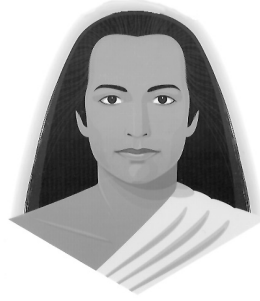


Volume 16,  
Number 2

Summer  
2009



B a b a j i ' s

# Kriya Yoga Journal

---

Editorial

## The Yoga Siddha's path to immortality (Part 1)

By M. G. Satchidananda

A recent survey conducted by the Yoga Journal reveals that nearly half the persons who have taken up the practice of Yoga in recent years did so because their doctor recommended it. There is a growing body of literature being produced by medical researchers regarding the numerous beneficial effects that a regular practice of Yoga has on one's health. So, if a little practice has so much positive effect, let us consider what the effects might be

for one solely dedicated to the practice of Yoga?

Many years ago I asked a panel of scientists who were speaking at a conference on gerontology at the National Institute of Health, in Bethesda, Maryland, the following question: "What is the limit to human longevity?" The answer that they gave in reply was "There is none." And they went on to explain that the reason people grow old and die is due to is poor living habits.

In India, a more informed answer to this question has been given by both the living examples of some of the greatest Yogis, who are known as "Siddhas," or "perfected ones," and through the considerable literature they left behind, which has recently been translated into English and explored by scholars and medical researchers.

### Who are the Yoga Siddhas?

There are several usages of the term Siddha. The most common use of the term is to describe a "perfected being," or "one who has become one with God," or "one who has realized the non-duality of their psyche, or individual soul's consciousness and the consciousness of the Lord," or "an adept yogin, who possesses specific psychic or supernatural powers, known as siddhis."

According to the teachings of the Siddhas, the human body is a temple of God. Man is a miniature representation of the Supreme Intelligence, the Source of everything. The purpose of life is to realize God and to manifest that realization in all planes of existence.

---

## Inside

1. Editorial: "The Yoga Siddha's Path to Immortality" by M. G. Satchidananda
4. "The Mantra to bless one's food" by Durga Ahlund
4. "Babaji's Kriya Yoga and its Philosophical Origins in Saiva Siddhantham" by M. G. Satchidananda
9. News and notes



published quarterly by Babaji's Kriya Yoga and Publications, Inc.  
196 Mountain Road P.O. Box 90  
Eastman, Quebec, Canada J0E 1P0

Telephone: (450) 297-0258, Fax: (450) 297-3957 info@babajiskriyayoga.net  
Internet home page: www.babajiskriyayoga.net

*Continued on Page 2*

Enlightenment in a diseased body cannot be considered as the final goal, or even perfection according to the Siddhas. It is possible for man to get over the five limitations of grey hair, dim vision, old age, disease and death. It is possible for the human body to maintain its youth.

When stimulated by intensive yogic practices, the chakras, or psycho-energetic centers within, awaken higher faculties, and enable one to tap one's potential power and consciousness, known as kundalini. In so doing, one can attain perfection of body and mind. Certain divine powers or siddhis manifest. The eight categories of siddhis are as follows:

1. The ability to merge and know something as small as an atom.
2. The ability to merge and expand infinitely.
3. Levitation, or the ability to float through the air.
4. The ability to travel anywhere at will, instantaneously.
5. The ability to overcome the natural process of aging
6. The ability to control the weather.
7. The ability to resurrect.
8. The ability to attain anything desired.

Using the remarkable powers mentioned above, the Siddhas undertook a systematic study of nature and its elements and from what they were able to grasp they developed a highly systematic medicine known as "Siddha Vaidya." They wrote many medical treatises on longevity, which today form the foundation for one of the four systems of medicine recognized by the government of India.

The Siddha Tirumular, provides some insight into this question of longevity in his definition of medicine:

Medicine is that which treats the disorders of the physical body;

Medicine is that which treats the disorders of the mind;

Medicine is that which prevents illness;

Medicine is that which enables immortality.

The Siddhas discovered why the body ages and developed steps to prevent aging. They, for instance saw that the span of all animal life is inversely proportional to the rate of breathing. That is, the slower the breathing, the longer the life. And conversely, the faster the breathing the shorter the life. Animals, like the sea tortoise, whale, dolphin and parrot, which take the fewest number of breaths per minute have lives that are much longer than humans, whereas the dog and the mouse, which breathe five times faster than the human's average, have one fifth their longevity. The Siddhas suggest that if one breathes 15 times or less per minute, he/she should live for a hundred years. It is when breathing becomes agitated or habitually much faster than this, that one's life span is reduced.

### **Initiation into Kundalini breathing**

The Siddhas developed practices which centered on breathing, while visualizing light moving up and down energy channels running between the region of the genitals through the spine and up to the crown of the head. Because of their great potential, such techniques were kept secret, and shared only with qualified persons who were prepared to practice them according to guidelines, which would ensure their profound effect. As human nature is generally full of negative habits, and adverse to change, such practices had to be managed within the context of a whole process of self-purification, with attention to diet, cleanliness, moral disciplines. During special trainings, known as "initiations" such esoteric techniques were and are still taught by Yogic adepts to those who are willing to commit themselves to their practice.

In conjunction with such breathing techniques, the Siddhas learned to slow the breathing down to zero, so that they entered into the "breathless state of communion with God". This state of consciousness is known as "samadhi", which brought the influence of higher states of consciousness to bear upon their physical body, gradually transforming it into a divine body, or golden body. The body of a siddha emanates a golden glow as a result of a long process of transformation. Such an evolution of the physical body required a commitment to struggle against what is one's biggest enemy: ourselves. As Sri Aurobindo put it humorously, when urged by his comrades who were fighting for India's independence from the British Empire to resume his political struggle, he quickly replied that what was needed was "not a revolt against the British Government, which anyone could easily manage ... (but) a revolt against the whole of universal Nature".

### **Siddha's medicine: *kaya kalpa***

While breathing techniques and allied practices to awaken the "kundalini" energy within, were among the Siddhas most powerful tools in their arsenal to subdue the ego based consciousness, they also developed alchemical formula known as *kaya kalpa*. The Siddhas knew that they were in a race against time. They had only a few decades to overcome the tendency of human body to degenerate with cell catabolism. Using their knowledge of medicinal herbs and minerals, they bought themselves more time for the Kundalini force to take full effect. They developed herbal and mineral potions which would have remarkable rejuvenating properties. These were shared only with the most qualified of disciples and adepts, as their application required the greatest expertise and a total and complete dedication to the sacrifices required. One had to isolate oneself for a year or more, with no activity, on a very restricted, special diet, and with complete rest.

*Continued on Page 3*

Many of these alchemical formulae included the consumption of mercury, which is ordinarily a poison. Consequently, the experiments leading up to their development often ended with death.

In the writings of the Siddhar Boganathar, we find one humorous account of such an experiment. One day Boganathar selected four of his best disciples to participate in an experiment of a new kaya kalpa pill, which he had developed. They went up on a mountain with his pet dog. Boganathar first gave the pill to his dog, to see the effect. After swallowing the pill, the dog fell over dead. The Boganathar called for a volunteer. Without hesitation one of the disciples stepped forward took the pill and fell to the ground. Again, Boganathar asked for a volunteer. Not wanting to disappoint his guru, one other disciple took the pill and dropped dead. When the last two remaining disciples were offered the pill, they began to cry, fearing that they too would die. So Boganathar swallowed up the pill, and fell over dead. Grief stricken the disciples, ran down the mountain to fetch other disciples to perform the last rites for their guru and brother disciples. But when they all returned, several hours later, prepared to perform the last rites, the bodies of Boganathar, the two disciples, and the dog were gone. Looking out over at an adjoining mountain, they saw to their amazement, their guru Bogar, his two disciples and his dog, hiking towards the setting sun.

Remarkable success has been achieved even in modern times by a number of adept Yogins, who used authentic kaya kalpa formulae, under strict conditions to live for hundreds of years. One such success was the carefully documented and detailed account published in the book known as Tapaswiji: the Saint who lived for 185 years by T. S. Anantha Murthy. (It was later published under the title of Maharaja by the Dawn Horse Communion, in the USA). It tells the story of Krishna Singh, the prince of Patiala, who was born in 1770 and lived until 1955. Unexpectedly, at the age of 55, while on the way home from a diplomatic mission with the last Mogul emperor, Bahadur Shah, in Delhi, Krishna Singh made the decision to give up his title in order to seek God only. In a moment he stopped, got down from his horse, tied it to a tree, removed his armour, and left it with a note that whoever found his horse and armor could then possess them as their own. He walked off towards Haridwar, the holy village of saints, on the banks of the Ganges near where this river exits from the Himalayan mountains. He took up the practice of Yoga very seriously under the guidance of adepts in Haridwar. Years later, blessed with a sturdy constitution, profound aspiration to realize God, and

iron willpower and having acquired profound knowledge and skill in the practice of Yogic disciplines, he began a new life as a wandering monk. He engaged in intensive sessions of yogic discipline in Himalayan caves for years on end. Such long intensive practice is known as tapas, and it has as its purpose to overcome all weaknesses of the human nature and to realize ones ultimate potential. He then walked over 1,500 miles to the southern tip of Burma, and back Assam, in north-east India. Thirty years after becoming a monk, now old and feeble, this great Yogic adept, this tapaswiji, met a youthful looking holy ascetic, who like himself, had engaged in arduous tapas for years on end. This ascetic offered physical rejuvenation to Krishna Singh

**“The Siddhas knew that they were in a race against time. They had only a few decades to overcome the tendency of human body to degenerate.”**

through the application of a year long kaya kalpa treatment. He agreed and for the next one year lived in a small grass hut. Once a day, his benefactor brought a small portion of the kaya kalpa formula for him to take. During this year, he rested his old tired frame in Yogic meditation. Within only a few months, his hair grew out black, new teeth formed, his skin softened, his eyesight became strong, and his frame began to become strong again. After one year, he ended the treatment and emerged from the hut

with the appearance of a 30 year old man!

Krishna Singh returned to the Himalayas where he continued to engage in arduous yogic tapas for long periods. One of these lasted for 14 years, during which time he remained continuously standing in a cave, in the breathless state of samadhi, or trance. When he emerged, he found that the trees at the entrance of the cave, which were very small when he entered, had grown very tall. He encountered remarkable holy men who were even older than himself. One of the most remarkable stories in this long detailed narrative involves his encounter on two occasions with Aswathama, the general, who five thousand years before, had been on the losing side of the famous battle of Kurushetra, immortalized in the Bhagavad Gita, Krishna's "Song of the Lord".

Krishna Singh underwent kaya kalpa treatments on two more occasions. Having become quite famous, he attracted the attention of two scholars, who in 1937, requested that he give to them kaya kalpa treatments. He graciously consented. The treatment over one year removed 30 years from their apparent age, and their photographs appeared in many newspapers across India. Krishna Singh, or "Tapaswiji" as he had become known, continued to live until 1955, spending most of his time in his ashram near Bangalore, before passing away at the age of 185 years! □

(to be continued)



# Babaji's Kriya Yoga and its philosophical origins in Saiva Siddhantham

By M. G. Satchidananda

The modern student of Yoga, particularly in the West, may be surprised to learn that Yoga is one of six important philosophical systems in India. While the techniques Babaji's Kriya Yoga can be viewed as a synthesis of Kundalini Yoga and Classical Yoga, it has its philosophical origins in Saiva Siddhantha and the "open philosophy" of the Saiva Siddhas. This paper will explore the former's origin. See the series of publications produced by the Yoga Siddha Research Centre for a discussion of the latter's origin.

Saiva Siddhantham is a philosophy which developed during the period from 200 B.C. to 1200 C.E. in South India and which draws its sources from the Agamas. The term "Savia Siddhanta" first appears in the Tirumandiram, which may have been written as early as 200 B.C. It forms the philosophical foundation of Babaji's Kriya Yoga. Siddha refers to a master who has attained some divine powers, or exhibits some

"siddhi" or perfection. Anta means "final end". So, Siddhanta means the final end, conclusion or goals of the Siddhas, the perfect masters. Saiva refers to Shiva, the Supreme Being. It is also derived from "Citta + Anta" meaning that it is the end of the thinking faculty, therefore this is the final conclusion reached at the end of thinking.

Developed in South India between 200 B.C. and the 13th centuries C.E., Saiva Siddhanta is the practical philosophy based upon the teachings of the Siddhas and followers of Shiva called Naayanmaar in Tamil. In light of archaeological discoveries at Mohenjo-Daro, India, it is now fairly certain that the worship of Siva and Sakti was the oldest form of theistic religion, active in India since the pre-Vedic period. Apart from the Vedas and Veda related literature, Saivism has been fully expound-

Continued on Page 5

---

---

## The Mantra to bless one's food

By Durga Ahlund

There can be several interpretations of each bija and multi-syllabic word in this mantra, although the general attitude is one of worship to the Divine Self within. The mantra may be recited aloud or silently. The body may be visualized as a yantra (sacred geometric form representing the levels and energies of the universe and the human body) and food, puja to that yantra. Proper mantra recitation requires humility of body, mind and spirit. The mantra establishes a consistency in daily routine; it calms and is the basis for a healthy life. The following interpretations may be considered:

**AAM:** The initiating syllable that sanctions the mantra, appearing to invoke the Divine Feminine Shakti.

**Hreem:** Aspect of Shakti, Durga, Mahamaya, Mother Prakriti, the Objects; may also indicate modesty or humility

**Kram:** Aspect of Manipura chakra, Agni/fire element (ram); Kali or Desire (k); may also indicate praise

**Swaha:** an exclamation of praise, indicating oblation, an offering, worship, as in the Christian Eucharist; offering into the fire; offering of oneself

**Chitraya:** distinguished, the visible; the place of Consciousness

**Chitraguptaya:** the invisible, the hidden; the place where all good and evil deeds, our karma, are recorded. Chitragupta was the attendant of Lord Yama. Chitragupta records all good and evil deeds of each individual.

**Yama:** to control, direct, master, rein in; in Rig Veda,

Yama is the Controller, the Ordainer, the Lord of the Law, a form of the Sun, the guardian of dharma or righteousness, guardian of immortality. Post-vedic, Yama is the Lord of Death. In Raja Yoga, yama is restraint or moral self control.

**Yama rubai:** (rupi - form) combined meaning that the individual lives and moves in Me

**Rupendriya:** the sense organ that perceives form

**Rupidharaya:** that which is carrying form

**Dhara:** fix the mind on one place

**Ya:** grammatical form, meaning towards or directing

**Om Tat Sat:** That is the thing that is; that which exists, so be it; I offer to the Lord

**Om Kriya Babaji Nama Aum:** I call to the Holy One carrying the Shakti of Awareness in Action

I offer to you two general interpretations for consideration:

Invoking (*aam*) with the power of Shakti/Nature (*hrim*) and the digestive fire of manipura (*kram*), we make an offering (*swaha*) by directing (*yama*) That, which carries (*dhara*) visible (*chitra*) and invisible (*chitragupta*) form (*rupi*), into the fire of sacrifice (*swaha*). So be it (*om tat sat*).

Invoking (*aam*) with the power of Shakti/Nature (*hrim*) and the digestive fire of manipura (*kram*), we make an offering into the fire (*swaha*) by directing (*yama*) our subtle senses of sight, touch, smell and taste (*rupendriya*) towards the visible (*chitraya*) and invisible (*chitraguptya*). So be it (*om tat sat*). □



ed in the Siva Agamas, of which there are 28 major Agamas, and 200 secondary one; they are believed to have been composed in the 6th and 7th centuries C.E. Saivism as a religion is said to be in existence from at least 200 B.C. The foundation of the Saiva Siddhanta philosophy, which is the south Indian version of the pan-Indian Saiva philosophy is the Tirumandiram. Meykandar who lived during the 13th century A.D. systematized it, with his text Siva-janaana-bodham. While saints such as Tirumular have asserted that the Vedas and Agamas have been valued equally in the Saiva tradition, it appears that its followers have relied more heavily on the Agamas, because the rituals for temple worship are based entirely on the Agamas.

### **Two schools of Saiva Siddhanta: Tirumular's monistic theism vs. Meykandar's pluralistic realism**

According to Swami Subramaniam, author of *Dancing with Shiva*, page 431, "There are two Saiva Siddhanta schools: pluralistic theism, in the lines of Aghorasiva and Meykandar, and Tirumular's monistic theism. While differing slightly, they share a religious heritage of belief, culture and practice.

Here we compare the monistic Siddhanta of the Siddha Tirumular and the pluralistic realism expounded by Meykandar and his disciples. They share far more in common than they hold in difference. In South India, their points of agreement are summarized as guru, preceptor; Linga, holy image of Siva; sanga, fellowship of devotees; and valipadu, ritual worship. Both agree that God Siva is the efficient cause of creation, and also that His Sakti is the instrumental cause. Their differences arise around the question of material cause, the nature of the original substance, whether it is one with or apart from God. They also differ on the identity of the soul and God, evil and final dissolution. While monistic theists, Advaita Āshvaravadins, view the 2,200-year-old Tirumantiram as Siddhanta's authority, pluralists, Anekavadins, rely mainly on the 800-year-old Aghorashiva Paddhatis and Meykandar Sastras. The Tirumantiram inquires: 'Who can know the greatness of our Lord? Who can measure His length and breadth? He is the mighty nameless Flame of whose unknown beginnings I venture to speak.' "

Their differences are important to us because, they offer two different objectives, as different as any between religion and spirituality. In the words of Swami Subramaniam, "They offer two different spiritual goals: either to merge fully and forever in Him (a state which transcends even states of bliss) or to remain eternally separated from God (though such separation is seen positively as endless bliss, which cannot be derogated). One view is unity in identity in which the embodied soul, jiva, actually is and becomes Siva; the other is unity in duality, two in one (two because the third entity, the world, or pasha, does not ever, even partly, merge with God), in which the soul enjoys proximity with God Siva but remains forever an indi-

vidual soul." (*Dancing with Shiva*, page 536)

Later he adds: "Whereas Tirumular spoke from his own direct, inner knowing of Absolute Reality, attained through sadhana and yoga, writers of the Meykandar Shastras took another approach, working through inference and reason, assembling, collating and synthesizing the existing tenets of Saiva Siddhanta of their day. Whereas Tirumular lived before the dawn of the Common Era, authors of the Meykandar Shastras lived fourteen centuries later, during the Middle Ages." (*Dancing with Shiva*, page 552)

### **Metaphysical classification of Saiva Siddhanta**

Metaphysically Meykandar's school of Saiva Siddhanta is characterized as being "pluralistic realism "because it accepts more than one reality. The three realities accepted by Saiva Siddhanta are Pati (the Lord) pasu (the soul) and pasam (bondage). The three bondages which binds the soul to the world are anava-mala (ignorance), maya-mala (material substance from which the world evolves) and karma-mala (thoughts, words, and deeds and their consequences). (All of these technical terms will be discussed in detail in the next section).

Further, though Pati, the Lord is One, pasus (souls) are many in number; they are innumerable. Therefore it is pluralism. It is realism in the sense that it does not deny the other existences. It does not advocate the theory of illusion. It also claims itself as "pure non-dualism " (Suddhadvaita) in the sense that in the final state of mergence the soul becomes one with the Lord. It is a state of complete mergence. In mergence the soul does not cease to exist. It still exists even in the state of liberation as a separate entity; but it ceases to exist as an entity with a separate identity. It completely loses its identity and identifies itself with the Lord. How do the wishes of the Lord (if there are any) become the wishes of the soul?. The soul behaves like a faithful wife who has completely surrendered her ego in terms of her husbands and she just remains in love with him. Her "all" is taken care of now by the husband. It is a matter of self-less love. In this sense the soul becomes one or non-dual with the Lord. Therefore Saiva Siddhanta philosophy claims itself as pure non-dualism.

Shiva is a reality, but the insentient world of multiplicity is no mere illusion, but a product of Shiva's power or Shakti. In the words of Georg Feuerstein, "this is an important distinction from the northern tradition, which favors an illusionist interpretation of the world. It is produced out of maya-mala, which is the primordial stuff. In Saiva Siddhanta maya does not mean illusion or delusion as it does in Advaita. It stands for the material substance, which is the first cause of the universe. It also deludes, though it is not the only quality of that. In Saiva Siddhanta it is maya which helps the souls to secure at least partial knowl-

*Continued on Page 6*



## Philosophical origins *continued*

edge and consciousness, which is completely curtailed by the anava-mala (egoism). To produce the world out of maya, the Lord uses His Sakti as a potter uses his staff to rotate the potter's wheel to make pots. It is only instrumental in making the world and is hence known as the instrumental cause. The Lord who creates the world out maya is only an efficient cause. Therefore, maya is the first cause, Sakti is instrumental cause and the Lord is efficient cause. This is a striking departure from the Northern conceptions which consider the world as illusion.

### History

Saiva Siddhanta has its origins in the pre-Vedic traditions of India. The word Siva appears several times in the oldest of the Vedas, the Rig. It means (literally – auspicious) Paramesvara, or highest Godhead. In the Rig Veda it is stated that Agni, or Fire, is Rudra, so Rudra is the God of the Rig Veda (Agni is a different God from Rudra). The ruling principle of the Vedas is sacrifice, particularly fire sacrifice. The Lord of sacrifice is named as Agni. In the Yajur Veda He is called Pasupathi, which means “Lord of the souls”. The most important technical terms in Saiva Siddhanta, Pasu, Pathi, and Pasa, defined below, may have their origins in the practice of sacrificial offerings in the Rig Veda, according to some scholars. However, other scholars, and the Saiva Siddhantins themselves will do not accept this view that these three have their origins in the practice of sacrificial offerings. Rudra is the only reference to Siva in the Vedas, though that too is cloudy. The Vedas are accepted by Saiva Siddhanta only as generic texts, and it is the Agamas which are accepted as specific texts. The origins of the concepts dealt with in Saiva Siddhanta, can only be traced to the Agamas and not to the Vedas.

The Tamil Saivas or followers of Shiva, have their own sacred corpus, the Tiru-murai, also referred to as the “Tamil-Veda”. This is a collection of ancient hymns in praise of Lord Shiva, arranged in twelve books by Nambiyanaar Nambi who compiled the first seven tiru-murais, which consist of the Tevaaram (1,2,3,4,5,6 and 7) in the 11th century, and by others who added the other five books in the next century. That is why the earliest of all tiru-murais, viz, the Tirumandiram was added to the list only as tenth. The other sacred works were subsequently recognized with royal patronage. After the compilation of the first seven tiru-murais, someone might have found Tiru-vacagam of Manikka-vacagar and might have added it to the list as eighth and so on. The compilation of the twelve tiru-murais was completed only after the 12th century, for the twelfth tiru-murai, Cekkilar's Periya-puraanam, was written only in the twelfth century. The 10th is the best known: the Tirumandiram by the Siddha Tirumular. It consists of more than 3,000 verses. His teaching is a mixture of devotionism, yogic technique and wisdom, verses in praise of the Lord and others of a philosophi-

cal nature. Each line has four words and each mandiram, or verse, has four lines. It was written between the 4th and 6th centuries A.D. though some scholars date it to the pre-Christian era.

The other hymns were written by some of, but not all the 63 Tamil Saiva saints known as the Nayanmars or “Leaders”. Most of them were written by the following four: Samdandhar, Appar, Sundarar, and Manickkavacakar. (They are known as samaya-kuravar—religious gurus—in Tamil for it was they who have established the Tamil Saivism). The southern Shaiva saints were ascetics of the heart, for in their external lives it would have been difficult to distinguish them from their neighbors. Most of them were married and had children, work to accomplish, and properties to care for. But they had inwardly renounced everything and become humble servants of Lord Shiva. They followed a path of devotion to the Lord or bhakti. In doing so, they have inspired generations ever since to live in the world, honoring the Lord who is ever present.

Those few who followed the path of practicing yogic disciplines, or sadhana, as expounded in the Tirumandiram, and other Siddhas, are known as sadhaks or sadhikas, or tantrikas or yogins. Adepts are siddhas.

### Central to the Saiva Siddhanta system is the “Pati-Pasu-Pasa” triad

Pati or Master, is the Lord. Pasu is the individual soul, or “jiva” filled with ignorance. Pasa are the bondages that tie down the individual soul to the world. Pasa is of three kinds. The first one being anava or ignorance which curtails the three potencies of the soul – the potency to know, to do and to wish, which are only natural to the soul. The second one is maya, the material substance from which the world evolves. This helps the soul to gain at least partially its curtailed potencies three. The third one is karma, which further binds the souls on the basis of the deeds they commit. Instead of getting liberated with the instrument provided by the Lord, viz., the body—the world—the souls further entangle themselves by indulging in the worldly life. All of these three entities are real and hence Saiva Siddhanta looks like pluralistic realism. But the pluralist Siddhanta school calls itself “Suddhadvaita” where Suddha means here “unqualified”. Advaita means “devoid of duality”. The difference between the three entities is real in existence but they are inseparably united with Him who is the Supreme Reality. (The term advaita is a combination of a + dvaita. “Dvaita” means two; “a” is a negative connotation. The negative connotation “a” may be interpreted in two ways: 1) a + dvaita = that they are not two (which means that though there are two entities because of their one-to-one relationship they do not seem to be two; this is the point of view of S.S.) and 2) a + dvaita = that there is

*Continued on Page 7*

## Philosophical origins *continued*

not two (which means that there are no two different entities. There is only one Absolute Entity, viz., Brahman; this is the point of view of Advaita). The other philosophies like Visistadvaita try to make out an inseparable relationship as that of the part and the whole / as that of the limb and the body between the Lord and the rest—the souls and the world. In Saiva Siddhanta it is not an inseparable relation. In an inseparable relationship the one cannot exist without the other. This is not so in the case of Saiva Siddhanta. Pati, pasu and pasa exist independently of each other. The superiority of one over the other is only in terms of consciousness. The one-to-one relationship between the Lord and the soul is spoken of only in the state of liberation. At the state of liberation, they, Pati and pasu are not two.

Siva, the Pati, is also called Hara, Isa, Ishvara, and Nandi. He is the Supreme Abstraction according to Siva-Siddhas. Absolute Being, Consciousness and Bliss. He is omnipotent, omnipresent, and omniscient. He is both immanent and transcendent. Universal in form and beyond the universe. With form, without form and with-and-without-form (roopa, aroopa and rooparoopa). This (with-and-without-form / rooparoopa) is symbolized by the Linga, which is a formless form. He is said to be Nirguna, not in the sense of having no quality, but meaning that he is not tainted by the gunas of Prakriti, the modes of nature. He has five functions or pancha kriya: creation, preservation, destruction, obscuration and liberation, which have as their purpose the edification of the Pasus, the souls, bringing them back to God Realization. Unlike Mahavishnu, Shiva does not take incarnation as an Avatara. But when his devotees need Him, he assumes ad hoc embodiments, plays with his devotees for awhile and then vanishes.

The individual soul in Siddhanta is called Pasu, because like cattle he is bound to the world (which is created out of maya, one of the three malas) by the fetter or rope of Anava, or egoism. The soul is all-pervading, eternal and a conscious agent capable of enjoyment. The soul is distinct from the gross and subtle bodies it inhabits. Bound souls suffer because they mistake themselves to be finite, limited in thought, will and action. But when liberated the soul gets restored to its original nature.

The Pasas, or bonds or fetters that hold the Pasu in bondage are of five types: They are called Malas or stains: Anava Mala, egoity: the confusion of "I am the body"; Karma Mala, the power which causes the union of the conscious and unconscious and the nature of the soul's repeated existences; and Maya Mala, which is the material cause of this union of the conscious and the unconscious, and which gives the means and objects of enjoyment to the soul. Tirodayi mala is the power of obfuscation, wherein the truth is hidden or made obscure. Mayeyam Mala are the desires, the tangible manifestations of the power of maya, and which confuse the soul and cause it to suffer.

### **Jiva becomes Shiva: "they are not two"**

When the Malas are removed, the jiva becomes one with Shiva. He becomes co-pervasive with Shiva and shares all His glory and greatness. He attains kaivalya, absolute freedom from the limitations of the gunas, or modes of nature. According to the pluralistic realistic school of Saiva Siddhanta, the soul has not lost his individuality, but because of the overwhelming bliss, the soul is not aware of it. Meykandar compares this to salt dissolved in water. The mahavakya which expresses this is: "They are not two". But the five functions of the Lord, the Pancha Kriyas, belong only to the Lord. The liberated soul is not empowered with these. This is why the term "qualified" is used to characterize this state of non-duality, or advaita.

The following discussion on the philosophical differences between the two schools of Saiva Siddhanta, the monistic theism of Tirumandiram versus the pluralistic realism of Meykandar's Siva jnana bodam, is excerpted from Swami Subramaniam's book *Dancing with Shiva*, page 433-437.

### **What Are the Two Views on Creation?**

Monistic theists believe that Siva creates the cosmos as an emanation of Himself. He is His creation. Pluralistic theists hold that Siva molds eternally existing matter to fashion the cosmos and is thus not His creation.

Pluralistic Siddhantins hold that God, souls and world—Pati, pashu and pasha—are three eternally co-existent realities. By creation, this school understands that Siva fashions existing matter, maya, into various forms. In other words, God, like a potter, is the efficient cause of the cosmos. But He is not the material cause, the "clay" from which the cosmos is formed. Pluralists hold that any reason for the creation of pasha—anava, karma and maya - whether it be a divine desire, a demonstration of glory or merely a playful sport, makes the Creator less than perfect. Therefore, pasha could never have been created. Monistic Siddhantins totally reject the potter analogy. They teach that God is simultaneously the efficient, instrumental and material cause. Siva is constantly emanating creation from Himself. His act of manifestation may be likened to heat issuing from a fire, a mountain from the earth or waves from the ocean. The heat is the fire, the mountain is the earth, the waves are not different from the ocean. The Vedas proclaim, 'In That all this unites; from That all issues forth. He, omnipresent, is the warp and woof of all created things.'

### **What Are the Views on God and Soul?**

For the monistic theist, the soul is an emanation of God Siva and will merge back in Him as a river to the sea. For pluralists, God pervades but did not create the soul; thus, God and soul remain separate realities forever.

*Continued on Page 8*



## Philosophical origins *continued*

A monistic theist explains to a pluralist that the soul emerges from Siva just as a cloud arises from the sea. Below the river of life sweeps all things along, into and out of existence. Ultimately, the soul merges with God, like the river rejoining the ocean.

Pluralistic Siddhantins teach that Siva pervades the soul, yet the soul is uncreated and exists eternally. It is amorphous, but has the qualities of willing, thinking and acting. It does not wholly merge in Him at the end of its evolution. Rather, it reaches His realm and enjoys the bliss of divine communion eternally. Like salt dissolved in water, soul and God are not two; neither are they perfectly one. For monistic Siddhantins the soul emerges from God like a rain cloud drawn from the sea. Like a river, the soul passes through many births. The soul consists of an uncreated divine essence and a beautiful, effulgent, human-like form created by Siva. While this form--called the anandamaya kosha or soul body--is maturing, it is distinct from God. Even during this evolution, its essence, Satchidananda and Parashiva, is not different from Siva. Finally, like a river flowing into the sea, the soul returns to its source. Soul and God are perfectly one. The Vedas say, "Just as the flowing rivers disappear in the ocean, casting off name and shape, even so the knower, freed from name and shape, attains to the Primal Soul, higher than the high."

### **What Are the Differing Views on Evil?**

For monistic theists, the world of maya is Siva's perfect creation, containing each thing and its opposite. For pluralistic theists, the world is tarnished with evil; thus maya could not be the creation of a perfect God.

Nothing is more heinous than brutal killing, and Hindus know that all violence committed against others will return, like a purifying fire, to those who cause pain and suffering. We know that everything and its opposite is part of Siva's perfect universe.

Pluralistic Siddhantins hold that the world of maya is intrinsically evil and imperfect, for it is clearly full of sorrow, injustice, disease and death. The soul, too, is beginninglessly tainted with anava, or limitation. Pluralists contend that if God had created maya--the material of the world--or the soul, surely He would have made them flawless, and there would be no evil, for imperfection cannot arise out of Perfection. Therefore, they conclude that anava, karma and maya have always existed and the soul has been immersed in darkness and bondage without beginning. Monistic Siddhantins hold that when viewed from higher consciousness, this world is seen as it truly is--perfect. There is no intrinsic evil. God Siva has created the principle of opposites, which are the means for the soul's maturation--beauty and deformity, light and darkness, love and hate, joy and sorrow. All is God Siva Himself, in Him and of Him. A perfect cosmos has issued forth from a perfect Creator. The Tirumantiram says, "All manifestations of nature are His grace. All

animate and inanimate are His pure grace. As darkness, as light, the Lord's grace pervades."

### **A Crucial Verse from the Tirumantiram and a continuing debate**

In the debates on Saiva Siddhanta, verse 115 from the Tirumantiram is brought forward as Tirumular's definitive statement on the ultimate nature of God, soul and world. The following translation has been offered for discussion (from *Dancing with Shiva* page 561):

"Of the three entities, Pati, pashu and pasham (God, soul and bondage), just as Pati (is beginningless), so are pashu and pasham also beginningless. If Pati gets near pashu and pasham, which are not capable of affecting Pati, the pashu (or pashutvam) and the pasham (bonds -- anava, karma, maya) will disappear."

While pluralistic Saiva Siddhanta bases itself in the lines one and two, monistic theism is clearly represented by lines three and four, where Tirumular says that ultimately there is but one Reality, not three. In the words of Swami Subramaniam: "We find Tirumular telling mankind he has discovered that the soul and the world are beginningless, but that they end when they come into contact or proximity with Siva. They disappear or merge in Him. Monists find that this verse coordinates perfectly with the monistic view that the essence of soul and world are as beginningless and eternal as Siva Himself, while the individual soul body has both a beginning and an end. "

But the pluralists do not agree. Again Swami Subramaniam reports that in their debates "they argue that Tirumular indeed meant the fettered soul when he used the word pashu in the first half of verse 115, but, we were told, 'here in the latter half of this verse it is used in the sense of the fettered state. It is not the soul itself that disappears, but its fettered state.' If Tirumular had meant that it is not the soul that disappears, he would have said so. But he did not in this verse nor in any other verse in his treatise of 3,047 verses. Instead, he said the soul and the world both disappear when they near Siva. He alone exists. Let Tirumular's own words be the final guide. " (*Dancing with Shiva* page 562)

The monistic Siddhanta view is supported by many verses throughout the Tirumandiram. He is one: "Out of the Void, a soul it sprang. To the Void it returns. Yet it shall not be Void again. In that Void, exhausted, it shall die. That is the fate of Hara and Brahma, too, who do not survive the holocaust of samhara. " (429) and another:

Of yore He created the worlds seven.  
Of yore He created celestials countless.  
Of yore He created souls (jiva) without number.  
Of yore He created all -- Himself, as Primal Param, uncreated. (446)

*Continued on Page 9*

# News and Notes

**Second level initiations** will be given by M.G. Satchidananda in the coming months at the Quebec Ashram, and September 18-20, 2009. Also in Japan October 16-18, and near Dole, France November 6-8, and Brazil December 11-13, 2009, and near Frankfort, Germany August 13-15, 2010. Also by Nityananda in the fall 2009 and by Rudra Shivananda in California November 22-29 and in Malaysia in November 13-15, 2009.

**Third level initiations** will be offered in, Quebec July 17-26, 2009 and July 23-August 1, 2010, and near Frankfort Germany May 22-29, 2011, by M Govindan, and November 22-28, 2009 in Union City, California by Rudra Shivananda. Attain 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 Frankfort, Germany August 4-14, 2009, and in Quebec July 1-11, 2010, and again in Frankfort, 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](mailto:durga@babajiskriyayoga.net).

**Badrinath Ashram Construction Progress Report** If any of you were wondering why the local government banned construction in Badrinath early last August, the mystery has now been resolved. We are happy to report that the local landowner who initially offered us a plot of 10,000 square feet in September 2007, then in November told us that he could only sell us 5,000 square feet because his brothers refused to agree to sell more, and in early July 2009 agreed to sell us the balance of 10,000 square feet. This will permit us to build the

ashram as originally conceived by our Vastu architects. Coincidentally, just after agreeing to this, the construction ban ended. Because of the ban we were not able to progress beyond level the land, and had not even started digging holes for the foundation.

The additional funds required to purchase this new land also, coincidentally happens to be exactly equivalent to the amount of donations we received from donors in India since January 2008.: US\$19,000. Jai Babaji! Babaji tapped so many persons: the landowner, the government officials who put in the ban and all of the donors. While the construction has been delayed by nearly a year, this pales in comparison with the fact that we can now build the ashram on a much bigger scale, with more open space and more apartments. If all goes well we may begin to use the ground floor hall during our next pilgrimage there in late September 2010, and to complete the construction by the late fall of 2011 or 2012. Due to inflation we may need additional financial support to complete it. Please make your tax deductible charitable donations via our website.

**Pre-publication offer of the Nine Tandirams of the Tirumandiram in English with Glossary, select**

**bibliography and index in separate tenth volume** During the past five years, a team of scholars has been writing an English translation with extensive commentary of one of India's greatest sacred texts, known as the Tirumandiram by the Siddha Tirumular. It is one of the most important works related to yoga, Tantra, Saiva Siddhantha philosophy and spirituality ever written. This classic text contains nine volumes, known as tandirams. Each volume contains one tandiram, with the Tamil verse, its transliteration, its translation and commentary. In addition, there is a tenth volume containing a glossary, a select bibliography and index.

The following eminent scholars have translated the nine tandirams.

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 - ranslated 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. TNG and index by Dr. Ramesh Babu

*Continued on Page 10*

---

---

## Philosophical origins *continued*

The debate is an important one. For the past 800 years, much of south Indian Saiva culture has been dominated by the pluralist realist school. The yogic, monistic theistic view has been little known, and consequently, those who had strong aspirations for spiritual disciplines have usually drifted away towards schools which emphasize the unreality of the world, Vedanta and Buddhism, renouncing family and society. Still others, illiterate and ignorant of the tenets of the Agamas were pulled into Christianity and Islam, by its missionaries and invading armies. Swami Subramaniam has argued that "This may be why the final conclusions found in the Meykandar Shastras are philosophically close to the dualistic theism found in the Judaic-Christian-Islamic faiths, and in Vaishnavism. We might surmise that adoption of the pluralist stance in India was influenced by the desire to show that the same postulations offered by Catholic and Protestant missionaries already exist within Hinduism." □

(to be continued)



## News and Notes *continued*

M. Govindan, Durga Ahlund and Krishna Brod have served as its editors, adding commentary from their yogic experience. In addition the work contains introductory chapters from the two sides of the debate in Saiva Siddhanta, discussed in a article in this issue of the Kriya Yoga Journal, as well as an extensive glossary. Babaji's Kriya Yoga Order of Acharyas USA and Canada, via The Babaji's Kriya Yoga Trust of Bangalore has paid for the cost of the scholar's work to date.

These volumes are to be released at the special Book Launch Function to be held at the Tattva Loka Hall in Chennai (India) on 17th January 2010 at 6:05 pm.

### **The pre-publication offer is as follows:**

One full set of 10 bound Volumes about 3,200 pages. Pre-publication Rs. 9,000/- and US \$ 200 plus ship-

ping \$50.

Those desirous of availing of the pre-publication offer are requested make your donation to the Quebec address below by check by telephone with a credit card authorization or via our website [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net). If you live in India fill up the form on the website and send it with a crossed draft for the entire amount to the address given in the form on or before 31st October 2009. Part payment is not accepted.

You may do this by cheque or by credit card at [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net). See further details at the website.

**We request all of our subscribers in the new Euro currency zone,** where possible, to send to us an annual subscription payment of 12 Euros in a cheque payable to "Marshall Govindan." Send it to Jean Pierre Hesse, 60, route d'Aix

les Bains, Rumilly, 74150, France (email: [rudran@tiscali.fr](mailto:rudran@tiscali.fr)). At the same time, please inform our subscriptions office in Canada by sending an email to [info@babajiskriyayoga.net](mailto:info@babajiskriyayoga.net) or by writing to Babaji's Kriya Yoga, 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0.

**Most back issue articles** of the Kriya Yoga Journal are now being added to our website: [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) Go check them out.

**Visit our e-commerce site** [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) for purchasing with your VISA, American Express or Mastercard all of the books and other products sold by Babaji's Kriya Yoga Publications, or for donations to the Order of Acharyas. Your credit card information will be encrypted and kept secure. Check it out!

---

## Notice to Subscribers

The Journal will be sent by email to everyone who has an email address. We request that all of you inform us of the email address to which you would prefer we send the journal, and if you are using an anti-spam blocker, to put our email address [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) on the exception list. It will be sent as a formatted with the photographs in a PDF file attachment. This can be read using Adobe Acrobat Reader, which you can download free of charge following the prompt which will appear when you attempt to open the attachment. Otherwise it can be resent upon request in a Word file, unformatted with no photographs. If you do not renew before the end of September 2009, you may not receive the next issue.

### Renewal Form

Please renew my one-year subscription to "Babaji's Kriya Yoga Journal"

Name \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_

email \_\_\_\_\_

Enclosed is a check for US\$12 or Canada: Cn\$13.91 or Quebec: Cn\$14.95 payable to "Babaji's Kriya Yoga And Publications, Inc." 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0. In Europe send this form to the above address in Canada. But in Europe send a cheque for 12 Euros payable to "Marshall Govindan" to Jean Pierre Hesse, 60 route d'Aix les Bains, Rumilly, 74150, France email: [rudran@orange.fr](mailto:rudran@orange.fr).

