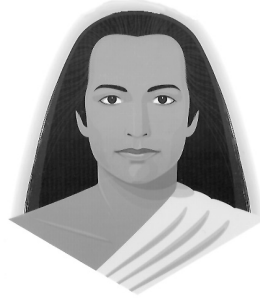


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B a b a j i ' s

Kriya Yoga Journal

Editorial

Opposite Doing: the Yamas and non-stealing

By M. G. Satchidananda

By practicing the yamas, one becomes increasingly aware of how unconscious habit patterns, beliefs and behaviors conceal one's true Self, and the underlying Truth. One must therefore follow them not merely as a moral code, or an idealistic behavior, but through the integrative power of the Witness. Otherwise, they become an inner source of conflict and neurotic repression. The purpose of practicing

the yamas is to reveal, and then eliminate that which keeps one out of alignment with the True, the Good, and the Beautiful, that is, our eternal Self: the disturbances that come from within and from without.

In this editorial, the fifth in a series of five articles, I will demonstrate how Yoga asks us to transform our human nature by observing the social restraint, or yama

known as *asteya*, which according to the oldest sanskrit commentary on the Yoga-sutras means "to avoid the unauthorized appropriation of things belonging to another person." As we shall see, *steaya* or stealing harms not only others, but also the one who steals. While we commonly associate stealing with the material property of other individuals, as in robbery, not paying a personal debt, tax evasion, or fraud, it also involves the theft of such intangibles as another's time, identity, intellectual property, reputation, liberty, rights, and even theft from future generations of an unpolluted environment and non-renewable resources because of habitual over consumption. Also the accumulation of great wealth is often the result of criminal behavior, in other words, stealing. While the accumulation of wealth has long been the goal of most persons in our modern materialistic culture, there is a growing awareness that it is not fair for most of the world's wealth to be controlled by less than one percent of the population.

As societies have evolved into more complex forms, from tribal societies where theft was an infre-

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quent or a minor offense, to modern society, today “stealing” has become an integral part of modern materialistic culture. By first identifying the various ways in which “stealing” occurs in modern society, we can begin to avoid its negative individual, societal, and planetary consequences.

Stealing of material property of other individuals

Today we see theft of material property conducted by individuals, organized criminal organizations involved in armed robbery, burglary, shoplifting, tax evasion, racketeering, ponzi schemes, human trafficking, the sale and purchase of counterfeit products of all types, the trafficking of stolen possessions, the exploitation of foreign labor, and many types of fraud. In America, “the land of the free” there are more people in prisons than in universities. And they are not only gang members, petty thieves, and thugs. They include those who have committed economic crimes, the so called “white collared crimes” such as many types of investment fraud, for example, “insider trading” of stock using privileged information by company managers, accountants, stock brokers and financial advisors. Or “securitization,” the grouping together by banks of many high risk home mortgages into a package for the purpose of selling them deceptively as low risk investments. The economic crisis, which began in the fall of 2008, on Wall Street, was due to the latter type of criminal behavior by bank executives, the negligence of those who were responsible for overseeing their activities, and the greed of many home buyers who exaggerated their statement income or liabilities in applying for mortgages which they really could not afford. Almost everyone on the planet today is suffering the consequences of the pervasive greed and stealing millions of home buyers, investors, and professionals in the financial industry, which led to the world wide economic crisis beginning in 2008.

While the motivation for stealing used to be survival, today, with the influence of movies and popular culture, stealing is too often seen to be the easiest way to acquiring what will make one happy. The movies and television even glorifies the behavior of thieves and gangsters. The drug culture is partly responsible. The wide spread use of recreational drugs, itself a sign that individuals are unwilling to face and clean up their own neuroses, contributes to the impulse to steal, so as to finance a drug habit, or simply to have what other's have. The attitude to attempt to get as much as one can, with as little effort as possible, also fuels speculation in the stock market, all forms of

gambling, cheating on examinations in school, and manipulation of subordinates and colleagues, in the workplace.

Non-payment of debts is a huge problem today. More than ten percent of all credit card debt is never repaid. Millions of persons have walked away from their home mortgages since the economic crisis in 2008 began. Consequently, everyone has to pay more: higher interest rates, higher fees, higher taxes. Too often, the failure to repay debt is due to an attitude that debt is good, and that not repaying a debt is acceptable. But when debt exceeds one's reasonable capacity to repay, it is not good, and it is not acceptable. When it is not repaid, it is stealing; and if the debt was incurred with the attitude that I am not going to repay the debt is fraud. Before assuming any debt, one must make an objective, careful evaluation of one's capacity to repay it.

When stealing goes beyond an individual and encompasses a country, it takes a form known as “imperialism,” the creation of an empire for the purpose of exploiting the resources and labor of other lands and peoples. From the 16th to mid 20th centuries imperialism resulted in the creation of colonies by European nations throughout the world. Since then, while colonies have been replaced by independent nation states, economic imperialism is still exerted by the most powerful national economies against poorer countries. The former are able to use their great

“With the influence of movies and popular culture, stealing is too often seen to be the easiest way to acquiring what will make one happy.”

power unfairly to extract the wealth of the poorer nations, to protect themselves from competition with tariff and non tariff barriers, and to maintain corrupt dictatorial regimes who will maintain widespread systems of theft between and within countries.

Stealing from future generations occurs when we waste non-renewable resources by engaging in habitual over consumption, purchase products that pollute the environment, and avoid recycling and conservation of our natural environment. We deprive our descendants of the resources and the environment that we have enjoyed.

The stealing of intangibles

Asteya or stealing also occurs when we plagiarize in writing an essay or an examination or a book. It occurs when we download from the internet copyrighted music, books, or software. We deprive the owners of copyright their just reward for having produced intellectual material, which we find so valuable that we are willing to steal it.

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We steal time from our employers when we are frequently late for work, when we use our “time” at work for personal activities, without making up the time. We steal time from others when we oblige them to listen to our unnecessary chatter. We steal the privacy of individuals when we take from them confidential information. We steal their good reputation when we speak ill of them or slander them.

Stealing also occurs when we exploit workers by paying them a wage that does not fairly compensate them for their time, effort and skill. It occurs when we support governments whose policies deprive the citizens of other countries of their liberty and human rights without due process of law.

The personal consequences of stealing

Every thought, word and action has a consequence, according to the law of karma. Stealing engulfs our mind with dark thoughts including desire, fear, and guilt. It closes our heart, strengthens egoistic tendencies, and blinds us to the unity that we share with those from whom we steal. It is a manifestation of fear and weakness in the face of desire. By indulging it we give up our power of self-control and increase the hold that negative forces may have upon us. By stealing repeatedly, it becomes a habit, and as such we lose our freedom. Sooner or later, we will also have to repay the debt that we incur when we steal, and not just the principle. There will be interest charges added to the karmic debt of stealing. While the time when we must repay our debts will depend upon how much good karma we may have incurred, for example, through acts of charity or kindness, or other mitigating factors, all debts must eventually be paid. And when stealing occurs between nations, or against the environment, there are collective karmic debts which will have to be paid eventually, if not in this birth, then in a subsequent one.

How to avoid stealing, individually and collectively

By first recognizing how pervasive “stealing” has become in modern society, and by identifying the ways in which it manifests we become aware of its root cause in our human nature. As discussed in previous editorials (See many of these on our website and in *Kriya Yoga Insights Along the Path*) our human nature is imperfect because of three great malas or stains: anava (ignorance of one's true identity, that is, egoism), karma (the consequences of our thoughts, words and actions; collectively, our habits) and maya delusion. Consequently, if we want to bring about the yama or death of stealing, steya, we must remove these malas or stains, which are also the root causes of our suffering.

While mankind has attempted to control stealing since the time when persons came together in tribal societies, with laws, judges, police, punishment and prison, the results of these has been very limited. We

must embrace Mahatma Gandhi's admonition: “simple living and high thinking” if we want to avoid producing excess green house gases, and the consequent catastrophes of climate change, and wars over diminishing resources. Technology will not save us from the imperfections in our human nature. In the words of Sri Aurobinodo, what is needed is “a revolution against our human nature.” Such a revolution must be waged by every individual, not merely as an effort to conform to the morals and laws of society, but as an imperative means to realize the True, the Good and the Beautiful, if not to save the planet. The successful cultivation of asteya can occur with practice of the following:

1. Remembering that the Divine loves you, and that because of this, everything that occurs in your life is designed to bring you home to the Divine embrace, to the realization of and communion with that perfect Love.

2. Because of this love, you will receive what you need, with necessary effort, and therefore, there is no need to covet what belongs to another, let alone allow yourself to act upon the desire, and steal what does not belong to you.

3. By returning to the source of one's being in profound meditation every day, transcending the play of the “stains” of egoism, karma and maya.

4. by cultivating charity, the opposite of stealing, giving without any expectation of a reward. In so doing we come to know what is love, and become its channel.

As with all negative tendencies in our human nature, we can cultivate the opposite. In this case, to give, rather than to take what belongs to others by right or justice.

4. by regularly repeating the affirmation: “I am an instrument of Divine Love. I give to others as I am able, seeing the Divine in everyone, enjoying the play which brings us to the embrace of the Divine.”

5. by monitoring the performance of our political leaders and the corporations we support through our purchases and investments. As planetary citizens it is our duty to do whatever we can to prevent organized theft.

6. by cultivating voluntary simplicity. This includes purchasing only what one truly needs, recycling, conservation, and focusing on the sublime purpose of life, Self-realization, through the practice of spiritual disciplines.

In concluding this series of five articles on the yamas, it is my earnest prayer that not only these five yogic social restraints, namely ahimsa, non harming, satya, truthfulness, brahmacharya, chastity, aparigraha, greedlessness, and asteya, non-stealing be adopted by everyone, as privileged means to a happy life, but that everyone make as their goal the cultivation of allied virtues such as patience, self-discipline, purity, humility, sincerity and honor. The foundation of all lasting culture, throughout world history is virtue. □



History of Babaji's Kriya Yoga in Sri Lanka: a pilgrim's guide

By M. G. Satchidananda

Babaji's Kriya Yoga is a synthesis of Yoga Siddhantham, the teaching of the Yoga Siddhas. This synthesis was created by Babaji Nagaraj, beginning with what he learned from his first Siddha guru, Boganathar, at Katirgama, Sri Lanka, about 215 A.D. and subsequently from Agastyar at Courtrallam, in Tamil Nadu. It is a synthesis of both Classical Yoga, as recorded in the Yoga Sutras of Patanjali and Tantra, as recorded in the Tirumandiram written by the Tamil Siddhar Tirumular. Those who wish to cultivate the devotion for Babaji or to meditate in the sacred envi-



Katirgama temple entrance

ronment in which Babaji's Kriya Yoga was born will be inspired to go on a pilgrimage to Katirgama. To do so, what do you need to know?

Sri Lanka is a large island off the south east coast of India, with a warm tropical climate. Its name derives from the Sanskrit sri (venerable) and lanka (island), the name of the island in the ancient Indian epics Mahabharata and the Ramayana. It covers 65,000 square kilometers (25,000 square miles) and has a population of 20.6 million. Sri Lanka is next only to Maldives in the South Asian region in terms of per capita income. It recorded a GDP growth of 8.2% in 2010 and it is estimated that GDP will grow by 9.5% in 2011 becoming one of the fastest growing economies of the world. Its population includes about 14.5 million ethnic Sinhala, who are mostly Buddhist, 2.5 million ethnic Tamils, and 1.5 million Moors, who are Muslims. http://en.wikipedia.org/wiki/Sri_Lanka - cite_note-imfsl-4

Katirgama Ashram and Babaji Koil temple

The holiest shrine to both Hindus and Buddhists in Sri Lanka is the Muruga temple complex at Katirgama, 40 km north of the southernmost town in Sri Lanka, Hambatota, deep in the forest, next to the Manickaganga River. Every year thousands of pilgrims come to Katirgama to seek the blessings of Lord

Muruga at this powerful shrine and to enjoy the pristine natural environment. Babaji Nagaraj came here in search of his Guru, and found the Siddhar Boganathar. Under his guidance, for four years he learned dhyana and jnana and attained Nirvikalpa Samadhi, with the blessings of Muruga. He also realized that he is an avatar of Muruga.

A small shrine has been erected on the very spot where Babaji sat, under a banyan tree, with the Siddhar Boganathar to attain enlightenment. It is located just inside the gate to the Theivani Amman Kovil. Pujas are conducted there daily by the priests. Devotees are encouraged to meditate and practice Yoga in front of the small shrine, which contains granite murthis of Babaji and Siddhar Boganathar and a Muruga vel.

Devotees are welcome to visit the Babaji Ashram, which is a 10 minutes walk away from the temple, behind the CTB Government Transport Depot, and the new bridge. It is located adjacent to the east side of the Manickaganga River, in the forest. It is an ideal place for meditation. Contact in advance: E-mail: srilanka@babajiskriyayoga.net

Visitors may enjoy staying at the nearby Sunflower Hotel. www.hotelsunflowerlk.net, Tel. 94.47.22.35.611

How to get there?

One may travel to Katirgama by public bus or train or rental car from Colombo along the scenic coastal highway, stopping at the beach resort towns of Matara, Galle and Hambatota, and then transfer to a bus going 40 km north and inland to Katirgama. This will require



Babaji temple at Katirgama

about 8 hours. Or if one is short on time and money, take the "Lakehouse Newspaper" bus which leaves at 10 pm, from Lake House, in downtown Colombo. It arrives in the early morning hours at Katirgama via an route through the interior mountains of Sri Lanka.

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Kriya Yoga in Sri Lanka *continued*

Early booking can be done at the Lake House to avoid disappointment



Monument for Babaji and Boganathar at Katirgama

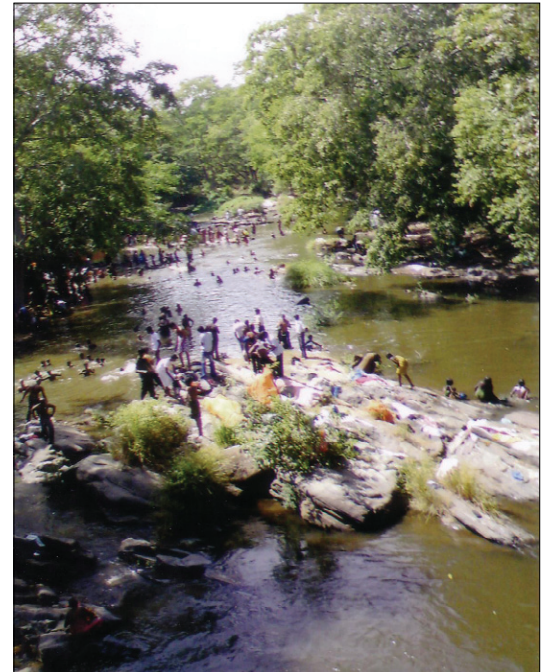
The Katirgama temple complex includes three small temples, side by side, where Ganesha, Muruga and Thevani are worshipped. The entrance gate is framed by a row of carved elephant heads on either side. To the right of the Thevani temple is a small Hindu monastery, founded by the ascetic Palkudi Baba in the mid 19th century. The Babaji Koil or temple, is just behind the above mentioned wall by another gate leading to the Thevani temple and monastery. Behind these three temples lies a huge white Buddhist stupa, over 80 feet high. A mosque is 100 yards away to the right of the park in front of the gate. On the left flows the Manickaganga River. The entire area is actually a forested park, with ancient trees, devoid of other structures, with no commercial clutter. A powerful spiritual atmosphere pervades the entire area. It is the one place where everyone in Sri Lanka comes together in religious harmony.

Buddhist and Hindu priests share responsibility for the conduct of services in the main temple, which is dedicated to Muruga. Unlike other temples, there is no idol, no image any kind. In fact, the offerings made by devotees are offered by the priests behind a curtain, to a sacred yantra, which is concealed from the public. This geometric image, carved into stone, is said to concentrate the power of Lord Muruga, the legendary on of Shiva, whose mission is to destroy the darkness of

ignorance with the light of consciousness. As the holiest shrine in Sri Lanka, people from all walks of faith come here regularly praying to Lord Muruga for assistance for all purposes. During the middle of July each year, there are elaborate ceremonies over a two period, with fire walking and other ascetic practices by devotees. . It is the only time during the year when the sacred yantra is taken out of the temple – and on the back of an elephant brought down to the Manickaganga River for ritual washing.

Yogi S.A.A. Ramaiah and the revelations of Babaji about Katirgama

From 1956 to 1968, my teacher, Yogi.S.A.A. Ramaiah made many visits to Sri Lanka to teach Babaji's Kriya Yoga. He and his wife Solachi used to stay at the Bamballapittya Hindu temple in southern Colombo, on Galle Road, where he would give lectures on Yoga Siddhantam and yoga asana classes, and initiation seminars in Babaji's Kriya Yoga. He also visited Jaffna, in the extreme north, where he stayed at the home of a disciple, at 51 Arasady Road. In 1958, he also organized the fifth annual Parliament of World Religions and Yoga, with leading representatives from the various



Students bathing

faith communities as honored speakers, including Swami Satchidananda, disciple of the renowned Swami Sivananda. This occurred during a period when communal violence had broken out between the Tamil and Sinhala communities. The government had recently passed a law making Sinhala the only official language, and limiting the access to university and civil posts to ethnic Tamils. The Parliament attracted hundreds of

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Kriya Yoga in Sri Lanka *continued*

persons from all of the communities. Its message of "unity in diversity" echoed by all the speakers, struck a sympathetic chord in the hearts of listeners. The Prime Minister came to the Parliament and thanked the organizers for helping to defuse the ethnic tension.

During a visit to Katirgama, Babaji directed Yogi Ramaiah to a huge, ancient banyan tree which was growing in front of the Thevani temple. He told him that it was under this same tree that Boganathar has guided him in the practice of dhyana over a period of nearly 4 years, from the age of 11 to 15. In this place, he attained Nirvikalpa Samadhi. After doing so, Boganathar instructed him to go to Courtrallam, in Tamil Nadu, to find his guru, the Siddhar Agastyar. In 1970, Yogi Ramaiah lamented to me that this same banyan tree had been cut down by a woodcutter a few years earlier. But with deep remorse for what he had done, the woodcutter ended his life by hanging shortly thereafter.

However, the roots of the banyan were coming up through the nearby well. Yogi Ramaiah began to make plans to build a small shrine to commemorate this sacred spot.

In 1973 he began sending his Western disciples one by one to live for up to 6 months at a time Colombo, Sri Lanka, conducting free public yoga asana classes in schools and colleges, and visiting this sacred spot to perform intensive sadhana at this spot. He also founded a non profit charity known as Lanka Babaji Yoga Sangam. These disciples included Edmund Ayyappa, Linga Devar, and Meenakshisunderan. In 1980, he obtained permission from the abbot of the monastery which owned the land, to build a temple, the Babaji Koil. A local disciple, Murugesu Candaswamy and Meenakshisunderan, from Baltimore, USA, my long-time Kriyaban built the first "Babaji Koil," was a small seven foot square concrete structure, housing murthis of Babaji and Boganathar, accessible through a small door. Since that time, the priests from the Thevani temple have performed pujas to these murthis every day, and visitors to the temple complex come to worship.

I make my first visit to Sri Lanka

From 1980 to 1981 I spent nearly one year in Sri Lanka. I lived most of the time in a one room rudimentary hut, a stone's throw from the beach and its junction with the Welawatte canal separating Colombo from Dehiwala. I made a vow to perform yogic tapas (continuous yogic practice), which included silence, with only a half hour of reading per day, no forms of distraction, and a weekly asana class for young persons in a local high school in Wellawatte, Colombo, and Ratmalana Hindu College. The first three months were very difficult, as the mind sought its usual sources of distraction. But then day and night flowed into one another and a deep state of Ananda, or bliss established itself with an expanded consciousness.

Upon the instructions of Yogi Ramiah, upon arrival, I

brought a beautiful fifty pound, two foot high granite murthi of Vishnu, from Mahabalipuram, India to Katirgama, to replace the one which had been stolen from the side of the Thevani temple.

This gift was much appreciated by the temple priests. Yogi Ramaiah subsequently informed myself and Meenakshisunderan, that the abbot of the monastery had also requested him to recommend one of his disciples, like the author to replace him as abbot as he felt that he was nearing the end of the life. Yogi Ramaiah indicated that if we wanted to stay in Katirgama for this purpose, it would meet with his approval, but that it was for us to decide. The offer was tempting.

In late 1980 under the direction of Yogi Ramaiah, and with the support of one of the supreme court justices of Sri Lanka, the late H.W. Tambiah, who was the chairman of Lanka Babaji Yoga Sangam, a half acre parcel of land was purchased across from the beach, at 59 Peters Lane, Dehiwala, a half mile from the southern boundary of the capital city of Colombo. Murugesu Candaswamy, who supervised the construction of two small houses and the foundation for a meeting hall in 1980 and 1981 at this beautiful seaside site.

In 1983, communal riots broke out in Colombo, and many of my friends were murdered by roving gangs of criminals. My successor, Eyton Shalom, from New York and Murugesu Candaswamy were forced to quit Sri Lanka.

In 1986, I returned to Sri Lanka with Yogi Ramaiah with two other disciples, Sita Jean Norton, and Chockalingam. An initiation seminar was conducted and we visited Katirgama.

During the civil war which began in 1983, a caretaker was appointed to watch over the ashram in Dehiwala. From 1990, he began claiming the property for himself. When Candaswamy returned to Sri Lanka, he had to wage a legal battle for six years before regaining control of the ashram property.

In 2002, Murugesu Candaswamy sold two thirds of the ashram property including the apartment where he lived, to a businessman, to raise funds to build a meeting hall on the remaining portion. Construction of this began. But in December 2004, after a tsunami heavily damaged the apartments and construction. Murugesu Candaswamy wrote to me and immediately began a fundraising drive to help finish the construction. More than \$6,000 was raised within a couple of months and sent to Sri Lanka for this purpose. In January 2007, I visited Sri Lanka with my wife Durga and the kirtan singer, Bhagavan Das, a disciple of Neem Karoli Baba, and three German sadhaks, Satya and Nandi and Ganesha. Murugesu Candaswamy brought us to Katirgama where he had purchased a two acre parcel and built a small ashram, adjacent to the Manickaganga river. Bhagavan Das had contributed to the purchase of this parcel as he wished to build a permanent residence there. We were thrilled to see that



Kriya Yoga in Sri Lanka *continued*

with funds from the sale of the ashram property, Candaswamy had replace the original Babaji temple in Katirgama with a much larger shrine, with an esthetic classical design.

From 2006 to 2008, with more funds being sent from Babaji's Kriya Yoga Order of Acharyas in Canada, the meeting hall and new apartments were built at the sea-side ashram by the newly formed Babaji's Kriya Yoga Order of Acharyas Trust, which after the mahasamadhi of Yogi Ramaiah in Malaysia, July 12, 2006, replaced the then defunct Lanka Babaji Yoga Sangam. In 2007, the Order gave scholarships to four students from Sri Lanka to attend the Kriya Hatha Yoga Teacher Training course in Bangalore given by Durga and myself. Since then, three of them, including K. Krishnaveni and T. Anatharavi have continued teaching several public Kriya Hatha Yoga classes every week in different locations in Colombo, and one of them, Jeyarajeen, teaches free public classes in two Hindu temples in Toronto, where he immigrated. In addition, since 2006, every year, I or Acharya Satyananda have made given initiation seminars in this ashram.

Recent and future development of Babaji's mission in Sri Lanka

With the ending of the 25 year old civil war in 2008, conditions in Sri Lanka have greatly improved. In order to help bring the Sinhala and Tamil communities together on the basis of Yoga, our Trust has translated, published and distributed several of our publications in these two languages. Consequently, in October 2011, of the sixty persons who attended the Kriya Yoga initiation seminar, 40 of them were from the Sinhala Buddhist community. Among them was a revered Buddhist monk. A newly formed Working Committee of six members from both communities has recently assumed responsibility for managing the activities of the Trust. These include free public yoga classes, pujas, and satsang meetings of initiates, every week, the organization of pilgrimages to Katirgama, and the translation and publication of books on Kriya Yoga into the Sinhala language. For details contact K. Krishnaveni at (94)-(0)7.73.70.69.88

The Babaji shrine in Katirgama has recently been renovated with a new ceramic tile surface. A granite monument, with an inscriptions in Sinhala, Tamil and English now commemorates this sacred site. A mandapam portico will soon be constructed at its entrance to provide shade. Plans for a meditation hall to its rear have been prepared. Everyone is invited to visit Katirgama and to worship either externally with puja or internally by practicing Kriya Kundalini Pranayama

and Dhyana.

While since ancient times, various communal groups have competed with one another militarily, politically, and culturally, Babaji's cherished teaching, "unity in diversity" through the practice of Yoga, is helping to heal the fear induced divisions created by political and religious leaders.

An appeal for support

We are in urgent need of at least \$20,000 to buy back



Sinhala and Tamoul students at the October 22-23, 2011 seminar

the land adjacent to the new meeting hall from the businessman who purchased it in 2003. Following the destruction caused by the tsunami, new government restrictions on the sale of property along the seaside, prevented the new owner from developing it. However, these restrictions are expected to end soon. More funds will be needed to develop the Katirgama meditation hall and ashram. We are therefore appealing to everyone to send donations which will be used to buy back the ashram land at 59 Peters Land, Dehiwala. This will ensure that our ashram will continue to be a peaceful, ideal place for the instruction and practice of Babaji's Kriya Yoga. For this purpose, donations may be made to Babaji's Kriya Yoga Order of Acharyas in Canada, directly by cheque, credit card on our website Order/Contributions page, or by bank transfer. Donors living in North America will receive a receipt which can be used to deduct the amount of their donation from their taxable income. Donors from India may either donate for this purpose through our Bangalore Trust or directly to the Trust in Sri Lanka. For further details, write to me at satchidananda@babajiskriyayoga.net or srilanka@babajiskriyayoga.net or info@babajiskriyayoga.in or contact Murugesu Candaswamy at (94) 785.796.395. □



Acharya Dayananda

I was invited to write a biography and to talk about my relation with Kriya Yoga

Childhood

I was born December 17th 1953 in Montréal, Québec, Canada. Since a very young age I was already very attracted to spirituality. My parents and especially my paternal grand father was a very religious man. He wouldn't miss any opportunity to participate in a pilgrimage or to prayer. He was member of a Catholic Franciscan order and he loved wood carving for hours. He completed several religious sculptures from the Saints, Jesus and the Evangelists for the Church, friends or himself. He had even carved a rosary with big seeds and on each one there was a religious scene, a magnificent work. My spiritual relationship with him began when i was three years old. I would run away from my house to visit him, as he lived just next door. I loved to hear him telling me the stories of the saints, including Saint François of Assisi and brother André to whom he was deeply devoted.



Acharya Dayananda

At 6 years old when people asked me what would i like to do latter I used to answe "I want to become a married monk". This doesn't exist in Catholicism. One can do nothing when the call is there it remains for ever. As we can read in the book The Voice of Babaji : « One cannot benefit from something if one is not ready to receive it. All growth comes from within." Later on my grand father fulfilled my need for spiritual literature offering and lending me several religious books. When I was a child I loved to recite prayers and later at the age of thirteen during a dream a Goddess revealed herself and taught me a mantra: "Om Namō Bhagavathe Vasu Devaya." By that time I didn't know its origin nor significance but enjoyed repeating it continuously. Ever since, I enjoy repeating mantras without any effort, like a second nature.

Spiritual seeking

My mother became a Jehovah's Witness when I was six years old and since this time I began to read everything that I could about this religion. Some years latter I began to compare different religions. My mother without knowing had opened the door of all religions to me, awakening my everlasting curiosity and thirst for truth.

At the age of fourteen I read so much on Buddhism,

Islam and Christianity, as well as Hinduism. I began practicing meditation and exercises in relaxation and astral travel. I wanted to demonstrate that no matter what one's religion is, it is people who make the divisions and that it is God who as the absolute ruler cannot be limited by a book, a region of the word, a people or a religion. Being a Catholic, I was told that God had written only one book, the Bible. As I saw that it was several ordinary persons who wrote such a huge amount in this book, for me, God could not be so small. I understood that in all of the authentic texts of asceticism and mystic Christianity or others which I read, the same thing was repeated. One must practice, master the mind, examine and correct one self. They all lead to the same goal: the Divine, but that each used different names: God, Self, Soul, the Supreme and others. This was the beginning of my search for Truth.

Kriya Yoga

In the early 1980's I read The Autobiography of a Yogi and enrolled in the correspondence course of the Self Realization Fellowship. I was a part of this movement and several others for many years. In 1983, a friend invited me to attend a meeting where Kriya Yoga was being practiced, on Querbes Avenue in Montreal. It was there that I met for the first time an authentic yogi who, in my opinion, had gone beyond the theory and put into practice the teachings of his master. No matter what question one put to him, he turned me back towards the importance of practice. What came out of his mouth, was "practice, practice and practice," and nothing more. His name was Govindan, and he now known as Satchidananda. During this period he wore only Indian cloth like Mahatma Gandhi, something you never saw in Quebec. He conducted scheduled satsang meetings even when I was alone with him. Overall, a true and authentic person who lived in simplicity, without any pretence, concentrated on what was essential with great detachment. Before being a good master one must first be a good disciple and it is exactly what this yogi did; and I am here to bear witness to his devotion to his guru S.A.A. Ramaiah. As incredible as it may seem now, he had a very beautiful voice, clear and strong, which made us appreciate the mantras and sacred chants.

Later, in November 1986, my nine year old son died when our house burned. This was a terrible event, but despite the pain, I received my first initiation into Babaji's Kriya Yoga in December 1986 in Washington, D.C. by Yogi S.A.A. Ramaiah. He told me that he had lost his wife in India, and that despite everything, losing everything in fire was a great purifying force. My meeting with him and my initiation helped me to get

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Monistic theism of the Tirumandiram and Kashmir Śaivism

Dr. Geetha Anand and Prof. T.N. Ganapathy

Part 1

(Editor's note: We will soon publish the 2nd edition of "The Yoga of Tirumular: Essays on the Tirumandiram." At my request, Dr. Ganapathy and Dr. Geeta Anand have written for it a new final chapter, 33 pages in length, which discusses the debate over whether the Tirumandiram advocates pluralistic realism or monistic theism. Essentially the debate boils down to the question of "Are there three eternal realities: God, the soul and the world? Or is there really only One, all else being merely an illusion?" This chapter also compares the school of Kashmir Śaivism to the Tirumandiram, because both advocate a perspective which bridges the above two competing viewpoints. In this first in a series of three articles, excerpts from this chapter are presented. This chapter contains three sections. The first article contains selected verses to show that the burden of the song of the **Tirumandiram** is monism only. The second article in the next issue will give a brief account of Kashmir Śaivism representing it as a Śaivite model of monism. The third article will show the parallelism between the **Tirumandiram** and Kashmir Śaivism to emphasize the viewpoint that the **Tirumandiram** advocates monism and monism only. This parallel study is an unexplored field hitherto. By using the

term 'parallelism', it is suggested that there might have been no known historical, literary or philosophical interaction between the two systems and that there is no concrete evidence so far to say that either system has influenced the other.)

Introduction

The necessity and need for writing this additional chapter in the second edition of **The Yoga of Siddha Tirumular: Essays on the Tirumandiram** arises since many readers may not know that there is a debate within the Śaiva Siddhānta, whether the **Tirumandiram** represents monistic theism or pluralistic realism. This debate has been included in full in the Tenth volume of the English translation of the *Tirumandiram*, edited by T.N. Ganapathy and published by Babaji's Kriya Yoga Order of Acharyas, Quebec, Canada (January 2010). The article under the title "Monism and Pluralism in Śaiva Siddhānta" by Subramuniya Swami of the Hawaii School maintains that the **Tirumandiram** advocates monistic theism while the article "There can be only one

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Profile continued

through this difficult period in my life. In November of the following year I was initiated into the second level of Kriya Yoga in Yuma, Arizona again by Yogi S.A.A. Ramaiah. Since then, I have repeated the initiations, I have never ceased to put into practice the teachings. On June 24, 2007 I was inducted into Babaji's Kriya Yoga Order of Acharyas in a ceremony conducted by M. G. Satchidananda

Recently

In 2005, during my first voyage to India, I had the impression of having returned home after a long absence. It was so great to find myself in a country where spirituality was omnipresent. In 2009, I retired from a career as a manager in Montreal's transit authority for public transport, and plunged into a new position in the company of my wife. She owned a half way house for those who had lost their physical independence, and together we transformed it into a residence for those who have lost their cognitive autonomy from Alzheimer's disease, and for which there is a growing demand. This work required complete involvement for both of us. We worked long hours for months to fulfill the functional requirements of such a residence. The adventure was very beautiful on several levels. It made me understand the word of Lord Krishna in the Bhagavad Gīt: "Do your duty, but leave the fruit of your actions to me." People who suffer from this disease have no recollection of who you are. The work has to be repeated every day, with no recognition, and that is

very good like that. Being with such persons moves us to live in the present moment.

Today

Now that my wife and I have agreed to sell this residence for the mentally handicapped in order to begin a new phase in our lives, we have purchased a parcel of land 250 meters from the entrance of the Quebec ashram. We intend to build our home and live there, taking charge of part of the activities of the ashram. Doing so, I am dedicating my time to sharing spiritual and wisdom teachings, through classes, lectures, seminars and other activities. Through Babaji's Kriya Yoga I wish to share my humble experience. My deepest wish is to make the spiritual path as clear as possible in the minds of others, so that they can avoid many detours. For me, spirituality must be open to everyone with barriers due to race, religion, country, age, etc.

The goal of life is to dedicate oneself completely to becoming the perfect instrument for the Divine, realizing self fulfillment, and finally dissolving oneself into the universal self. Our sole obstacle is the ego, which is nothing other than the identification with the body and with movements in the lower mind. As one meanders through life one must not forget that only the self exists and that nothing can affect or destroy it. Also, that finally, Truth is omnipresent, all around us, and within us. We have only to seize it, nothing ever having been hidden. OM KRIYA BABAJI NAMA AUM OM TAT SAT □



Monistic theism *continued*

Final conclusion in *Śaiva Siddhānta* by T.N. Arunachalam maintains that the **Tirumandiram** advocates pluralistic realism only. Now the contention of the debate is whether the **Tirumandiram** advocates monism or pluralism. A deeper study of the **Tirumandiram** will clearly show that the practice of *Śiva Yoga* as advocated in it is much closer to monistic theism, rather than pluralistic realism. This inclusion of the additional chapter is necessitated by the fact that the third chapter in the **Essays on the Tirumandiram** entitled "Saivism as conceived in the Tirumandiram" puts forth the view that the Saivism of Tirumular is pluralistic realism.

The co-authors of this essay strongly feel that the **Tirumandiram** advocates monism only. In support of the view, they take into consideration important verses from the **Tirumandiram** to show that the work stands for monism rather than pluralism. To show that it is *advaitic* (not Śankara's Advaita of *mayavāda* which is later in origin) in spirit rather than pluralistic in approach, a parallelism has been instituted between the **Tirumandiram** and Kashmir Śaivism.

Monistic view of the Tirumandiram

The refutation of the monistic view of the **Tirumandiram** by an article "There can be only one final conclusion in *Śaiva Siddhānta* (according to Tirumular)" which is the Dharmapuram Ādhinam's reply to the article "Monism and Pluralism in *Śaiva Siddhānta*" by Subramuniya Swami, a Hawaiian Śaivite, reminds one powerfully of "The Refutation of Idealism" by G.E. Moore¹. The issue between monism and pluralism is an age-long one in philosophy, both in the East and in the West, right from the days of the Vedas and the Greeks to the modern present day. Still, the debate goes on and probably the issue is unsolvable. Hence, instead of arguing about monism and pluralism in general the present issue is confined to the *Tirumandiram*, whether it advocates monism or pluralism as "there is a great debate, nay, a battle going on between the two different groups" of *Śaiva Siddhānta*. This present essay is an attempt in the defense of monism of the *Tirumandiram* without entering into the details, for which the two articles may be referred to.

Before discussing whether the *Tirumandiram* advocates monism or pluralistic theism let us discuss some of the features of the *Tirumandiram* that convince us that it is, at the outset, a Siddha work conveying monism. According to the Tamil Siddhas or the realized souls, the ultimate goal of life is attaining cosmic consciousness from which everything derives and to which everything returns. This ascent into the cosmic consciousness is to descend into one's own self. As Bhadrāgiriyaṛ says, self-realization is "knowledge which knows knowledge through knowing knowledge" (Bhadrāgiriyaṛ Pulambal verses 192 and 23). Tirumular says that any knowledge which does not help man to know himself is false or pseudo-knowledge.

Knowing oneself is indeed true knowledge.

Knowing other things is the devil's knowledge
(*mandiram* 2318).

In another *mandiram*, he says that a self-realized person wins eternal life.

To know his own self there is no decay of him
Knowing not his own self he decays
Having known the knowledge of his own self
He existed to be adored by others. (*mandiram* 2355)

The Tamil Siddhas relied on the individual's effort for the attainment of liberation. The **Tirumandiram**, which is an offshoot of the pan-Indian Tantric tradition, insists on the value of Tantric Yoga as a means for the attainment of freedom and immortality. Liberation, *mokṣa*, or *vidu* (in Tamil) is a mystical state referred to as *Yoga-samādhi* by Tirumular.

Inside the Yogic samādhi is the infinite space;
Inside the Yogic samādhi is the infinite light;
Inside the Yogic samādhi is the omnipotent energy
Yogic samādhi is what the siddhas are fond of.
(*mandiram* 1490)

As a Tantra Śāstra, the **Tirumandiram** insists on the supreme importance of *jñāna*, wisdom, or that, which could be loosely translated as knowledge. According to Tirumular, *jñāna* bestows liberation.

No ethical path excels in the world other than *jñāna*
That religion is not good which rejects *jñāna*
Nothing yields liberation other than *jñāna*
Those endowed with *jñāna* outshine their fellow humans. (*mandiram* 1467)

Jñāna gives 'oneness' whereas bhakti or devotion gives fellowship.

As a Tantra work, the **Tirumandiram** began a new tradition in Tamil. Tirumular calls his yoga as *Śiva yoga*.

Śiva yoga distinguishes cit from acit;

Penance of Yoga-deep (*tava yoga*), Śiva's effulgence in one's own self

Shunning wrong paths (*ava-yoga*); great bliss of love delights;

New Yoga (*nava-yoga*) this is! Nandi gave us. (*mandiram* 122)

He calls *Śiva yoga* as a new type of yoga (*nava-yoga*). By calling it as *nava-yoga*, Tirumular indicates that this type of yoga was not in vogue before him in the Tamil country. It is only in the **Tirumandiram** that this (Śiva) yoga is being explicitly explained and discussed for the first time. Though Tirumular does not use the expression *Kundalini yoga* in any place in the **Tirumandiram**, what is discussed as *Śiva yoga* by him is actually the *Kundalini yoga*, as he speaks of *cakras*, *prāṇāyāma*, *pariyāṅga-yoga*, *sūnya sambhāṣanai* (twilight language), etc. We may, therefore, safely say that the

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Hatha Yoga intensive, June 29 to July 10, 2012

With Durga Ahlund and M. Govindan Satchidananda at the Quebec Ashram

As a student of Babaji's Kriya Yoga, you are cordially invited to become a Teacher of Babaji's Kriya Hatha Yoga! One of the best ways to deepen your own practice of Kriya Yoga and to serve others is by teaching this wonderful scientific art. This Yoga teacher training has been designed to meet the 200-hour International certification standards, as set up by the Yoga Alliance. A 250-page manual/workbook accompanies the course. On completion of an intensive 10-day residential training, you will begin a year-long process of teaching and study of spiritual texts and complete a final exam, which will not only fulfill training requirements, but also support your wellness and spiritual growth.

This program is largely experiential, focusing on personal transformation as well as developing professional skill. Students must be currently practicing Kriya Yoga, have taken the BKY 1st and 2nd level trainings and have a well-established daily practice. Participants must have practiced Hatha Yoga for a minimum of two years. This is an intensive training program and all partici-

pants should have good physical and emotional health.

The 10-day residential course curriculum covers not only a thorough understanding of the mechanics of the 18 asana of Kriya Hatha Yoga, but also how Yoga works. You will learn the physical benefits and the theory behind the asana selection and what occurs energetically as you practice them. The course is comprehensive. The curriculum covers workshops on physical and subtle anatomy and physiology, pranayama (Kriyas and additional techniques), bandhas and mudras, meditation, self-study and philosophy. You will learn how to teach all of these elements of Yoga effectively. The training will develop your voice as a teacher by first deepening and expanding your own Inner experience and joy of Hatha Yoga and meditation. Instructors: Durga Ahlund, Marshall Govindan, Pierre Desjardins. The program begins in the evening of June 29 and ends in the morning of July 10, 2012

For more information contact durga@babajiskriyayoga.net

Monistic theism *continued*

Tirumandiram is the first treatise in Tamil which deals with the different aspects of *Kundalini yoga* under the name *Śiva yoga*.

One does not find any reference in the **Tirumandiram** that Tirumular worshipped any individual deity in any particular temple. His reference to Chidambaram in his work is not a reference to a place but to *ciṛṛambalam* i.e., microcosm. His reference to Nataraja stands for the manifestation of primal rhythmic energy. As Vellaivaranan says in his article on **Tiru-t-tillai in Tirumuṛais**, the word *chidambaram* occurs only in the **Tirumandiram** and nowhere in the eleven *Tirumuṛais*. In this work, he does not seem to have sung in praise of gods and goddesses of local temples as done by the later Nāyanmars and Āḷwars. This is a significant feature that distinguishes Tirumular from the pluralistic saints of Śaiva Siddhānta and includes the **Tirumandiram** in the category of monistic Siddha works. Even though Tirumular speaks of the religious aspect of God, he believed in a Supreme Abstraction, a "Great Aloneness". His expression for this is *taṇi-uṛṛa-kevalam* (*mandiram* 2450). This is Śivam without any limitations or attributes. Śivam is grammatically and philosophically an impersonal conception. As Siddhas say, the ideal name for Sivam is 'It', adu, Thatness', Suchness', or Parāparam Śivam is not a personal God. It is a practice,

an entryway. It is a foundational consciousness or awareness. This attainment of awareness or Śiva-consciousness is *mukti* or liberation. A deeper study of the concept of Śivam would reveal that it took two channels in Indian thought, one theistic with a personal or devotional relationship to God based on the method of bhakti and the other Tantric, i.e., absolutist, based on *Kundalini Yoga* and *jñāna*. The bhakti method is a pluralistic one as reflected in the Śaiva Siddhānta school; the absolutistic method is the monistic one as reflected in the **Tirumandiram**.

This preamble indicates that the **Tirumandiram** is a Tantra work that is monistic in spirit and content. As a Siddha work, it leans towards viewing the Absolute as a non-dual entity. In philosophy, there are two types of ontology- explicit and implicit. Explicit ontology is based on the theistic conception of God, God as a person, whereas implicit ontology is based on the notion of the Absolute, not as a person but as a principle and value, as an Absolute Freedom or as Tirumular says "A Great Aloneness". The ontology of the **Tirumandiram** is implicit in nature, that which leans towards monism rather than pluralism. Though much may be said on both sides, the **Tirumandiram** is monistic in tone and content. □

(to be continued)



News and Notes

Badrinath Ashram construction progresses We are happy to announce that construction resumed September 6, 2011, after an interruption of eleven months. The State of Uttarkhan imposed a



Badrinath Ashram construction, November 2011

ban on all construction in the municipality of Badrinath in August 2008, shortly after we obtained a building permit. In spite of the ban, we had managed to complete most of the foundation and 63 pillars to the second floor of the apartments, before the government officers began strictly enforcing the ban in early October 2010. While the ban is still in effect, it has been "relaxed" due to upcoming elections, and we have been given a green light to continue. During our pilgrimage to Badrinath October 4-15, 2011, everyone of the 26 pilgrims helped to complete the concrete slab ceiling above the first six apartments. See the photos. We are very hopeful that these first six apartments will be completed by October 2012. Our next pilgrimage to Badrinath will be in October 2013.

Second level initiations will be given by M.G. Satchidananda in Quebec: June 15-17, 2012.

Third level initiations will be offered in Quebec July 13 to 22, 2012 and in Brazil November 14-22, 2012, with M Govindan. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

Silence Retreat: June 20 to 25, 2012 at the Quebec ashram with Dayananda, Satchidananda and Durga. For the program see

the website www.babajiskriyayogal.net.

Visit Durga's blog www.seekingtheself.com.

Work study program at the Quebec ashram Initiates are invited to participate in this program in 2012, for a period between one week and three months. In return for 25 hours per week of karma yoga, lodging and a meal allowance is provided. For more information write to satchidananda@babajiskriyayoga.net.

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