

Babaji's Kriya Yoga

Texts to read



Kundalini, the samskaras, or how to keep moving forward in Yoga by Nityananda

They tell in India that the gods and the demons agreed to churn the cosmic ocean to obtain the *amrita*, the nectar of immortality. But in doing so, the first thing that emerged was the poison, a terrible poison that could kill everyone. Everyone fled from it. Only Shiva, beyond all duality, agreed to take that poison, to protect the creation. He swallowed it, but the poison stopped in his throat, did not reach his stomach. As a result his throat turned blue; that is why one of the names of Shiva is Nilakantam, which means "blue throat".

The intense practice of pranayams (churning of the cosmic ocean) as Kriya Kundalini Pranayama brings to the surface the *samskaras* - all kinds of patterns lodged in the subconscious mind. The yogi must be well settled in the detachment to handle these patterns, which means accepting them but not following them - as Shiva did, he swallowed the poison but did not assimilate it, he did not identified with them.

After an intense and prolonged practice of Yoga this process of liberation of samskaras becomes much more powerful, and everything gets complicated ... much more.

The Apocalypse arrives

The Christian book of the Apocalypse of St. John tells how after the opening of seven seals and the touch of seven trumpets, a great cosmic commotion takes place, the heavens are polarized between good and evil. The dead come back to life and a selection is done, they bring the resurrected good ones to the eternal life and the wicked ones to the eternal damnation.

Reading this text of St. John from a yogic perspective reveals interesting meanings. The opening of the chakras, the seven seals or the seven trumpets, can activate and bring to consciousness a lot of material associated with each one of them, memories and samskaras, something that can be certainly overwhelming. Then we need to put discernment, as the celestial forces - our higher tendencies – do, and separate those samskaras that make us advance (the good ones) and let go and dissolve those that divert us (the evil ones) from our spiritual path. A small Final Judgment that we must incorporate into our daily yogic practice, with awareness, calm and detachment.

Kundalini releases everything

When Kundalini begins to activate after an intense yogic practice, this process of liberation of samskaras is also precipitated. She will bring them to the surface, but it is the yogi who must take care of them.

Have you ever prepared ghee, clarified butter? You take a solid stick of butter and put it to simmer in a saucepan. After a while, the butter turns into a golden liquid, but lumps and impurities appear, and you must remove from the liquid while it continues to boil. Before, you had no problems, you had a seemingly homogenous and solid block, and now, to get the golden and crystalline ghi, you have to eliminate a lot of impurities that were not seen at the beginning.

The fire of kundalini acts in a similar way as it gets more intense. It polarizes what once seemed a homogeneous psyche, drawing impurities to the light, while purifies our consciousness. Kundalini aspires to unite with the crown chakra, and in its ascent it will not leave anything behind; it will bite any tendency or impurity that it finds within its reach.

Those tendencies that were stored in the depths of our psyche and that Kundalini brings to consciousness seek their own fulfillment, and are the seeds that will cause future reincarnations. They are long-held desires, and also obstacles such as fears, resentments, sadness, despair, negativities all stored since many lives back. Yogananda tells in one of his talks how he had a deeply rooted desire to be a philanthropist, to dedicate a life to serve humanity through giving material donations, and resolved it by visualizing himself in a meditation doing all this. Something similar to what we do with the third dhyana kriya of the first initiation of Kriya Yoga.

Kundalini cleans slowly but completely, and over time it will release all these seeds that hinder our progress, one after the other, until only pure consciousness remains. And this is where the internal battle mentioned metaphorically in the Bhagavad Gita begins. There is narrated how the warrior

Arjuna faints when he realizes that, by chance, he will have to fight against his relatives and old friends. Arjuna is the yogi who understands that he will have to face his own tendencies, so dear to him, as they separate him from the path to the Divine. But then Krishna, the voice of the Divine, encourages him to do so: "*Thus, O Arjuna, destroy with the sword of knowledge the doubts that arise from the ignorance that dwells in your heart. Through Yoga, become one with this harmony that is inside you. Get up, great warrior, get up*" - Bhagavad Gita 42.IV. And he reminds him that no effort in Yoga, no matter how small, will be in vain.

Yogic tools

All the kriyas of Babaji's Kriya Yoga serve us for our transformation process. As a result of the above, I would also suggest the following yogic tools to release the emerging samskaras and to continue our yogic path:

- The frequent use of a notebook as a spiritual diary to understand our internal processes and to note and let go conflicting thoughts and emotions, writing them to objectify them and then letting them go.

- Be present and aware at the moment. The samskaras are the filters of the past that want to color the present moment, and condition the future. By being fully present we can see them consciously and let them leave at the moment they appear. Actually, the only thing we have is the present, the mind and the samskaras intend to reinterpret reality as a continuous past and future, but neither the past nor the future are real, they do not exist: they are only mental projections. There is only the present.

- Meditation of detachment - it is especially interesting to practice it at night, before sleeping, because it is a moment in which the subconscious and its contents emerge, so that they can be released, and also because after this meditation we go to sleep with the awareness of detachment. Mataji, the spiritual shakti of Mataji, can be invoked to help us in the nightly cleansing process of samskaras - she is a master of Shuddhi meditation. The sincere invocation of grace can produce unexpected help.

- Work with the chakras. There is a series of samskaras associated with each chakra and the yogic practice releases them, which includes material from previous lives. The chakras are rooted in the psyche and in the subconscious, so by purifying the chakras we also purify our mind, liberating consciousness. The poems of the Siddhas propose meditations with different chakras, associating them with certain deities and bija sounds. In Kriya Yoga (third level) we invoke Babaji in the work with the chakras. Working one chakra per day, trying to tune it with Babaji, helps its activation / purification. For this we have various tools, such as *Mandira Matreika Pranayama* and the dhyanas of the chakras, which include the mantra and the asana.

- The repetition of positive affirmations allows us to counteract the samskaras of negative tendencies. Repeating them during the Yoga Nidra practice helps us to install them without resistance in the subconscious mind.

- Clear the seeds of the samskaras by repeatedly entering the state of deep meditation or samadhi.

- As always, in first and last place, invoke Grace from the heart, through chanting, prayer, the devotional repetition of the mantras - among which I would highlight the *Durga* and *Muruga* mantras, the *complete surrender to Babaji* mantra and the mantras of *Mataji* and the Siddhas. Grace always exceeds our efforts, so invoking it and becoming receptive to it will make it much more effective on us. Ultimately, the sadhana of Kriya Yoga is nothing but a cleansing of our bodies to become solid vessels of the divine Grace.