

Babaji's Kriya Yoga

Texts to read



The Inner Space of Self

by Nityananda

The purpose of sadhana or spiritual practice is to create an internal space of consciousness and bliss that does not depend on external circumstances. To create that space, you need to do an internal cleansing. The yogic kriyas carry out that cleansing.

Life is in perpetual change. You cannot control the external reality; you can do the best you can, but you do not control the results of your actions. You can, however, always take care of the contents of your inner space.

Sadhana is a process of purification and cleansing of the mind, the contents of inner space. First you get emptied of all the limiting and unnecessary contents. Then that space is filled with the Self. The Self is pure and blissful consciousness. Babaji is the incarnation of the grace of the Self, guiding and inspiring individuals towards Himself. "The *jiva* becomes Shiva" is one of the

great sayings of the Siddhas: the individual becomes the Divine. Yoga is what makes possible this process of transformation.

The sadhana of the Siddhas

Let's imagine that our inner space is like a house, metaphorically. In the house of classical Yoga, its inhabitant often climbs to the roof, builds a ladder to it, and with time spends more and more time there on the roof, until finally departing from the house. This inhabitant, a classical yogi, leaves the world and the endless cycle of reincarnations, in search of the Divine beyond.

In the Kriya Yoga of the Siddhas we are not going anywhere. We are dedicated to cleansing and emptying the rooms of our house, so that little by little there is more light and more space in them. From time to time we are ecstatic to see an empty room, clean and full of light. And then we discover how much more we have to clean, and then we proceed to resume the cleaning work. With time and practice, our house is becoming a place of space and light, and in that light - which has always been there, but we never saw it because the house was so full and dirty - we discover the Divine there, which becomes the inhabitant of our home.

Siddhas perceive the Siva-loka here;
They experience within *nada* and *Nadanta*.
They are eternal, pure and blemishless;
Liberated are they, from the tattvas thirty-six.
- Tirumandiram 125

In our spiritual practice we have not gone anywhere; we have cleansed the personal space where we are, daring to clean all of our house, including its darkest corners, letting go of its contents.

The Siddhas speak of "vettaveli," the vast, luminous space of liberation.

In Yoga it is considered that the human being has five sheaths or *koshas*, each of them more subtle than the previous one: physical, emotional or vital, mental, intellectual and causal bodies. **The path of the Siddhas is that of the transmutation of these five sheaths, from abodes of karma to temples where the Divine resides and manifests.** The five sheaths are transformed into recipients capable of housing the Divine. **The path of the Siddhas is not a way of transcendence of this world, but a way of self transformation, even physical transformation:**

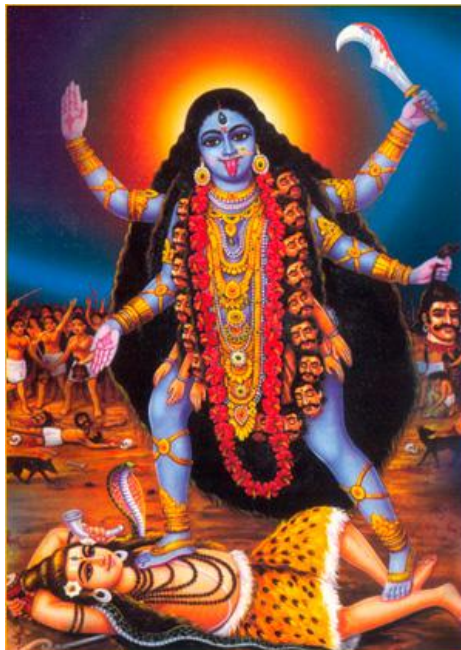
Recipients are they, in this world, of the great way;
Recipients are they, in this world, of the reward of birthlessness;
Recipients are they of the boon of eternal closeness;
Recipients are they of the power of silence in the world.
- Tirumandiram 132.

Presence and Love: the beginning and the end of the spiritual path

The beginning of the yogic process, its course and its end is the same: **you are present, blissful and loving consciousness**, independent of all the phenomena and events that come and go. The yogic realization is to establish oneself permanently in this experience.

We experience thoughts, feelings and perceptions - but we are nothing of the sort. We are aware of them and we experience them as changing phenomena, knowing that they are not our real nature, as changing clouds cannot affect the nature of the sun that illuminates them.

Every phenomenon that we experience is like Kali dancing above Shiva, he observes her dance without being touched nor affected by it even in the slightest manner. You are Shiva. You are pure joyful consciousness, not limited by the "I" and its phenomena.



To perceive this is the beginning of the spiritual path, and to realize it continuously is its end. This is the center of our yogic aspiration and our understanding of the Essential Reality. And whenever you are disturbed by transient phenomena remember what your essential nature is: blissful consciousness.

Bringing Presence and Love to your inner space

You are the blissful presence, the joy of Being. To find it, you must look for it among your experience.

You focus on the witness from the heart. From there you can observe and confront feelings and thoughts of your inner space, while also experiencing the unconditional bliss that appears.

From the Heart Witness you observe what happens in the physical, emotional and vital bodies, as if they were not yours and if they had "things" in them, things that you look at with curiosity and without judging. And it really is like that; they appear, but not your real Self.

Cultivate the presence and love and confront everything from the Witness. Bring the Heart Presence to all the contents you experience. Become aware of the emotional nucleus that generate mental images and emotional states - none of them should escape from your consciousness, to the last corner of your inner space. The Heart Presence can dissolve them. Never let the mind be carried away when you experience intense emotions. Breathe, take a step back and look at it. Cultivate mental silence and presence over the emotions; let the energy of the plexus rise by unconditional observation, without categorizing it, until it is integrated. Never let that energy get entangled with mental images.

Bring everything to light and offer it to the Self. The Heart Presence can transmute everything, based on consciousness and love. Invoke the Satguru, Babaji, because his consciousness and love are unlimited.

By cultivating presence and love everything is confronted with the witness, and things pass through one's experience. **Transcend mind and emotions by being totally present is a path of liberation.**

Every moment you have is an opportunity to anchor yourself in the Heart Witness and in its joy, the joy of being, transcending mind and emotions (and transforming them when performing this practice). If you are in the Self, you are where you should be. The Heart Witness at a given moment can expand towards omnipresence; at another moment the joy of the Being can arise within.

The witness is presence and love. Babaji is presence and love. "Seek Babaji to become Babaji" said Yogi Ramaiah. When you focus on presence and love in the heart you are in the Self, you are in Babaji.

Everything that the intense practice of Kriya Yoga brings out in the light of consciousness must be transmuted into presence and love.

"I am Presence and Love" is a good affirmation to repeat throughout the sadhana and throughout the day, so you remember your Self. Everything that is not that can be considered an addition, it is not the reality of your Self.

With a little help from my kriyas... and Babaji

All the kriyas we practice in Babaji's Kriya Yoga support this process of inner cleaning and transformation, at all our five levels of manifestation: physical, vital, mental, intellectual, causal. As sadhaks of Babaji's Kriya Yoga we are in a process of inner cleansing and transformation of ourselves. Sometimes we are lost in this process, but this is the moment to ask for the guidance of Babaji. He

knows better where the path leads to, and He is ready to point us where to go - though sometimes He let us our space to grow by experiencing through our own mistakes.

Undoubtedly one of the most important things in this path is to create an inner relationship with the Satguru to receive His guidance and support. We are fortunate to have the kriya tools to do it. By using them we can transmute our inner space into "*vettavell*", the space of liberation, the space of the Self, Babaji - what we are.