

B a b a j i ' s

Kriya Yoga Journal

Editorial

Georg Feuerstein: 1947 to 2012, some reminisces

By M. G. Satchidananda

My friend and colleague for the past 17 years passed way 4 days ago. His passing has left me turning over the memories I have of him and the significance he had in my life, and doing so every day for long periods. So, it may be helpful to the process of "letting go" of these by recording them in this essay. And helpful to the reader, to appreciate what Georg represented.

Before doing so, for the benefit of those who have never heard of him,

let me summarize his contributions to the field of Yoga, and some biographical details. The author of more than thirty books, Georg is widely considered to be the most eminent scholar in the field of Yoga. His magnum opus, "The Yoga Tradition: Its History, Literature, Philosophy and Practice," published in 1998, is a popular reference in many Yoga teacher training courses. His *The Yoga-Sûtra of Patanjali: A New Translation and Commentary* (1989) and *Tantra: the*

Path of Ecstasy (1998) are widely considered to be among the best works on these subjects. Born in Germany, he apprenticed to an Indian hatha yoga master at the age of 18, before earning a doctorate in Sanskrit at the University of Durham, in England. He subsequently lived in the USA for 23 years, before moving to Canada in 2003.

I first came into personal contact

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Georg Feuerstein:
1947 to 2012

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Editorial *continued*

with Georg in 1995 when he wrote to me about a book review he wrote for the Yoga Journal. It was for my book *Thirumandiram: A Classic of Yoga and Tantra*. It was a glowing tribute. It greatly encouraged me in my new career as a publisher of ancient classical works of Yoga.

Several months later, Georg wrote to me again, informing me that he was forced to shut down his own publishing company. He enquired as to whether I would be interested to purchase 2,000 copies of "The Poets of the Powers," by the Czech scholar, Kamil Zvebil, at a price I could not refuse: 50 cents each. As much of the material in this book had been taken from interviews by the author with my teacher, Yogi S.A.A. Ramaiah, I agreed, though I knew it would probably take a long time to sell. (Incidentally, I still have more than 400 copies in the basement of our ashram).

We actually met in person for the first time, shortly thereafter at the temple-center of his Buddhist Lama guru in Sonoma County, California, just before a retreat I was scheduled to give.

In 1999, I shared with him the outline for four research studies I planned to conduct with regards to the Tamil Yoga Siddhas and the ancient palm leaf manuscripts which they have written. He offered to co-sponsor the project. We signed an agreement between his Yoga Research and Education Center, and Babaji's Kriya Yoga Order of Acharyas, to co-sponsor these studies. In the year 2000, I hired our first project director, Dr. Sabarathinam to direct the studies, but after he fell ill, we hired Dr. T.N.Ganapathy, in Chennai, India. Together with Dr. KR Arumugam, they began searching for and scanning electronically these palm leaf manuscripts in various places throughout Tamil Nadu and Kerala.

In early July, 1999, Georg came to the Quebec ashram and gave a two day seminar on the Bhagavad Gita, just after one of our first Teacher Trainings. After arriving he told me that he disliked teaching, and disliked traveling even more, but that he had checked us out "in his manner" through meditation, and found that there was a "very powerful being present in this ashram and behind our work," and so felt compelled to accept our invitation to come and teach. During this seminar there was an unforgettable storm. For more than three hours, beginning around 2 a.m., strong consistent winds and horizontal lightning circulated through out and all around the ashram. I got up from bed and went down to the small meditation room on the ground floor behind my office thinking that this may destroy the ashram. In fact, hundreds of trees were shattered near us and thousands of trees were destroyed in the nearby town. The electrical power at the ashram was interrupted for more than 2 days. When the seminar participants assembled for the first time at 9 a.m. Georg suggested that the ashram should be renamed as a result of that storm, "Jyoti Nilayam" ("the place of Divine Light"). Everyone was in total awe and amazement over Nature's display that evening and the fact that not a single shingle or shutter on the ashram had been disturbed.

In September of 2000 Georg kindly wrote the Foreword to my book *Kriya Yoga Sutras of Patanjali and the Siddhas*. In July of 2000, Georg returned to our Quebec ashram, where he gave a two-day seminar on Tantra. After describing the core elements of kundalini yoga, we told him that he had just described Kriya Kundalini Pranayama. Everyone expressed surprise, that without being initiated into it, he had somehow become aware of it, and therefore validated what we have all come to appreciate as the foundation for our practice in Babaji's Kriya Yoga. This wonderful twelve hour seminar was recorded on videotape and I will seek to have it published for posterity and the benefit of his estate..

At John Bastyr University, near Seattle, Georg attended the two day seminar I gave with initiation into Babaji's Kriya Yoga in February of 2002. This was an exciting time for both of us. Georg succeeded in raising over a million dollars for his planned Yoga University, and had purchased a beautiful property and building where it was to begin. He had also become the President of the International Association of Yoga Therapists.

In 2003, we published the project's first book, *The Yoga of Siddha Boganathar volume 1*. On Georg's recommendation, the presentation of the verses in this volume and all subsequent publications of this project included the following:

- original Tamil script,
- transliteration of the original Tamil verse,
- word by word translation of the verse;
- summary translation,
- commentary.

In addition each publication resulting from this project included extensive introductory chapters, indexes, and appendices. Thus the publications made the literary works of the Siddhas accessible to both laymen and scholars. Georg wrote reviews for all of the project's publications and posted them on his website <http://www.traditionallyogastudies.com> This despite the turmoil he was experiencing in his personal life.

Georg fled the scene for nearly six months, driving over 25,000 miles all over North America. He finally stopped traveling in southern Saskatchewan, just north of Montana, where he began a new life. While we remained in contact he admonished me several times about revealing where he was living. I could not help chiding him, however, for his decision to move to "cold" Canada, reminding him of how he had asked incredulously why I had done so, during his visit to Quebec in 2000. Georg responded by saying that California, his home of more than 25 years, was going to find itself in a severe water shortage. He expressed his aspiration to retire from the world, and to return to his first love: research. And he did.

Every year thereafter, from 2000 until 2011, the Yoga Research and Education Center, and its successor, the Yoga Research and Education Foundation, contributed at

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Babaji's Kriya Yoga: Widening awareness

By Durga Ahlund

Babaji's Kriya Yoga is teaching us to live in continuous awareness. It is helping us to direct the use of our mind towards seeing in a new way. Everything exists in Awareness. Yoga explains that the whole world appearance is nothing but the movement of energy in awareness or consciousness. Energy forms in consciousness as the five elements conforming to nature. It is the same energy-consciousness that becomes animals and insects, minerals and metals, etc.

It is the clutter of our thoughts, clinging, aversion and emotions, which blocks and obscures Awareness. It is due to what is in our mind that we behave in virtuous, arrogant or corrupted ways. Training ourselves to remain aware demands that we adopt a perspective, which is beyond the situation at hand, able to witness and indeed contemplate it, without egoistic involvement. This perspective can enhance our life's purpose and direction. Widening happens naturally as we begin to glimpse ourselves as a part of the whole of humanity's evolution in

consciousness intimately connected to others.

Albert Einstein understood that a human being is a part of the whole, which we call the Universe. He said that each of us is a part of it, although limited by time and space, experiencing oneself, one's thoughts and feelings as something separated from the rest. But this is a delusion of the mind, born of ignorance and egoism that restricts us to personal desires and aversions, and limits our feelings of affection to only a few people nearest to us. Awareness training demands that we widen our sense of identity and with compassion embrace all living creatures and the whole of nature.

Awareness training begins with turning inward, finding the unchanging presence, and from that vantage point watch what the mind, the emotions and the body are doing. A part of our consciousness comes to abide in the unchanging state of I AM, as a witness to life.

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Editorial *continued*

least \$5,000 to this project. At our last meeting, in 2002, at the YREC in Northern California, he handed me a check for \$5,000.

Beginning around 2006, after becoming a Canadian citizen, he began to stir, however, and with his wife Brenda, wrote an excellent book, *Green Yoga*. He told me that he was giving up his career as a Yoga scholar in order to concentrate on educating the public, particularly those in the Yoga community, as to the necessity of leading a life which would help the planet reverse the effects of global warming. He sent to me a copy of his book *Yoga Morality* in 2007, which I have found to be full of important insights, particularly with respect to the environment. In 2006, he wrote a very supportive review of my book *The Wisdom of Jesus*, about which I had become passionate.

I couple of years ago, he told me that he had taken up the serious study of the Tibetan language, saying that at his age, it was very challenging to do so. He also said that in "the few remaining years of my life" that he wanted to put his time and energy into informing the public of the need to stop contributing to climate change, which he saw as an imminent threat to human existence. So, in hindsight, when Brenda informed me, six days before his death, that Georg was dying, it was not a complete surprise. Georg knew, and he had known for years. His decisions to move to Canada in retirement, to adopt as his mission the education of the public of the need to give up the consumer culture that is literally killing our planet, and even his intensive study of the Tibetan language, were all a part of his preparation for his next incarnation, in better circumstances.

After inviting Georg to accompany us on one of our pilgrimages, I once asked Georg why he had never gone

to India. He coolly replied, "I have not felt the need to do so, as so many Indian masters have come to me!" I could add, Georg brought to all of his readers the best of Indian Yoga through his books and articles.

In thinking of the significance of Georg in my life, several things come to mind. First, of all, I appreciate the trust and the confidence he had in me as a teacher of Yoga, and which he expressed in his reviews of my books, and support of my research project. If friendship involves anything, it is trust and confidence in the other person. Secondly, it was his generosity, especially with his time, in helping me with my work. Third, it was the encouragement he gave to me to continue. Being a spiritual teacher is a lonely occupation, because one cannot mix friendship with the teacher-student relationship. I believe that he shared with me a healthy distrust for those who take upon themselves the role of a guru. Georg's book *Holy Madness* helped me to heal feelings I had towards my former teacher, of 18 years, Yogi Ramiah, and to better understand him. Like Georg, I continued to honor my former teacher, who as a "crazy-wise adept," exhibited controversial behavior in some ways similar to Georg's guru, the siddha Adi Da. I believe that Georg may have realized how rare it is for someone to leave their teacher, full of love, and without resentment, and found in me a kindred spirit, who put the teachings, not the teacher, first.

We will all miss Georg very much. But his writings will live on, and will continue to nurture and to educate the next generations of yoga aspirants throughout the world. I will cherish the memory of the "One without a second," in my photos of Georg, and the Yoga dharma which he championed and articulated so eloquently. □



Acharya Siddhananda Sita

I was born in Salvador, Brazil. Several things have influenced my life. I spent part of my childhood deeply absorbed into the observation of the world. Nature itself had a great impact on the unfolding of my being. The seashore was my kindergarten and I realize today how this proximity opened my mind and transformed me. The more I looked at its vastness the more it would fill me up and allow me to face the obstacles of life uplifted by its splendid power.

As a child I loved to carefully listen to the sounds of my surroundings trying to hear those that were further and further away, searching to expand the field of perceptions, intimately knowing that by doing so I would be able to hear God's voice. I used to play running with the eyes almost closed, fully trusting my body as it jumped quickly from one stone to another, with a freedom that was like flying. My soul nourished itself with these and other darshans and like a tree in silence.

My mother practiced yoga and explored the paths of knowledge through readings and practices. Thanks to the openness of her spirit and her innate curiosity I received essential keys of understandings. The book « Autobiography of a Yogi » was one like one of her friends. I dreamt of living in the Himalayas, by that time this was a strong pull from my inner being. Today I recognize the source of this call which attracted me like a magnet.

My father passed away when i was 5 years old. Although his physical body was no longer visible his spirit was always very present. At a certain level he was there

and through this experience I could understand life and death co existing and separation as being a partial idea of reality. This sensitivity made me recognize the profound beauty in everything and this was very touching.

I experienced living in a sail boat for five years, that was my yoga by that time. A teaching leading me towards the essence of all things, living in the now. My five children were born during the trips, they are my one of my greatest source of inspiration and learning.



Siddhananda Sita

In 2004 I was initiated on Babaji's Kriya

Yoga by M. G. Satchidananda in Scotland. The power and truth of the teachings touched me from the first moment. Honored to have received them, I applied them intensively into my life and they've opened my spirit.

I realize how I've always dedicated my life to awakening "That I Am" and I bow and recognize the Divine in all experiences which are the backbone of the inner path.

Widening awareness *continued*

Becoming the Witness

Withdraw some of your attention, some of the shakti that normally is moving outward through the senses. Focus your gaze always gently on the external world with your senses drawn inward just a little, without tuning out or daydreaming. You are in a state of alertness; intensely aware and free from the pull of distractions, attachments, aversions and opinions. Begin to use your inner eye, as if you are seeing from the space between the brows. Regardless of what is happening, keep part of your consciousness seated there.

This practice along with daily asana, pranayama, meditation, plus mantra and devotion can purify the mind of deep-seated conditioning. You absolutely must practice them all, if you are to keep the flow of prana consistently within the sushumna nadi for at least a year. That is why devotion and faith in the practices is so important. You must know that if you keep practicing you will attain the results you are looking for. The mind needs to be transformed. Detachment means non-clinging. This is why detachment and discernment is so important. Things come and go. What should come is good will; what should go is ill will. Mental purification can take years and years, for

as the mind begins to accept longer and longer periods of silence, all kinds of hidden, secreted, dark thoughts are allowed to arise from the subconscious. Take these into your awareness. It is the only way to burn them off. The most essential part of your awareness is peaceful, loving presence.

Imagine being in touch with the forces and laws of the cosmos

The more you attempt to see from this inner vantage point, the more of the whole becomes visible to you. Your consciousness widens. Your whole being becomes integrated, as awareness heals the damage done from years of suffering and heals the conflicts between the inner and outer self-image. You understand that Consciousness is taking you on a particular human pilgrimage. You feel affected by fewer desires and limitations. You may begin to see from a wider perspective that doesn't include you at all and as your ego sense begins to dissolve. This is very powerful. It brings a sense of purpose to influence and advance social unity, but all the while you are acknowledging, appreciating and trying to hold onto its diversity. □



Monistic Theism in the Tirumandiram and Kashmir Śaivism

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

Part 4: Parallelism between Tirumular's Tirumandiram and Kashmir Śaivism

(Editor's note: We have recently published the 2nd edition of "The Yoga of Tirumular: Essays on the Tirumandiram." At my request, Dr. Ganpathy and Dr. Geeta Anand have written for it a new final chapter, 33 pages in length, which discusses the debate over whether the Tirumandiram advocates pluralistic realism or monistic theism. The second issue gave a brief account of Kashmir Śaivism representing it as a Śaivite model of monism. In the third part, and now in this fourth part, more excerpts from this chapter are presented, continuing to show the parallelism between the Tirumandiram and Kashmir Śaivism, and emphasizing 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.)

Puruṣa and bondage

(1) Bondage

Kashmir Śaivism and the Tirumandiram have several common concepts about Jiva or Puruṣa. Both of them classify souls into three types based on the impurities or mala they possess. The three malas or impurities are āṇava mala, māyīya mala and karma mala. They impose limitation on the universal consciousness in form, space and time thus resulting in Puruṣa. According to Tirumular, the malas are five in number (mandiram 118). In addition to the afore said āṇava, karma and māya malas, the soul bound by āṇava mala impelled by karma and aided by body is under the influence of the concealing power of the divine. This is called tirodhāna śakti of the Lord. This power is also called a mala as it conceals the true nature of the Puruṣa. The fifth mala is mayīya mala, that which is born from māya. This mala makes the Puruṣa believe that it is existing by its own will. This mala is removed only by the grace of the Lord. The three malas āṇava, karma and māya function in both, the causal mode as well as the effective mode.

(2) Types of souls

Jaideva Singh in his book the Śiva Sūtras The Yoga of Supreme Identity describes classification of souls according to Kashmir Śaivism based on the mala they possess. Vijñānakala are the souls that represent the Mahāmāya tattva and the field of experience is pure consciousness. Pralayākala are those who represent the māya tattva and their field of experience is mere void. Sakala are those who represent all the tattvas up to the earth. They are full of three malas. They experience cause-effect relation and everything as different from them. This category includes everything from Devas up to plants and minerals. Swami Lakshmanjoo in his book the Śiva Sūtras: The Supreme Awakening describes that souls remain in pralayākala and sakala states because they have defined their ego in relationship to the body, vital breath, the self in the dream state and the self in deep sleep

and not in relation to their own real nature of pure consciousness. When this ignorance is "driven away" by them then they enter successively the world of mantra pramāta (the experiencer of the mantra), mantreśvara pramāta and mantramaheshvara pramāta, which are the states of śuddha vidya, īśvara and sadāśiva respectively where he recognizes himself as God consciousness.

Tirumular explains the types of souls in Tandiram 2 section 15. In mandiram 493 he defines the souls as Vijñānakala or those have only the āṇava mala, the pralayākala or those who have āṇava mala and karma mala and the Sakala or those who are bound by all the three impurities. The vijñānakalas are the leaders of mantras. The eight vidyeśvaras belong to this category. These souls are bound by vāsanas or impressions, which keep them in a position of enjoyment. They are classified into three group the vidyeśvaras, the mahā-mantras (seven crore in number) and the mantreśvaras (innumerable). The Rudras belong to the category of pralayākalas. They shed their bodies at the time of the great deluge. The Sakala are sādhakas who, through their own effort, strive towards liberation. This category includes Devas, Suras, Naras and Brahma (mandiram 2244). Jivan muktas are considered as sakala as long as they are in their body. Those who have reached the state of realization are called śuddha. In mandiram 2233 Tirumular says that they transcend the nāda and bindu states, get praṇava body and are absorbed in Śiva. Tirumular calls them as those in śuddha avastha. He further classifies them as those in śuddha śuddha – in the state of Siva, śuddha kevalam – those in the state of upaśāntam and those in śuddha sakalam- those in the state of turiya. Those who have completely lost the āṇava mala are said to exist in the śuddhātīta or turiyātīta state (mandiram 2255).

(3) Subtle body

The concept of 'puryaṣṭaka' or the nature of the subtle body of a Jiva is a common theme between the two systems. Puryaṣṭaka are the eight components consisting of manas, buddhi, ahamkāra along with the five subtle elements, the tanmatras that constitute the subtle body. This is the body that the soul assumes upon leaving the materialistic body at the time of death. According to Kashmir Śaivism, this corresponds to the dreaming state. The soul enters a womb in this state before birth.

Tirumular talks about 'purriṣṭa kāyam' in mandiram 2123 while talking about the sūkṣma sarīra. He says 'of the two parts of the body that the Lord assigned, while describing the subtle body, the eight sabdha, sparṣa, rūpa, rasa, gandha, buddhi, mahat, ahamkāra are the puriṣṭakāyam. He also mentions in mandiram 2124 that these eight constitute the pāsam. They bind the Puruṣa in ignorance. When this pāsam becomes realization (uṇarvatu) then they remove their bind over the Puruṣa. The eye in the forehead, true awareness, will be seen'.

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Liberation

Liberation according to Kashmir Śaivism is realizing / recognizing the true nature of everything as nothing but the Absolute. This is the primary philosophy of the *pratyabhijñā* school. This concept is similar to the '*rājaputra nyāya*' that the school of logic invokes. This concept is explained below. Tirumular says in his *mandiram* 316 that only those who know the divine scheme are able to witness the real scene, the true nature of everything and they, after realizing it, will stand detached from the world. Only those who have learned this divine scheme are truly learned. Such learned souls will know the right goal, which is becoming Him.

In *mandiram* 1483 Tirumular says "*caṇmārkkam tān avan āḡum caṇmārkkamé*" – the right path is that which leads the soul to become Śiva. We have already seen in *mandiram* 115 how the *Puruṣa* approaches this state.

Means for liberation

The means or the '*upāya*' for liberation, according to Kashmir Śaivism, are *Sāmbhavopāya*, *Śāktopāya* and *Āṇavopāya*. The *āṇavopāya* leads to *Śāktopāya*, which ultimately leads to *Sāmbhava samāveṣa* or spontaneous flash of realization.

(1) *Sāmbhavopāya*:

Abhinavagupta defines *Sāmbhavopāya* as the method wherein the aspirant enters the supreme consciousness through the grace of his preceptor or the Divine. This means has been explained in detail in section two of this essay. As mentioned above this is similar to the concept of '*rājaputra nyāya*'. This concept is explained as follows: A child prince gets separated from the royal entourage during a hunting trip. A hunters' tribe brings him up in the forest. One day the chief minister from the king's court discovers him in the forest and tells him his true status that he is the prince of the country. Immediately the knowledge that he is the crown prince, dawns on the young man. Here, the soul is clouded by the impurities that makes it think that it is limited consciousness. Through divine grace or the grace of a guru, the true nature of the soul is revealed as supreme consciousness. Immediately the awareness dawns on the soul.

Tirumular supports this means in his *Tandiram* 6 where he describes the various *sādhana*s or practices for attaining the state of Supreme consciousness. Like the **Śiva Sutras** that begin with describing the *Sāmbhavopāya*, Tirumular also begins his section of practices with a description of the greatness of guru. He says that guru is Śiva himself and that the guru confers supreme consciousness to the disciple. In the first *Tandiram*, Tirumular mentions that his guru is Nandideva. In *mandiram* 68 he says that due to the grace of Nandi he got the name 'nātha', he sought Mulan and remained established in the right state (*nāṭṭṇil yān irrundēne*). In *mandiram* 1581 he says 'Nandi said that guru is Śivam, the guru stands as Śivam, guru is the Lord beyond speech and consciousness'. In *mandiram* 1597 he says, "The great Nandi of the mighty form Placed his sacred feet on my head with his benign look, My King, Lord, One who appeared in

the form of Guru, I sought him as one who dries up the path of birth". He describes how the Lord is the supreme means by saying that 'the pair of feet of my Lord are the mantras, the tantras, the great disciplines and the most beautiful abode" in *mandiram* 1604. These verses refer to *Sāmbhavopāya* where there is a sudden descent of grace resulting in universal consciousness. This occurs due to the grace of a *guru* or the Absolute.

(2) *Śāktopāya*:

Śāktopāya is the means where the guiding principle for realization is Śakti or power. Its three aspects are realizing *mantra śakti*, *sat-tarka* and *śuddha vidya*. The **Śiva Sutras** begin the section on *Śāktopāya* with the sutra '*cittam mantrah*'. The mind referred to here as *cittam* is that which reflects on and realizes the Absolute, through the use of mantra. The divine is approached through mantras, which occur from the creative pulsation of the divine. The aspirant ponders over the divinity invoked through a *mantra* and realizes that the entire universe is only the proliferation of divine consciousness. This realization is brought about by the *unmaṇi śakti* of the *mantra*. Kṣemaraja calls this śakti *śuddha vidya*. This true realization results in the knower, known and the knowledge becoming one, the pure consciousness.

Tirumular describes the technique of *Śāktopāya* while describing the Bhairavi mantra in *Tandiram* 4. The pure consciousness is called Bhairava in Kashmir Śaivism. His consort, the Śakti, is Bhairavi. The Bhairavi mantra results in Bhairava or pure consciousness. The Bhairavi mantra is described by Tirumular as follows: the fourteen syllables of the mantra when recited with awareness results in the rise of the great power, Śakti, from its locus the *cinta* or *cittam*. This Bhairavi is omnipotent, omniscient and omnipresent. She is the one with no beginning or end. From her springs many gods. She is the supreme cause.

(3) *Āṇavopāya*:

Āṇavopāya is the path of self-effort where the aspirant engages in ritualistic worship, yogic efforts and breath-control. In this method, the Divine is approached through *buddhi*, *prāna* and the body. The mind fixes itself on something other than Śiva. Hence, this method is also called as *bhedopāya*. Unlike the *Śāktopāya* where *jñāna* is most predominant, *kriya* or action is predominant in this method. Hence, this method is also known as *kriya yoga*. Tirumular has dealt with this method through his description of breath control and other steps of Śiva yoga. Even though Tirumular does not refer to *kundalini* yoga by that name, his Śiva yoga is nothing but kundalini yoga. The four steps of *carya*, *kriya*, *yoga* and *jñāna* that are described in the fifth *Tandiram* correspond to the three means as follows: *carya*, *kriya* to *Āṇavopāya*, *yoga* to *Śāktopāya* and *jñāna* to *Sāmbhavopāya*. Both Abhinavagupta and Tirumular talk about the *kechari mudra* and drinking the ambrosia or nectar that flows down. Tirumular explains it as "when the nectar descends from the sahasrara that confers immortality to the *sādhaka*".

(to be continued)



Order of Acharya's: Annual report and plans for 2013

Do Help to Bring Babaji's Kriya Yoga to others like you around the world

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

In the past twelve months, since September 2011 the Order of Acharyas did the following:

- Brought over 100 initiation seminars to more than 1,400 participants living in Argentina, Colombia, Venezuela, Dominican Republic, Brazil, India, Singapore, Malaysia, Sri Lanka, Reunion, Turkey, the Gulf states, Bulgaria, Macedonia, Estonia, Spain, Germany, France, Italy, Austria, Switzerland, England, Australia, USA and Canada.

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

- Maintained an ashram in Dehiwala, Sri Lanka, where free public yoga classes and initiates satsangs are given weekly. Renovated the Babaji temple in Kataragama, and added a mandapam sunshade over it, and tile floor all around it.

- Completed the training of one new Acharya in Canada, Jnanashakti, (Josee Sylvestre) now authorized to give the 1st level initiation, and continued that of three more in USA, Germany and Austria. Completed the training of Skandavel, now authorized to give the 2nd initiation

- Continued the construction of the meditation hall of ashram in Badrinath, Himalayas.

- Sponsored free public classes in Babaji's Kriya Yoga in 2012 at the Quebec ashram

- Added more facilities and articles to our website, Free Journal, "Look inside the book".

- Published in French, The Voice of Babaji: Trilogy on Kriya Yoga.

In the year 2012 - 2013 the Order plans to do the following:

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

- Conduct free bi-weekly public asana and meditation classes at our ashrams in Quebec, Bangalore and Dehiwala, Sri Lanka.

- Complete the training of more acharyas in the USA, Europe and India.

- Publish the 5,350 verses in 800 poems of the 18 Siddhas, along with a Guide book to the rare manu-

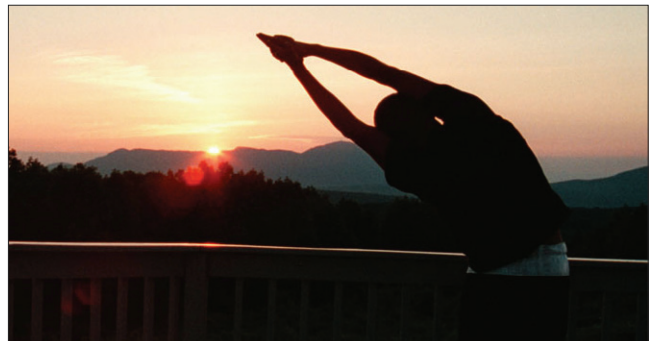
scripts which since 2002, we have found in palm leaf manuscript libraries, scanned, preserved and transcribed.

- Publish The Voice of Babaji: Trilogy in Hindi. Publish the "Babaji and the 18 Siddha Kriya Yoga Tradition" in Marathi, Kannada and Malayalam.

- Continue the construction of the Badrinath ashram, expected completion in 2014.

The 27 volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2011-2012. Your contribution is tax deductible in Canada and the USA. Send it by December 31, 2011 if possible, and receive a receipt for your 2011 Income tax return. Use your credit card!

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



For each donation of US\$70/Cn\$75 or more, receive a free copy of the new book, "Kriya Yoga Insights Along the Path," in English, French, German or Spanish or "Babaji's Kriya Yoga: Deepening Your Practice" in English or "Kailash: In Quest of the Self" in English or "A Yoga Toolbox for Shaping Your Future" in English. See our bookstore for a description of these. Donations may be made payable to "Babaji's Kriya Yoga Order of Acharyas", and sent by check, draft or money order to 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0, or paid by a VISA, Mastercard or American Express authorization by calling 1-888-252.9642 or outside North America +1-450-297.0258 fax: +1-450-297.3957 or make your contribution online here. If you are in Europe you may find it more convenient to send it by a bank transfer; for details on how to do this, go to <http://www.babajiskriyayoga.net/english/kriya-yoga-contribution.htm>.



News and Notes

Pilgrimage to the South of India February 15 to March 4, 2013. 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 Bangalore, Nandi Hills (Tapaswiji), Gudiyattam (Maha Ananda Siddha), Tiruvannamalai, Pondicherry, Tanjore, Palani, Coimbatore, Mysore. All are welcome. For details visit our website.

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

Second level initiations will be given by M.G. Satchidananda in Quebec: October 19-21, 2012; In Katargama, Sri Lanka March 8-10, 2013, In- Martinique April 5-7; In Japan August 30-September 1, 2013. Third level initiations will be offered with M. Govindan Satchidananda in Brazil November 14-22, 2012; near Dole, France, May 1-8, 2013 near Frankfurt, Germany, May 17-24; in Quebec July 13 to 22, 2013; Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

A "Look Inside the Book" facility has been added to the bookstore section of our website. Now you can read sample sections of most of our publications.

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Construction at Badrinath Ashram resumes



Cement slab ceilings for meditation hall on the left, and apartments and their porticos on the right.



North east corner: pillars for office/bookstore in foreground, and meditation hall behind.



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