

B a b a j i ' s

Kriya Yoga Journal

Editorial

Seeing the manifestation of Grace

By M. G. Satchidananda

They know not the extent of the grace prevailing everywhere

They realize not how grace becomes ambrosia when experienced

They ponder not the subtle five fold functions of the grace

None realizes that the grace becomes the eyes beholding everywhere

- Tirumandiram 1798

We are all travelers through this world, suffering from the flaws in

our human nature, our minds stained by the ignorance of egoism, karma and delusion. When this suffering turns us into seekers of the True, the Good and the Beautiful, we seek the knowledge which will remove such stains and bring us beatitude. Sacred literature from all over the world provides us with such knowledge. If the purpose of knowledge is to remove human suffering, then that knowledge which removes it completely is indeed the

highest knowledge. Sacred literature tells us that God loves us and that it is by His/Her Grace that we succeed in overcoming our human suffering and find the True, the Good and the Beautiful. So what is this Grace?

Grace, unlike karma, is not merited. It does not depend upon whether we have done anything good in particular. Grace is the response of the Lord to the soul's aspiration, its call, to become free of the stains of egoism, bad habits and delusion, and to transcend the divisions created by the mind and to reunite with the Lord. Tirumular tells us in his monumental work, the Tirumandiram, that because the Lord loves the souls, He performs five actions so that souls may become purified of these stains, known as the malas. By becoming so purified, Grace reveals the True, the Good and the Beautiful.

Grace and the Five Actions of the Lord

The above verse from the Tirumandiram tells us that Grace is the very purpose of the five actions of the Lord. These five actions are

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creation, preservation, destruction, obscuration and the bestowal of grace itself.

The Lord *creates* the world so that the soul receives may receive a body and work out its karmic desires, learn from experience and grow in wisdom. The Lord *preserves* many relationships which the soul enjoys in the world so that the soul may enjoy the fruit of its action. *Destruction* of the body gives rest to the soul from the distraction and suffering in this world. *Obscuration* veils the true identity of the soul as pure consciousness, and obliges the soul to become a seeker of the True, the Good and the Beautiful. The fifth action, Grace, therefore permeates all of the Lord's actions, and expresses the Lord's love for the soul. As a mystic, when one realizes this, one becomes conscious of the Lord within oneself, as the Eternal Witness to all of the diverse dramas in the world. One sees the Lord everywhere. One sees that everything is His action.

The all comprising principle remaining with which they will become Siva,

*Bestows wisdom to reach the absolute consciousness,
Thrusting desire through organs and merging,
Shapes it as wisdom placing amongst the servants.*

- Tirumandiram verse 1799

As one surrenders the ego's perspective to that of the soul or the Witness, one sees that the grace of the Lord is all pervasive. As the impurities, the above mentioned "stains" are removed, one realizes that there is nothing but the Lord. But who is the Lord? Tirumular and other Siddhas generally avoided limiting That which is limitless, with definitions. At most, they would say that the Lord is sat chit ananda: absolute Being, absolute Consciousness, absolute Bliss. And because the souls are individualized consciousness, when purified, "they will become Siva." This expresses the Siddha's mahavakaya or great saying: "the jiva (individual soul) is becoming Siva." This process of becoming perfected or divine occurs as the individual experiences through its sense organs an array of likes and dislikes, eventually becoming indifferent to them, and develops wisdom born of equanimity, and then brings one to the company of the wise, the servants of the Lord in this world, where further growth ensues.

*In grace the soul is formed, in grace it grew
In grace it dies and rests and is obscured
It is fed with the bliss of ambrosia which is grace
In grace my Nandi entered the inner chamber.*

- Tirumandiram verse 1800

Here, Tirumular assures us that it is out of His grace that the Lord causes the soul to be born into the world; in His grace he causes the soul to be sustained in a body, growing in experience through the physical body and sense organs; that it is only by His grace that the incarnated soul dies and takes rest from the cycle of birth and death. It is only out of His grace that the incarnated soul is subject to obscuration with all its

confusion and distraction, so that one must seek Him beyond the dualities of attachment and aversion.

But one may also experience God's grace in His fifth activity: Grace itself, which is as described above as ambrosial bliss, and a lasting state of grace. This occurs when the Lord, because he loves the soul, enters into the "inner chamber," the spiritual heart, becoming accessible, and guides from within as the guru. The wise say "Guru, God and Self are one."

From duality to non-duality

It is His grace that put me in attachment, it is grace

That freed me from the bonds of attachment; in that alliance

It is His grace that granted liberation; in that union of Ties, it is His grace that formed the state of non-difference.

- Tirumandiram verse 1802

We become attached to so many things: possessions, relationships, status, physical comforts. And when they are broken, lost, or come to an end, we foolishly suffer, surprised that they did not last! But nothing lasts. Everything is impermanent. So if one searches and invests one's hopes and dreams in things which do not last, one is bound to be disappointed and to eventually suffer at their loss. And long before they are lost, one suffers the fear of their loss. Similarly one suffers from aversions, those things which one dislikes, fears, doubts, criticizes, or is made even angry by. Consequently, one is caught in an endless circle of liking and disliking. By the grace of the Lord, one begins to escape the duality of preferences, the ego's trap, and one finds a state of equanimity, indifferent to the vital body's desires, fears, emotions, and impulses. With aspiration, one may even ally the vital with the soul's aspiration for the True, the good and the Beautiful. One sees what the Siddhas referred to as "Civam" or "goodness" in everything. One transcends the duality of the mind: liking and disliking, getting and losing, fame and shame, praise and blame, happiness and unhappiness.

Seeing the manifestation of Grace

Therefore, one does not need to suffer more, possess more, achieve more, experience more, do more, to find well being, or even to find the Grace of the Lord.. But one does need to aspire. Aspiration, that flame of spiritual enthusiasm to go beyond the pairs of opposites, the ego's preferences, and to transcend the limitations of the mind, will open the door of the heart to love, purify the stain's of our human nature, and enable us to see that God loves each and everyone of us through all actions, both great and small. Feed that flame by throwing into it all that is egoistic, all that resists the descent of the "true" "the good" and the "beautiful". Feed that flame by consecrating every action with the

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The Kumba Mela and its ascetics, or . . .

Why pilgrimage is not a tourist trip (Part 3)

By M. G. Satchidananda

In our last edition of the Journal we ended with a discussion of the order of monks known as Bairagis, who are devotees of Ram, Krishna and Vishnu. Vaishnava ascetics are known as Bairagis. Bairagis wear white. Their forehead tilak or mark is a variation of three vertical lines. The material used for the tilak is never ash. Their hair may be long, matted, but they are not clean shaven. We discussed the four main sampradayas or orders of Bairagis

Bairagis follow the path of devotion to the Lord, or bhakti, expressing it through chanting (kirtan), repetition of the mantra (japa), pilgrimage (yatri), worship (puja). There are five alternative mental states towards the Lord which accompany such expressions: (1) Srngata (erotic love), wherein the ascetic identifies with Sita in love with Rama, even wearing female clothes, (2) Sakhya (friendly), (3) Vatsalya (parental love), wherein the ascetic may hold an image of Rama in his lap, (4) Dasya (servitude) and (5) Santa (blissful), which involves developing undisturbed equanimity approaching the level of samadhi. One branch, the Tapasi sakha (or penance branch) founded by Pavahari Krishnadasa, formerly a Natha yogi, continues a rigorous practice of Yoga. But for most ascetics, their sadhana consists of mantra japa, worship to the deity, and some reading and chanting of sacred literature such as the Ramayana. In their centers they also have various duties to perform such as cooking, gardening, cleaning of the temple, and caring for old sadhus. Their Mahants are responsible for providing food and shelter, and maintaining order.

Militant orders or akhands were formed in the late

18th century, in response to conflict with Saivite militant orders. These include Nagas or naked ascetics. Today they can be seen in the procession, following behind large banners in five colors which contain the insignia of their army (ani): the image of Hanuman, the monkey king on one side, and the sun on the other side. The insignia of the Ramanandis is an inverted pot (kalasa). The insignia of the other three sects is the divine eagle (Garuda).

These unfurled banners can also be seen at the entrances of each of the various camps of Bairagi akhands. Meal time is announced at these camps with the shouting of "Hari Hara" or "Vishnu Siva" indicating that all are welcome.

One sect of them, the Madhva Gaudiya Caitanyaites, worship Krishna and Radha, and their preceptor Caitanya, the remarkable 15th century ascetic, from Bengal, who with the help of his six Goswami disciples, developed a great center in Vrindavan. He is worshipped by his followers to this day as an avatar of Radha and Krishna. The Hare Krishna Caitanya sect claims affiliation to Madhava acharya, although their deity, observance and faith are all very different. Caitanya's largest number of followers is in Bengal, Assam and Orissa, and has replaced his own deity Radha-Krishna as the main object of worship. They seek as salvation, to go to Goloka, the heavenly abode of Krishna and Radha whom they may continue to serve. No caste distinctions are observed. Madhva Gaudiyas like the Krishna can be distinguished by the three strands tulasi mala they wear close to their neck. Most Madhva ascetics also wear white, but some Gaudiyas have begun to wear ochre colored ones, perhaps due to the influence of the monks of the Ramakrishna Mission. Their tilak on the forehead consists of two white perpendicular lines, joined over the bridge of the nose, from which another white line continues down the ridge of the nose to its tip. The names of the male ascetics ends with Dasa and those of female ones in Dasi. They admit female ascetics, who live separately from males. There are more than twelve sub-sections of Madhva Gaudevaras.

Ramananda represented a revolt against the caste ridden organization of Ramanuja. Another important reformist Bairagi sect, the Kabirpanthis, was founded by Kabir, who died in 1518 A.D. He preached against idol worship, rites and rituals, and invited both Hindus and Muslims into his fold. His disciple Bhagodas collected his sayings and they are known as Bijaka. It occupies the same position for his followers as the Guru Granth Sahib of Guru Nanak and the Sikhs,

Editorial *continued*

quiet perspective of the Eternal Witness. Feed that flame by quieting the mind, turning inwards, and listening intuitively for the guidance in resolving every difficulty, confusion, every resistance to the emerging self-effulgence. Feed that flame with the heart-felt knowledge that the Lord loves you and is guiding you. Feed that flame with the constant call for the descent of the omnipotent Grace, which is transforming you into its perfect instrument. The flame is not merely a metaphor for consciousness, but is also the agent of transformation itself. When, in ignorance, all that you identify with is gone, or in wisdom, when all that you are not has been surrendered, what remains? By offering all that you are not into the flame of aspiration, as the Witness of it all, you will realize the truth of the mantra Na ma si va ya: the result of sacrifice is bliss, or "Siva, That supreme Being, I am." □



The Kumba Mela *continued*

which also did away with idol worship about the same time. Kabir preached vegetarian diet, avoidance of intoxicants, sense control, and to refrain from receiving personal service from others. It is not known whether the sadhana of his sect "Surat-Sabda-Yoga" was developed by Kabir, or came later. It involves meditation on the light of consciousness and the divine sound. The householder sect known as "Radhaoswami," follows this same sadhana and doctrine. While pilgrimage is not encouraged, many of the Kabirpanthis ascetics do come to the Kumba Mela. They can be identified by their white cloth pyramidal hats, white garments, and a forehead tilak consisting of two vertical white lines with or without a dot, sometimes black in color, in between the lines. They wear tulasi beads. There are two ascetic orders. The main one has its headquarters in Benares, the other in Bihar. There is also one householder order, centered in Chhittisgad. The most important observance of Kabirpanthis is a group prayer to the accompaniment of the waving of light, known as arti, a lamp with oil and camphor. This is done every Sunday after sundown, in front of a large pit, known as the cauka. Various offerings are made and then distributed to the devotees. Females are accepted into the ascetic orders.

Today, the Swaminarayana sect has one of the largest and most important orders of Bairagis ascetics, with over 500 ascetics. In recent years it has constructed dozens of huge, costly temple complexes in many countries, with the contributions from its hundreds of millions of householder devotees. It was founded by Narayanamuni in 1781, near Ayodhya. It preaches the Vedantic qualified dualism philosophy of Ramanuja. Its principle doctrines are Ahimsa (non-harming) and Varnasrama Dharma (one's duties in each of the four stages of life). Naryananmuni wrote a collection of saying, called Vacanamrta, and a book called Siksapatri for the guidance of the sect. Its two main centers are in Gujarat. Krishna is worshipped in its temples, but there is no objection to worshipping the five principle deities of Hinduism. Besides the female ascetics there are three types of ascetics in their order: Brahmacaris, who are from the Brahmin caste, Sadhus who are from non-Brahmin castes but have given up meat and fish in their diet, and Pales, who are non-Brahmins who have not given up meat and fish. The first two types wear ochre cloth. The latter wear white garments. The Mahants live in palatial buildings. They and the Brahmacaris make great effort to raise honorific gifts for their organization. The present head of the sect has set a goal of building fifty large temple complexes around the world within his life time. To date, he has succeeded by over half.

5. Other Shaiva Ascetic Orders.

Aside from the Saiva (or Shaiva) orders described in the first three sections of this article, appearing in the last two editions of the Journal, there are other numer-

ous Saiva orders of ascetics. We have described above, those which participate in the processions of sadhus at the Kumba Melas. The Kumba Melas are all in the north of India. Because of the great distance to other parts of India, particularly the south, and the differences in language between the northern Sanskrit based sects and the southern Dravidian language sects, the participation in the Kumba Melas by ascetics from other Saiva sects is limited to individuals or small groups. The ascetics of these sects usually do not wander, but reside in monastic centers known as Mutts. Their abbots are known as Mahasannidhanas. These abbots are learned scholars of the Agamas, the Tamil Vedas. The Mutts own property and administer many temples. The abbots officiate a many religious functions at these temples. While they may be fewer in number, their influence, philosophically, may be even greater.

The four great acaryas, Sankara, Ramanuja, Madhava and Vallabha all came from the south. Religion in the south of India is centered on the temples and family home shrines whereas in the north it centers on ascetic renunciation and monasteries. The reason for this difference is due to differences in philosophy.

Our own tradition of Babaji's Kriya Yoga expresses the monistic theism of Tirumular and the 18 Siddhas. This is one of two different branches of Shaiva Siddhanta. One can read about these two philosophical schools in volume 10 of our new publication, the Tirumandiram. Members of our tradition are mostly householders, as were the Siddhas, but may for some part of their life, adopt a renunciant lifestyle. The practice of Babaji's Kriya Yoga, with its yogic sadhana, dietary and social injunctions is a form of ascetism, as explained in the second section of this paper. Babaji's Kriya Yoga Order of Acharyas is a lay order of ascetics dedicated to the practice and teaching of Babaji's Kriya Yoga.

6. Other orders, tantrikas, self-styled sadhus, ganga smokers and beggars in disguise.

A note of caution: Many persons who attend the Kumba Mela may belong to lesser known orders, or be self-styled renunciants or beggars in disguise. Some of them are there principally in order to obtain alms, honorific gifts, and favors of various kinds. One must practice discernment in responding to their requests. There is no obligation to give alms upon request. It is a personal choice to do so or not. The most acceptable and common response is to offer a few rupees or puffed rice, which is sold everywhere in plastic bags. Generally only beggars will persist in their appeals. Sadhus, even if they are really "beggars in disguise" will not harrass anyone from who they may seek alms. Sadhus who belong to the orders, as described in previous sections, are generally well disciplined and trust-

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Do what you love and the money will follow

By M. G. Satchidananda

I learned recently that 56% percent of Americans who are in the labor force have been impacted by the current financial crisis in the following ways: they have become unemployed, had their hours of work or the salary reduced, or been forced into part time employment. Many more persons also fear that they will lose their jobs. Other countries have been affected similarly. For example, the unemployment rate in Spain is about 20%. Economists tell us that the recession has been over since 2009, because the economies continue to grow, although slowly. Businesses also report healthy profits. Yet most persons today are suffering from financial insecurity due to a fear of not being able to work and earn a living.

Yoga is Opposite Doing

How can Yoga help us to meet this challenge? Yoga involves doing the opposite of what our human nature usually motivates us to do. We cherish silence instead of talking. We remain awake and aware when we close the eyes instead of sleeping. We cultivate calmness instead of becoming agitated or full of inertia, doubt and confusion. Yogis don't work with the ordinary motivation prompted by human nature. Human nature motivates us to work for the purpose of survival, or for status, or to have the means to consume more things which may temporarily satisfy some fantasy based

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The Kumba Mela *continued*

worthy, unless they are addicted to smoking ganga or other herbs. The latter type should be avoided.

A more difficult, and potentially dangerous situation may arise when a sadhu seeks to befriend you, or invites you to their lodging. Some unsuspecting pilgrims have been drugged, robbed and molested by unscrupulous sadhus, particularly those who are self-styled tantrikas. Tantrikas are usually dressed in red or black garments and they move around alone or with a partner. They may seek to draw energy from you if you come under their influence.

7. Social code.

The Kumba Mela is a wonderful opportunity for you to have satsang, or fellowship with saints, sages and devotees. While few speak English, everyone is generally friendly and respectful. If you want to visit the camp of some ascetic group for kirtan and lecture, sit with the men on one side if you are a man, and with the women on the other side if you are a woman. There is a social code in India between men and women. Men and women do not fraternize in public. Women who move around alone, are considered to be prostitutes. While such persons do not attend the Kumba Mela, a woman, particularly a Western woman, moving around alone may not be treated respectfully. Therefore, during the Kumba Mela, everyone should go out only in the company of at least one other person, for the sake of safety. If you are a woman you should also refrain from speaking to male ascetics. If you want to communicate with one, do so through the intermediary of a male Kriya Yoga pilgrim. By doing so you will receive a respectful response. Men should avoid speaking to Indian women directly, unless it is a shopkeeper or hotel or travel agent.

Because Westerners eat meat, they are considered to be "impure" and of the caste of "untouchables."

Therefore do not attempt to touch Indians, by handshake or hugging. Attempting to do so will be met with an unpleasant response. One of the best things you can do, is simply to sit in meditation in the presence of the saints and sages. You will receive their silent blessings. See the Presence of the Lord in everyone. Honor them with folded hands in the mudra and the greeting of "Namaste," which means, "I bow to the Presence of the Lord within you." Or "Nama Shivaya" when meeting wearing the Shaiva tilak, "Jaya Sitaram" or "Om Narayana" or "Hari Om" for Bairagis as indicated above. You may enjoy participating in the kirtans of devotees. When using photography equipment, be respectful of others. Some persons may not want their photograph taken. It is best to request their permission first. Do offer a donation to a sadhu if you have taken his/her photograph. Avoid photography of sadhus bathing or do it from a distance, and only very discretely.

8. Bathing in the Ganges

As bathing in the Ganges is one of the principle daily activities of all Indians who go to the Kumba Mela, it is good to be prepared to respect other's right to privacy, and to bring appropriate clothing and towels for yourself if you wish to bathe: a simple cotton nightgown if you are a woman (no bathing suits please) and simple shorts for men. A pair of inexpensive rubber sandals will be both waterproof after bathing and unattractive to thieves.

9. For further reading on the philosophies of the above ascetic orders and sects: Sankara's Crest Jewel of Discrimination, the Upanishads, the Bhagavad Gita, Yoga Sutras of Patanjali, Siva Puranas, Avadhuta Gita (Goraknath), Hathayoga pradipika, (Goraknath), Ramayana, Srimad Bhagavatam, Tirumandiram; Hinduism Today magazine. □



Do what you love *continued*

desire. As such, we work to fulfill the needs of the ego, which identifies with the body, the senses, and the movements of vital and mental bodies. The ego's primary agent is the vital body, the seat of desires, emotions and impulses. Most of these movements lack intelligence, and are simply prompted by habits, known as samskaras, which in their totality form our karma.

Karma Yoga

Recognizing that our karma is determined by habits, the Yogi practices karma yoga, the yoga of self-less service, with non-attachment to the results of action, by shifting perspective from that of the ego to that of the Witness. To know the difference, ask yourself in any given situation, "Do I have a preference?" as to the outcome of a particular action? If you feel even the slightest preference for a certain result or outcome, it is motivated by the ego. The Witness, on the other hand has no preference, because it has the perspective of your true Self, which enjoys Ananda, unconditional joy, 24/7. It does not matter to the Self whether you get what you want or what you don't want. Liking and disliking is the game of the ego. The Self is always content, no matter what.

The karma yogi is motivated by love. Love is giving. Giving oneself, one's time, skill, energy, compassion to that which is worthy of our unconditional love, the Divine. The karma yogi sees the Divine in others, sees the good, "Civam" in others, and serves That. The karma yogi expects nothing in return. The karma yogi seeks only the Grace of the Lord, born of aspiration for the True, the Good and the Beautiful. The karma yogi seeks to ally his or her will with that of the Lord, by cultivating presence and awareness, intuitive listening, seeking inner guidance born of one's highest consciousness. The karma yogi rejects the egoistic, selfish impulses and tendencies born of liking and disliking, praise and blame, success and failure. The karma yogi always has an open hand ready to help others. The karma yogi becomes an instrument of love. And God is Love.

Any activity, and any work can become karma yogi if it is done in this spirit of selflessness with love. While the saying "Do what you love and the money will follow" has been repeated by many teachers or writers on the "personal growth" or "abundance" seminar circuit, it is usually framed within the ego's agenda: fame, fortune, success, personal satisfaction, meaningful work etc. But why limit ourselves to the ego's agenda when we seek to do good, to act with love, to become an instrument of love? As human beings we have the ability to conceive of perfection (siddhi), to see our own imperfections, and to devise and apply ourselves to methods of bridging the two. If you truly aspire to becoming a Yogi, and more specifically a karma yogi, then our current collective and personal financial and economic crises can serve as the catalyst for each of us to make the changes necessary. The current crisis can

jolt each of us to form a new intention, a sankalpa, even a vow, to henceforward work in the spirit of karma yoga, and to rely upon the Divine's providence to guide us and to give us what we need. Needs may become very small when, in the spirit of Yoga, we embrace the ideal of "simple living and high thinking." Losing your job, losing your home, moving into much more modest living quarters, working with a new perspective, perhaps in a new domain, will be a thinly disguised blessing when as the Witness you see the hand of the Divine in all that is acted upon. Then all that you do will be from the heart, with love, and you will become love's instrument. Form that intention today, to become an instrument of the True, the Good and the Beautiful. If you are unemployed start doing volunteer work. "Grab the first job you can get, and aspire for something more which will allow you to serve more." Such were the words of advice of my teacher Yogi Ramaiah, whenever, after returning from an assignment in India, I needed to re-enter the labor force.

Some personal experience

If you have not read my book, "How I became a disciple of Babaji" you might not appreciate how the above principles have acted in my life. It may be instructive to recount a few examples. After becoming initiated into the first and second levels of Babaji's Kriya Yoga by Yogi Ramaiah (Yogiar) in June 1970, in New York City, I decided to dedicate my life to its practice and to the mission of our Satguru Babaji. As a preliminary requirement to prepare myself for entrance into the disciplined ashram way of life, I was asked to follow a set of rules while living on my own in Washington, D.C. where I had recently attended university during the previous four years. After doing so for several months, I was accepted into the ashram which was founded by Yogiar in southern California. The first teaching there was "get a job." This occurred during a recession. Every day I would go out looking for a job, any job. Because we were required to allow our hair and beards to grow, most employers had the impression that we were "hippies" and therefore, all the doors were closed to the kind of employment for which I was suited, based upon my degree in International Economics, as a recent graduate of Georgetown University. I was "over qualified" for other types of job, employers fearing I would soon leave for "greener pastures." Every night, upon return to our modest ashram where I lived with Yogiar and 3 other disciples, with no success in finding a job, Yogiar would berate me for not trying hard enough. Finally, I did manage to find some employment: selling Encyclopedia Britannica from door to door, for a day before I became discouraged; then selling Electrolux vacuum cleaners from door to door, encouraged by two sales the first day, then nothing for a week; then driving a delivery truck for an auto parts

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News and Notes

Silence Retreat September 15-19, 2010 at the Quebec Ashram All initiates are invited to attend. Participants who cannot remain for the entire 4 days, are welcome to attend as well for a minimum of 2 days and 2 nights at anytime from September 15 to 19th. Group practice of postures with Durga. Inspirational talks in the evening by M Govindan. Plenty of free time to enjoy nature, to rest and rejuvenate. Participants who wish to stay longer are welcome to do so. Due to current economic conditions we are requesting a suggested contribution of only \$50 per day, with a minimum of two days required.

Pilgrimage to the South of India, December 31 2010 to January 1, 2011. Join us for an inspiring new

itinerary, with daily group practice of yoga and meditation in some of the most powerful spiritual locations of S. India. We will visit ashrams and holy shrines in Chennai, Pondicherry, Tiruvannamalai, Tanjore, Palani, Pollachi, Coimbatore, Mysore and Bangalore. All are welcome. For details visit our website.

Free Yoga Classes at the Quebec ashram resume July 10 We are happy to announce that free yoga classes resume July 10 every Saturday from 9:30 am to 11:00 am and every Sunday from 3:30 pm to 5 pm. They will be taught by Yvon Chenard, a dedicated practitioner of Babaji's Kriya Yoga for more than five years. Learn and practice the postures, breathing and basic medi-

tation for greater health and relaxation.

Second level initiations will be given by M.G. Satchidananda in August 13-15, Quebec: October 8-10, and Dole, France November 5-7. Also by Nityananda in Spain and Argentina in the fall, and by Satyananda in Germany August 13-15, in Singapore October 15-17 and Daylesford, Australia in October 22-24.

Third level initiations will be offered in Quebec July 23 to August 1, 2010, and Estonia August August 15-22, and near Seville, Spain May 14-21, and Frankfurt Germany May 22-29, 2011, by M Govindan. Attain

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Do what you love *continued*

supplier to local garages, for two weeks before I was "let go" for being over qualified. Then working for a custom's broker, filling out forms for a few weeks, before I obtained a job as a caseworker for the Welfare Department, in Long Beach, California, administering the essential needs of 500 women with dependent children. I did this for over six months, until after the 3rd level training was completed, and then Yogiari sent me to Chicago to start a center there.

In Chicago, I was introduced to the mother of a fellow disciple. She was the co-owner of Evanston Red Top Taxi cab company, and so I got a job working nights driving a cab into northern Chicago and its suburbs. She also introduced me to her late husband's business partner, who gave me a job loading trucks in his warehouse. Every day for 6 months I loaded 20 to 40 tons of discount household merchandise, by hand, onto semi-tractor trailer trucks, for \$2.00 per hour. At night I drove a taxicab. In this way I was able to save \$5,000 for the first assignment which Yogiari gave to me to go to India. After 6 months loading trucks however, I lost that job when the Teamster's Union signed me up to form a union in the warehouse. Fortunately, I obtained a job shortly thereafter as a Welfare caseworker, serving another 500 + women with dependent children in one of the poorest, most violent neighborhoods of Chicago, at Kedzie and Madison, just off "skid row" where the alcoholics lived in terrible conditions. During this 1971-1972 period, before leaving for India, I practiced Babaji's Kriya Yoga 8+ hours per day, every day, and conducted free public yoga classes, at our center, a one room apartment, where I paid \$110 per month for rent.

When I returned from the year in India, Yogiari assigned me to Washington, D.C. where we had an equally small center. After working in a bookstore, then as a government clerk, I got high marks on the Civil Service examinations, and was offered a job as an economist in the Pentagon and the Labor Department. Yogiari told me to take the job in the Pentagon, although I had participated in many protest marches against it in 1969 and 1970 while a student across the river from it. I spent four years there, riding my bicycle between the Pentagon and our ashram every day, working side by side with senior Navy officers, doing manpower planning during the final years of the Vietnam War, and practicing lots of mantras! The mantra sadhana at lunch time, helped me to maintain some equilibrium in my place of work. I learned to get over my antipathy towards the Vietnam war, the military and the politicians who had foolishly wasted so many lives and so much money on that war. I learned to understand that as long as humans are aggressive, police and armies are necessary to prevent chaos, and to ensure the rule of law, but that civilians like myself are also needed to control the military. I developed many skills which I used in my later career as an economist with the telephone companies in Canada.

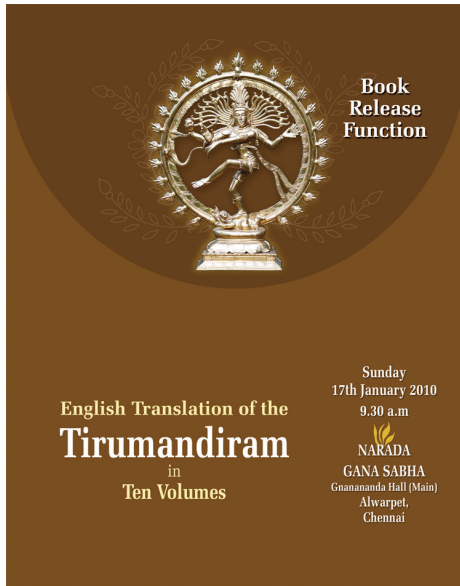
We need Yogis, especially karma yogis, to work today in all fields, and especially those where crises are now developing: health, mental illness, drug abuse, education, the environment, terrorism. I pray that as students of Yoga, we will all listen to the urgent call to serve, to love and to become instruments of the Divine inner guide. □



Sale of new monumental edition of *Tirumandiram*

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Tandirams 1, 2 and 3 - Translated by Sri. T.V. Venkataraman

Tandiram 4 - Translated by Dr. T.N. Ramachandran

Tandiram 5 - Translated by Dr. KR. Arumugam

Tandiram 7 - Translated by Dr. P.S. Somasundaram

Tandiram 8 - Translated by Dr. S.N. Kandasamy

Tandirams 6 & 9 - Translated by Dr. T.N. Ganapathy

Tenth Volume - Glossary & Select Bibliography by DR. T.N. Ganapathy

- and index by Dr. Ramesh Babus..

M. Govindan, Durga Ahlund and Krishna Brod have served as its editors, adding commentary from their yogic experiences.

"The poems of Tirumular abound in technical terms conveying mystical experience. The symbolic, twilight language of the Siddhas has the advantage of precision, concentration, secrecy, mystery, and esoteric significance in that the symbols, at the hands of the Siddhas, become a form of artistic expression of the inexpress-

ible. The use of the symbolic language is not merely a protection against profaning the sacred by the ignorant, but also suggests that language, however enriched, is incapable of expressing the highest experience of the spirit. Indeed, language is but a broken lamp. In Sufi terminology, any attempt to convey the inner meaning of one's spiritual experiences in conventional language is like "sending a kiss to the beloved by a messenger." In short, the twilight language of the Siddhas is, in essence, profoundly mystical in nature and contains a "numinous aura" and existential revelations for the man who deciphers their message." The essential difficulty is that to understand the twilight language requires a total hermeneutic of reading, an awareness, in fact, of the total religious and philosophical structures that infuse it. It also requires one to enter deep states of meditation wherein the verse serves as a key that reveals a higher meaning to the initiate." (from "The Yoga of Boganathar," volume 1, by Dr. T.N. Ganapathy, page 12) To enable the reader to fulfill this requirement has indeed been the objective of this new translation and commentary.

In addition, the work contains two enlightened discourses in the final volume by the late Swami Subramaniam of Hawaii, and T.N. Arunachalam, from the two sides of the debate within Saiva Siddhanta: Tirumular's monistic theism versus Meykandar's pluralistic realism. The translation and commentary has sought to avoid bias towards either of these perspectives, but rather to elucidate the work itself, making it useful to everyone regardless of their background.

Babaji's Kriya Yoga Order of Acharyas USA and Canada, via The Babaji's Kriya Yoga Trust of Bangalore sponsored the work of the above scholar's work over a period of more than five years. Dr. N. Mahalingam, sponsored the printing of the Tirumandiram in ten hard bound volumes.

Please read the article, "A Mystical Masterpiece is Unearthed," about our new publication of the Tirumandiram, reproduced from the acclaimed magazine « Hinduism Today » and published in July 2010. Link to "Hinduism Today Magazine" at <http://www.hinduismtoday.com/modules/smartsection/item.php?itemid=5105>

For more information on the Tirumandiram, Tirumular, and our related publications, visit www.tirumandiram.net

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the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

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

Visit Durga's blog: www.seekingtheself.com.

Badrinath Ashram Construction will resume when Badrinath reopens May 19. We expect to be able to complete the ground floor this summer, and to complete the ashram by the fall of 2012. Next pilgrimage there will be September 2011.

New website: www.tirumandiram.net We invite you to visit our new website which is dedicated to Yoga Siddha's Tirumandiram. It includes excerpts from it and related publications, book reviews, an article about it from Hinduism Today, and presentations made during the January 2010 release of our monumental new ten volume edition in Chennai.

New CD: "Om Kriya Babaji Stuti Manjari" We are pleased to announce the release of a new collection of songs sung by Bhavani Ramamoorthy, whose beautiful voice and arrangements lifts the words of many previously known

and unknown Kriya Yoga mantras to sublime levels of inspiration. The arrangements are in the traditional Karnatic form, with powerful intonations and rhythms. Some of the mantras are unique and were given to us by Babaji in the book, "Voice of Babaji." Bhavani is supported by the voices of other Kriya Yoga initiates in Chennai, where it was professionally recorded and co-produced by Kriya Yoga Publications. Order your copy for US\$12.95, CA\$15.70 (inc gst) or CA\$16.87 in Quebec (inc gst & pst), \$4.00- shipping. US\$8.00-overseas airmail.

New Publication: Kailash: In Quest of the Self, by Swami Vedananda, edited by Durga Ahlund. This is a rare, spiritual adventure story by one dedicated monk who walked on foot over 300 miles through the mountains of India, Nepal and Tibet to Mount Kailash and Lake Manasarovar, the abode of the gods on earth. Swami Vedananda gives us a vivid and honest portrayal of the physical, psychological and spiritual challenges which he had to overcome on this very difficult pilgrimage. He shares with us the insights that guided and prodded him on, and the extraordinary visions, experiences and profound teachings given to him by remarkable yogis, saints and gods, including a 700 hundred year old Siddha. Swamiji grants us access to his meditations. Numerous photographs and a map that show us his way. This book can be read on several levels. It is full of blessings. Numerous photographs. 233 pages. Price \$15.95

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Silent retreat



Silent Retreat participants June 27, 2010 at Quebec ashram.

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