleep. The miracle of silence is that where death might be—the Beloved appears.

When the canoe of words glides along the river of silence, music emanates. Silence in music has always charmed me. Music at its best is always the pause, the rest, the moment of silence. The state or condition when nothing is audible—absence of all sound or noise. Complete quietness or stillness-noiselessness sometimes personified. Silence is never more audible than when the last sound of music has died away.

Beloved Baba gave the only gift worthy of being received in silence, the gift of Love. He said, "Spread it like fire." He set me aflame. This flame consumes everything leaving nothing behind. If one is blessed to be aflame with love, he allows himself to be consumed in silence. Words can never express what this means.

Blessed is silence. In silence, you can rise from thought to the fullness of Pure Knowing and rest in your own true being. □



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