

Babaji's Kriya Yoga

Texts to read



Tantra: the Weave of consciousness by Nityananda

Tantra is the most recent part of Yoga, which started its development in India around the fifth century A.D. It evolved over hundreds of years during the Kali Yuga, the present Dark Age, when the Siddhas, the realized masters of Yoga, realized that it was becoming more difficult for people to practice meditation and concentration. Everybody was agitated. So the spiritual practices and teachings of Classical Yoga and Vedanta had become less and less effective. So they began a great period of experimentation, which resulted in the tantric practices related to kundalini yoga and the chakras.

Classical Yoga, as recorded by Patanjali in his *Yoga Sutras* (second century B.C.), seeks the pure principle of consciousness, separated from Nature and its manifestations. The yogi focuses on that which lies behind the reality of the impermanent phenomenal world. In this work of Patanjali there isn't any mention of Kundalini or the manipulation of the energy or *Shakti*. There isn't either any mention of the *chakras* (subtle centers of consciousness), neither how to activate them; what it is emphasized is mental concentration, looking for the final experience of pure consciousness, untied from the phenomenal experience.

Classical Yoga proposes asceticism, including withdrawal from the world of the physical senses, the main sources of distraction for the yogis. This path is useful if you retire to the desert, to a monastery or a cave of the Himalayas, removing as much as possible any source of sensorial distraction. In the alternative approach to asceticism, Tantra, developed by the Siddhas, instead of withdrawing from the physical senses, let us include them in our spiritual

practice. Instead of ignoring energy, let us use it! Everything can be useful in Tantra; everything is used and included in the spiritual practice. In fact, the word “Tantra” means “weave” or “net”. Everything is interweaved and entwined! Why separate between “divine” and “not divine”, if the Divine is equally present in everything?

Therefore, Tantra, as spiritual path, is very useful if one doesn't retire from the world – everybody can follow it, even householders. Tantra is an approach that values the dynamic or feminine aspect of the Divine: the energy that gives form to everything (*Shakti*), and not only its static or masculine aspect, consciousness (*Shiva*) – emphasized in Classical Yoga.

Concentrating energies

The tantric method pursues the same goal of Classical Yoga, reaching the pure non-dual consciousness, anchored in the bliss and peace of the Self, which is not lost in the distraction of the impermanent phenomena. And our best ally for this is... the same divine Energy that creates these phenomena. The Siddhas say: “the same thing that makes us stumble can help us to get up”. So, the tantric approach is quite energetic. There appears then the *Kundalini Yoga*, which works with the essential energy hiding in each human being. This energy is capable of leading him to higher states of consciousness.

The book *Hatha Yoga Pradipika*, written fifteenth century B.D., openly offers *asanas*, *pranayamas*, techniques to activate the *chakras* and Kundalini energy. In this approach, instead of using the mind, let us work with the vital energy responsible of the functioning of the body and the mind. By doing so, in an indirect way, we can work on the mind and its states of consciousness, something that we can't do from mere mental concentration.

The Yoga Siddhas discovered that we have seven subtle centers of awareness along the spine, each one associated with a state of consciousness. They also discovered that if we can concentrate our vital energy in the higher centers, in the top of the head, we can experience higher states of consciousness. And the yogis thought: What is the most powerful vital energy that man has...? You guessed it?

Yes, sex is such energy. So tantric Yoga, Kundalini Yoga, try to concentrate this precious energy in the higher centers of consciousness, to activate them. We speak about energetic “transmutation”. We speak about “alchemy” (the real one), about transmuting the lead of passions into the gold of spirituality. Taoism, in China, deals also with that, as many true spiritual traditions do (for example, in Mexico there is a mention about Quetzalcoatl, the feathered serpent).

Therefore, the goal of the different tools that Tantra offers (*asanas*, *pranayamas*, muscular blocks, *mantras*, etc.) is the transmutation of vital energy in spiritual energy and the opening of the higher centers of awareness. With that, we open the door of Heaven and experience the higher states of

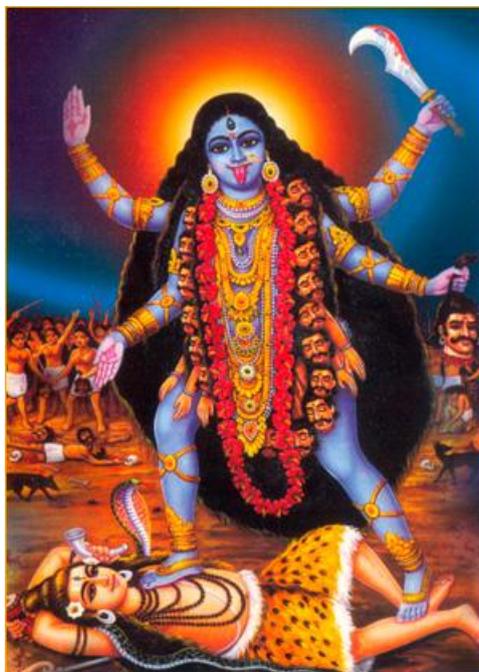
consciousness, looking for the irrevocable union with the Absolute, pure or cosmic consciousness – finally coming home.

Much more than sex

In the West, as “Yoga” has been reduced to the practice of *asanas*, now the word “Tantra” is understood as a yogic sexual practice. Many workshops on so-called “Tantra” are offered, in search of a super-orgasm, without conceptual or emotional limitations. But Tantra includes everything! Work, meals, relationships... it is the weave of life, with or without sex. In fact, for example, in Babaji’s Kriya Yoga we have 144 techniques or kriyas, but only a few of them have to do with sex. But all they have to do, however, with the development of consciousness.

The path of Tantra looks for the development of consciousness, the Self, in the middle of the daily phenomena, being totally present in them... but without being swept out by them.

The Siddhas consider the sexual act as a sacred act which, realized from consciousness, allows bringing an elevated soul to this world, or the transmutation of the vital energy in spiritual energy in the couple – the best gift a lover can give to his beloved one. This means, from the man, to keep the witness consciousness, without loss of his fluids. A yogi uses sex as tool for transformation; he is not used by it!



This is certainly a challenge, the same as everything in life is a constant challenge to the witness consciousness, which only keeps its peace and bliss as long as it is not swept out by the whirlwinds of life, by identifying with them. This is what is called “the game of consciousness” – the only game where you always win... as long as you don’t forget to practice it.

The Siddha Tirumular defines the realized yogi, the Siddha, as a person that can arrest breath, thought and semen at will (arresting the breath at will means to be able to enter in the state of *samadhi* or yogic trance – the mark of a yogi with realization).

The image of Kali, dancing with frenzy over Shiva, her undaunted consort, illustrates this point: this image shows the tantric posture, not only in sex, but in life also: the realized yogi becomes the Seer, a witness of the dance of creation, the Seen, the dance of Divine Energy, seeing equally the divine manifestation in everything that surrounds him – the weave of life – without being swept away by this changing whirlwind of phenomena. This is the true Tantra!