

Babaji's Kriya Yoga

Texts to read



The Ultimate Knowledge by Nityananda

Every search for knowledge ends in what in India is called *vinjnana* –wisdom. Real wisdom is the knowledge of the ultimate or fundamental reality. Some call it “God”, but, who or what is this God?

In a popular way, in the Jewish-Christian tradition, one could think of God as an old man dressed in a white gown sitting over a cloud, in “heavens” in the sky.

The Siddha tradition refers to a single consciousness that is behind everything, being ourselves just a fragmented part, separated from the rest of it, by a principle of Nature called *ahamkara*, literally “I-maker,” or what we might refer to as “egoism.” The task of the yogi is to expand his own consciousness, until merging with this single consciousness that encompasses all that the Creation and all beyond it. The yogis of spiritual realization are omniscient, they are everywhere, and they transcend in their knowledge the past, the present and the future.

Jesus spoke about this transcendental consciousness as “*Our Father which art in heaven.*” The Siddhas speak about *vettaveli* or space of liberation. Space, Heaven, it is a good image to illustrate this omnipresent consciousness; like

space, without beginning and without end, consciousness is the essential base where we the objects that we experience manifest.

The same as water vapor can condense in water and solidify in ice, this supreme consciousness can personify itself in infinite forms, so many as devotees or religions that worship it. The restless human mind needs forms to conceive of what is beyond itself, because it can't conceive of a Supreme Consciousness, the final goal of the human spiritual realization, without a form.

Shiva said: God is not Vishnu, Brahma neither Shiva, neither the wind, the sun nor the moon, neither the Brahmins and the kings, neither you nor me, neither Lakshmi neither the mind. God doesn't have form, and He is not determined by any object, whatever it may be; the radiance not created, without beginning and without end, is what is known as God or Lord Shiva, who is pure consciousness - Yoga Vashishta.

Pure consciousness is never an object – it is the subject. But the mind always looks for “objects” to grasp or to pursue. When the mind gets fixed in the subject, in consciousness, it tends to disappear! Because of this, the more we inquire in the origin of our consciousness, the more we deepen in the silence – in the absence of mental objects.

The complete stopping of the mind can be of two kinds. One is self-knowledge or self-inquiry in the Self, other is the stopping of prana or vital force - Yoga Vashishta.

The mind can't “understand” consciousness, can't grasp it as an object, because when consciousness appears, mind became another object, which can also be observed, until it disappears.

We could imagine us walking in the night, lighting up our path with a lantern. We light up and see with it everything we find, but maybe we never think about seeing our source of light, the lantern itself. With the help of a mirror we could reflect its light back to its source, and realize that the light comes from the lantern.

Similarly, there are things that we never see and never question. Our mind and our ego (the “I”) are some of these things. With the mirror of meditation and self-inquiry we could reverse the flux of our attention and be conscious of them. We could find then a set of recurrent mental and emotional patterns that we call “I,” (“I want,” “I did,” “I will,”) and which, from our new angle of vision, we don't have to follow blindly now. Behind them stands the pure light without images of the Self, the pure unconditioned consciousness.

Samadhi – from form to the Absolute

Patanjali's Raja Yoga, described in the *Yoga Sutras*, propounds a process of meditation that progressively separate human consciousness from its bond with

the objects, including the senses and the thoughts, until it experiences the absorption in pure consciousness – what is called *samadhi*.

Babaji's Kriya Yoga propounds this same goal, with the help, in addition, of more energetic techniques as *pranayama* and *asana*, which belong to the most recent form of Yoga, Tantric Yoga.

A mistake in the practice of *samadhi kriyas* or techniques is to look for transcendental experiences. The *samadhi kriyas* follow the process of *samyama* described in the Yoga Sutras: the combination of concentration, meditation and absorption (*samadhi*). The mind ends by dissolving itself in different subjects of concentration, and what follows is the “experience” of pure consciousness.

The phenomenal, including “spiritual” phenomenal (visions, revelation, psychic powers...) is a deviation from the goal. Those experiences, at best, can indicate us the direction to follow, but they are not goals in and of themselves. The goal is pure consciousness, the ultimate reality that makes possible all the experiences, the Self. In India they defined this ultimate reality as *Sat-Chit-Ananda*: absolute being, consciousness and bliss.

From the Absolute to form

But after the experience of the Absolute it is the “return to the market place,” as they say in the Zen path. The consummation of the yogic realization comes when this duality between absolute silence of pure consciousness and the experience of the objects gets dissolved, until all the daily life became *samadhi* – the experience of God or Cosmic Consciousness also in the world. This is called *sahaja nirvikalpa samadhi* in Classic Yoga.

The Siddhas bring this integration to its maximum expression with the so called *soruba samadhi*, the divinization of the body cells: a spiritual realization that transcends even the duality of life and death in the physical plane. Ramalinga Swami, a saint of India of the XIX century, is a modern case of a yogi with this rare and supreme realization.