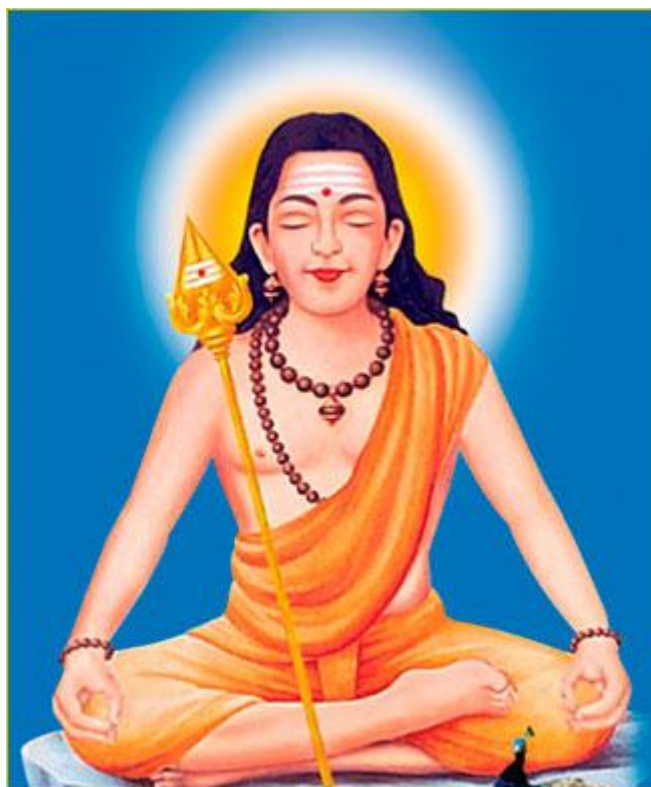


Babaji's Kriya Yoga

Texts to read



The Tantra of the 18 Siddhas

by Nityananda

A practical and short definition of Tantra is: the effort of concentrating in the higher *chakras*, in the top of the head, the vital energy that is accumulated in the lower *chakras*. By doing so, it is this energy by itself that activates the most elevated states of consciousness, associated with the higher *chakras*.

The transmutation of sexual energy into spiritual energy is one of the key points emphasized by the Siddhas in their writings. Among them stands out the texts of the Siddha Boganathar, who is said to be the founder of Taoism, a discipline that specializes in the transmutation of this energy.

To be able to transmute this energy successfully we must take into account the different components of our subtle anatomy, what is present in the vital body, the energetic body that supports and sustains our physical body, which is also the seat of our desires and emotions. These components are the *nadis* or energy channels and the *chakras* or centers of energy and consciousness. Both must be purified and activated through various yogic practices including asanas,

pranayama, mantras and particular meditation techniques.

The energetic system of the vital body can be compared with an electric circuit, with its different electric cables (*nadis*) and batteries (*chakras*), through which our life force, known as *prana*, circulates. The less purified the cables and the batteries are, the more resistance they will offer to the passing of the energy, so the circuit will be overheated, and will only tolerate reduced voltages of electricity; it won't stand high levels of energy. A whole range of desires and emotions leave a residue in our subtle anatomy, which accumulates and creates energetic blockages in the *nadis* and *chakras*.

An unusual inner experience, motivated by a transmission of energy (what some call "*Shaktipat*") or by an intensive but unbalanced practice, can result in a great discharge of electricity in the circuit. But if it is not ready to withstand this voltage, there will be a spark, a short circuit that could damage some of its components. Some people value these as "spiritual experiences" because of their sometimes dramatic or sensational effects. But such experiences have no intrinsic value; nor do they last. They are really indications of our lack of preparation. So, our work as students of Yoga is to set up an inner electric circuit that could withstand, in a steady a progressive way, higher and higher levels of energy – higher and higher levels of consciousness. This means a long term, constant and sustained effort, not a search for dramatic, energetic, or spiritual experiences.

The Siddhas of South India emphasize in their works the required spiritual work with the *chakras*, the *nadis* and with the *Kundalini*, which they describe as our potential power and consciousness, dormant in the first *chakra*, coincident with the perineum in men and just inside the vagina in women.

Kriyas (techniques) of Yoga

In Babaji's Kriya Yoga we have the fundamental practice of the 18 asanas to purify the *nadis* and to gradually activate the *chakras*. Yogis such as Swami Satyananda Saraswati point out the importance of activating the *chakras* in a gradual and progressive way, as their sudden opening may overwhelm the practitioner with desires and uncontrollable emotions, when deep seated habitual desires and emotions, are activated too quickly.

To avoid such problems, we practice the first meditation technique, *Shuddi Dhyana Kriya*, to cleanse the subconscious mind, where undesirable habits and tendencies (*samskaras* and *vasanas*) are stored. Also, in the third initiation, we learn some advanced meditation techniques to complete this purification, like the Divine Openings meditations and others. The repetition of *mantras* can also be effective for this purification of the subconscious.

Other essential techniques to activate the *chakras* and transmute the vital/sexual energy are:

- *Bandahs* or muscular locks – the Siddha Tirumular speaks about these practices in his work "Tirumandiram"; several texts of Yoga like "*Hatha Yoga*

Pradipika” emphasize also these techniques.

- The pranayamas *Brahmacharya Ojas Matreika Pranayama* and *Kriya Kundalini Pranayama*.

In the third initiation we also learn kriyas or specific techniques to activate the *chakras* and to purify their contents, through meditations, *mantras* and *asanas*.

The Light and Grace of the Divine

The concept of “Grace,” the descent of divine energy and consciousness, is very present in the tradition of the Siddhas (called *Saiva Siddhantam* of the South of India). *Shiva*, the Divine itself, the Absolute, is a term that means “auspiciousness” or “goodness.” In the book “*Tirumandiram*,” Tirumular mentions five actions of *Shiva*, the Godhead: creation, preservation, destruction, obscuration and grace, and all these actions are considered acts of grace and love by the Lord for the souls, enabling them to consciously reunite with it in beatitude.

In response to the efforts by the yogi to prepare and purify himself or herself for reuniting (“yoga”) with the Divine, and through the yogi’s continuous call and surrender of the egoistic perspective to that of the soul, our Witness-consciousness, Grace descends, as supporting strength and inner guidance.

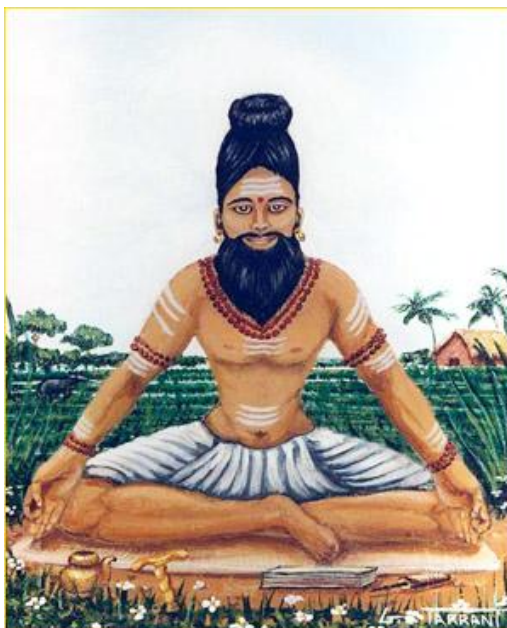
This yogic effort includes the accumulation of vital energy in the higher centers of consciousness or *chakras*. This is attained not only with yogic techniques, but also with sustained devotion and aspiration, and with a right and ethical behavior. All these allow the vision of the divine Light. This light of consciousness is constantly mentioned in the *Tirumandiram* and in other poems of the Siddhas:

*“If one concentrates on the form of light, there is illumination;
If one melts in the light, He will become one with you”*

Tirumandiram,verse 2681

*“Like the drops of water that will not adhere to the leaf of the lotus
such is the desire of the world
Push it away leave it and
worship and adore o dancing snake
the feet of the dazzling
blazing brilliant white light
shining everywhere”*

Siddha Pambatti



Siddha Tirumular

*“O praise the Light of the Lamp, the jewel of the skies,
the great light of reflection, the jewel in the eye!”*

*O praise the Light with rays which have transgressed the trinity of time
and hold it firm within your heart and mind!”*

Siddha Idai Kadar

*“To those who have known
that the Truth is plain Light,
what is the use of royal grants?”*

Siddha Kudambai

The Siddha Tirumular also mentions the hearing of the Nada, the primordial vibration underlying everything, and referred to as AUM, or OM, as result of this concentration of vital energy in the higher chakras. The yogic discipline or sadhana brings about the union of Bindu and Nada – the union of the vital/sexual seed energy with the Om, the union of the individualized consciousness with the universal consciousness, first manifesting as AUM.

In Classical Yoga, as expounded in the Yoga-Sutras of Patanjali, the goal is the attainment of Nirvikalpa Samadhi, the merging of the individualized consciousness into the absolute, pure consciousness, with the result of Moksha or liberation of the individual from the compulsory cycle of reincarnation.

In the wisdom teachings of the Siddhas, known as Saiva Siddhantam, the goal of the Soruba Samadhi, includes the descent of Divinity into all five planes of existence, an integral transformation of our human nature into a Divine Being. Rather than seeking to escape from this world of suffering the Siddhas, sought perfection, “siddhi,” the full expression of our Divine potential, with the perfect

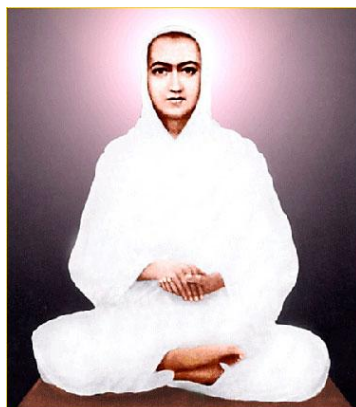
union of Shiva and Shakti in the human being, the transmutation of matter (which is energy, after all) in the perfect expression of the Divine consciousness.

To this attainment, the divine Light is, now, the divine principle intermediate between the Absolute and the creation, participating in both. This principle would be the transmuting agent of this process, being able to act even on the physical body:

*“If concentrating on the light and chanting clearly
With a melting light, (He will) make the body
A golden one by the alchemic pill of Sivaya Nama”*

Tirumandiram, verso 2709

A Siddha of the 19th century, Ramalinga spoke about all this in his many poems, where he invokes the Divine in its aspect of “divine Light of Grace” (Arul Perun Jyoti), so It could descend and transmute the physical body into an immortal body of light. He himself attained this final yogic realization; nevertheless his message didn't have much receptivity in his contemporaries.



Ramalinga

But this descent of the divine Grace in the form of light belongs to advanced phases of the sadhana, once all the requisites mentioned above have been accomplished.

To these previous requisites we must add a total surrender to the Divine. An aspect emphasized by modern Siddhas like Sri Aurobindo and the Mother. Their Integral Yoga, which also points to a total transformation, including the physical, starts and ends with this complete surrender to the Divine, in its dynamic and energetic aspect: the Divine Mother.

The role of the guru

The Siddhas stress also the role of the guru who prescribes a sadhana, a specific

spiritual practice for the disciple to follow, and with Divine grace completes the process of spiritual realization, the union with the Divine. This is made possible when the disciple follows the prescribed sadhana and surrenders egoism. The guru is that which comes through the Self-realized teacher: the teachings, which in turn reveal Truth, Love, Beauty, and Wisdom. The guru is therefore a necessary doorway to the Divine, the Absolute according to the teachings of the Siddhas.

The spiritual approach of the Siddhas is direct, practical and realist, beyond theological speculation. The student will advance on the path as long as he dedicates himself to the prescribed yogic practice, with faith and devotion to the sadhana, the guru and to the Divine. The happiness of the student will be proportional to his or her self-discipline, or sadhana.

The Siddhas declare also that the divine Grace is always being poured upon us, like rain, but through yogic sadhana we learn to become vessels, able to receive and collect it, without any fissures. Shiva, the Divine, is the quintessence, the endless source of this Grace.