

Babaji's Kriya Yoga

Texts to read



Boganathar: making the body truth
by Nityananda

**To preserve the body, open the lid,
The lid is opened by Hatha-Yoga;
The human body considered as an appearance is the gateway;
By reversing the many-bonded body make it the truth and achieve victory.**
Samadhi Diksai-10, verse 5.

Sri Aurobindo, a modern Siddha, also speaks about a lid located in the top of the head:

Above the Mind there is not only the Infinite in itself but infinite sea of peace, joy, light, power etc.--above the head. The golden lid - Hiranmaya patra - intervenes between that which is above Mind and what is below. Once one can break that lid those elements can come down at any time one wills, and for that, quietude is necessary, ("Evening talks", A. B. Purani).

The deep practice of Hatha Yoga is not limited to the performance of *asanas*, Yoga postures, but goes beyond that. Hatha Yoga includes *asanas* and

bandahs, muscular locks, with the goal of cleaning the *nadis* or energy channels, activating the chakras and finally directing and concentrating the vital energy in the top of the head. This is the final goal of these practices, with the aim of opening the higher chakras with that vital energy. The yogi Sivananda, in fact, calls “Hatha Yoga” to what others would consider that is a practice of “Kundalini Yoga”, as he describes it in his book “Kundalini Yoga.”

The practice of *pranayam* is also fundamental in this process of awakening and concentrating the energy in the top of the head. The Siddhas insist a lot in this; Bogar also speaks about this in the precedent verses of this poem:

**Release the meditative energy from the basic *muladhara* and direct the
breath
Through the plentiful, enchanted four circles
To the circle where the syllable *ya* is connected with
and where ordered breathing has interiorized,
Samadhi Diksai-10, verse 1.**

The “four circles” are the four chakras up above the first one. Through the practice of *pranayam* the breath becomes balanced and quieted and by itself becomes concentrated in the sixth chakra located between the eyebrows. The prana has become interiorised in *ajna* chakra, which is related to the syllable “*ya*”.

In other Yogas, concentration in the crown chakra would be done with the final goal of departing the world of *samsara*, the never-ending cycle of reincarnations. But the goal of Siddhantam of the Siddhas is another. Concentrated there, the aim is the descent of divine grace, which will make possible the transformation of all the sheaths or bodies of the yogi, including the physical one... transforming “the copper into gold,” so the “*jiva* (individual) becomes Shiva (Divine).” The crown chakra, *sahasrara*, once the lid is open, becomes the point where the higher energies descend. This is mentioned by Sri Aurobindo in his writings:

The highest organised centre of our embodied being and of its action in the body is the supreme mental centre figured by the yogic symbol of the thousand-petalled lotus, sahasradala, and it is at its top and summit that there is the direct communication with the supramental levels. It is then possible to adopt a different and a more direct method (...) and to receive all by a sort of descent from above, a descent of which we become not only spiritually but physically conscious. (“The Synthesis of Yoga,” 805).

The yogi can’t self-create this alchemical transformation; it is the descent of the Divine Itself which does it. The role of the yogi is consummating with success his aspiration for the Divine, manifested by the complete concentration of energy in that higher point, until “the lid is open.” With the lid is open, he must consummate complete surrender, manifested by absolute silence and receptivity, without fissures, towards that grace. The attainment of such realization can take one life (or more) until these are complete and affective.

Sri Aurobindo states in his writings that the only thing that can transform nature and the physical body and divinize them is the Supramental consciousness or Truth-consciousness, far above from the higher mental levels of the actual human being. This Truth-consciousness doesn't allow any falseness; it is the Truth of being. It is interesting that Bogar also speaks in these verses about **“making it (the body) the truth.”**

The transformation and divinization of the yogi is the supreme union of Shiva and Shakti, of consciousness and energy, until there is no difference between both of them. Creation becomes one with the creator.

**Being engrossed in the Absolute in concentration,
It has become possible to descend manifesting grace;
The universe and the five senses commingle together
Has become the form of the one with twisted matted hair and wisdom,
Sundaranandar, *Meyjanaccurukkam-16*, verse 15.**

The universe and the five senses are then inseparable from Shiva, the supreme consciousness (**the one with twisted matted hair and wisdom**).

And the physical body, in the conception of the Siddhas, is more than a limitation or delusion for the soul; it is a door for accessing to that ineffable state of realization: **“The human body considered as an appearance is the gateway.”**

These verses of the Siddha Bogar transmit in a concise and amazing way the path of the Siddhas – the process of raising the energy, and the descent of the transforming grace from the Divine, even into the physical body, for supreme yogic realization.