

# Babaji's Kriya Yoga

Texts to read



## **Kudambay – bringing joy to our life** by Nityananda

***To those who have climbed to the top of the hill and drunk the fresh mango juice***

***What is the use of coconut juice? Kudambay!***

***What is the use of coconut juice? - Siddha Kudambay***

Aspiration is the longing of our heart of uniting, unconditionally, with the Divine. Sri Aurobindo states that God always responds to the sincere aspiration of the devotee, and therefore, this is the main requisite to advance in the realization of the Divine.

Jesus said: *“Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind,”* Luke 10.27.

In Babaji's Kriya Yoga aspiration manifests and takes form by concentrating all the vital energy (*“all your strength”*), at the feet of the Divine. The effort of the yogi, in the path of the Siddhas, is rising and concentrating his vital energy in one point, the crown *chakra* in the top of the head, through *asanas*, *bandahs*

(muscular locks), meditations, and above all, *pranayamas* – the technique most emphasized by the Siddhas.

Even the devotion for the Divine has the effect of raising the vital energy upwards, to the crown *chakra* – we can see this even in the images of the Christian saints, with their gaze upwards and a corolla around their heads.

*Sahasrara*, the crown chakra, is an essential place in the subtle anatomy of the human being, widely mentioned by the Siddhas in their poems. Sometimes it is referred to as *the abode of Shiva, the Mount Meru or Kailash*, the top of the mountain or the feet of the Divine. This last image of the feet at the *sahasrara chakra* is used very often to refer to the place where the grace of God flows, and in India the devotees touch the feet of their *gurus* to receive their blessings and grace. The crown *chakra* is also the place of meeting and fusion between the devotee and the Divine, the place where “*the jiva becomes Shiva*” – the individual becomes one with the Divine (“*The Father and I are one,*” John 10.30).

The concept of “grace” is plentiful also in the poems of the Siddhas, and refers to the answer of the Divine to the longing of the devotee for Him. *Sadhana* or spiritual discipline includes all those yogic practices done in order to get closer to the Divine. This includes our receptivity to the descent of His grace – His answer to our call. Yogic *sadhana* is a preparation of receptivity for such grace, to become a vessel without leaks, to recognize it and to preserve it, without wasting it in the habits of the ego, who is usually interested in recognition, pleasure or power:

*“And no one pours new wine into old wineskins. If he does, the new wine will burst the skins and will be spilled, and the skins will be destroyed”* (Luke 5.37).

## **Descent**

Through devotional aspiration, the buildup of vital energy and concentration and meditation in the feet of the Divine, the crown *chakra*, we could experience the response of the Divine to the soul’s call: the descent of His grace.

*“The concentration of the mind upwards sends a rush of this force through the top of the head and the response comes in a fine rain of soft magnetism. The feeling arising from the downward power sends a wonderful glow through the body and one feels as if he is bathed in a kind of soft electricity” - The Voice of Babaji.*

The more intense is our meditation, the state of mental silence, and our devotional longing, the more intense will be this response. The *sadhaka* could perceive different impressions including light, deep peace, insights, and contentment of the heart. Of all them, the most important and desirable one – as the phenomena such as visions are only passing experiences, however unusual or subtle – is to receive the bliss of the Self. In India God is defined a *Sat-Chit-Ananda*, absolute Being-Consciousness-Bliss. Bliss, the unconditional

joy that fulfills the heart, is the Presence of the Divine. This is what we all are looking for, in vain, through the senses.

Therefore the meaning of the poem of Kudambay:  
*What is the use of coconut juice?*

The coconut is the symbol of our ego, our little “I,” the result of our identification with our body, our emotions and our mind. The hard shell of this fruit that unites its many fibers is like our habit of identification with them. The *coconut juice* represents the fleeting pleasures of the ego.

The *mango juice* represents the sweetness of the Self, manifested from the crown *chakra* (“*the top of the hill*”), a sweetness or bliss that fulfills the longing of the devotee for experiencing the Divine, making him forget the limited and fleeting pleasures that the ego pursues in this world. Yogananda defined God as “ever new joy;” a bliss that never bores the devotee, unlike the sense, emotional and mental pleasures, that, being dual, finally produce weariness.

### **For our daily sadhana**

As sadhaks of Yoga, we should “bring the *samadhi* to our daily life and not our daily life to the *samadhi*.” This means that we should extend the peace and the bliss obtained by our meditation and our yogic practice to our daily life, to transform it, and we shouldn’t let the problems of our daily life disturb our meditation.

The Siddha Kudambay encourages us to practice the divine Presence in our life, drinking the bliss from the *sahasrara chakra*, the feet of the Divine. Practicing *sadhana*, before and after our working day, helps us on this, together with moments of remembrance of the feet of the Divine in the top of our head. By doing so we bring down the deep joy of the Divinity, and all the beings around us also benefit from this, in one way or another. Thus our life becomes a life worthy of being lived.

\* For advanced students of Babaji’s Kriya Yoga this poem would refer to kriya #141 and others related with the crown chakra (including Salutation Pose.)