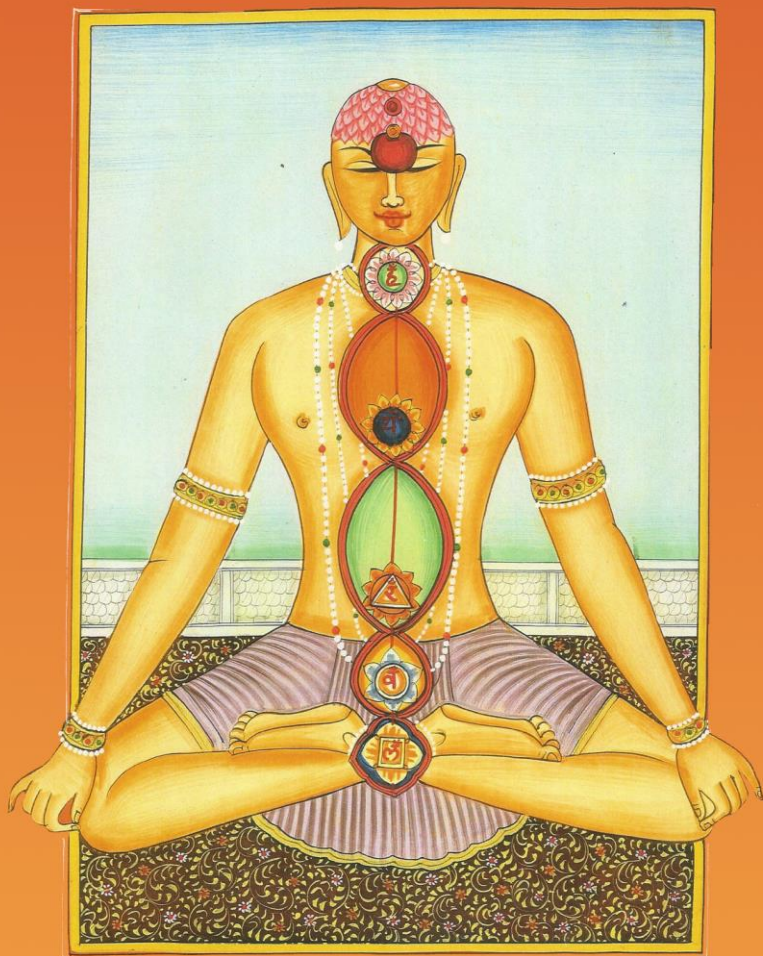


Advancing in Yoga

The path of Kundalini, the chakras and the Siddhas



Nacho Albalat, Nityananda

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Kundalini, the Energy that unifies your being

The main challenge of our growth towards the realization of the Self, towards Unity, is our internal fragmentation. We have multiple aspects and tendencies antagonistic within ourselves, each one with their own interests. Unifying all these aspects in the purpose of surrender to the Higher Self, to the service of the Divine, is the essential requirement for the realization of the Self. The Mother, of Sri Aurobindo Ashram, explains well this challenge of surrender and consecration to the Divine:

For your being is full of innumerable tendencies at war with one another — almost different personalities, we may say. When one of them gives itself to the Divine, the others come up and refuse their allegiance. “We have not given ourselves,” they cry, and start clamoring for their independence and expression. Then you bid them be quiet and show them the Truth. Patiently you have to go round your whole being, exploring each nook and corner, facing all those anarchic elements in you which are waiting for their psychological moment to come up. And it is only when you have made the entire round of your mental, vital and physical nature, persuaded everything to give itself to the Divine and thus achieved an absolute unified consecration that you put an end to your difficulties. ¹

Kundalini is the spiritual energy that is said to sleep in the first chakra, and that an intense yogic practice can cause her to awaken and rise through the spine, in search of union with Siva, in the crown chakra.

Upon awakening the divine energy of Kundalini brings to light all our different internal aspects, our tendencies, and threads them like the thread of the rosary that links all its beads. Everything that was hidden comes to light. All our tendencies are always there, from our oldest incarnations. Some are present in our consciousness, directly conditioning our behavior; others remain asleep at the bottom of our psyche, waiting for the right moment to germinate.

The habits of other lives want to come to light, pushed by kundalini, which infuses a lot of energy into the yogi's system, to make it move towards samadhi (union), and then all resistance to this advance also comes to light. **By making these latent tendencies conscious you can stop holding them unconsciously, since they are still there in the psyche for the approval you gave them in other lives.**

Kundalini is the power that completes creation, the way back of the energy to the One, which brings to light all the impediments for this realization. **Kundalini is retained by the accumulated karma, which reveals itself as obstacles in its ascending path.** This karma is what you put the energy into in the past. You put your intention in these obstacles to create them and now you put your attention back to them to free them. Consider these latent tendencies as something alien to you and now redirect your energy, without repressing it, towards its union with the crown chakra.

Kundalini, as power, leads you to the Self. That power seeks the Divine and helps you transmute your psyche. It is a manifestation of the Divine Mother, contemplate everything as Her action. She is helping you to grow, to leave the world of suffering, bringing to the surface your bonds to it. She takes you out of there. If you have patience and accept her dance, Kundalini will help you eliminate the stain of ignorance

In Yoga in general and in Kriya Yoga in particular, this

awakening of kundalini is not a sudden and definitive event. It is rather a gradual process: as the sadhaka advances in his yogic practice, this energy goes reaching and bringing to light new tendencies and contents, new dispersed "I's", which must be integrated into the student's consciousness. So, Kundalini is the great unifier of the psyche of the Yoga sadhaka; in the long term, she works for the expansion of the sadhak's consciousness, threading into it all of the sadhak's different aspects. However, this unification is but the end of a laborious process that will require inexhaustible perseverance, patience, serenity and dedication by the yogi. To finish this process you will need to be well equipped with tools and yogic qualities, in addition to having the protection of divine grace, personified in the figure of the guru.

Channeling the energy

As Kundalini gradually becomes activated the sadhak will find greater amounts of energy available. What to do with it? The sadhak must learn to channel it into activities of love and service, so that Kundalini continues to rise. Love is expansive. Egoism contracts energy. **Without loving, selfless outlets, the Kundalini serpent will stop its ascent and feed the ego's manifestations such as desire, pride, fear, and anger, stopping the advance of the sadhak.**

On the positive side, kundalini will also stimulate the qualities, abilities and positive tendencies of sadhaka such as creativity, charisma, intuition, kindness and discernment. This increase in abilities can ultimately lead to the development of *siddhis* - which is usually translated as "yogic powers." But they are part of the latent potential we all have.

The need of purifying the ego

Traditionally, on the path of Yoga in India, the disciple could be tested by his guru, to whom he rendered an unconditional service that served to purify his character and ego, before being fully accepted and receiving advanced teachings.

Milarepa underwent a series of struggles during his service to the Guru. He had to perform superhuman acts of heroism and bravery before he was initiated. Sages and rishis of yester-years, put their students to severe trials before they took them into their confidence and divulged the mysteries of mysticism and occultism. They intuitively knew whether a student was ripe for initiation or not. The neophytes were entrusted with the work of tending cows, bringing fuel from the forest to the ashram, washing the clothes of the guru and offered work that would appear to be menial service in the eyes of present-day modern-metamorphosed sadhakas.

- The Voice of Babaji²

Most of the current Yoga practitioners do not have such masters who may help with the purifying of disciples' egos. Therefore, the sadhak can use the opportunities and difficulties of life itself to apply the following. However, **when advancing on the path of Yoga the sadhaka must be prepared before executing advanced yogic techniques that involve the activation of the chakras or Kundalini energy.** In Kriya Yoga it is advisable to be well established in certain fundamental practices and behaviors to round off the rough edges of the ego:

- **Detachment, inner concentration and consciousness of the witness**, which will prevent the student from being distracted and absorbed by what that emerges in the mind.

- **Surrender to Satguru and to the path**, to avoid being dispersed by multiple new stimuli that may arise as one advances. Surrender does not imply not to be mistaken, but the resolution to persist in practice no matter the obstacles that arise; and even if

these obstacles are not overcome, the sadhaka continues on the path with the confidence that one day it will be possible to leave them behind.

- **Habit of service to other beings.** With an intense yogic practice the sadhak, available energy is multiplied. The question is what to do with this increased energy? Unconditional service to all beings, surrendering the results to the Divine (Karma Yoga) is the most dharmic, straight application of all this extra energy, and will often facilitate its integration. Service to all beings removes the ego of the sadhaka and reveals the nature of the Self, which unconditionally gives and serves all.

The management and integration of Kundalini fire is best understood if you ask yourself these questions: Currently, what do I spend my energy on, consciously and unconsciously? And what would happen to me then if this energy were multiplied by a thousand?

The process of managing Kundalini energy begins with the cultivation of Presence and Love - being aware of daily activities and discovering where the energy itself goes - and culminates in the unhindered expansion of Presence and Love. Between the beginning and the end there is a patient and tireless process of transmutation. Detachment, surrender and service will facilitate over and over again the advancement of sadhaka through the stony path of his transformation.

1- Mother, the. (2003). *Questions and Answers 1929-1931*. Pondicherry: Sri Aurobindo Ashram Publications Department. p. 127.

2- *The Voice of Babaji*, p.364.