

ஓம் கரியா பாபாசி நம ஓளம்

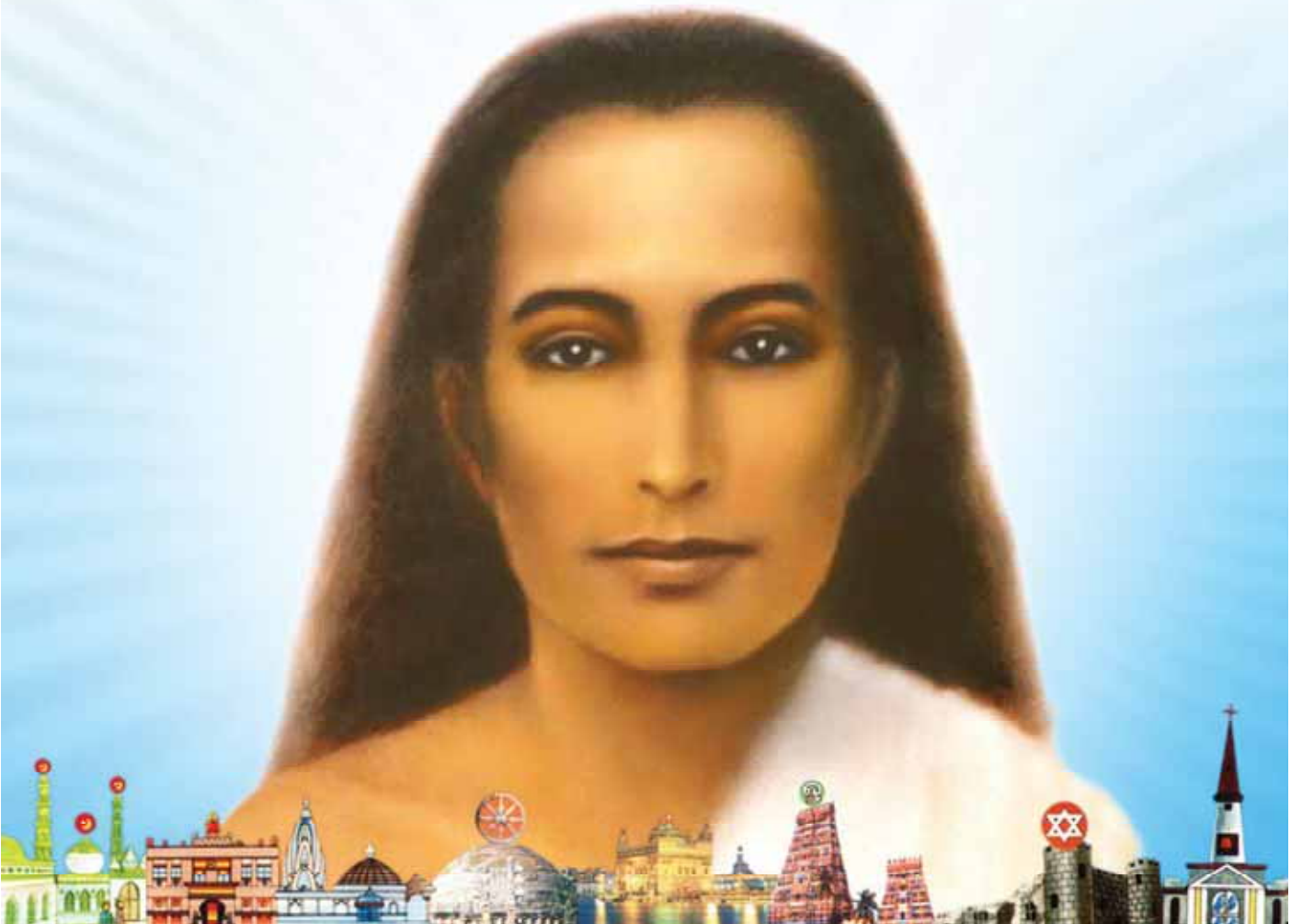
பாபாசியின்

64வது சர்வசமய சமரச யோக தேக ஆரோக்கிய மாநாடு
பத்திரிநாத்தில்

2017 September 22nd and 23rd

Babaji's

64th Parliament of All World Religions, Yoga and Holistic Health
At Badrinath



BADRINATH



Om Kriya Babaji Nama Aum

During December 1954, the deathless Himalayan Maha Siddha Sathguru Kriya Babaji Nagaraj ordered that a gathering of religious and spiritual paths be held every year in different parts of the world, to lead us all to a greater awareness of the UNITY in the seemingly vast and bewildering diversity. Babaji sent his direct disciple Prof.Dr.Yogi.S.A.A.Ramaiah(YOGIYAR) to chair the conferences and contribute his expertise on Tamil Kriya Yoga Siddhantam, the world's most ancient tradition of Yoga. The first Babaji's Parliament of All World Religions, Yoga and Holistic Health was held from 1954 December 6th to 8th at Palmgrove, Veppery, Madras-7, South of India. Since then Babaji Yoga Sangam has been convening this parliament every year without any break. Last year the 63rd Parliament was held at Joshua Tree California U.S.A on 2016 December 11th. This year Babaji's 64th Parliament of All World Religions, Yoga and Holistic Health will be held in the Holy Hills of Badrinath, India on 2017 September 22nd Friday and 23rd Saturday.

As in the Past there will be lectures, demonstrations and bajans covering the whole of spiritual spectrum. The purposes for the parliament are these:

1. To serve all those who have heard the call but are yet to find their path
2. To remind all of us who have found the path that the essence of them is one
3. To bring us together in a glorious sharing and advance the cause of spiritual life for all
4. To celebrate the Birthday of Sathguru Kriya Babaji Nagaraj, The Muruga Avatar who leads us to see the greatness in all paths, so that the joy and wisdom of these events is spread all over.

Babaji has instructed to hold such parliament in different places around the world in cities large and small.

Masters Birthday Celebration

The Key Note of Master's Message during the Parliament of Religions, Yoga and Holistic Health is Unity in Diversity. Do not mix up religion and politics, the best ideal is a secular state promoting freedom of worship. Everyone has the right to LOVE their Religion but do not hate any other Religion, this is the Message of the Tamil Shiva Yoga Siddhas. Love begets Love, Hatred Begets Hatred. If Politics and Religion are mixed it becomes Poison. The secret of Religious Harmony was discovered by Lord Krishna as mentioned in the Gita: "Different world religions are different path leading to the same goal-God". This was emphasised by Tamil Yoga Siddhas and practised in the truest sense of the term by International Kriya Babaji Yoga Sangam. This ideal of religious freedom found in the great Indian Constitution of Religious Democracy is a legal crystallisation of this great Yoga-Gospel. So we, in the Kriya Yoga Movement, celebrate the birthday of Sathguru Kriya Babaji Nagaraj of the great Tamil 18 yoga Siddha tradition by convening a Parliament of World Religions, Yoga and Holistic Health every year during the Tamil month of Karthigai and Karthigai Deepam the festival of lights when Deepam is lighted in three different planes:- Cosmic(Karana), the notional(Sukuma) & individual(thulam); so devotees worship the Jothir Linga of yogi shiva(annamalaiyar) at the top of the hill which is Karana, inside the temple of Arunachaleswara which is Sukuma and Subtle and in the Saints, Sadhus, Sages and Siddhas in the caves of the sacred hill which is Thulam. Under the aegis of Yogyar, the direct disciple of Muruga Avatar Sathguru Kriya Babaji Nagaraj the only institution in the whole world which has convened the Parliament of World Religions, Yoga and Holistic Health without a break since 1954 is International Kriya Babaji Yoga sangam.

**On behalf of the Kriya Babaji Yoga Sangam we welcome you all to attend
The Parliament of All World Religions Yoga and Holistic Health
to be held at the Holly Hills of Badrinath.**

Venue:

**Parliament Hall – Yatri Nivas, Badrinath Temple Road, Badrinath, Uttarkhand, India
Pincode 246422**

**Parliament Camp – Hotel Devlok, NH 58, Badrinath, Uttarkhand, India,
Pincode 246422**

**Dates: 2017 September 22nd Friday 9am to 5pm &
2017 September 23rd Saturday 9am to 5pm**

Following the final session, Kriya Yoga Festival of lights in celebration of Babaji's Birthday will be held

Kriya Yoga

The word, yoga means union and meeting point the union of the individual soul with the cosmic soul, the union of kriya kundalini shakthi with Yogi Siva, the cosmic God head. Union which is the meeting point of the people belonging to different walks of life and the meeting point of all world religions. This very scientific art is called yogam. Before the advent of the Aryans, with their spoken language of Sanskrit, the Dravidians in India practiced this scientific art as clearly indicated by the archeological remains of the Indus valley civilization found in Mohenjo-Daro, Harappa and other places further south. Talismans of figures in yoga siddhasanam and Siva Lingams have been discovered. The most ancient religion is Saivism were Yogi Siva was worshipped through yoga as explained above.

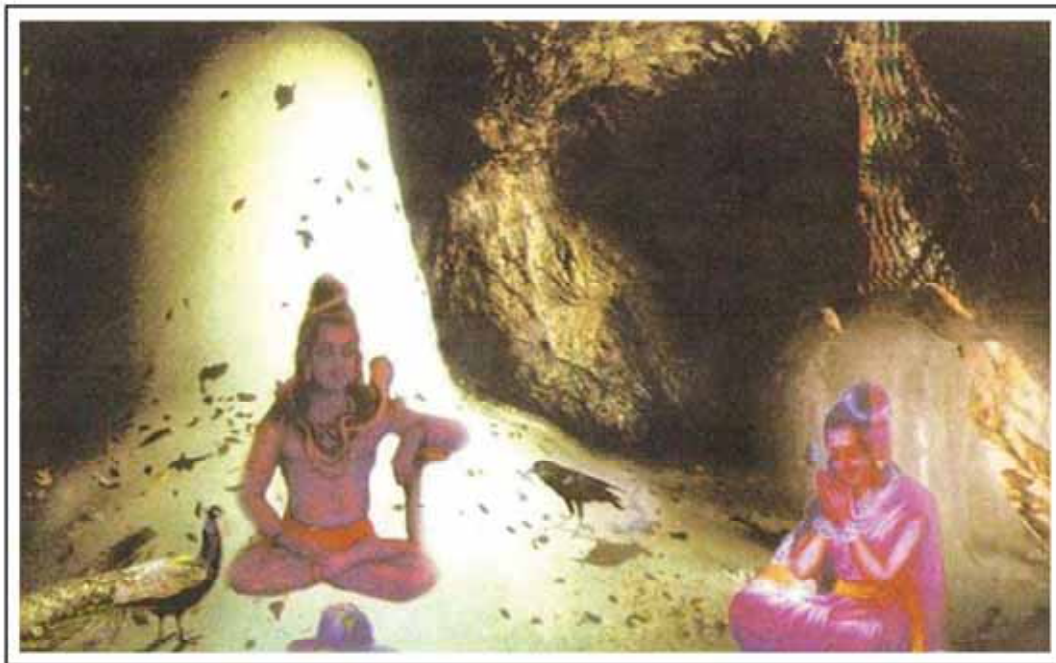
Next came the famous invasion of India by the Aryans. Those who came to conquer where conquered; they blended in the vast ocean of harmonious Hinduism and saivism. The Aryans now developed a scrip for their spoken language of Sanskrit. And learned yoga from the Dravidian Tamil race with the help of one of the Tamil yoga siddhas, Patanjali. In the famous world scriptures, the Bhagavad-Gita, (chap. IV.V.1,2) it is mentioned jothimayavivashvaarna taught yoga to Manu also called Moses who laid down the rules of dharma; Manu taught this yoga to king Ikshavagu , the founder of solar dynasty. Thus for generations yoga was practiced by the raja rishis(royal sages).

NEXT: Sri Aurobindo clearly explains many countries from different parts of the world flourished from time to time in every yuga or epoch one country became supreme and died out, like the rise and fall of the Roman empire. During the golden age in that country, yoga was practiced openly by the majority of the people. A typical example is Raja Rishi Janaka in the Tretayugam of Sri Ram. There is no rise and fall of the yogic empire in India.

Night follows day: the golden age is followed by the dark age of ignorance and materialism. To prevent the misuse of the scientific art of yoga siddhantham with siddhis, the siddhas imposed condition for learning that great scientific art of yoga and some time there was a crisis of yoga sinking in to oblivion when avatars and siddhas were born to revive the same. In the Dwaparayugam Lord Krishna taught the scientific art to Arjuna (Bhagavad-Gita IV, 29; V, 27 & 28). Next the great Tamil sage Patanjali, summarized this kriya raja yogam in to hymns and which is now one of the six major systems of philosophy in Hinduism. Elijah, Jesus and other prophets practiced yoga with modifications.

In modern times when India started blooming again with advent of the golden age or Sathyayugam, spiritual giants like Babuji Ramakrishna Paramahansa, Sri Aurobindo, Sage Bhagavan Sri Ramana Maharishi, Mahatma Gandhi and above all Kriya Babaji appeared on the scene to practice and revive yoga. The greatest contribution came from kriya Babaji Nagaraj, the climax of the Tamil eighteen siddhas tradition. He named the science as kriya yogam.

The holistic five fold path of Kriya Yoga, a scientific art of God-Truth Union, is a vast ancient practice of scientific mysticism that has been developed by great masters of yoga the world has ever known, Rediscovered by Babaji in the third century. Kriya Yoga is the same gospel that Lord Shiva gave millenniums ago to His Sakthi Parvathi Devi in the Amarnath caves in Himalayas.

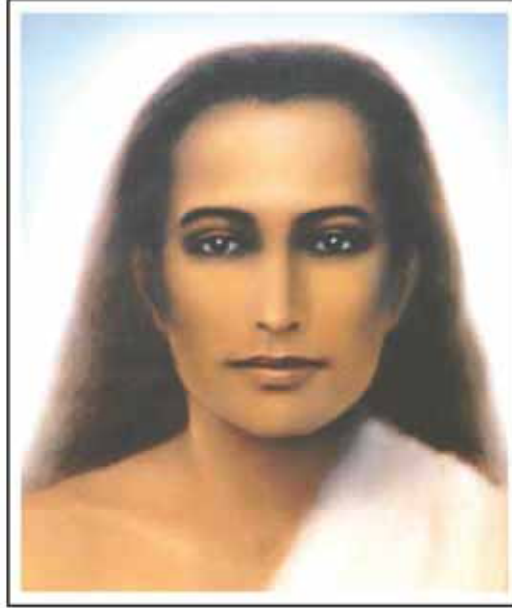


Kriya Yoga consists of Practical Yogic Techniques in five principal areas: -

1. Kriya Hatha Yogam - Physical postures for good health, long life and peace.
2. Kriya Kundalini Pranayam - The Scientific Art of Mastering the Breath for spiritual awakening and increased vital energy.
3. Kriya Dhyana Yogam - Meditation, the Scientific Art of Mastering the Restless Mind.
4. Kriya Manthra Yogam - The use of potent seed syllables to awaken the intellect.
5. Kriya Bakthi Yogam - The Cultivation of Love (devotion) and Ecstasy.

Kriya Yoga leads to integrated development and experience of God in all five planes of existence: physical, vital, mental, Intellectual and Spiritual.

Maha Siddha Muruga Avatar Sathguru Kriya Babaji Nagaraj



The Immortal Siddha we now know as Babaji was born in 203 AD under Rohini Star during Karthigai Deepam festival of the Tamil month Kathigai, in a coastal village of Tamilnadu that was called as Swethanathapuram in the 3rd century AD, later called as Porto Novo and today known as Parangipettai. His parents Jnanambal(mother) and Vedaranya Iyer(father) named him Nagaraj. The details of Babaji's birth and his early life was revealed to Yogyar by Babaji himself. Subsequently Yogyar developed a temple in the same spot (place of birth) at Parangipettai in Honour of the Immortal Siddha Sathguru Kriya Babaji Nagaraj. From then on Babaji's birthday is being celebrated every year in a grand scale by the Kriya Babaji Yoga Sangam on the Rohini Star of the Tamil month Karthigai at the Parangipettai Babaji Shrine. Little is known of Babaji's initial few years, but in 208 AD during a festival while playing at the nearby Shiva Temple (Presently Muthukumara Swamy Temple) he was kidnapped by a seafaring Pathan with the intention of selling him into servitude.

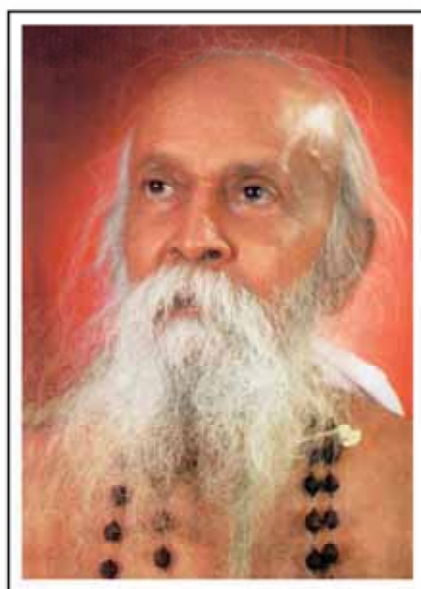
Roughly two years later, while passing through Calcutta, he was purchased by a wealthy benefactor named Ramananda Chattoupadhyaya who soon set him free. Nagaraj traveled to Kasi and lived there for about three years, studying Sanskrit and Vedanta and becoming widely known as a Prodigy and child scholar. Unsatisfied, however with the accumulation of knowledge and acclaim, in 214 AD he traveled to Prayag and joined a group of Palkudi Baba (saints that live only on milk). In 217 AD, he traveled with them to Kathirgamam, a Muruga shrine at the southern end of Sri Lanka. He spent the following two years there doing tapas, intensive yogic sadhana.

Thus, he was able to win the Grace of the great Nath Siddha Boganathar, who became his Jnana Guru or Guru of Wisdom. This marks the transformation of Nagaraj from a Vedantin to a Siddhantin.

Therefore around 219 AD, Babaji went to Thiru Courtallam, in the Pothigai mountains of South India, thought to be near Agasthiyar's ashram. After two years of tapas with no darshan of the great sage, Babaji vowed to continue his tapas and fast until death unless Agasthiyar appeared. It was only at the point of death that the great Siddha appeared and taught him the sacred breathing techniques known as Kriya Kundalini Pranayam. Supercharged by this pranayam practice, Babaji soon attained Soruba Samadhi—the complete divinization of His being that included physical perfection and immortality.

Since then Babaji (we call him "The Master") has worked behind the scenes for the development of all beings. Adapting and crystallizing the techniques of the Tamil Yoga Siddhas, he created the tradition of Babaji's Kriya Yoga. He has been the force behind a number of great spiritual heroes such as Adi Shankaracharya, Kabirdas, Lahiri Mahasaya, Kali Kambliwala, Sri Yukteswar, Yogananda, and most recently, Yogi S.A.A. Ramaiah. The Master is still here working for all of our ultimate salvations. His ashram, Gauri ShankarPeetam, is in the Himalayas near Badrinath. May we all meet there one day. Aum

Prof. Dr. Yogi. S.A.A.Ramaiah(Yogiyar)



The spiritual journey of Yogiyar started even before his birth in the sense, when the soul was taking shape in his mother's womb a Brahmin lady was engaged by his family to read the Tamil version of Valmiki's Ramayanam, one of the greatest epics of India. A couple of hours were spent every evening to read Ramayanam, which is called Parayanam, with many folks

enjoying the story of Sri Ram. Thus after his birth he was aptly named RAMAIAH (S.A.A.Ramaswami) after one of the ancestors of the famous S.A.A. family. Yogiar was born on 1923 May 9th Wednesday in 'Ananda Vilas' 29-A, Local Fund Road, Kanadukathan P.O., P.M.T. District, Tamil Nadu-630103, India. In the Tamil cycle of 60 years, it was Ruthrothkari aandu (year), month of Chittirai. His father was called S.A.A. Annamalai Chettiar and his mother was called S.A.A. Thaivanai Achi. His father was an extremely intelligent man with a very modern outlook and highly influenced by the western materialistic way of life. He was the first Indian who owned an Aeroplane with a license to fly. His grandfather has extensive business interest in India and abroad and was simple in thought, word and deed including dress and was a great philanthropist. His mother belonged to the well-known S.N.S.S. family of Karaikudi. The maternal great-great grandfather of Yogiar is, Sathappa Chettiar, the progenitor of S.N.S.S. family with a great spirit of adventure like other Nattukkottai Chettiars, began his business voyage to Malaysia after performing his own funeral rites of shanthi. Once in the middle of the night he was stranded in a Malaysian village. None dare open the doors fearing the marauders. With faith in Koppudai Amman, the Devi of Karaikudi, Sathappa Chettiar rested underneath a tree. Just then a strange, majestic person appeared on the scene. Sathappa Chettiar fell at the feet of the majestic personality who blessed him and asked him to thrust out his tongue. The divine visitor wrote the Bija Kali Mantra! After this initiation he used to get into trance state with manifestation of Kali. The mystery was solved and the missing links found when Yogiar met Sathguru Babaji who revealed the fact that He initiated Yogiar's maternal ancestors into Kali Bija Mantra in Malaysia. Thus Babaji has been working on his mission through Yogiar and his ancestors for many a generation.

Yogiar had an attack of Polio (infantile paralysis) and physical therapy was not known those days. However he was rehabilitated by sesame oil massage, burying him up to thigh in the sea sand in Marina Beach, for 1 to 1½ hours daily. During this phase of life of Yogiar, entered his first Upa-Guru Chellaswami, who is not slave of attachments and as free as air to roam about freely everywhere. Every Jiva (soul) is born with this latent and potent aspiration to be free in the truest sense of the term according to the ancient Siva Yoga Siddhantham. Chellaswami the child saint, Chellam means sweet child and swami is one who has realized God. Sathguru Babaji brought this saint into the life of Yogiar and laid the foundation of the great Kriyas which He taught Yogiar with immortal love, the secret of His physical immortality. Yogiar has seen him in good health with velvety blackish brown skin, bald head and a beautiful slim body characteristic of Yogis who are described in the classical work as(veen sadhai attra udal) one without unnecessary adipose tissues. Yogiar has never seen him without the smile. Always he was happy and in tune with the ultimate truth which he called "Onnu" means one. That was the secret of his eternal smile, Chellaswami, the prophet predicted decades ago that Yogiar will

practice Pranayamam, which came true. Yogiari completed schooling with first class in Santhome Higher Secondary School, Santhome, Chennai, and also Master Degree from Madras University, Chennai. His academic accomplishments are many and are listed in his Resume. No need to mention that he always stood first in whatever curriculum he studied. Satguru Babaji started working on the next phase of his mission. He decided to bring two souls together. He has been working on it since 1942. In the year 1942 Satguru Kriya Babaji felt the need for a society in His name to propagate the gospel of Kriya Yoga. In the year 1944, He selected Yogiari assisted by others and prepared the groundwork for the founding of Kriya Babaji Yoga Sangam through which He could contact His devotees, the world over. In the year 1944, Yogiari had an attack of Sacroiliac bone T.B. completely ruining his glorious future of research works in the United States in Geology. One day in Santhome house near the window facing the sea, he got disgusted with life and decided to commit suicide by holding the breath. When he was about to collapse he heard a sweet melodious voice, saying "you must live to realize God and Practice Yoga". Yogiari has been hearing that voice right throughout his life (sometimes during initiation into the Krishna Beejamanthram he was able to reproduce the voice to a large extent). Later Sathguru Kriya Babaji trained Yogiari in all aspects of Saiva Siddhantam in the Himalayas and elsewhere. In the late 1950's and early 1960's Yogiari demonstrated his yogic mastery before teams of medical doctors varying his breathing and heart beat for a prolonged periods, varying his body temperature between 91.9 and 106.0 Degree Fahrenheit within a matter of few minutes and simultaneously manifesting the pulse of a dead man in one arm and double that of the average living man in the other arm. In this Yogi Ramaiah confirmed Kriya Yoga's efficacy for awakening the great latent potentialities of all levels of consciousness.

As one of the world's greatest exponents of yoga from a scientific standpoint, Yogi Ramaiah has written extensively on that subject. Holder of a master degree in Geology from Madras University a trained Physical Therapist, Prosthetist, Orthotist, Doctorate from Columbia Pacific University and renowned Scholar of Tamil Language. He worked to bring the attention of the world at large to the Glory and Greatness of the Tamil Yoga Siddhas. Having access to the large collection of Palm Leaf manuscripts by the Tamil Yoga Siddhas, preserved carefully for posterity beyond the reach of white ants and other forces of destruction. Since 1953 Yogiari has been engaged in the formidable task of editing, translating and explaining the deeper meaning of these manuscripts. The Fruit of this labour was his publication of thousands of verses of the Great Scientific Siddhas, Agastiar and Boganathar which runs in to thousands of pages. Sadguru Babaji teaches that every aspect of life can be improved and perfected through kriya – Practical Yogic Technique for dealing with all dilemmas of life, material, mental and spiritual. Yogiari has lectured in hospitals all over the world on the use of Yogic Kriyas or Physical modalities for the treatment of patients suffering from diabetes, hypertension, polio, asthma,

arthritis, cardio vascular disorders and drug abuse. Yogi has demonstrated Yogic therapy, including Siddha Vaidhya, or the Siddha herbal system of medicine, as well as yogic kriyas, in combination with allopathic medical procedures, can cure diseases, such as diabetes mellitus, hitherto considered incurable. Doing research work in sister sciences like orthotics, special orthoses have been developed to treat paralyzed hands (hand splints) and were presented in the Canadian Annual Conference of prosthetics and Orthotics by Yogi S.A.A. Ramaiah in 1970. Dr. Alphonso Caycedo, the president of the International Association of Psychosomatic Medicine and a former professor in Barcelona, Spain, has devoted one full chapter in his famous book, "India of Yogis", in English and in Spanish, to this type of work done by Yogi S.A.A. Ramaiah and International Babaji Yoga Sangam. Spreading Babaji's spiritual message of Unity in Diversity, Yogi Ramaiah has attracted thousands of students from all religions and all walks of life and has established centers all over the world dedicated to serving humanity. The practice of the advanced yogic kriyas taught by Yogi Ramaiah in these centers leads to an integrated development, experience of God on all planes of existence and complete surrender to a life of service. In 1976 Yogi Ramaiah chaired the International Parliament of Yoga and World Religions at Georgetown University in Washington, D.C., which brought together religious leaders from all over the world to celebrate America's Bicentennial by promoting religious unity in diversity. Continually spreading the message of the different world religions as different paths to the same goal and of Yoga as the practical side of all world religions, Yogi Ramaiah has lectured on television, radio and in person to millions of people all over the world. All who know him are deeply impressed by his dedication. Through lectures, Sadhana and other means Yogi wanted to spread the message of Babaji all over the world and wanted to establish Kriya Babaji Yoga Sangam. Sathguru Babaji chose 1952 October 17th Friday afternoon between 12 noon and 3 pm, the sacred day of Deepavali for formation of Sangam. One year later Master gave out His date of birth and after that from the year 1953, Yogi has been convening a parliament of All world Religious Yoga and Holistic Health on the eve of Babaji's Jayanthi continuously every year without any break until he attained Mahasamadhi in 2006. Yogi established 54 centers all over the world to spread the torch of kriya yoga to nooks and corners of the world. Very often Yogi quotes "what we have learnt is only handful, and what we have not learnt is vast like ocean". Yogi practiced what he preached and has been doing tremendous amount of research work right through his life. Yogi was awarded Ph.D. in his early 80's by Colombia Pacific University, as predicted by Prophet Babaji long ago. Yogi stands at an important interface between Yoga and Science through his contributions to many educational institutions through lectures, books, research and his contributions to the World Health Organisation, World Congress, where he was awarded an Honorary M.D. in Alternative Medicine in 1983. As one of the world's greatest exponents of Yoga from a scientific stand

point, Yogiari under the inspiration of Sathguru Kriya Babaji Nagaraj has done extensive research work and collected many age-old Edu(palmleaves) of Siddha Boganathar and Siddha Agathiar and published Babaji's Yoga of Boganathar and Babaji's Yoga of Agathiar in many volumes and many more books on Yoga and Siddhas. Yogiari as a practitioner of Siddha system of Yogic therapy, has lectured in hospitals all over the world and has cured hundreds of patients suffering from various diseases. Holder of a Doctorate from Colombia Pacific University, Master's Degree in Geology from Madras University, First class, First rank, a trained Physical Therapist, Prosthetist, Orthotist and renowned scholar of Tamil Language, Yogiari has demonstrated that science and religion are not contradictory but complementary. Yogiari initiated more than 3000 Asana sadhaks all over the world into the Advanced phases of Tamil Siva Yoga Siddhantam, particularly kriya Kundalini Pranayam (Breathing Techniques), Dhyanam (Meditation), Bija Mantras etc.,. Yogiari has travelled extensively across the globe and spread the science of kriya yoga. Yogiari is an embodiment of Guru Bakthi, surrendered to Babaji unconditionally by body, mind and soul, lived as a true example of Guru Disciple relationship. Working tirelessly unmindful of his health almost 20 hrs a day, surrendering himself at the lotus feet of Satguru Babaji he attained Mahasamadi on 2006 July 12th Wednesday 1.30 pm (IST) In the Tamil cycle of 60 years, it was Veya aandu (year), month of Aani at Kuala Lumpur, Malaysia. His divine physical plane was flown to India and was rested in Palani Andavar Mahasamadhi Shrine on 2006 July 18th Tuesday which was built by himself in late 1980's. In spite of the transit period of a week's time Yogiari's divine Physical was glowing without any change.

As mentioned earlier, his spiritual journey started even before his birth, when he was in his mother's womb and carried further not only during the period he was in his divine physical body but beyond that in eternal by guiding, inspiring and tapping the sadhaks all over the world, to carry on the activities of the Kriya Babaji Yoga Sangam - The Master's Mission. As Manikavasagar stated in Thiruvasagam, Yogiari Truly seeking Thy golden feet of Babaji has gained release (eternity) Omkaram dwelling in his Soul.

Kriya Babaji Yoga Sangam

Sathguru Kriya Babaji Nagaraj the climax of Eighteen Tamil Yoga Siddhas, felt the need for a society in his name through which he could contact his KriyaYoga devotees the world over. Kriya Babaji Yoga Sangam came into existence on 1952 October 17th Friday afternoon between 12 noon and 3 pm, the sacred day of Deepavali, and Yogiari (Prof.Dr.Yogi.S.A.A. Ramaiah) the direct disciple of Sathguru Kriya Babaji continued to spread the science of Kriya Yoga to the nooks and corners of the earth, giving initiation and training to sincere seekers of Truth. Yogiari learnt Siva Yoga Siddhantam from Babaji in Himalayas and elsewhere for more than 12 years and established the Sangam under the inspiration and guidance of Babaji.

Through Omnipotent Grace and assistance of Sathguru Kriya Babaji from 1952 to 2006 until Yogiari attained Mahasamadhi He established 54 centers all over the world. Yogiari stood as an important interface between Yoga and Science through his contributions to many educational institutions through his lectures, books, research. Having International Head Quarters at Kanadukathan, Indian Head Quarters at Chennai and Western Head Quarters at Yuma – USA. Babaji and Yogiari have been guiding the Sangam in spreading the torch of Kriya Yoga till to-date and in future eternally forever. As Yogiari said we shall unconditionally surrender to Sathguru Kriya Babaji Nagaraj, the greatest pranayam disciple of the father of the Tamil Language, Sage Agasthiyar. May Sathguru Kriya Babaji lead us all to the harbour of Souruba Samadhi through five fold Siva Yoga of Tamil Siddhantham.

Chennai Centre



Parangipettai Babaji Shrine



Kanadukathan Tamil 18 Siddhar Temple



Athanoor Palani Andavar Shrine



Coimbatore Centre



Yuma Centre





SPIRITUAL SIGNIFICANCE OF THE PLACES
THAT ARE COVERED AS PART OF THE

KRIYA YOGA PILGRIMAGE

ON THE EVE OF

64th BABAJI'S

PARLIAMENT OF

ALL WORLD RELIGIONS

YOGA AND HOLISTIC HEALTH



Rishikesh



Only 24 Kms from Haridwar is a hermitage town of Rishikesh on the foot hills of Himalayas. Here too Ganga is the divine mother and the Sages are the divine Messengers. While up in the Himalayas Gods are sitting on the peaks and the sages are in the traditional caves, nowhere on earth, is the call of the Gods and sages felt more closely than in Rishikesh. In ancient times Rishikesh was the centre of Meditation for Sages

and Ascetics; today too it is so but with a difference that now the sages are sitting in lofty ashrams and religious institutions and the caves are hardly seen. Rishikesh is full of ashrams and dharamshalas. The famous Kali Kamli wale has its headquarters here. Kali kamli wale one of the direct disciple of Kriya Babaji Nagaraj has constructed a chain of dharamshalas in pilgrim centres of lofty Himalayas during the yearly difficult days of travel, had done pioneering service in promoting Yatra to this region. The twin towns of Haridwar and Rishikesh share some of the greatest traditions. Like the grand Arati at Har Ki Pauri in Haridwar, a similar Arati is offered to Mother Ganga on the Triveni Ghats and the ghats of Paramarth Niketan located in the Swarg Ashram sector of Rishikesh. Every evening hundreds of devotees assemble to witness the Arati.

Vashistar Cave

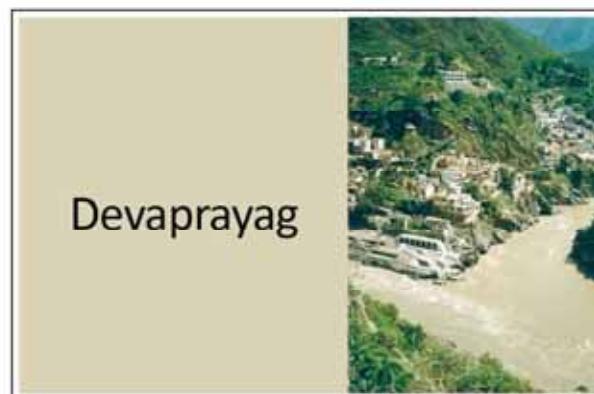


According to the Hindu mythology after the death of all children of Sage Vashista he decided to commit suicide in river Ganga. But the goddesses refused his suicide. Then Sage Vashista's wife decided to stay at the same location due to pleasant environment. Sage Vashista did sadhana here for a long time in a cave with the passing of time a small ashram was developed near the cave.

In 1930 Swami Purusothamanand decided to create society in order to maintain the cave. Vashistar cave is located at about 20kms from Rishikesh on Badrinath road.

Pancha Prayag

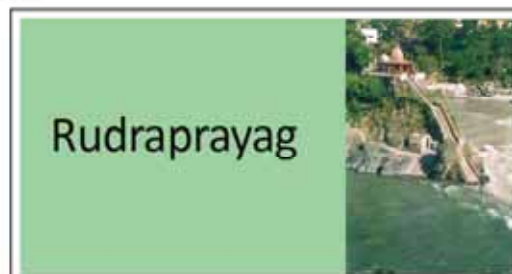
Garhwal Himalayas is the abode of Lord Shiva. But somewhere down the ages, Narayan one the most powerful of Hindu deities, had secured a foothold in the land of Shiva in the temple of Badrinath and pilgrimage to Badrinath commenced and the region came to be known as “Dev Bhumi” and Rishikesh became the gateway. The route to Badrinath meanders along the bank of the Ganga up to Devaprayag and then along the bank of Alakananda. Till the middle of 19th century, the pilgrims had to walk for days along the bank of these two rivers to reach Badrinath. They used to visit ‘Panch Prayag’- the five sacred confluences of Bhagirathi, Mandakini, Karnaganga, Nandakini and Bishnuganga with Alakananda, on the route. But now the pilgrims zoom past these ‘Prayags’ in their fast moving vehicles and flying helicopters leaving the ‘Prayags’ abandoned, lonely and tranquil. That is precisely why these are now worth a visit. Surrounded by mountains, on the bank of mighty rivers, the ‘Prayags’ are built on myth and legend, endowed with scenic beauty that is unparalleled.



71kms from Rishikesh, perched at a height of 1175ft, Devaprayag is the birthplace of the Ganges. Here Bagirathi from Gaumukh(glacier) and Alaknanda from Alakapuri(glacier) unite and became sacred Ganga, it is a delightful and fascinating sight to watch the Bagirathi and Alaknanda mingling to form the Ganga that flows majestically through sculptured channels carved through the rocks.

According to the 'Puranas', before the creation, 'Bramha'- the creator, sat here in meditation spanning thousands of years to appease 'Bishnu' to obtain permission for creation. Legend has it that Devasharma, a Maharastrian Bramhan, propitiated 'Narayan' by long meditation and forced 'Raghunath'- the incarnation of 'Narayan' and the hero of the 'Ramayana', to come to Devaprayag after his conquest of Lanka(modern Shrilanka) and stay here forever in the temple of Raghunathji.

The stone temple of Raghunathji is the main attraction of Devaprayag. According to an inscription on the stone wall behind the temple, devotees used to visit this temple in the 1st century AD. That indicates the temple is more than 2000years old. The temple, a stone structure of about 70ft height with wooden crest, is not as grandiose as the Badrinath temple. A lotus shaped pitcher and a brass stick adorn the crest. Inside, Raghunath in full battle dress with Janaki -his consort- silently welcomes all. It is said Raghunath has lots of gold jewelry that are kept in a bank locker. On Ram Navami, Basant Panchami and Baishakhi, Raghunathji, wearing these jewelries sat on a stone thrown in the courtyard of the temple to give 'Darshan' to the devotees. It is said; Rama himself once sat on that throne. A flight of stair from the courtyard goes down to the confluence of Bhagirathi and Alakananda. The swirling muddy current of Alakananda embraces the saffron water of Bhagirathi to form the holiest of rivers of the planet the Ganges. Despite the constant sound of the swirling current, a transcendental tranquility prevails all-round.

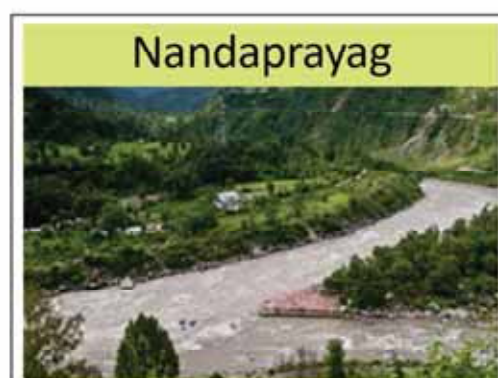


According to the 'Puranas', it is the birthplace of 'Ragas & Raginis'– the base of Indian music. Pleased by the meditation of 'Narada'- the heavenly sage, Shiva in the form of 'Rudra' created these musical notes on which the rich Indian music stands to day. So this 'Prayag' was named after 'Rudra'. 70 kms from 'Devaprayag', modern 'Rudraprayag' is situated at the confluence of Mandakini flowing from Kedarnath and Alaknanda from Badrinath. The turbulent blue water of 'Mandakini' embraces the muddy water of 'Alakananda'. The mingling of these waters is an unforgettable sight for the visitors. On the way to this point there is a small temple dedicated to Jagadamba Devi where the Goddesses Durga is worshipped under this name. Also, here is a temple of Rudranathji where Shiva is worshipped in the form of Rudranath. This is the point where the two roads branch off to the holy shrines of Shri Kedarnath and Shri Badrinath. From the concrete 'Ghat' Chains, secured at one end, hang into the swirling water-a safe handle to

those “lion hearts” who dares to have a bath. 3kms away from Rudra Prayag is the temple of Koteswar Mahadev on the bank of Alaknanda in addition to this there is cave temple where natural Shivalingas are enshrined. The surrounding is beautiful with waters and the precipitous rocks blending into each other.



33kms from Rudraprayag, Karnaprayag is on the confluence of river Pindar or Karnaganga and Alakananda. Emerging from Pindari glacier, Pindar river changed its name to Karnaganga on entering Garhwal. The ‘Puranic’ tale of Karnaprayag revolves around the Popular hero of Mahabhartā’- Karna. Coming back from Kailash-the abode of Shiva, Karna liked the place and decided to stay for a while. Moved by the serene beauty all around, he wanted to sit in meditation for which ablution in a Prayag (confluence) is a must. But the place was not a confluence. So, Karna forced Pindar river to descend and to meet Alakananda here. Thus, a Prayag was created and was named after its creator. Karnasila— a stone on which Karna is believed to have sat for meditation is still there. A modern temple, dedicated to Karna, garish with colour, has been built near that stone. It is also said that the last rites of Karna were performed here. The main temple, perched atop the confluence, though named after Karna, is dedicated to Uma- the daughter of the Himalayas. The stone temple, said to be re-constructed by Sankaracharya, includes a Natmandir and a Garvagriha (sanctum). Uma is accompanied by Parvati, Ganesh and Shiva. A deified statue of Karna is also there. The confluence is just below the temple. A stair leading to the confluence from the temple passes through a temple of Shiva and the ‘Binayak Shila’ which is believed to shield one from all dangers.



Situated at a height of 2800ft, at Nandaprayag river Nandakini gently embraces Alakananda. Nandakini flows from a glacier near Nadadevi Peak. Nandaprayag is left to the gurgling sound of the rivers and the bird calls. The 'Puranas' has it that, once while Parvati was coming back to Kailash with Shiva from her father's house, she became thirsty. As Alakananda is believed to have emerged from the feet of 'Narayan' and she being the consort of Shiva, is forbidden to drink its water. So, Shiva threw his trident that struck the base of the mountain Trishul and river Nandakini emerged to quench the thirst of Parvati. She is also known as Nanda in the Kumaon. So, the river is named after her. According to another tale, in a later period a great king named Nanda came here to spend his last days and performed a great Yagna (sacrifice). He donated many things and thus became so famous that the confluence is named after him. Nandaprayag is also credited with the Ashram of Kanwa Muni the foster father of Shakuntala. There is no temple on the confluence of Nandakini and Alakananda; instead a park was constructed by the forest department.



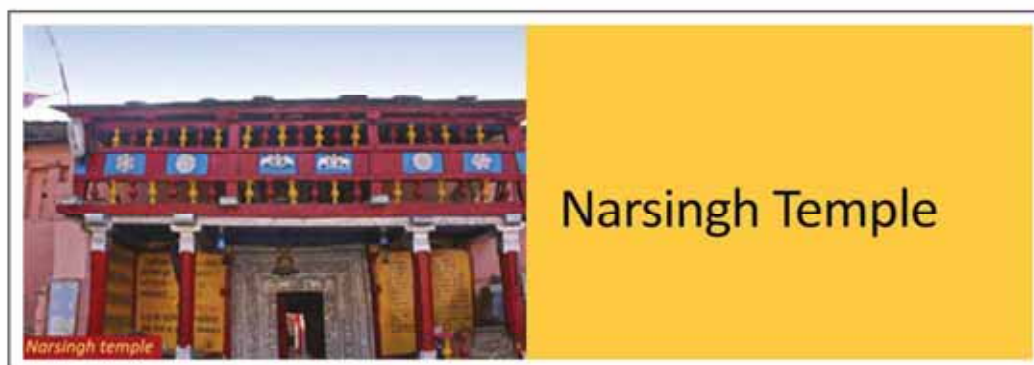
Bishnuprayag is 8kms from Joshimath on the road to Badrinath. Rishiganga, emerging from the foothills of Nandadevi Mountain and Bishnuganga, coming from the Niti pass, merge to form Dhauliganga alias Bishnuganga. Bishnuprayag is the confluence of Bishnuganga and Alakananda on the Badrinath road. This is the most calm and quiet of the five 'Prayags'. On the confluence, a small octagonal stone temple stands in splendid isolation. The temple, built by the Maharani of Indore- queen Ahalyabai, in 1889 AD said to have housed a Shiva lingam. But now we only happen to notice a Bishnu idol. A staircase from the courtyard led to the confluence, known as 'Bishnukunda'. Legend has it that Narada, though ordered by Bramha himself, refused to take the responsibility of creation and so was cursed to take birth as human. But even in the human form, Narada could not forget Bishnu. So, he came to this confluence and meditated. After years of meditation Bishnu was propitiated and who released Narada from the human bondage. The confluence was named after Lord Bishnu.

JOSHI MATH also known as JYOTIRMATH



Shankaracharya Math

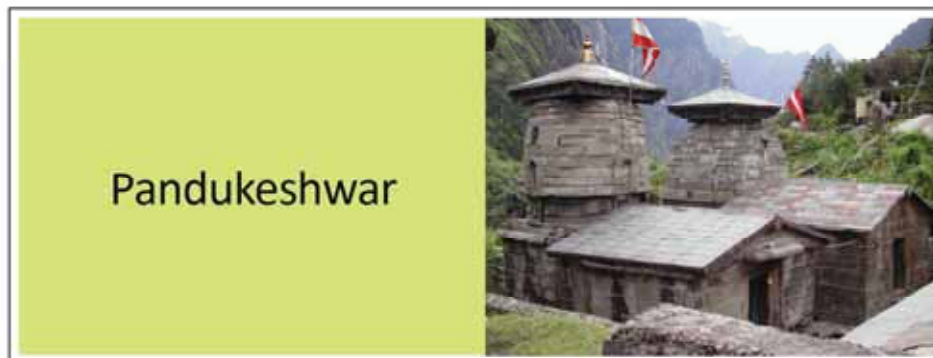
Jyotirmath is the uttarāmnāya matha or northern monastery, one of the four cardinal institutions established by Adi Shankara in northern India the others being those at Shringeri, Puri and Dwarka. Their heads are titled "Shankaracharya". According to the tradition initiated by Adi Shankara, this matha is in charge of the Atharva veda. It is said Adi Guru Shankaracharya meditated and attained enlightenment in a cave here also the famous shankara Basya is said to have been written in the same cave and later he set forth in the great task of reviving the hindu religion which by then was eclipsed by the growing influence of Buddhism. A top the cave is a KalpaVriksha a mulberry tree that is said to be 2500 years old and developed a girth of almost 36 metres. If lord Budha attained enlightenment under Bodhi tree at Bodhgaya Adi Guru Shankaracharya received the same divine message under the Kalpavriksha at Jothirmath. The Math is having temple of Badrinarayan and Raja Rajeshwari Devi. Jyotirmath is close to the pilgrimage town of Badrinath. This place can be a base station for travellers going to Guru Gobind Ghat or the Valley of Flowers National Park.



Narsingh Temple

This is an ancient temple of Lord Vishnu in Narsingh Avtar and main temple of Joshimath. It has idol of Lord Narsingh, which is considered to be established by Adi Shankaracharya. As per local belief, the right hand of this idol has become as thin as hair. On the day when it will break, the

mountains Jay-Vijay (which are situated on a way to Badrinath) shall join and become one and Lord Badrinath of Badrinath temple will disappear from present temple and re-appear as black stone (Shaligram) at new place called Bhavishya Badri, which is situated at a distance of 10 km from Joshimath. When Badrinath temple remain closed during winter every year, one idol of Lord Badri Narayan is brought to Narsinh temple and worshiped for six months.



Pandukeshwar is strategically located approximately in equal distance between Joshimath and Badrinath. As per belief this is the place where king Pandu, father of the Pandavas of the Mahabaratha epic, observed Tapasya with his queen Madri and also the place where his sons Pandavas, stayed during their pilgrimage to heaven, another importance is it is believed this is the site where Bhima and Hanuman (sons of Vayu) met. There are two famous temples in pandukeshwar Yogadhyan Badri one of the seven Badri's and the other is lord Vasudev temple. Yogadhyan Badri is the abode of the "UTSAVA MURTHI" of the Main Badrinath shrine during winters when the main temple is closed due to weather issues. Lord Vasudev temple is believed to be built by Panadavas.

Badrinath



Badrinath Dham is considered as one of the most sacred centres of pilgrimage situated in the lofty Himalayan heights in the Garhwal hill tracks (Uttarakhand). Situated at the height of 3133 m (10248 feet) above sea level. The route to Badrinath is one of the most fascinating one due to the lofty hilly terrain, curves and cliffs amidst the most scenically beautiful place on the earth. Shri Badri Dham is situated on the banks of Alaknanda. Standing like twin centinals over the valley are Nar and Narayan mountains and in the distance, soars the resplendent Neelakanth Peak. The Badrinath temple is in the lap of Narayan Parvat with Neelakanth in the background. Most of the living stuctures are in the lap of Nar parvat and in between flows the Alaknanda touching the feet of Lord Badrinathji.

Sage Narada requested Lord Narayan to perform his past times Tapasaya instead of his sleeping passtimes yoga nidra, happily Lord Narayan made a plan and sent Lakshmi devi to Nagalogam and then he left vaikunda to come to Badrinath where lord shiva was residing(even today there is a shrine in Badrinath for lord Shiva known as Adi Kedar). Lord Narayan came in the form of a child weeping, Parvathi took compassion of the child and brought him to their home after some time the small child started crying again at this point Lord Shiva and Parvathi thinking that the child is hungry went to fetch something to appease the hunger of the child when they returned the child had locked the doors and smilingly said that now the home is his. The child requested them to relocate to another place understanding the child to be none other than Lord Narayan Lord Shiva moved to Kedarnath. Not finding Lord Narayan in Vaikunta, Narada came to Badrinath in his search, he found Narayan in Badrinath Performing Dhyana.

At Badarinath Lord MahaVishnu is believed to have done his penance. Seeing the Lord doing his penance in the open, Goddess Mahalaxmi is believed to have assumed the form of Badri tree to provide him shelter to face the onslaught of the adverse weather conditions,

therefore the name Badri Narayan. It is believed that Lord Vishnu revealed to Narad rishi that Nar & Naryans forms were his own. It is also believed that Narad rishi, who also did his penance here, is even now worshipping the supreme God with Ashtakshara mantras.

Goddesses Lakshmi returned from Nakalogam and on finding the Seshachaya empty she went to Himalayas and found Vishnu in meditating posture in the Badrivan on finding the abundance of badri she addressed the meditating lord as Badrinath, the lord of Badri and requested him to give up the Yogdhyan posture and return to his original Sringaric form the Lord agreed to do so and called upon the mankind to abide by three conditions

1. That the valley of Badrivan will remain a valley of meditation and not worldly pleasures.
2. That the Lord will be worshipped in both his forms – Yogdhyani and Shringaric. Gods will worship him in the Yogdhyani form and mortals will worship in Sringaric form
3. That in the Yogdhyani form Goddesses Lakshmi will sit on the left hand side and in the Sringaric form she will sit on the right hand side.

Goddesses is the spouse of Lord Vishnu and usually the place of the spouse is on the left, when Lakshmi is placed on the right side during Sringaric form it is meaningful. Here The lord and the goddesses are not worshipped as divine couple but as individual deities with no marital relations it is for this reason that the Rawal (chief priest of Lord Badrnath Temple) must be a bachelor. The three condition laid down by the Yogdhyani Vishnu where agreed upon and have been strictly adhered to down through the ages. Even now during the summer months Lord Vishnu is worshipped in his Sringaric form by the pilgrims and during the winter in his yodhyanic form by the devas and sages. Even today while performing the last poosai before closing the temple for 6 months during winter a lamp is lit and when the temple is opened again during the next summer the lamp continues to glow. The reason behind this is the Deva's and Sages were continuing the poosai during winter.

Badrinath is one of the "Divya Desams", the 108 temples of Vishnu revered by the 12 Tamil poet-saints or Alvars.

The image of Badrinarayan here is fashioned out of Saligramam. Badrinarayan is seen under the Badri tree, flanked by Kuber and Garuda, Narad, Narayan and Nar. Mahalakshmi has a sanctum outside in the parikrama. There is also a shrine to Adi Sankara at Badarinath.

Behind the temple of Lord Badrinarayan is the Lakshmi Narsing mandir, with shrines to Desikacharya and Ramanujacharya. At Badrinath one can witness one of the greatest wonders of Nature in the Hot water springs of Taptkund on the banks of ice chilled river Alaknanda. The temperature of the water in the Kund is 55-degree centigrade whereas the normal temperature in this region for most part of the year remains at 9-10 degree centigrade to sub-zero levels. Before visiting the temple, the pilgrims take a holy bath in the Taptkund.

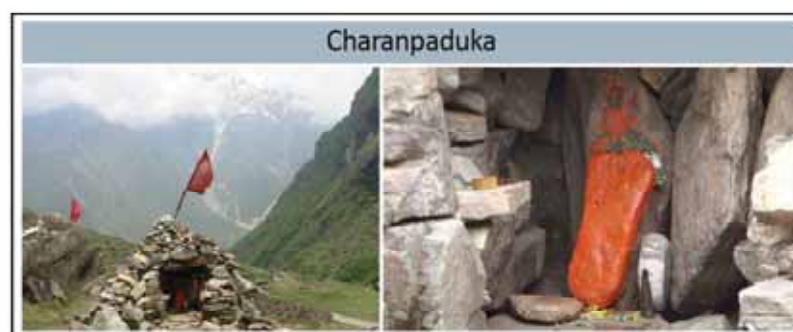
The Temple's present structure was built by the Kings of Garhwal. The main entrance of the temple is colourful and imposing. It is popularly known as Singhdwar. A large brass gong hangs in the centre of the gate. A flight of steps takes pilgrims to the main gate and then into the temple. The Temple has three sections - Garbhagriha (Sanctum), the Darshan Mandap, and Sabha Mandap. The Garbhagriha (Sanctum) houses Lord Badri Narayan, Kuber (God of wealth), Narad rishi, Udhava, Nar & Narayan.

Lord Badari Narayan (also called as Badri Vishal) is armed with Shankh (Conch) and Chakra in two arms in a lifted posture and two arms rested on the lap in Yogamudra. The principal image is of black stone and it represents Vishnu seated in meditative pose. The temple also houses Garuda (Vehicle of Lord Narayan). Guru-Shisya parampara is supposed to have its roots here.



The Shradh ceremony or the offering of pinds, in a quest to ensure a heavenly abode for dead ancestors is an important Hindu ritual. Pinds are offered but the ceremony performed at brahma kapal is different, It is said after offering of the pinds here the ancestors are permanently enshrined in heaven and no more pinds are to be offered elsewhere.

When Lord shiva chopped of the fifth head of Brahma, it got stuck on his trident. The worried Shiva entered Badrivan and with the blessings of Lord Vishnu, the head of Brahma fell down from the trident at this place, hence the name brahma kapal.



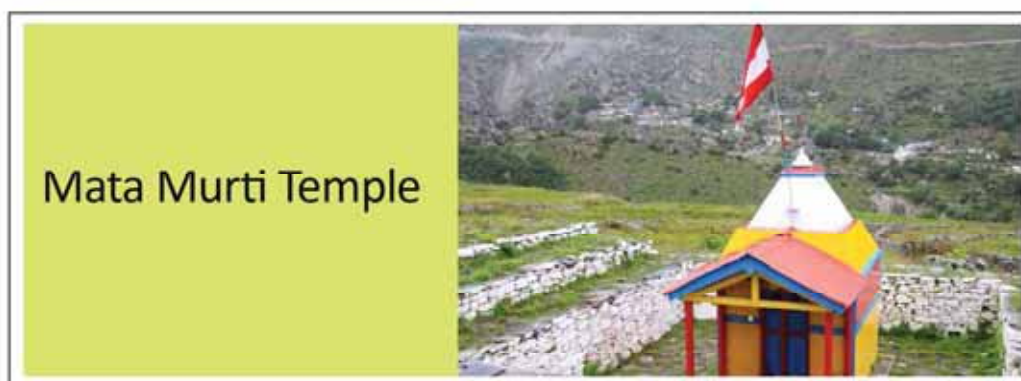
It is a delightful journey through emerald green meadows, carpeted with wild flowers in the summer to charnapaduka. There is a boulder here bearing the foot prints of Lord Vishnu. It is said that when Lord Vishnu descended from Vaikunth he stepped on this boulder. The area is full of caves and boulders.



Behind the temple, a side valley opens to the majestic, conical-shaped Neelakanth Peak(6597mtrs) which soars into the blue heavens. It looks like shining pyramid of white crystals, reflecting the first red glow of dawn into the valley, and at sunset, glittering like a golden dome. Neelakanth peak embodies all the divinity of the divine land and compels the visitor to wonder whether it is the mountainous form of Lord Badri Vishal.

Mana village & Vasudara falls

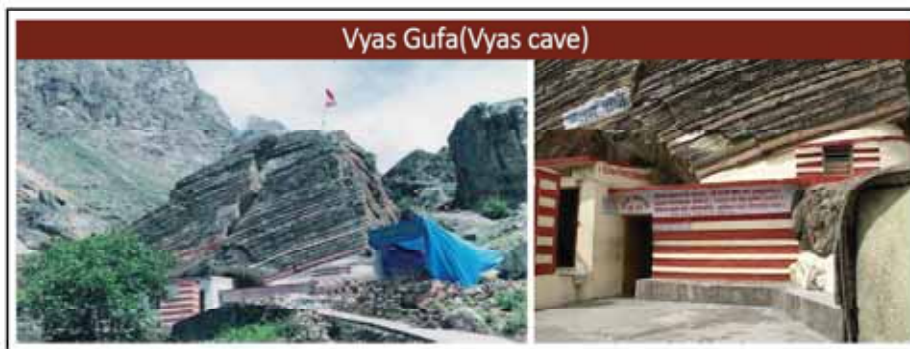
Mana is the last Indian village located on the border of India before Tibet(China) in Himalays. It is believed Pandavas passed through Mana during their journey to heaven.



The temple is dedicated to the mother of Lord Narayan. According to legends mata murti requested lord Vishnu to take birth as her son. Lord Vishnu obliged by taking birth as a twin Nar and Narayan



This gufa is said to be the place where Lord Ganesh wrote the Epic Mahabarath as dictated by Ved Vyas.



It is from this cave Ved Vyas dictated the Epic Mahabarath while Lord Ganesh was taking down sitting in a nearby Gufa known as Ganesh Gufa. The roaring sound of river Saraswati which is flowing nearby was disturbing and Ved vyas requested river Saraswati to be silent hence the river plunged and started flowing as undercurrent. If one sees Vyas cave from outside one can visualise the sedimentation of the rock of the cave looking like books piled upon one another.

From the stand point of Kriya Yoga this cave is of great importance because it is here Sathguru Kriya Babaji Nagaraj gave intensive training to Yogyar in Saiva Sidhantham. There used to be a big boulder just outside the entrance of the cave. Yogyar used to sit on this boulder facing Neelakanth peak for Tapas.

Bheem-Pul

It is a huge rock formed as bridge across river Saraswati. Legend says that bheem placed the rock to make way for pandavas and draupadi to cross the river during their journey to Swargarohini (a fabled mountain made of seven steps of snow-stairway to heaven) .

Saraswati river

The saraswati river emerges from a lateral glacier about 3km north of mana village on the ancient trade route to Tibet. Saraswati is the goddess of learning and it was with the blessings of saraswati that Ved Vyas could compose the Mahabaratha at mana. The puranic saraswati has been referred to in many Hindu scriptures. She flows down the mana village and after touching Vyas gufa she gets lost in

Alaknanda at Keshav prayag. From keshav prayag, saraswati flows incognito, that is why it is said that Ganga, Yamuna and Saraswati meet at prayag allahabad with saraswati remaining invisibile.



The Trekking from Mana village to Vasudhara falls takes approximately 4 hours depending on the ability of the trekkers. The views during the vasudhara trekking are stunning and scenic. It is believed that vasudhara falls was the temporary stay point of pandavas during their journey to heaven. With the backdrop of snow peaked mountains and glaciers and set in the area of rocky heights a 122metre high Vasudhara falls, is indeed a captivating sight. As torrents of water come tumbling down are caught by the wind and diffused in fine showers and soft puffs. The Vasudhara falls is situated around 8kms from Badrinath and 5km from Mana village. Close to the falls are a series of named and unnamed peaks. Prominent among them are Chaukhamba, Satopanth and Balkund. From here one can see the vast moraines and Alkapuri Glaciers and also the glacial snouts from where Alaknanda emerges.

NEXT PARLIAMENTS

2018 U.K. and 2019 Thiru Courtallam- India. Babaji's Parliament of All World Religions, Yoga and Holistic health:

All are welcome to attend the 2018, 65th Parliament at United Kingdom and 2019, 66th Parliament at Thiru Courtallam (The place where Babaji did intense Tapas to get Dharshan of his Pranayam Guru Siddha Agasthiyar and eventually took Kriya Kundalini Diksha from him) South of Tamilnadu. May you all awaken the Kundalini Shakthi in you through the grace of Babaji.

2018 Parliament will be held on

2018 31st March & 1st April

From 9am to 5pm

at Shiraz Mirza Trust Manor

Park Hall, Malden Road,

New Malden

KT3 6AU

United Kingdom

Initiation will be held from

2018 5th to 9th of April

At: Scout & Guide HQ, 2Dell Lane, Stoneleigh, Epsom, KT17 2NE

We welcome you all to attend the next Parliaments



GLIMPSE OF THE WISDOM OF THE SIDDHAS

ALL THE KRIYA YOGA LECTURES
ALL OVER THE WORLD ARE
BASED UPON THE VERSES OF
TAMIL YOGA SIDDHAS.
THE FOLLOWING PAGES GIVES
A GLIMPSE OF THE WISDOM
OF SIDDHAS





SIDDHAR AGASTHIYAR

Tamil 18 Yoga Siddhas like Agasthiyar did one year of intensive Sadhana(practices) and whatever discoveries they made they compressed it into a verse of four or eight lines for the benefit of humanity. A poem of that type is translated below from the original

Tamil:-

The Wisdom of Agasthiyar of Trivandrum-13

அனந்த சயன அகத்தியர் ஞானம் 13

எண்சீர் விருத்தம்

கற்பமென்ன வெகுதூரம் போக வேண்டா
கன்மலையில் குவடுகளில் அலைய வேண்டா
சாம்பமென்ன நாகமதோர் தலையில் நின்று
சாகாத கால்கண்டு முனையி லேறி
நிற்பமென்று மனமுறுத்து மனத்தில் நின்று
நிசமான கருநெல்லிச் சாற்றைக் காணு
சொற்பமென்று விட்டுவிட்டால் அலைந்து போவாய்
துரியமென்ற பராபரத்திற் சென்று கூடே

For aeons you need not wander;
Search not in inaccessible hills and mountains.
Standing on the head of the snake, cobra,
With the pranayam of immortality climb the shulumunai.
With determination master the mind and stand steadfast
Find the genuine juice of blackberry(inside)
If you abandon it as trifling you will have to wander;
Become one with the super-conscious Para-Brahman.

Verse No. 1

கூட்பா துரியமென்ற வாலை வீடு
கூறிய நாதர்மகேச் சுரியே யென்பார்
நாட்பா அவந்தனையே பூசை பண்ணு
நந்திசொல்லுஞ் சிங்காரந் தோன்றும் தோன்றும்
ஊட்பா சிகாரவரை யெல்லாந் தோன்றும்
ஊமையென்ற அமிர்தவெள்ளம் ஊற லாகும்
தேட்பா இதுதேடு காரிய மாகும்
செகத்திலே இதுவல்லோ சித்தி யாமே.

Enter the super-conscious mansion of Valai (shakthi)
She is called the Maheswari of the inaccessible Lord.
Seek Her, my fellow! Worship Shakthi Herself.
Definitely the Singaram of Nandi will manifest
My fellow! Permeate and everything up to the crest will manifest.
In the silence the nectar of immortality will seep in and surge as a flood
Search, my fellow! This is worth seeking;
In the universe this alone is worth seeking perfectly.

-Verse No 2

ஆமென்ற பூர்ணஞ்சுழு முனையிற் பாராய்
அழகான விந்துநிலை சந்தர் நிற்பார்
ஓமென்ற ரீங்காரம் புருவ மையம்
உத்தமனே வில்லென்ற வீட்டிற் காணும்
வாமென்ற அவன் பாதம் பூசைபண்ணு
மற்றொன்றும் பூசையல்ல மகனே சொன்னேன்
பாமென்ற பாமனல்லோ முதலெ முத்தாம்
பாடினேன் வேதாந்தம் பாடினேனே.

Yes, concentrate on the perfect shulumunai
You will experience the beautiful primordial moon.
Between the eyebrows the divine sound of Om,
That is in the vault of the mansion, thou wilt experience, my fellow of virtue!
Worship His feet with the bija, VAAM;
Let me tell you, my son, nothing else is Worship.
The first letter of the Cosmic one is PAAM
I have sung definitely about Vedanta.

-Verse No. 3

பாடுகின்ற பொருளெல்லாம் பதியே யாகும்
 பதியில்நிற்கும் அட்சரந்தான் அகார மாகும்
 நாடுகின்ற பரமனதோங் கார மாகும்
 நலம்பெரிய பசுதானே உகாரமாகும்
 நீடுகின்ற சுழுமுனையே தாரை யாகும்
 நின்றதோர் இடைகலையே நாத விந்தாம்
 ஊடுகின்ற ஓங்கார வித்தை யாகும்
 ஒளியான அரியெழுத்தை யூணிப்பாரே.

The substance, I have sung, is the divine substance, Lord Pasupathy
 The syllable of the Lord is "Aah"
 The cosmic One, thou seekst is Omkar.
 The good, big cow (pasu, the individual soul) is symbolised by "Ooo"
 It floods the high rise shulumunai
 At the foot of the erect Ida Kala is the divine sound
 This is the science of the penetrating Omkar
 Deeply concentrate on the luminous letter of Hari

-Verse No. 4

ஊணியதோர் ஓங்காரம் மேலு முண்டே
 உத்தமனே சீருண்டே வுணிப் பாரே
 ஆணியாம் நடுநாடி நடுவே மூட்டும்
 ஆச்சரிய வெழுத்தெல்லாம் அடங்கி நிற்கும்
 ஏணியா யிருக்குமடா அஞ்ச வீடே
 ஏகாந்த மாகியவவ் வெழுத்தைப் பாரு
 தோணிபோற் காணுமடா அந்தவீடு
 சொல்லாதே ஒருவருக்குந் துறந் திட்டேனே.

Concentrate on the Omkar; there is something more.
 Virtuous one! Concentrate and witness the spiritual Wealth
 The cornerstone central nadi butts right into centre;
 All the wonderful syllables will be under full control.
 All the five houses will be like the steps of a ladder.
 In solitude contemplate and experience the Letter
 That house will be like a boat-
 Speak not to anyone what I have revealed

- Verse No. 5

துறந்திட்டேன் மேல்மூலங் கீழ்மூலம்பார்
 துயரமாய் நடுநிலைமை யூணிப் பாராய்
 அறைந்திட்டேன் நடுமூலம் நடுநா டிப்பார்
 அப்பவல்லோ வரைதாக்கும் தாரை காணும்
 உறைந்திட்ட ஐவருந்தான் நடனங் காணும்
 ஒளிவெளியும் சிலம்பொலியு மொன்றாய்க் காணும்
 நிறைந்திட்ட பூரணமு மிதுதா னப்பா
 நிசமான பேரொளிதா னிலைத்துப் பாரே.

I have revealed the crescent, primordial centre and the base muladhara
 Concentrate and experience the central part with effort.
 I have spoken aloud. Seek and experience the central part of the central nadi
 Then alone the peak will be bombarded and the continuous flow of nectar
 will be experienced

The dance of the latent five will be seen
 simultaneously you will experience the Light In the space and the sound of the anklets.
 My son! This is the ultimate perfect experience.
 This is the true grand light; steadfastly experience it.

-Verse No. 6

சும்மா நீ பார்க்கையிலே மனத்தை யப்பா
 கழுமுனையி லோட்டியங்கே காலைப் பாராய்
 அம்மா நீ தேவியென்று அடங்கிப் பாராய்
 அப்பவல்லோ காயசித்தி யோகசித்தி
 உம்மாவும் அம்மாவும் அதிலே காணும்
 ஒருமனமாய்ச் சுழுமுனையில் மனத்தை யூன்று
 நம்மாலே ஆனதெல்லாஞ் சொன்னோ மப்பா
 நாதர்களி லிதையாரும் பாடார் காணே.

Be still and witness; at the juncture, my son! Direct
 The mind along the sulumunai and experience the prana.
 Full of humility utter, "Mother, Divine Devi!" to experience
 Physical Immortality and Yoga siddhi positively.
 There you will see Uma and Amma
 With full force plant the mind on the shulumunai
 My son! All that I know I have uttered;
 Note none of the Nath Siddhas have sung like this

-Verse No. 7

காணுகின்ற ஒங்கார வட்டஞ் சற்றுக்
கனலெழும்பிக் கண்ணினிலே கடுப்புத் தோன்றும்
பூணுகின்ற இடைகலையில் பம்பரம்போ லாகும்
பொல்லாத தேகமென்றா லுருகிப் போகும்
ஆணவங்க ளானவெல்லா மழிந்து போகும்
அத்ததுவிதத் துரியாட்ட மாடி நிற்கும்
ஊணியதோ ரெழுத்தெல்லாந் தேவி யாகும்
ஓங்காரக் கம்பமென்ற உணர்வு தானே.

Look at the circle of Omkar; some
Fire will arise; there will be pain in the eye
In the divine Idakalai it will spin like a top.
If you say it (the body) is a horrible body it will melt away
Ego with all the accessories will be destroyed
The Monistic, cosmic dance, divine, will be the result.
All the syllables, concentrated upon will be the manifestation of Devi.
You will experience the flagpost of Omkaram too.

-Verse no. 8

உணர்வென்றாற் சந்திரனி லேறிப் பாவி
ஓடியங்கே தலையென்ற எழுத்தில் நில்லே
அணுவென்றால் மனையாகுஞ் சிவனே யுச்சி
அகாரமென்ன புதியுமென்ன தூட்ச மாகும்
கணுவென்ன விற்புருவ மகண்ட வீதி
கயிலாய மென்றதென்ன பரத்தின் வீடு
துணுவென்ற தூரியன்றன் நெருப்பைக் கண்டு
தூணென்ற பிடரியிலே தூங்கு தூங்கே.

With emotion climb and run along the lunar
Path; stand steadfast on the syllable in the crest.
Approach the home of Siva in the crown of the head
Understand well the secret of the letter, 'Aa'
The Junction of the curved eyebrows is a broad street,
The home of the supra-conscious is Kailash.
With courage face the solar fire
Sleep, sleep well in the pillar in the nape of the neck.

-Verse No. 9

மூவெழுத்தும் ஈரெழுத்தும் மாகி நின்ற
 மூலமதை யறிந்துறைப்போன் குருவு மாகும்
 ஊவெழுத்துக் குள்ளேதா னிருக்கு தப்பா
 உணர்வதுவே கண்டறிந்தோ னவனே யாசான்
 யாவருக்குந் தெரியாதே அறிந்தோ மென்றே
 அவரவர்க்ள சொல்வார்க ளறியா மூடர்
 தேவரொடு மாலயனுந் தேடிக் காணார்
 திருநடனங் காணமுத்தி சித்தி யாமே.

The three letters have become two-

One who explains the esoteric significance of this transition is a guru.

My son! The letter, 'Oo', is inside only

One who has experienced and seen it is a true teacher.

'Nobody knows, we know everything'-

Is the claim of ignorant fools.

Brahma and Vishnu searched and could not find It;

If you can see the Divine Dance of that Being you will attain liberation.

- Verse No. 10

ஈரெழுத்து மோரெழுத்து மாகி யாங்கே
 இயங்கிநிற்கும் அசபையப்பா மூலத் துள்ளே
 வேரெழுத்தும் வித்தெழுத்து மரண்டுங் கொண்டு
 வித்திலே முளைதெழுந்து விளங்கி நிற்கும்
 சீரெழுத்தை யூணிநல்ல வாசியேறித்
 தெருவீதி கடந்தமணி மண்டபத்துச்
 சாரெழுத்தி னுட்பொருளாம் பரத்தை நோக்கிச்
 சார்ந்தவர்க்குச் சித்திமுத்தி தருமமே தானே.

Two Letters become one letter to form

The divine substance in the moolam

With the help of the two letters, 'Vey' and 'We'

Plant the sprouted glorious Letter

Practice Prananyam intensely

To cross the street into the golden chamber

Wherein is the letter, 'Saa' – those who see the divinity in it

Will attain Siddhi and Mukti with ease.

- Verse No. 11

ஏகமெனு மோரெழுத்தின் பயனைப் பார்த்தே
 எடுத்துறைத்து மிப்ஷலகி லெவரு மில்லை
 ஆகமங்கள் நூல்கள் பல கற்றுக்கொண்டே
 அறிந்தமென்பார் மஷனத்தை அவனை நீயும்
 வேகாக்கால் சாகாத்தலை விரைந்து கேளாய்
 விடுத்தனை யுரைப்பவனே ஆசா னாகும்
 தேகமதி லோரெழுத்தைக் காண்போன் ஞானி
 திருனடனங் காணமுத்தி சித்தி யாமே.

Nobody in this world has seen and
 Experienced this solitary, single letter
 Studying the Agamas and many works
 They will claim they know the science; you ask such people
 At once explain the art of deathlessness beyond the burning fire.
 One who explains it is a teacher.
 One who actually sees the single letter in the body is a person of wisdom
 If you see the divine dance you will attain siddhi and mukti.
 - Verse No. 12

குருவாக உமைபாக நெனக்குத் தந்த
 கூறிய ஞானமது பத்தின் முன்று
 பொருளாகச் சொல்லிவிட்டே ன்பா நீதான்
 பொருளறிந்தார் பூரணமும் பொருந்திக் காணே
 அருளாகா திந்நூலைப் பறித்த பேர்கள்
 அருநாகிற் பிசாசெனவே அடைந்து வாழ்வார்
 அருளாக ஆராய்ந்து பார்க்கும் பேர்கள்
 ஆகாயம் நின்றநிலை அறிய லாமே.
 முற்றும்

ஓம் திருவனந்தபுர அகத்தியர் தத்சத்
 ஓளம் பதினென் சித்தர் நம ஓம்

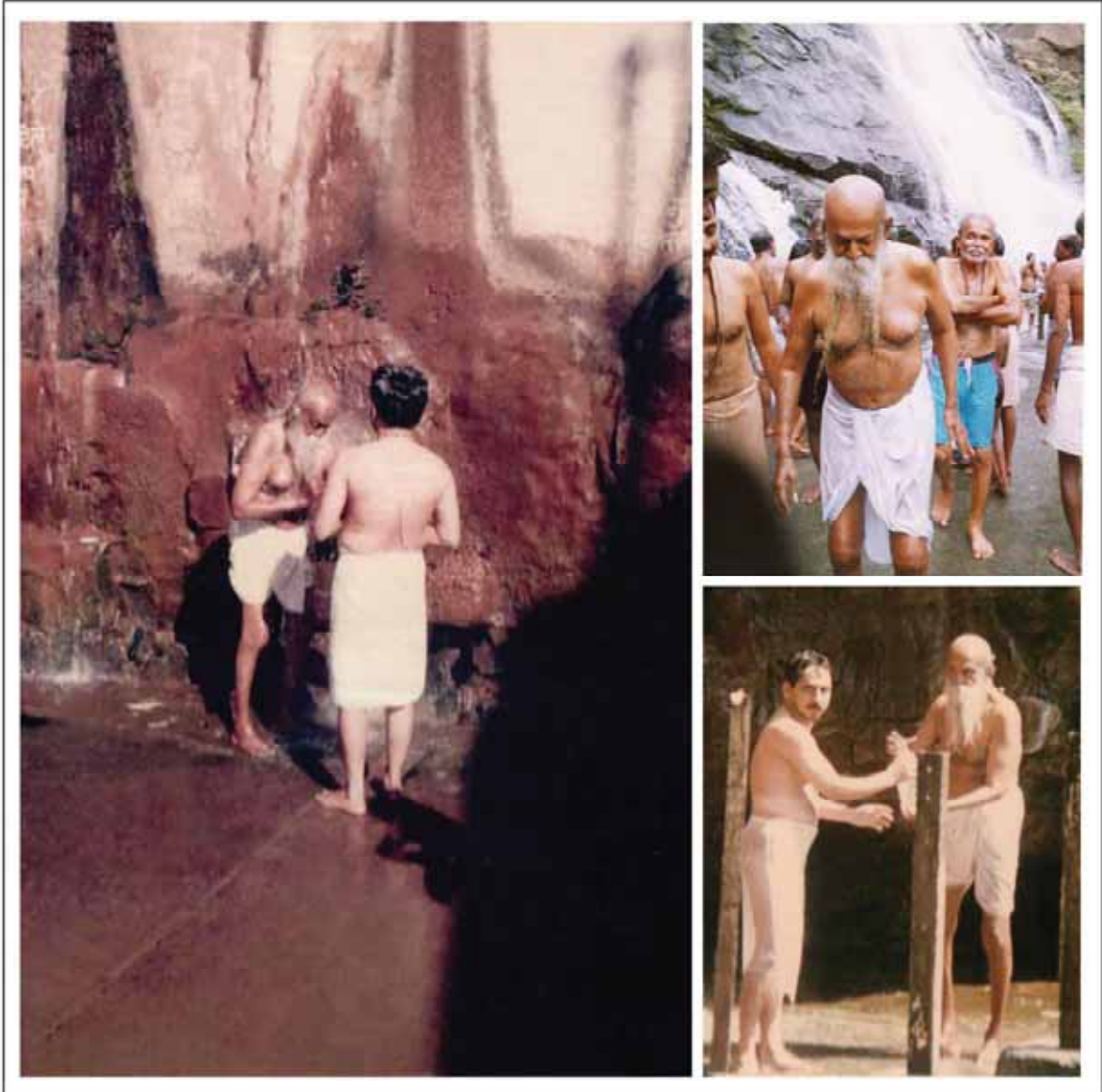
As my Guru, Umopathy, gave me
 These thirteen verses of wisdom
 I have given them with the esoteric meaning, my son!
 You understand and experience them with the inner meaning.
 Without divine grace those who belittle this work
 Will wander as ghost in the realm of hell.
 With divine grace those who do research work to understand it
 Will experience divine akash (etheral space)

- Verse No. 13

END

Om Thiruvanandhapura Agathiyar TAT SAT
 Aum Pathinen Siddhar Nama Om

SACRED DIP



தீர்த்தங்களில் யோக நீராடல்

யோக யாத்திரையின் போதும் தினசரி குளிக்கும் போதும் எல்லோருடைய ககத்திற்கும் நீராடவும் இடப்பளவில் தண்ணீரில் நின்று, இரு கூப்பிய கரங்களில் நீரை எடுத்து, தூய நாராயணனைப் பார்த்த வண்ணம் கீழ்கண்டவாறு சபிக்கவும்.

ஓம் கங்கை காவேரி முழுக்கத் தத் சத்

ஓம் கிரியா பாபாசி நம ஓளம்

ஓம் பதினென் சித்தா நம ஓம்

பிறகு யாவர் மீதும் நான்கு திசைகளில் எல்லா சீவராசிகளின் நன்மைக்காகத் தீர்த்தத்தை தெளிக்கவும் அடுத்தது கிழக்கு திசையிலுள்ள ஞாயிறைப் பார்த்தவாறு ஆண்டவன் படைத்த 84 லட்ச சீவராசிகளின் நன்மைக்காக மும்முறை முழுகவேண்டும் அடுத்து தென்திசை நோக்கி கிரியா யோக உபதேசம் பெற்ற எல்லா சாதகர்களும் தமது லட்சியத்தை அடைய மூன்று முழுக்கு போடுக அடுத்து மேற்கு நோக்கி ஏழு தலைமுறைகள் முன்னும் பின்னும் சாந்தியடைய மும்முறை முழுக வேண்டும் கடைசியாக வடக்கு நோக்கி சுய ஆன்மீக அபிவிருத்திக்கு, தமது குடும்பத்தின் நன்மைக்காக மூன்று முழுக்கு போடவும்.

SACRED DIP

During Yoga Pilgrimage and other times when taking a dip in the sacred rivers, Tanks etc., stand in hip deep water, take water in the cupped palms, face the sun (Surya Narayanan), Say, East and repeat the chant given below. Then plunge into the water thrice for the benefit and Shanthi of the 8.4 million types of sentient beings created by God, Turn clockwise and the next direction, say, south dip into the water thrice for the spiritual advancement of all the initiated Kriya Yoga Sadhaks; turn 90 degrees facing west, dip again thrice for all the Souls, seven generations before and after, to attain Shanthi (peace), Finally facing north dip three more times for your personal, Spiritual benefit and health and that of your family. Sprinkle the sacred waters all around and in all four directions.

CHANT

OM GANGAI CAUVERY MULUKU TATH SATH

OM KRIYA BABAJI NAMA AUM

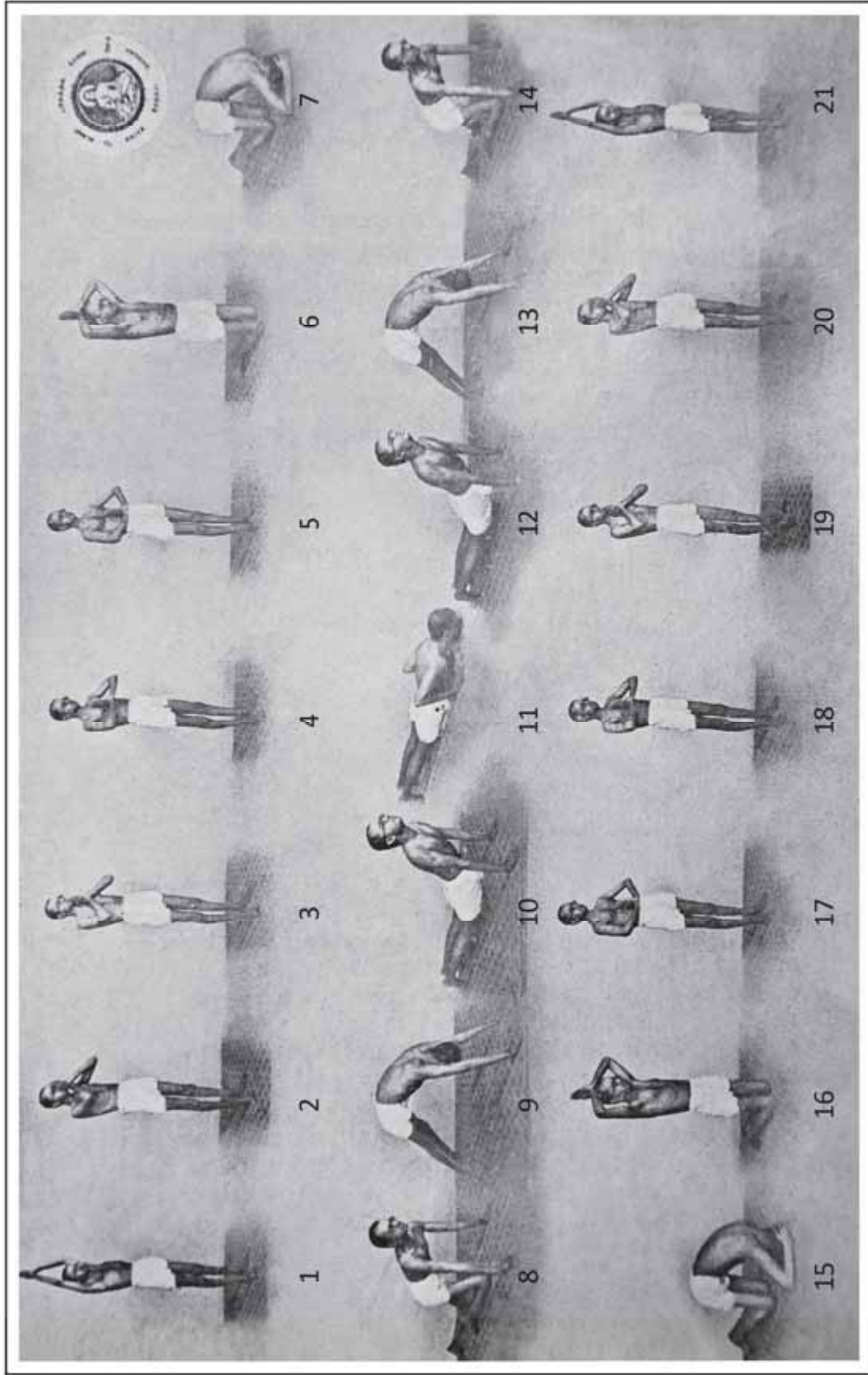
OM PATHINAN SIDDHAR NAMA AUM

காவேரி துலா ஸ்நானம்

மேற்கண்ட முழுக்கை பிறவியில் ஒரு முறையெனும் தலைக்காவேரியிலும், காவேரி மற்ற இடங்களிலும் போடவேண்டும். அங்ஙனம் போடும் போது துலாக்காவேரி மாகத்மியத்தில் குறிப்பிட்ட காவேரி அன்னைக்கு தொடர்ந்து வரும் முறையில் அங்கபூசை செய்வது நலம்:

“மருத்வ்ருதாயை நம	பாதௌ பூஜயாமி
மஹாலக்ஷ்மியை நம	குல்பௌ பூஜயாமி
ஸஹயகன்யாயை நம	ஜங்கே பூஜயாமி
ஸரஸ்வத்யை நம	ஜாதுநீ பூஜயாமி
அகஸ்யபத்நியை நம	மத்யம் பூஜயாமி
காவேரியை நம	நாபி பூஜயாமி
லோபாமுத்ரையை நம	ஹ்ருதயம் பூஜயாமி
வரப்ரதாயை நம	ஸ்தனௌ பூஜயாமி
கமண்டலூஸ முத்பன்னாயை நம	பாஹு பூஜயாமி
ஸர்வதீர்த்தாரி தேவதாயை நம	கண்டம் பூஜயாமி
விரஜாயை நம	நாஸிகாம் பூஜயாமி
தக்ஷிணகங்காயை நம	ஸரோத்ரே பூஜயாமி
பிரம்மவிஷ்ணு சிவாத்மகாயை நம	தேதரம் பூஜயாமி
சதுர்வித பலஹத்த த்ரையை நம	வக்த்ரம் பூஜயாமி
சதுராத நகன் யாகாயை நம	சிர பூஜயாமி
ஸர்வாபீஷ்டப்ரதானாயை நம	ஸர்வாணி அங்காதி பூஜயாமி”

കിറീയാ ശ്രാധിനു ഖണ്ണകകം [THE SCIENTIFIC ART OF SUN-WORKSHIP]



Yogiyar in his early age Performing The Scientific art of Sun - Worship

Science fo Sun - Worship

God Referred as AUM, AMEN, AMIN in the scriptures of the world is in the form of Divine Light, Divine Sound and permeates the whole universe. The God Inhabiting the Sun is addressed as Surya Narayana and he should be worshiped 21 times, the first 11 being different methods of Salutation Mudras and last 10 by repeating the earlier postures in the descending order from as 10 to 1 as shown in picture in the opposite page.

While doing salutations Utter(pray) "Om Kriya Babaji Nama Aum" in every posture.

After the last Salutation Mudra posture sing the song "The Homage to Sun-God" as mentioned in the next page while simultaneously rotating slowly in clockwise direction and chanting one line of song per rotation in a poised manner.

In 6 days of the week one should do the above-mentioned worship in shaded place and on Sundays one should perform the same before 9 a.m. by wearing minimal clothes with water dripping from the whole body and by exposing the body from crown to toe to the rays of the Sun and facing the Surya Narayanan(sun-god) with eyes closed but not squeezed. By doing so you will get the benefits of the Ultra Violet rays of the Sun and resulting in the formation of Vitamin 'D'.

ஞாயிறு வணக்கம்

ஓளம் ஆமென் ஆமின் என்று உலக மறைகள் குறிப்பிடும் ஆண்டவன் சோதி நாத ரூபமாகப் பிரபஞ்சம் எங்கும் வியாபித்திருக்கின்றார். சூரியனிலிருக்கும் கடவுளைச் சூரிய நாராயணனைச்(எதிர்பக்கத்திலுள்ள) சித்திரத்தில் காட்டியபடி 21 முறை வணங்க வேண்டும். முதல் 11 நமஸ்கார முத்திரைகளில் வேற்றுமையும் கடைசி 10 முத்திரைகளில் முதலில் செய்தது மீண்டும் தலைகீழ் வரிசையில் அமைந்திருப்பதைக் கவனிக்கவும்.

ஓவ்வொரு முறை வணங்கும்போதும் இந்த மந்திரத்தை சபிக்கவும்: "ஓம் கிரியா பாபாசி நம ஓளம்".

கடைசி வணக்க முத்திரைக்குப் பிறகு மறுபக்கப் பிரார்த்தனை பகுதியிலுள்ள "கிரியா ஞாயிறு வணக்கப் பா" வைப் பாடியவாறு கோவிலில் வலம் வருவது போல (இட வலப்பக்கமாக) நின்றவாறே ஒரு செய்யுள் அடிக்கு ஒரு முறை மெதுவாக அவசரமில்லாது சுற்றவும்.

வாரத்தில் ஆறு தினங்கள் நிழலிலும் ஞாயிற்றுக்கிழமை காலை ஒன்பது மணிக்கு முன்னால் குளித்து தண்ணீர் சொட்டுகிறபோது கண்களை கசக்காது மூடியவாறு ஞாயிறு கிரணங்கள் ஆடையில்லா உடலில் படும்படியும் செய்ய வேண்டும் இம்மை (முறை ஊதா கிரணங்கள் வைட்டமின் டி) மறுமை நித்தியத்தில் நன்மையுண்டு.

கிரியா ஞாயிறு வணக்கப் பா

தீபம்	சோதி	பரப்பிரம்மம்
தீபம்	சர்வம்	தமோபகம்
தீபேனா	சாத்யதே	சர்வம்
ஞாயிறு	தீபம்	நமோஸ்துதே
காலை	தீபம்	நமோஸ்துதே
உச்சி	தீபம்	நமோஸ்துதே
சந்தியா	தீபம்	நமோஸ்துதே
நிசி	தீபம்	நமோஸ்துதே
அன்பு	தீபம்	நமோஸ்துதே
அகிம்சை	தீபம்	நமோஸ்துதே
ஆசன	தீபம்	நமோஸ்துதே
பிராண	தீபம்	நமோஸ்துதே
தியான	தீபம்	நமோஸ்துதே
ஞான	தீபம்	நமோஸ்துதே
மந்திர	தீபம்	நமோஸ்துதே
பக்தி	தீபம்	நமோஸ்துதே
பாபாசி	தீபம்	நமோஸ்துதே
அன்னை	தீபம்	நமோஸ்துதே
அம்மான்	தீபம்	நமோஸ்துதே
யோகியார்	தீபம்	நமோஸ்துதே
கிரியாயோக	தீபம்	நமோஸ்துதே
துளசி	தீபம்	நமோஸ்துதே
சூரியநாராயண	தீபம்	நமோஸ்துதே
பதினென் சித்தர்	தீபம்	நமோஸ்துதே
சாந்தி	தீபம்	நமோஸ்துதே

Homage To The Sun-God

Deepam Jyothi Parabrahmam

[Salutations to the effulgent Absolute]

Deepam Sarvam Tamobagam

[Salutations to the light that dispels darkness]

Deepaynaa Sathyathey Sarvam

[Salutations to the omnipotent Light]

Jnayuru Deepam Namosthuthey

[Salutations to the Light of the Sun-God]

Kalai Deepam Namosthuthey

[Salutations to the Morning Light]

Ucchi Deepam Namosthuthey

[Salutations to the Noon Light]

Santhyaa Deepam Namosthuthey

[Salutations to the Evening Light]

Nisi Deepam Namosthuthey

[Salutations to the Night Light]

Anbu Deepam Namosthuthey

[Salutations to the Light of Love]

Ahimsa Deepam Namosthuthey

[Salutations to the Light of Non-Violence]

Asana Deepam Namosthuthey

[Salutations to the Light of Asana]

Prana Deepam Namosthuthey

[Salutations to the light of Prana]

Dhyana Deepam Namosthuthey

[Salutations to the light of Meditation]

Jnana Deepam Namosthuthey

[Salutations to the light of knowledge]

Mantra Deepam Namosthuthey

[Salutations to the light of Mantra]

Bhakti Deppam Namosthuthey

[Salutations to the light of Devotion]

Babaji Deepam Namosthuthey

[Salutations to the Light of Babaji]

Annai Deepam Namosthuthey

[Salutations to the light of Annai]

Amman Deepam Namosthuthey

[Salutations to the light of Amman]

Yogiyar Deepam Namosthuthey

[Salutations to the light of Yogiyar]

Kriya Yoga Deepam Namosthuthey

[Salutations to light of Kriya Yoga]

Thulasi Deepam Namosthuthey

[Salutations to the light of Thulasi]

Surya Narayana Deepam Namosthuthey

[Salutations to the light of Sun-God]

Pathinan Siddhar Deepam Namosthuthey

[Salutations to the light of 18 Siddhas]

Shanthi Deepam Namosthuthey

[Salutations to the light of Peace]



THE SCIENCE OF MOON-WORSHIP by Siddhar Ramalingar at Vadalur

He sang :

O Moon! On the matted crest of Lord Siva
I pine to come there, O Moon!

நாத முடி மேல் இருக்கும் வெண்ணிலாவே - அங்கே
நானும் வர வேண்டுகின்றேன் வெண்ணிலாவே.

Glorifying Moon-Worship Chant

வெண்ணிலாக் கண்ணிகள்

1. தன்னை அறிந்து இன்பம் உற வெண்ணிலாவே - ஒரு தந்திரம் நீ சொல்லவேண்டும் வெண்ணிலாவே.
2. நாத முடி மேல் இருக்கும் வெண்ணிலாவே - அங்கே நானும் வர வேண்டுகின்றேன் வெண்ணிலாவே.
3. சச்சித் ஆனந்த கடலில் வெண்ணிலாவே - நானும் தாழ்ந்து விழ வேண்டுகின்றேன் வெண்ணிலாவே.
4. இராப் பகல் இல் லா இடத்தே வெண்ணிலாவே - நானும் இருக்க எண்ணிவாடுகின்றேன் வெண்ணிலாவே.
5. தேச நிற மாய் நிறைந்த வெண்ணிலாவே - நானுஞ் சிவமயம் தாய் விழைந்தேன் வெண்ணிலாவே.
6. போத நடு வுடிருந்த வெண்ணிலாவே - மலப் போதம் அற வேண்டுகின்றேன் வெண்ணிலாவே.
7. ஆறும் அறி யாமல் இங்கே வெண்ணிலாவே - அருளாளர் வரு வாரோ சொல்லாய் வெண்ணிலாவே.
8. அந்தரங்க சேவை செய்ய வெண்ணிலாவே - யெங்கள் அய்யர் வருவாரோ சொல்லாய் வெண்ணிலாவே.
9. வே முடி மேல் இருந்த வெண்ணிலாவே - மல வேதையுள வேது சொல்லாய் வெண்ணிலாவே.
10. குண்டலிப்பால் நின்ற இலங்கும் வெண்ணிலாவே - அந்தக் குண்டலிப்பால் வேண்டுகின்றேன் வெண்ணிலாவே.
11. ஆதியந்தம் என்று உரைத்தார் வெண்ணிலாவே - அந்த ஆதியந்தம் ஆவது என்ற வெண்ணிலாவே.
12. வித்து இலாம லே விளைந்த வெண்ணிலாவே - நீ தான் விளைந்த வண்ணம் ஏது சொல்லாய் வெண்ணிலாவே.
13. முப்பொருளும் ஒன்றது என்பார் வெண்ணிலாவே - அந்த முன்றும் ஒன்றாய் முடிந்தது என்ன வெண்ணிலாவே.

THE EIGHTEEN GREAT IMORTAL SIDDHAS are listed below with their Seat/Temple and some of the main contributions: -

	SIDDHA	SEAT/TEMPLE (Place/Spot where the Siddhas experinced Sorubha Samadhi)	CONTRIBUTION
1	THIRUMOOLAR	Chidambaram / Shri Natarajar Swamy Temple (Sanctum Sanctorum of Adhimoolar Shrine)	Thirumantra- 3000 sacred verses fountainhead of shaivite philosophy
2	RAMADEVAR	Azhagar malai / Shri Kal Azhagar Temple (Shri Karuppanna Swamy Shrine)	Works on Mantra yoga, Medicine
3	AGASTHIYAR	Anathasayanam (Trivandrum) / Shri Padmanabha Swamy Temple (Sanctum Sanctorum of Shri Padmanabha Swamy)	Astronomy, Kaayakalpa, medicine, Palmistry, Surgery, Tamil Language and Yoga
4	KONKANAVAR	Thirumala / Shri Venkateshwara Swamy Temple) (Sanctum Sanctorum of Shri Venkateshwara Swamy)	Work on yoga, Philosophy and Religion
5	KAMALAMUNI	Thiruvarur / Shri Thiyagaraja Swmay Temple (Kamala Theertham Tank)	Medicine and Philosophy
6	SATTAMUNI	Sriranagam / Shri Ranganatha Swamy Temple (Golden Vimana View Point in the 1st Pragaram outside the Sanctum Sanctorum)	Workd on Medicine and Alchemy
7	KARUVOORAR	Karur / Shri Pasupatheswarar Temple (Karuvoorar shrine inside the temple complex)	Construction of Tanjore Temple, Medicine
8	SUNDRANATHAR	Madurai / Shri Meenakshi Amman Temple (Behind the Sanctum Sanctorum of Shri Meenakshi shrine)	Shaivite Philosophy, medicine
9	VAALMIKI	Ettikudi / Shri Ettikudi Murugan Temple (Peetam Around the Sthala Viriksham / Vanni Tree inside the temple)	Recorded the great Epic Ramayana

	SIDDHA	SEAT/TEMPLE (Place/Spot where the Siddhas experienced Sorubha Samadhi)	CONTRIBUTION
10	NANDI DEVAR	Kasi(benares) / Shri Vishwanath Temple (Sanctum Sanctorum of Shri Vishwanath Shrine)	Shaivite Philosophy, Benares Temple, medicine
11	PAAMBAATI	Harishankaran Kovil / Shri Shankara Narayana Swamy Temple (Paambatti Siddhar Ashram outside the temple complex on the western side)	Dhyana Yoga and Siddha Philosophy
12	BOGANATHAR	Palani / Shri Dhandayuthapani Swamy Temple (Bogar Cave Shrine on hill top inside the temple complex)	Acupuncture, Alchemy, Taoism, Tantric Yoga, Bogar Saagaram
13	MACHAMUNI	Thirupparan Kundram / Shri Subramaniya Swamy Temple (Top of the Hill)	Works On Hatha Yoga, Tantric Yoga Practices
14	PATHANJALI	Rameshwaram / Shri Ramanatha Swamy Temple (Siddhar Patanjali Shrine inside the temple complex)	Patanjali Yoga Sutra and Hatha Yoga
15	DHANVANTHRI	Vaitheeswaran Kovil / Shri Vaidyanatha Swamy Temple (Theertham/Tank inside the temple complex)	Pioneer in Siddha Medicine, Alchemy
16	GORAKNATH	Girnar / Gorakanth Shrine (Cave on the peak of the 4th Hill / Girnar Mountains)	Avadutha Gita, Pradipika classics, Hatha Yoga, Medicine
17	KUDAMBAI	Mayuram / Shri Mayuranathar Swamy Temple (behind the Sanctum Sanctorum of Shri Avayambikai Sakthi Shrine)	A lady Siddha who works on Siddha Philosophy
18	IDAIKAADAR	Thiruvannamalai / Shri Arunachaleshwarar Swamy Temple (Dwaja Sthamabam inside temple complex)	Kaaya Kalpa and Philosophy

பதினென் சித்தர் வணக்கப் பா

ஆதி காலத்திலே தில்லையில் திருமூலர்
அழகுமலை இராமதேவர்
அனந்தசயன கும்பமுனி திருப்பதி கொங்கணவர்
கமலமுனி ஆரூர்
சோதி அரங்க சட்டமுனி கருவை கரூவூர்
சுந்தரானந்தர் கூடல்
சொல்லும் எட்டிகுடியில் வான்மீகரோடு நற்றாள்
காசி நந்திதேவர்
பாதி அரிசங்கரன் கோவில் பாம்பாட்டி
பழனிமலை போகநாதர்
திருப்பரங்குன்றமதில் மச்சமுனி
பதஞ்சலி இராமேஸ்வரம்
சேதி வைதீஸ்வரன் கோவில் தன்வந்தரி பொயூர்
கோரக்கர் மாயூரங் குதம்பர்
திருவருணையோர் இடைகாடர் சமாதியிற்
சேந்தனர் எமை காக்கவே
அகத்தியர் கிரியா பாபாஜி பத்ரி சொரூப
சமாதி அடைந்தனர் உலகம் உய்யவே.

Homage to the 18 Tamil Yoga Siddhas

Aathi Kalathilay Thillaiyil Thirumoolar
Alagumalai Ramadevar
Ananthasayana Kumbamuni Thirupathi Konganavar
Kamala muni Aaroor
Sothiaranga Sattamuni karuvai Karoovurar
Sundaranandar Koodal
Sollum Ettikudiyil Valmikarodu Natral
Kasi Nandi Devar
Paathi Harisankaran Kovil Paambati
Palani Malai Boganathar
Thiruparankundram athil Macchamuni
Pathanjali Rameswaram
Sethi Vaitheeswaran Kovil Dhanvanthri Poyur
Gorakar Mayurang Kudambar
Thiruvaranaiyor Idaikadar Samadhiyil
Serthanar emai kakkaway
Agasthiyar Kriya Babaji Badri Soruba
Samadhi Adaithanar ulagam uyyaway



Om Kriya Babaji Nama Aum