



B a b a j i ' s
Kriya Yoga Journal

The Wonder of Karma Yoga: Yoga's best kept secret

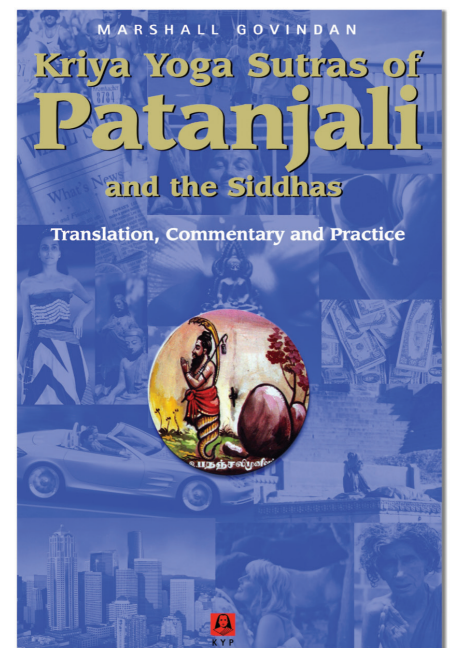
By M.G. Satchidananda

I consider Karma Yoga to be the best kept secret in the field of Yoga, known only by those who have fully embraced authentic Yoga. Karma Yoga is the Yoga of action as self-less service, without attachment to the results or fruit. Any activity, including a job or volunteer work, becomes karma yoga when it is done for the benefit of others and as a means of Self-realization. It has been the secret alchemical ingredient to whatever good has been manifested through me

throughout all of my activities since 1970 when I dedicated myself to it. This occurred formally when I repeated the words of the "Kriya Yoga Pledge" during the first initiation.

Why is it so widely unknown? There are several reasons I believe:

1. The concept of karma itself is not included in the educational system nor appreciated.



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2. Neither the concept of karma nor "karma yoga" is taught by Yoga teachers. Nor are other essential concepts in the practical philosophical roadmap of Yoga taught, including the causes of suffering, the causes of delusion, the principles of nature,



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the social restraints. Instead, instruction is limited almost entirely to techniques. It is analogous to being given a powerful automobile but no roadmap nor GPS.

3. Cultural influences. Materialism and escapism dominate. Virtues and ethics receive little or no place as a source of motivation, except in terms such as “sin,” “heaven,” “hell,” “reward” and “punishment,” in the West.

Consequently, the potential benefits for authentic Yoga to be integrated into one’s daily activities, work, relationships, health and life choices is limited.

Karma

The word “karma” refers to the law of nature, that actions, words, emotions, and thoughts have consequences. When often repeated they become habitual. As memories they form powerful sources of motivation, in the form of desires and fears. Karma is the sum of our habits (*samskaras*) tendencies to dwell on memories (*vasanas*) whether pleasant or unpleasant.

The reservoir of karmas rooted in the afflictions, is experiences in the seen (present) and unseen (future) existence. – Kriya Yoga Sutra of Patanjali II.12.

Ignorance, egoism, attachment, aversion and clinging to life are the five afflictions. - Kriya Yoga Sutra of Patanjali II. 3

Because of the existence of the afflictions (*kleshas*) we accumulate and express karmas. There are three *types*:

1. Prarabdha karma: those presently being expressed and exhausted through this birth;
2. Agama karma: new karmas being created during this birth;
3. Samjita karma: those waiting to be fulfilled in future births.

The receptacle for all the karmas is known as

the karma-asaya “the reservoir or womb of karma” or “action deposit.”

The karmas wait for an opportunity to come to the surface and to express themselves through the afflictions.

Because of virtuous and non-virtuous karma, there are corresponding pleasurable and painful consequences. – Kriya Yoga Sutra of Patanjali II.14.

If we bring happiness to others, we gain pleasure; if we bring suffering to others, we will reap pain for ourselves. If we allow true happiness for ourselves, we automatically make others who are near us happier whether or not they know that initially.

Work

The purpose and practice of karma yoga can best be understood by comparing it to work. What is the purpose or value of work? In a materialistic culture, the purpose of work is to gain money, which enables one to buy things which are needs or desires. Work may eventually be performed because of the status or sense of purpose it provides. While there is nothing inherently wrong in such values, they are very limiting. With the loss of a job, one may also lose one’s sense of purpose, confidence, and well being. No job can satisfy all of one’s needs, no matter how hard one works or how successful one becomes. Work in a materialistic culture generally leads to increased egoism, fear, and desire.

The purpose of Yoga applied to all actions including work

Patanjali tells us that the purpose of “Kriya Yoga” is to weaken the sources of suffering and to cultivate samadhi, or Self-realization and that there are five sources of suffering: ignorance of our true identity or egoism, attachment, aversion and fear of death. Yoga-Sutra II.1-2.

As long as we are incarnated, we are obliged to act, even if we are sitting in a cave somewhere. So, our action should serve our process of enlight-

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ement, rather than our ego. It is accessible to everyone and is especially suited to those who are very active, and who find it difficult to sit still in meditation.

How to transform any action including work into karma yoga?

When any action is done as an offering to the Divine, without attachment to the results or the fruit of the action it becomes karma yoga. Initiates of Kriya Yoga will recall the words of the Kriya Yoga Pledge, dictated by *Babaji in the Voice of Babaji*:

"I accept Satguru Kriya Babaji as my ideal and will contemplate on these and dedicate myself in similar fashion: I will be a balm to the sick, their healer and servitor. I will quench with rains of food and drink the anguish of hunger and thirst. In the famine of age's end, I will be their drink and food. I will be an unfailing store for the poor and serve them with manifold things for their needs.

My own being and pleasures I surrender absolutely and entirely to Kriya Babaji indefinitely such that all creatures (on earth) may gain their end. (Explanation): the stillness lies in surrender of all things and the spirit is inclined to the stillness. If I must surrender all it is best to give it to fellow creatures.

I will be the protector of the unprotected, a guide to wayfarers, a ship, a dyke and a bridge for those who seek the farther shore and a lamp for those who need a lamp and a bed for those who need a bed."

How to perform "actions as an offering to the Divine".

Recall what happens to these sources of suffering whenever you help someone selflessly? Automatically you forget your own suffering. If you cannot recall this happening, as an experiment, go and help someone who may needs some assistance. Engage fully in helping him or her, if possible as a volunteer without the expectations of reward or obligation when it involves family or friends or clients. You will experience the Divine

as Love itself. Every relationship is an opportunity to express love. Love is giving without expecting anything in return.

How to perform karma yoga skillfully?

Be a witness when you act, calmly active and actively calm. Remain balanced and detached in the face of success, or failure, pleasure or pain, praise or blame. Remain aware of what is aware, the indwelling individuated consciousness, or *Jiva atman*, while performing all actions, using cultivating the perspective of a witness, as taught with Nityananda Kriya.

A karma yoga performs action as skillfully and consciously as possible! When things go well, thank the Lord! When things go badly, take responsibility for it, and learn what you can from the experience, rather than blaming God! This is the opposite of human nature generally does: taking credit and thinking "how great I am," or "how much better I am than others" when one succeeds and swearing at God when one does not. In this way, adverse events or conditions provide one the opportunity to learn, to become more skillful, to become stronger and more patient. The karma yogi welcomes them as opportunities.

A karma yogi is always ready to help others.

When one responds consciously to karma, the consequences past actions, words and thoughts, rather than simply reacting unconsciously, the subconscious habits and tendencies gradually lose their force and ability to influence us. We are no longer triggered by events. As we cease to react impulsively by attachments and aversions, we cease to create more future karmic consequences. The result is true freedom to create from inspiration, love and wisdom. One lives according to "dharma," the way of right action, the Tao, which brings happiness to yourself and to others.

Support those activities which inspire you

I have witnessed hundreds of Kriya Yoga initiates contribute their skills, time, effort and finan-

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The Wonder of Karma Yoga *continued*

cial resources in support of Babaji's Kriya Yoga. Their karma yoga activities have included organizing lectures, seminars and retreats all over the world, the translation of our publications, publicity and website into more than 20 languages; hosting or attending satsang meetings of initiates in person or online; offering free public classes in Kriya Hatha Yoga and meditation; maintaining our ashrams; serving as shipping agents for our publications; translating the Kriya Yoga Journal in five languages; one initiate, a chartered accountant, has filed with the USA's Internal Revenue Service, the annual return of information and financial statements for the Order as registered educational charity every year since 1997! Sharing what you love and appreciate is easy.

“I am not the doer”

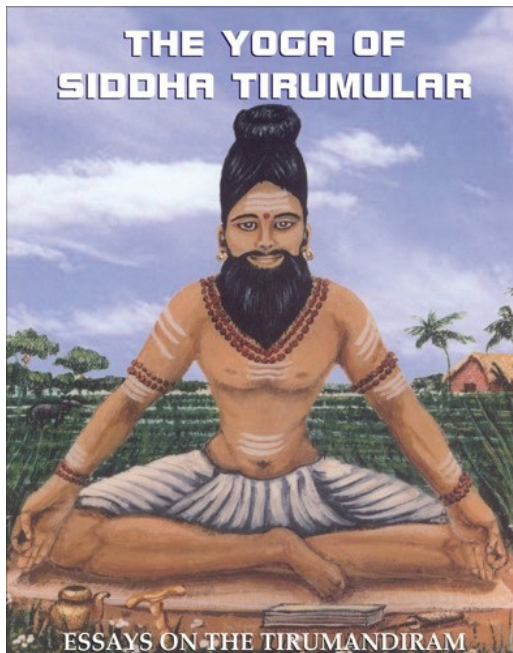
As described in the *Bhagavad Gita*, a karma Yogi who has combined the Yoga of action with

the Yoga of love and devotion, *Bhakti Yoga* and wisdom, *Jnana Yoga* feels that he or she is “not the doer, but merely an observer, yet everything gets done through the Grace of the Lord. One feels that he or she is merely an instrument in the hands of the Lord. This perspective begins to develop through observing the *yamas*, the social restraints including kindness (*ahimsa*), truthfulness (*satya*), not stealing (*asteya*), chastity and inner focus on the That which always is (*brahmacharya*), greedlessness (*aparigraha*). See Kriya Yoga Sutra II.30. Such a yogi embraces a simple life and scrutinize one's motives. In this way one will develop purity of heart, see the Divine in all faces and feels the indwelling to the Presence everywhere.

Reference: *Kriya Yoga Sutras of Patanjali and the Siddhas*, by M. Govindan available at the bookstore at www.babajiskriyayoga.net

Kundalini-Yoga, by Dr. T.N. Ganapathy, Ph.D

This article is an excerpt from the book *The Yoga of Tirumular: Essays on Tirumandiram*, by Dr. T.N. Ganapathy Ph.D., the late director of the Order's Yoga Siddha Research Project, from 2000 to 2014. This book is now available at our online bookstore.



Any study on the translation and commentary of the poems of the *Tirumandiram* requires a background note on Kundalini -Yoga. The Tamil Siddha movement is a part of the pan-Indian Tantric Yoga tradition. It insists on the value of the Tantra-Yoga as a means for the attainment of freedom and immortality. Yoga is essentially the cultivation of awareness. It emphasizes practice rather than philosophy. Tantra-Yoga is basically Kundalini-Yoga. The principle of polarity and the principle of identity are among the most important aspects of Tantra. The aim of Tantra is to transcend all forms of duality by the total merging of the dual principles into one within the yogin's body. The duality is symbolically put as two poles: male and female, as Siva and Sakti. One of the main tenets of Tantric Yoga is that whatever is in the macrocosm, and, is in the microcosm, pinda. The entire Kundalini Yoga is an expression of the micro-macro unity. The individual being and the Universal Being are one. Jiva is Siva; the microcosm is the macrocosm.

Yoga has many forms and of these the main

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four are: Mantra Yoga, Hatha-Yoga, Laya-Yoga, and Raja-Yoga. The simplest form of Yoga is Mantra-Yoga in which the aspirant is selective about the object of his contemplation, such as gods in images, emblems, pictures, markings, mandalas, yantras, mudras, etc. The practices, which comprise Hatha-Yoga, are concerned primarily with the control of the physical body for conditioning the subtle body. A basic knowledge of Hatha-Yoga is necessary for anyone who wants to understand the Siddhas. Laya-Yoga is the highest form of Hatha-Yoga and relates to the functioning of the Kundalini. The Tantrics and the Siddhas lay great emphasis on this form of Yoga. The method of arousing the Kundalini and uniting her with the Supreme Spirit is the essential part of Laya-Yoga. Raja-Yoga stands for the concentration of the mind through the control of the vital airs.

Laya-Yoga is a yogic method practiced by all the Siddhas. It is deep absorptive concentration, which takes one to the final goal of oneness with the infinite or what Siddhas call Siva-aikya. Since arousing the Kundalini is the fundamental aspect of Laya-Yoga, this Yoga has been called Kundalini-Yoga. Kundalini-Yoga is called by Tirumular as Siva-Yoga leading to Siva-aikya. Siva-aikya is a reality, because the basis of it is love. Sivam is love. The basis of Yoga is love and its method is jnana.

References in the *Tirumandiram* of Kundalini-Yoga (Siva Yoga)

Though in tantra Seven of the *Tirumandiram* one finds a reference to the six adharas (section 1), the mudras (section 17), the importance of controlling the five senses (section 32) and how to control the senses by way of sublimation (section 33), the concept and the function of the Kundalini-Yoga (Siva-Yoga) is diffused throughout the work. In this connection it may be noted that the entire section one on Agattiyam and section two on the Eight Heroic Deeds of Siva of the tantra Two may be interpreted symbolically in terms of Siva-Yoga. A case in point is that in verse 337, the term naduvula agni Agattiya means "amidst the blazing sacrificial fire" which refers to the Kundalini energy, i.e., arul-sakti, arising at the

muladhara. In verse 339 the term culam, i.e., the trident refers to the ida, pingala and sushumna nadis. Verse 345 speaks of the muladhara from where Kundalini-sakti is awakened and courses to the hollow on the top, i.e., the sahasrara. Section four on Daksa's Sacrifice may also be construed as a subtle symbolic reference to Kundalini Yoga. Verse 360 speaks of the nava-kundam, which refers to the six adharas, the two eyes and the sahasrara as if they form the agni (fire) of the homa-yajna. It also refers to pranava by using the term vil (in Tamil), i.e., bow. The phrase "Daksa's sacrifice" itself refers symbolically to the wasting of arul or Kundalini-sakti without properly directing it to attain the Siva at the sahasrara.

In section 12 of tantra One, called Andanar Olukkam, i.e., the dharma of the brahmins, Tirumular uses the term andanar-kuti, i.e., the yajna performed by the brahmins, to refer symbolically to the arousing of the Kundalini.³⁸ Similarly he compares Kundalini-Yoga with yaga or yajna.³⁹ Further he specifically refers to Kundalini-Yoga when he speaks of those who fail to scale the height (i.e., the sahasrara) through the thread of the Kundalini.⁴⁰ In one verse he refers to the passage of Kundalini as the ladder of threads (in Tamil nul-eni).⁴¹ In a similar fashion he refers to the Kundalini-yogins, as those who stand in the middle path.⁴² Verse 523 of tantra Two and verses 424 and 470 of the same tantra specifically refer to the process of Kundalini energy. The following verse speaks of the process of Kundalini-Yoga.

Open and drink deep the nectar that gushes from the spring; Unfold the petals of the Holy Master's Lotus feet;

Lead the yoga-breath through the spring channel up Reach the Divine Good in holy meet.⁴³

In one verse in tantra Three, Tirumular speaks of Yoga as adhara-yoga and niradhara-yoga.⁴⁴

Experiencing the appropriate powers at the six adharas and ascending them one after another is adhara-yoga. Niradhara means beyond the adha-

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ras of the body. Beyond the sahasrara, there is the dvadasanta space (the twelfth end). Niradhara-yoga is an ascension from sahasrara to dvadasanta space, which is beyond thought and speech. Tirumular describes Kundalini as one which cuts the bonds of birth, grants the powers of tapas and leads one to the path of liberation.⁴⁵ In a section called the Grace of Guru's feet, Tirumular says that the passage of Kundalini to the head is due to the real grace of the guru. In this connection one may refer to section 17 of tantra Eight which speaks of Head and Foot Knowledge. To quote Tirumular:

They know not
The Head and Foot (of Lord) is within body,
The Head is in Sahasrara (cranium)
The Foot in Muladhara;
Those who visioned thus in the Yogic way,
Remained in Prayer
Their heads bowed at Lord's feet.⁴⁶

Kundalini-Yoga as described in the Tirumandiram

Kundalini-Yoga is called Ω a ∞ -cakra-Yoga because in it we come across the six subtle centers called cakras. The Siddha Yoga practice is primarily based on the cakra organization and the n ∞ si system.

The cakra System

In tantra seven, section 1, Tirumular discusses the six adharas, their petals, their letters, etc.⁴⁷

The cakra system is one of the subtle power operations. The cakras are inner power phenomena and centers of psychic energy. The power that is hidden and waiting to be aroused is the Kundalini. There are seven cakras in the human system. In addition to the general power called Kundalini or arul-sakti, each of these cakras contains specific power phenomena, that is, saktis.

The cakras are figuratively referred to as lotuses even though the term cakra literally means a wheel or a circle. The term cakra refers to the internal centers symbolized as lotus flowers through which the yoga- Kundalini flows produc-

ing various spiritual phenomena in life, body, and consciousness. In principle, each cakra has a certain number of petals, numbering four, six, ten, twelve, sixteen and two. The number of petals indicates the rate of psychic vibrations of that particular cakra.

Each petal of the cakra represents a syllable, a sound vibration. The sum of these sounds is the mantra of the cakra. In the center of each cakra a letter represents the root, the bija, of the mantra. Similarly, each cakra has a color. Apart from the sounds and colors, each cakra has a shape, represents an element called deva and its principle, has a God and Goddess representing spiritual forces manifest and latent in the cakra, and represents a loka, world, and an animal. The gods and goddesses represented by the cakras are not of the religious pantheon, but just names given for the particular forms of consciousness manifested and exhibited in each cakra.

Awakening of the cakras, in general, corresponds to the predominant psychological states and the levels of spiritual consciousness attained by the sadhaka, or aspirant. That is, each cakra is identified with certain level of meditative achievement. (The lower three are egoistic, and concerned with sex, security and power to realize desires. The upper three are concerned with love, creativity and intuition). The seven cakras are, then, the thresholds or spiritual gates in the human body leading one to the attainment of the Absolute Reality. The seven cakras are:

1. Muladhara—The root center. Tirumular calls it mula-dhvara.⁴⁸
2. Svadhishtsna—The support of the life-breath center. Tirumular calls it kamalam.⁴⁹
3. Manipura—The center embedded with gems. Tirumular calls it blacksea.⁵⁰
4. Anahata—The unstruck sound center. Tirumular calls it the nada sphere.⁵¹
5. Visuddha—The great purity center. Tirumular calls it as nadanta sphere.⁵²

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Kundalini-Yoga *continued*

6. Ajna—The command center. Tirumular calls it the medha sphere.⁵³
7. Sahasrara—The thousand-petaled lotus center. Tirumular calls it as the bodhanta sphere.⁵⁴

The first six are called the six adharas (props or supports). We have, in all, six adharas and seven cakras. The seven cakras are called the seven worlds by Tirumular.⁵⁵ At the top of all the six adharas, there is the sahasrara, known as brahma-randhra or nirvana-cakra. When prāṇa is coursed up through these cakras, the yogin is oblivious of his personal self. With the support of prāṇa the yogin should evoke AUM and proceed beyond the adharas to ascend further the six steps called adhas, viz., kala, bhuvana, varna, mantra, pada and tattva. When this is practiced the yogin experiences himself as the paraparam, infinitive bliss.⁵⁶ Tirumular says that over the fifty letters of the petals of the six adharas there is the basic letter AUM.⁵⁷

Sahasrara is called by different names by Tirumular. He visions it as an eight-petaled lotus.⁵⁸ It is so called because its petals are facing the eight directions. The eight directions are: eastern, south-eastern, southern, south-western, western, northwestern, northern and north-eastern. Tirumular speaks of the petals of the adharas in verse 746 of tantra Three and in verse 1704 of tantra Seven. Tirumular also speaks of the root syllables of the adharas.⁵⁹ Suba. Annamalai has explained this in the form a chart.⁶⁰ It is as follows:

Five elements	Five letters	Symbols	Energy symbolized	Place in the body
Space	ya	o	˘	middle of the eye-brows
Air	va	e	î	neck
Fire	ci	u	¶	heart
Water	ma	i	§	navel
Earth	na	a	¢	base of the spinal column

Sahasrara is called the celestial lake (cen-padu-poigai),⁶¹ the stony arena, i.e., the Mount Meru within (podu),⁶² the cave (koy);⁶³ the mango fruit,⁶⁴ the purest gold (cempon)⁶⁵ the moon-sphere (nila-mandalam),⁶⁶ hundred by hundred (nuru-nuru),⁶⁷ the golden temple (pon-ambalam);⁶⁸ cirrambalam (microcosm), cidambaram, tiruvambalam (the temple of god);⁶⁹ taratalam;⁷⁰ podu ambalam (common temple);⁷¹ kundigai (top vessel);⁷² candra-mandala,⁷³ asta-talam.⁷⁴ It is conceived of as a lotus of a thousand petals. This cakra is the quintessential consciousness where the integration of all polarities is experienced. Even Vedas are hesitant to speak of this experience.⁷⁵ Yet Tirumular attempts to give a picture of the experience of the eight petaled lotus.⁷⁶ It is called Mount Meru. The verse is as follows:

He is in this world
 Yet if He is beyond reach, Seek Him in Heaven,
 Where the elephants roam
 And the Celestials wander,
 Where fire, rain and wind abide.
 In that Space seek Him.⁷⁷

When one attains this state there is no death for him. It is the state that embraces all. To quote Tirumular:

Who seeks the luminous nada atop
 And of its sweetness savor
 Know of death—no more; The Lord is the seed
 of all
 Sun, Moon and Fire
 Of the Universe Vast
 The Architect that builds all as well.⁷⁸

Through self-effort based on wisdom, inquiry into Self, one can reach the Supreme Abode and burn up all desires. In this state of samadhi, there is eternal satisfaction and clear perception of the reality of the universe. Once this abode is reached, one rules his own world with an enlightened mind, radiant with bliss, peace and sweet

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purity.

Tirumular suggests the sun as pingala-nadi, moon as ida-nadi and fire as the Kundalini awakened in the susumnā. When moon and agni (fire) join, the rays of the sun become active or dominant. Tirumular explains further that when the moon and sun and fire join, one's soul, or spark of the soul (taraka) one's True Self, which is found deep in the heart center, anahata or within the ajna reveals itself and becomes everything, all existence.⁷⁹

Once a yogin reaches the sahasrara and experiences the Supreme Self there is a transformation of the mind, body and life to the extent to which all the bindus or kalas are integrated. This is a state of void or no mind. In this state of no mind, consciousness is free of all limitations, free of all taints and impurities of concepts or percepts and is in its essential nature is Supreme Intelligence.

The Kundalini

The location of the Kundalini is given by Tirumular. Here he specifically uses the term kundali. The verse is as follows:

Two fingers above the Muladhara
Two finger length below the sex organ
Four finger length below the navel visible
There within is Kundalini
A flaming fire lambent.⁸⁰

The term aru-mugan in verse 520 of the Tirumandiram may be symbolically interpreted as the Kundalini power that passes through the six adharas. In this connection it would be interesting to note what Tirumular says about two mothers.⁸¹ According to him life in the body is fastened by two powers, the Kundalini power and the cit-sakti (energy of Supreme Consciousness/the cosmic power). He also calls Kundalini as teci and life sakti as tecan.⁸² The life in the body should attain jnana through Kundalini. Tirumular in section eight of tantra Four, describes Kundalini sakti and her nature in one hundred verses.⁸³

Kundalini is the individual bodily representation of the great cosmic power. It is symbolized by the sleeping serpent with three and a half coils.

This latent sleeping energy is to be awakened and sent upward to the sahasrara where it becomes fully awakened consciousness, called samadhi. Kundalini -Yoga is the technique for transforming normal consciousness into supreme consciousness. Tirumular uses a significant expression to refer to Kundalini as the spark that kindles all the lamps around (The Tamil term is tundu vilakku).⁸⁴

The three coils of the Kundalini represent the three states of mind (avasthas), namely, waking (jagrat, in Tamil nanavu), dreaming (svapna, in Tamil kanavu), and deep sleep (susupti, in Tamil urakkam). There is a fourth state (turiya, in Tamil nita or perurakkam), combining and transcending the other states; this is represented by the half coil. The homology between Kundalini and the serpent is significant. In India a serpent is viewed as a symbol of immortality.

The serpent inserting its own tail in its mouth is a symbol of eternity, because a circle has no beginning and no end. Indian folklore credits the serpent with vitality, with the possession of the knowledge of life-giving plants. This is the reason why the Siddhas who practiced Kundalini -Yoga are recognized as genuine medicine men. We have to view the kundalini as a sort of dormant force in the body, but when it is roused and reaches its destination, this force is transformed into amrta, the immortal nectar of liberation.

The awakening of Kundalini is the sole aim of Yoga. When Kundalini reaches a cakra, the head or face of the cakra (or lotus) turns upward and the cakra "blooms." The dynamization of Kundalini when it passes from one cakra to another is an unfoldment of spiritual consciousness stage by stage and the acquirement of certain yogic powers called siddhis. Yoga-sadhana consists in raising the Kundalini-sakti, the coiled force from one pole, the muladhara, to the other, the sahasrara, the abode of Siva. When Kundalini reaches and merges into the sahasrara, the yogin becomes conscious of what is conscious. Here he is said to "drink" the "ambrosial juice" (rasa or amrta) oozing from the "moon" of the sahasrara. This amrta

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is called by many names in the Siddha literature.

The nadi system

In Yoga, the nadi system is not the nervous system. The term nadi is used in a technical sense. It is the most important component of the subtle body. It is a channel of activated energy; it is an etheric channel. The energy that is carried by this channel is called prana energy. According to the Hatha-Yoga-Pradipika there are about 72,000 nadis, which spread and move the cosmic energy in the body. The chief nadis are ten in number. (Tamil Siddha terminology is given in brackets) They are: ida (idakalai), pingala (pingalai), susumna (sulumunai), gandhari (kantari), hastijihva (atti), pusa (purudan), yasasvini (cinkuvai), alambusa (alamputai), kuhu (kuku), and sankhini (cankini). All these nadis start from the kanda above the anus. The spinal cord tapers down into a bunch of soft threads called filium terminale, which is the portion of the kanda. The ida, pingala, and susumna are the most important nadis from the Yoga point of view.

The ida and the pingala stand to the left and the right of the susumna respectively. Tirumular calls ida as kannan, i.e., the moon and pingala as the sun.⁸⁵ He also calls them as two rhythms.⁸⁶ G. Varadarajan identifies the three threads worn by the Hindus as representing the ida, pingala and susumna.⁸⁷ Taking its origin from the navel, the ida has its terminus at the left nostril. Taking its origin from the same area, the pingala terminates at the right nostril. These two subtle psychic arteries run parallel and close to the susumna until they cross and the right-left position is reversed. In Tantric lore, these two nadis signify opposite poles. The confluence or commingling of the three together, ida and pingala with susumna at the level of the ajna-cakra, is known as the sacred triple-stream or triveni or prayaga. From the ajna-cakra, the ida and the pingala, proceed to the right and the left nostrils respectively, and the susumna enters the sahasrara. Tirumular calls ida as the left hand and pingala as the right hand and the susumna as the trunk (tudikkai). If one knows the technique of breathing through

these nadis Tirumular says one achieves immortality. The verse is as follows:

Alternating breath's course from left to right and vice versa,
They who can force breath through spinal
Sushumna
Shall know tiring none;
They can abolish sleep forever
And attain god-awareness;
They die not;
Immortal they shall be.⁸⁸

It is significant that Tirumular uses an expression in verse 1069 in tantra Four. The Tamil word is nidi, which may be interpreted as the middle path of not swerving to any one side. This term, according to Suba. Annamalai, is to be interpreted as the act of a yogin who passes the prana through the susumna. Hence a yogin is also called the naduvu ninrar, a person who courses prana through susumna.⁸⁹

For more details or to order this publication go to: https://www.babajiskriyayoga.net/english/bookstore.htm#yoga_tirumular_book



Yoga for Hypertension

By M.G. Satchidananda

Hypertension, the medical term for high blood pressure, affects one in six people in Western countries. About one third of those who have it are unaware that they have it, as it has no symptoms, unless it is very high and causes headaches. Only about a quarter who are aware that they have it do keep it under control. The reason why it is dangerous and why doctors prescribe medication is because over many years it can cause heart attacks, strokes, kidney failure, and even dementia.

Blood pressure (BP) is recorded as two numbers. The top number, the systolic BP, reflects the pressure present when the heart contracts. The diastolic BP is the pressure between beats when the large chambers of the heart relax. This is also the amount of pressure that the heart has to overcome to propel blood through the major blood vessels. Recently, a panel of experts concluded that the optimal BP is under 120/80. From a health standpoint, so long as your pressure is high enough that you do not get lightheaded when you stand up, the lower it is the better, because it is easier on your heart and blood vessels.

Blood pressure goes up and down all day long. If you are anxious, that may increase your BP by 10 to 20 points. It may be much higher also when you are in pain. To have an accurate representation of your BP is recommended to take measurements at home soon after getting up from bed in the morning over a series of days, recording them in a notebook.

Repeated readings above 140/90 is usually the threshold for a diagnosis of hypertension. Once reading is consistently higher than this, the risk of complications increases. Some doctors will then prescribe medication, but most experts recommend giving nondrug measures related to diet, salt restriction, exercise and weight loss before prescribing medication. A major exception to this is when the BP readings are very high, 180/110 or higher, or when there is already evidence of hypertension damage to the heart, kidneys or eyes. If after six to twelve months these nondrug approaches do not bring down BP sufficiently, soon-

er if it is very high, or you have risk factors for heart attacks, it may be best to take medication.

Some of the things which can raise BP include diet, body weight, and genetic disposition. Aside from what is referred to as "essential hypertension," for which there is no identified cause, sometimes an underlying cause can be determined, for example, tumors in the brain or adrenal glands, constriction of arteries to the kidneys, and pain relievers like ibuprofen and other non-steroidal anti-inflammatory agents for everyday pain or arthritis can cause BP to increase. So can birth control pills and nasal decongestants.

How Yoga may benefit those with hypertension

Research has shown that cardiovascular exercise and accompanying loss of weight can help to lower blood pressure.

Research pioneered by Dr. Dean Ornish has demonstrated that regular Yoga practice, including asana, pranayama, chanting, and meditation can lower blood pressure significantly and reverse heart disease. Slow breathing, 15 minutes per day, with exhalation twice as long as the inhalation, is especially effective.

Studies have been inconclusive on whether sustained stress leads to hypertension. There is no controversy about the notion that stress can be a factor in many of the lifestyle choices that raise BP. People under stress are more likely to skip exercise, eat unhealthy food, drink alcohol and smoke cigarettes, all of which increase BP. Yoga's ability to lower stress can reverse these tendencies. The resulting peace of mind and ease in the body motivates people to take better care of themselves. Whatever the mechanism, the reduction in stress from the practice of Yoga can result in significant reduction in BP reading.

Another dimension of the practice of Yoga, self-study, *svadhyaya*, also contributes to the control of high BP. Checking BP regularly with a home kit and attempting to correlate the readings with what is happening in one's life can help one to

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Yoga for Hypertension *continued*

respond most effectively. One can keep a log of BP readings, make notes of the time of the reading, your mood, when did you eat, how much sleep you had, any alcohol or caffeine, and how stressed you feel. Also, how much Yoga and cardiovascular exercise you have done. Reviewing a series of past readings may reveal correlations and trends, which may inform future decisions. Bring your log and share it with your physician in annual checkups.

Emotional sources of hypertension. Some Yoga therapists distinguish two major categories of hypertension which are related to emotional sources.

The first category is associated with chronic nervousness, often associated with constantly rushing around, being overworked, and multi-tasking. Their nervous system is exhausted. Yoga therapists prescribe slower, restorative postures, including some inversions. Babaji's Kriya Hatha Yoga 18 postures are indicated for this category.

The second category is associated with people who are stuck emotionally in a situation where they feel frustrated, without options. For example, in a difficult relationship or work environment. Consequently, while they may appear calm, they have a lot of pent-up energy built up in their nervous system and muscle tightness, resulting in hypertension. Such people with a lot of pent-up pressure inside, are prescribed a dynamic practice of postures which may include many standing postures and Sun Salutations.

Regardless of which category one has, Yoga therapists emphasize exhalations that are longer than inhalations while doing postures and during pranayama practice. A long exhalation engages the parasympathetic nervous system, resulting in the relaxation response, and away from the "fight or flight" response associated with situations that require the engagement of the "sympathetic" nervous system response. Breathing in this manner helps one to release tension and avoid remaining dominated by the sympathetic nervous system longer than what is needed to meet challenging situations. An easy way to make the exhalation

longer is to regularly chant in a low pitch, and soft melody. The vibrations go deep into the nerves soothing them. Chanting "Om" with a long "mmm" relaxes the nerves and the mind.



Jnanaskandar joins the Order of Acharyas

Jaak Kivimae received the name Jnanaskandar, at a ceremony on Easter Sunday, April 20, 2025 in Tallinn, Estonia. Here is his biosketch:

I was born in Estonia in 1967 and I've lived here all my life. For 28 years I have been married to my lovely wife Maiu. We have 3 grown-up children in our family. Also, I'm a grandfather to my two darling granddaughters. I have worked as a security instructor and consultant since 1992.

I think that my first encounters with the divine depth and looking for the meaning of that took place spontaneously in my adolescence. More systematic search began while practising Wado-Ryu karate in the 1980–90s. The whole time I was assured that there must be a deeper meaning behind all my undertakings. During the years 1993–2004 I was led to many different teachers and teachings by my quest. It was a colourful period which could be compared to a patchwork quilt. Although each patch was of a different colour, the edges were nevertheless connected.

In 2004 Babaji's Kriya Yoga arrived to Estonia with Durga Ahlund and Marshall Govindan Satchidananda. That year was like finding a way home.

I went to the first initiation, a year later to the second and in 2010 to the third. Later I have also participated, repeating the initiations. I undertook Kriya Hatha Yoga teacher training twice, led by *Durga Ahlund, Marshal Govindan Satchidananda, Nagalakshmi and Laurier-Pierre Desjardins*.

I have organized weekly meetings (*satsangas*) in my homeplace Kiisa and also in Tallinn, our capital, more than 20 years, where we have explored the true meaning and practical potential of Yoga through practical experiments and exercises with a smaller group of people.

Since 2010 till now Kriya Hatha Yoga has been the main focus of these meetings.

As much as possible I've supported translating texts about Kriya and Integral Yoga into Estonian.

I also organize the Estonian lessons and discussions of M. G. Satchidananda's and Durga Ahlund's "Grace Course".

In 2015 I took part in a pilgrimage to Badrinath

with M. G. Satchidananda.

From 2018 I've been organizing pilgrimages to North India, including both Badrinath and Rishikesh, myself.

In July 2023 I was proposed to start *acarya*-training. It has involved a lot of discipline and extensive studies.

Today I can tell that Babaji's Kriya Yoga is my Life's calling. Something very natural to delve into. I have said, half-jokingly, that I have my job and my Life's Calling. Uniting these two has been exciting and challenging.

Babaji's Kriya Yoga is not anything separate from my life, as it is the Life itself. When I was beginning my Yoga journey, I tried to integrate Yoga into my life bit-by-bit. But in the course of time, similar to a scientist who carries out the same experiment many times and in different circumstances again and again, I have discovered that my own life has a beautiful potential to be integrated into Yoga. This way the inner essence of Life itself opens up.



News and Notes



Kriya Yoga initiates retreat: Reorient and rejuvenate: June 27-29, 2025. Long Weekend with July 1st Canada Day Holiday: [Click here for details](#).

International Gathering of Kriya Yoga initiates, July 8-15, 2025 near Paris, France with M.G. Satchidananda and 13 other Acharyas. Workshops, lectures, group practice of Kriya Yoga. Celebration of Guru Purnima July 9-10 night. Contact bkriyayoga@gmail.com.

Program click here: [Gathering 2025](#).

Quebec Ashram initiation seminars with M. G. Satchidananda. (in English)

1st initiation: May 16-18, May 23-25; 2nd initiation: June 20-22 and October 3-5, 2025; 3rd initiation: July 18-27, 2025. **In French:** 1st initiation, May 9-11, September 5-7, and September 19-21, 2025, 2nd initiation: June 13-15, October 17-19, 2025; 3rd initiation: June 27 to July 6, 2025.

Kriya Hatha Yoga Teacher Training: (in English) with M.G. Satchidananda, Durga Ahlund, Acharya Nagalakshimi, Nicole Marquis (in English): July 30 to August 15, 2025. Quebec Ashram. Click [here](#) for details.

Pilgrimage to Badrinath, India with Acharyas Ganapati and Annapurna, September 26 to October 14, 2025. <https://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>



Ashram with view of Mt. Neelakantan

Pilgrimage to Badrinath, India with Acharyas Sita and Muktananda, September 12-28, 2025. <https://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>

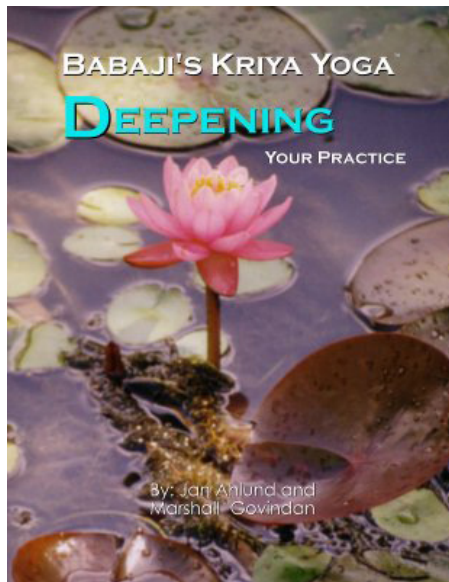
Pilgrimage to Badrinath, India with Jaak Kivimae, October 11-26, 2025. Jaak Kivimae and Estonian initiates. Contact: kivimae.jakk@gmail.com

OPPOSITE DOING: THE FIVE YOGIC KEYS TO GOOD RELATIONSHIPS - Ebook *New* by Marshall Govindan, 2011, ISBN: 978-1-895383-84-3. "Opposite Doing: The Five Yogic Keys to Good Relationships" may be ordered from Babaji's Kriya Yoga and Publications. Price: In USA and overseas: USD\$2.50, In Canada: CAD\$2.62 (inc gst). 23 page Ebook.

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People new to Yoga are often surprised to learn that most of what we do in Yoga is intentionally the opposite of what our human nature would generally motivate us to do. Aside from the obvious examples, of remaining conscious when the eyes are closed rather than sleeping, or standing on our head rather than our feet, Yoga asks us to do the opposite of our natural social behavior. These are not only moral or ethical injunctions but serve a very practical purpose. I will show you, with practical exercises, how the observance of the five yogic practices, known as the yamas will enable you to transform your human nature and to fulfill both your practical and sublime purposes in life. The yamas, are the social restraints prescribed by Patanjali in the Yoga Sutras: The restraints are non-violence, truthfulness, non-stealing, chastity, and greedlessness. - Yoga Sutras: 2.30. By following the yamas, the practitioner's mind is tamed and becomes a conduit for the unfettered experience of higher consciousness, from the Divine, the True Self. PDF Ebook \$2.50. For more information click here: https://www.babajiskriyayoga.net/english/bookstore.htm#opposite_doing_ebook

BABAJI'S KRIYA YOGA: DEEPENING YOUR PRACTICE by Jan "Durga" Ahlund and M. Govindan. ISBN 978-1-895383-64-5, 108 pages, 8.5 x 11 inches, softcover with photographs and diagrams. Price: US\$18.00, CAD\$18.90 in Canada (inc gst).



This book provides detailed instructions, diagrams and photographs in the practice of a particular set

of 18 Yoga asanas or postures, known as "Babaji's Kriya Hatha Yoga." The essays and instructions herein enable the practitioner to go beyond the development and health of the physical body, and to transform the practice of yoga asana into a spiritual practice, inducing a higher state of consciousness. For more information click here: https://www.babajiskriyayoga.net/english/bookstore.htm#bky_dyp_book



Amrit, the office manager of Babaji's Kriya Yoga and Publications in Quebec was honored at a dinner on May 31 for his nearly 14 years of employment with us. He departs for "new adventures" on May 31. He will be replaced by Marie Josée Veilleux (Maheshwar), a local 3rd level initiate.



Receive our new Babaji message cards! They inspire and remind you of Kriya Babaji and the wis-

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New and Notes *continued*

dom of our tradition. We will send them to you via **Whatsapp** 2-3 x per week in 6 languages as per your choice. Simultaneously, we will post them in English on Instagram ([instagram.com/babajiskriyayoga](https://www.instagram.com/babajiskriyayoga))

For more information [Click here](#) to Download PDF.

Online satsang meetings, Yoga classes, questions and answers. Many of our Acharyas are offering their support to initiates and non-initiates through online streaming Hatha Yoga classes, as well as satsang meetings through cyberspace communications like Zoom. However, other Kriya Yoga techniques which are taught during initiation seminars cannot be shared during these. Their purpose is to encourage participants to meditate, and secondarily to give some inspiration. Questions from initiates about the Kriya Yoga techniques will be answered only *in a personalized one-to-one setting, where confidentiality is ensured, either by email or a phone call or in person.*

Use Zoom to join online Kriya Hatha Yoga classes, meditation and satsang meetings. Watch recordings of these from 2020 to 2024 on [patreon.com/babajiskriyayoga](https://www.patreon.com/babajiskriyayoga)

International satsang for initiates: Every first **Sunday of the month.** 13:30 GMT+1 (15.00 Central European Time; 9:30 Montreal time) 14.30 Central European Time, 8.30 Montreal Time

International online Zoom satsang for initiates: We are doing our daily practice including pranayama, meditation and mantra and are looking forward for you to join us!

We meet online every day for one hour at 12:30 CET, and every **Sunday at 13:30 UTC**, which is 8:30 am Montreal time. The language is English. Contact nathalie.kriya@gmx.de for particulars of how to join group. Please state where, when and by whom you were initiated.

Daily Satsang – Babaji’s Kriya Yoga Sri Lanka:

Every day (Monday to Saturday) 11:30 GMT (5 p.m. India Standard Time. For details: https://kriyababaji.it/babajiskriyayoga_online_satsang/

In Sao Paulo, Brazil: for initiates: Satsang every day, 6:30 p.m. (São Paulo Time Zone). Hatha Yoga class every Friday, at 8:00 a.m. for everyone. <https://us02web.zoom.us/j/5184926117?pwd=UnFVWmdSZC9PK0JoN0xPTGMxd3pSQOT09>
ID: 518 492 6117 Password: babaji

At Flora des Aguas, Cunha, Brazil: Monday to Friday: 6:30 am to 7:30 am: Kriya Hatha Yoga and classical Yoga asanas: 7:30 am to 8:10 am: Pranayama, meditation, reading and Vedic mantras. Contact: fabifsamorim@hotmail.com. In Portuguese.

In India: Sunday Satsang. 12.00 GMT+1 (14.00 CET) duration: 60 to 90 minutes. [Online-India-Sadhana-Program-v2021.pdf](https://www.babajiskriyayoga.net/online-india-sadhana-program-v2021.pdf) ([babajiskriyayoga.net](https://www.babajiskriyayoga.net))

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Subscribe to the correspondence course, The Grace of Babaji’s Kriya Yoga. We invite you to join us in this adventure of Self-exploration and discovery, drawn from the books dictated by Babaji in 1952 and 1953. Receive by mail, each month, a lesson of 18-24 pages developing a specific theme, with practical exercises. For details go here: <https://www.babajiskriyayoga.net/english/grace-course.htm>

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