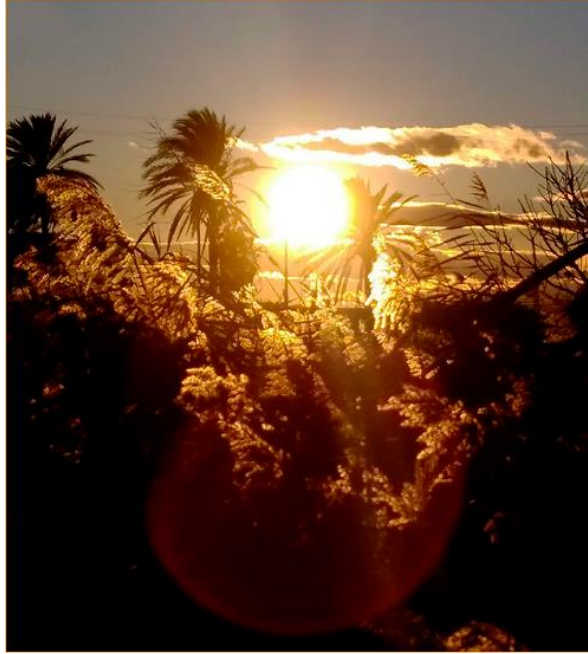


Babaji's Kriya Yoga

Texts to read in English



The center of the eyebrows and the vision of the light by Nityananda

Excerpted from the book "Advancing in Yoga: the path of the Kundalini, the chakras and the Siddhas", by Nityananda. Available on [Amazon](#).

The door of heaven is in the forehead, in the so-called third eye, between the eyebrows. There is located the Ajna chakra, and when it is activated the yogi sees the Divine everywhere, sees His light in all things:

When your eye is one, your body is filled with light.

- Luke 11.34

*The light of the evening, the moon, the sun
The light of the path, the excellent effulgence, the Lord,
Entered me to illumine with wisdom and
Stayed with me enlightening my body.*

- Tirumandiram 1529

*Brahman, the light of the sky will become
The light of the eye, kudambay!
The light of the eye.*

- Siddha Kudambai¹

When the Yogi constantly thinks that he has a third eye in the middle of his forehead, he perceives a bright and luminous fire. By contemplation in this light, all sins are destroyed, and even the worst person gets the highest end.

If the experienced Yogi thinks of this light day and night, he sees the Siddhas.

- Shiva Samhita V.45-46²

In this state of realization of the eyebrows chakra there is still a subtle separation between the yogi and the omnipresent Divine. It is in the crown chakra, Sahasrara, where all separation is dissolved. However, the temporary experience of the samadhi of the crown chakra can create an abyss between that experience and the rest of the daily experiences of the sadhak – this experience can be difficult to be integrated in the daily personality. It is the eyebrows chakra that links heaven and earth, this chakra which reconciles the experience of the Divine of "higher" planes with form. The yogic work for its opening should therefore precede the work of the opening of the crown chakra.

The Ajna chakra is related with the vision of light. Light is the ultimate form of the Divine before its essential aspect of pure Consciousness without any form.

The light is the mystery of the Siddhas, and is widely cited in their works, especially in the Tirumandiram, where Shiva is identified with the shining light experienced by the devotee, first within him and then everywhere.

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

- Tirumandiram 2681

*The immense effulgence fills the being as consciousness of direct experience
It goes and comes in the world without tumult
It becomes all pervading effulgence that is beyond speculation.
Who cognizes it? This is the Overlord.*

- Tirumandiram 1998

*The immense effulgence fills the being as consciousness of direct experience
It goes and comes in the world without tumult
It becomes all pervading effulgence that is beyond speculation.
Who cognizes it? This is the Overlord.*

- Tirumandiram 1998

This light is the vehicle of the manifestation of the Divine, the vehicle of Absolute Consciousness, Shiva. It is sometimes called Nandi, the ox that in the Hindu symbology is the mount of the yogi god:

*That light is Nandi.
It becomes the vehicle.
It becomes one limb
of the Sam Veda.*

- Siddha Boganathar³

The yogi must practice with much patience, perseverance and devotion to dissolve the veil of the third eye, and so the divine light, the light of the Self begins to manifest.

That light is glimpsed when we concentrate all the energy in the head, especially when we transmute the sexual energy into spiritual energy. This transmutation develops the light that corresponds to pure consciousness, the consciousness of the Self. The divinity in the form of Muruga represents this higher consciousness, and his spear represents awakened kundalini and is the celebrated instrument by which He overcame the darkness of ignorance. The Siddha Boganathar, who widely emphasizes this transmutation in his poems, founded two important pilgrimage temples for Muruga in Palani and Katirgama. Muruga has a rooster on his banner, the herald of the light of dawn

The divine light will become more and more visible the more celibacy is practiced and the vital energy is transmuted through the practice of the bandhas, *Brahmacharya Ojas Maitreka Prananyama, Kriya Kundalini Pranayama* and the 18 asanas.

*The oozing nectar cannot be attained by the lowly;
It will be attained in a second to one who has become a Siva-yogin;
The semen that is arrested will climb up;
The transcendent will clearly appear in the midst of the brows;
The body which is (like) an insect will become shining like the sun;
It is as surprising as walking on the razor's edge!*

- Siddha Sundaranandar⁴

The light is also accessed through the practice of continuous awareness, which dissolves the contents of the ego and our identification with them, leaving it free in its own light. That is why the purification of the mind and emotions with the detachment meditations, including those of the nine divine openings as well as the kriyas of samadhi, bring us to effulgent Self awareness, *svarupa*. Of the latter,

kriya # 140, *Soruba (Purna) Jyoti Samadhi Dhyana Kriya*, is a direct work with the light - but we must keep in mind that this is facilitated by the practice of the kriyas mentioned - in Babaji's Kriya Yoga the techniques we practice reinforce each other.

The inner light is also made more accessible by our devotional aspiration, as a manifestation of the Divine. **The yogi does not force the appearance of the light; he contemplates it with receptivity and surrender to the divine aspect present in it.**

*By grasping, the Light Divine, the Lord,
The Light Divine after being ingrained in me,
Inside the Light Divine I got engrossed and engrossed
And the light Divine declared Its nature.*

- Tirumandiram 2842

The light of the divine guru

The Ajna chakra is associated with the light of the divine guru. The sadhaka can focus on him to ask for guidance and advice in his life. In reality there is only one guru, the Divine, who is followed by all the masters and realized beings. The influence of the principle of the guru is made accessible in the third eye, as well as in the center of the heart and in the center of the crown.

When the yogi concentrates on the inner light of the center of the forehead he can, through his devotional aspiration, ask for the guidance of the guru. Through the light the subtle influence of this superior guide can be manifested.

In this sense, Tirumandiram mentions the vision of Shiva's dance in the golden hall of the Chidambaram temple. Chidambaram is the inner light in which the Divine can manifest:

*The divine way is the dance-form of
The guru within the cirrambalam*

- Tirumandiram 2763

*Look steadfastly, front in the forehead;
In the space in between is the luminous mantra;
It is the residence of the Lord, cirrambalam,
Where I am united finally as my grasp and support*

- Tirumandiram 2770

*Standing as the glowing light is God; by the dazzling light,
The encasing ego is detached from the bonds,
Dancing at the forehead dispels the blemished darkness*

He merges as the glowing light at the unmani (mystic center above the top of the head)

- Tirumandiram 2691

*Who can comprehend the spacious wisdom of the divine light of Sivam
The blissful dancer Sivam; the beautiful dancer Sivam
Of the beautiful word; the dancer at the golden hall;
The dancer at the golden Tillai (Chidambaram); the dancer of wonder?*

- Tirumandiram 2723

The Siddha Ramalinga Swami also speaks of a similar experience, also referring to Chidambaram, the temple hall, the hall of divine knowledge where Shiva dances, and where Ramalinga receives all divine knowledge:

*Behold such a unique God
Who shines resplendently
in the sacred Hall of Gnosis in Thillai (Chidambaram).⁵*

*Oh my Father of great mercy
Who graciously deigned
that I may gain in my early days itself
the gnosis of experiencing You
which comes from contemplation
centred between the eyebrows⁶*

*It is Civa-chithambaram.
that bestows on them
the clarity which pervades.
the pure heavenly ether of gnosis
which never causes confusion;
it is Civa-chithambaram
which destroys the darkness of ignorance!⁷*

The transmuting light

The divine light mediates between the Absolute Consciousness, beyond form, and the creation. Siddha Swami Ramalinga speaks of the Divine as the Divine Light of Grace (Arul Perun Jyoti), whose descent made possible the transformation of his physical body into an immortal body of light.

*Oh Flame
Who blended with all my body, all my life,*

*all my mind, all my sentiency,
Who dispelled the darkness (enveloping them) and,
without any rising or setting at any time,
transformed all of them into a blaze of light,
Who, as an embodiment of the rays
Of Civan and Sakti
capable of bestowing anything and everything,
shine in solitary glory
in the middle of the Hall of Gnosis
which is a state of bliss
of unique experience! ⁸*

*Oh resplendent Flame of Thillai (Chidambaram),
Oh Light filling the life
which has entered my fleshly body⁹*

Tirumular also speaks of this transformation of the body into light:

*If concentrating on the light and chanting clearly
With a melting mind, He will make the body
A golden one by the alchemic pill of Sivayanama*

– Tirumandiram 2709

Through the contemplation of the light and the transmutation of the vital energy into spiritual energy a body of light is solidified, capable of receiving and accommodating higher spiritual vibrations that lead to what Sri Aurobindo called "supramental manifestation." This is the ultimate realization of the Siddhas, the Soruba Samadhi or the transformation of the physical body into an immortal divine body, the fruit of sadhana, the absolute surrender of sadhaka and the grace of Divinity.

1- Ganapathy, T. N. (Ed.). (2004). *The Yoga of the 18 Siddhas: An anthology*. St. Etienne de Bolton, Quebec: Babaji's Kriya Yoga and Publications. p.327.

2- Chandra Vasu, S. (tras.). (1914). *Siva Samhita*. Allahabad: The Panini Office, Bhuvaneshwar Asrama, Bahadurganj.

3- Little, L. Shaking the Tree: *Kundalini Yoga, Spiritual Alchemy, & the Mysteries of the Breath in Bhogar's 7000*. Verse 50. Available in:

<https://www.alchemywebsite.com/bhogar.html>

4- *The Yoga of the 18 Siddhas: An anthology*, p. 255.

5- *Pathway to God Trod by Saint Ramalingar*, p.308.

6- Id., p.397.

7- Id., p.287-289.

8- Id., p.390-391.

9- Id., p.268.