



Recovering the Self

Essays on Babaji's Kriya Yoga

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by Nacho Albalat, Nityananda

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Meditation is liberation

The ultimate reality is pure consciousness, where we cease to identify with stuff, through the instrument of our mind. *“The mind acts as a medium of communication between spirit and matter. It is just a ladder making a man climb up to the realm of Supreme Bliss or making him climb down to the deep abyss of ignorance”* says the book *“The Voice of Babaji.”* So, in our meditations we take charge of the creator of our reality: our own mind.

What is left when we remove the thoughts from our mind? The same as when a cinema movie is over, what is left a white light screen. The same as when a movie at the cinema is over, there is only a white light screen. The same thing happens with our mind in the morning, just when we are awakening, before we make the slightest physical or mental movement. For a few moments each morning we experience a purely blissful, luminous mental screen, before the mind has a chance to remind us who and where we are. The Yoga Vasishtha says: *“Consciousness is the only essential reality, in sleep as in waking. It is the Lord, the supreme truth: you are That, I am That, and everything that is, is That.”*

The Siddhas called this pure space of light “Vettaveli” or vast luminous space of liberation. They entered more and more into this luminous space of pure consciousness. *“When the movement of the mind has ceased, the self shines with its own light, where suffering is dissolved and bliss reigns, which is the experience of the self in the self.”*

When we observe our own mind, in the different meditations, we come out of the phenomenal plane, the plane of the created

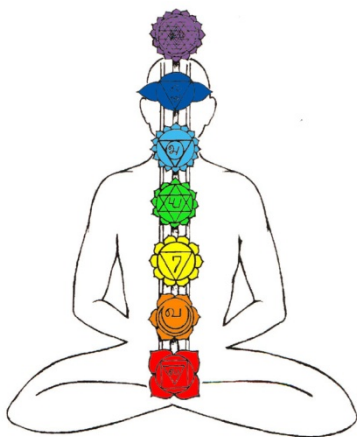
world, and we come closer to the creator. Meditation is, therefore, a space of liberation, which takes us away from the conditioned and brings us closer to the creator of the conditioned. Then we become conscious of the lenses through which we observe the world, and if we observe enough with our own mind, we can change these lenses, or remove them once and for all.

The different visualizations of Babaji's Kriya Yoga allow us to become conscious of our own creator process – a process that is always active, no matter if we notice it or not. To master this process allow us, eventually, to stop it. Or we can recreate at our own convenience. *“Mind is again a master weaver. Mind weaves the inner garment of character and the outer garment of circumstances. So, what he has hitherto woven in ignorance and darkness, he may now unweave in enlightenment and brightness”* says “The Voice of Babaji.” The yogis with spiritual realization show an amazing mastery over the physical reality, that some would call “miraculous.” This is the tantric method, which doesn't reject the world, but uses it as a tool for transformation.

The fundamental goal of meditation is becoming aware of one's own consciousness, the luminous and blissful screen (so to say) behind everything, the space between us and the creation, the space of pure being between the thoughts. As long as one meditates, one discovers more and more that this space of liberation, Vettaveli, is more and more everywhere, in every moment.

An electric circuit for a higher consciousness

Our vital body is an energetic body, formed by “prana” (vital energy), which animates the physical body. We could compare it with an electric circuit, with its wires that transmits electricity, its resistors and transistors. The energy channels of the vital, the “nadis,” would be the electric wires; the resistors would be the blocks we have in the nadis, blocks with a mental or emotional origin, and which restrict the movement of energy, with consequent heat, discomfort and disturbances. The transistors would be the psycho-energetic centers, the “chakras,” each of them able to produce different functions and activities, when they are fully activated. If they are not activated, electricity just can’t pass through them. They remain zones of darkness, and their potential gifts are then hidden.



The chakras could be, in the words of Jesus, talents or analogously, coins, which are given to us, so we could make use of them at some time in our life. We can work with them or just ignore them and bury them below the soil. In this last case – following the Parable of the Talents of Jesus (Matthew 25.14-30) – our life doesn't bear fruit, and the owner of the talents, our Higher Being, finally demands them back, considering that our present incarnation is useless. However, to those who cultivate the chakras, it is said: *“Enter into the bliss of your Lord.”*

Activating the circuit

Yoga explains that each chakra is related to a psychological state of consciousness, and that our actual psychological state of consciousness is a reflection to which vital energy has accumulated in a particular chakra. Greater the accumulation of vital energy in a chakra, greater the realization of the chakra's corresponding psychological potential.

Yogi Ramaiah says that our vital energetic system could bear, so to say, a power of 10 volts, and Babaji has a power of 10.000 volts. So, by raising our power to the same level of Babaji, we will be able to contact him. And, by raising our power to the same power of God, we will be able to experience God. Yogi Ramaiah remarks that through the regular practice of pranayama (breathing yogic exercises) we can increase daily the power of our vital circuitry.

“Samadhi” or yogic trance, the state of consciousness corresponding to the crown chakra, is being in pure consciousness, our true nature, according to the Siddhas (*Yoga Sutras*, I.3). This demands a very high level of energy. Therefore, the vital body, and

our nervous system which supports it, must be prepared.

For this reason the work with the energy in our physical and vital bodies allows us to experience higher states of consciousness; this work is the foundation that holds the experience of samadhi, the opening of the seventh chakra on the top of the head, and our spiritual growth in consciousness.

A consistent practice of Kriya Yoga, especially the pranayama called “Kriya Kundalini Pranayama,” will bring a smooth and regular increase of prana, energy, throughout all of the chakras. We build the experience of samadhi, brick by brick, integrating each aspect of our lives, without leaving anything outside.

The foundations of the practice

To create a temple worthy of divine consciousness we must do the work required to cleanse the nadis and activate the chakras.

The practice of yogic postures or asanas begins this process. Along with the first meditation technique, they constitute the foundation of our temple. It is very important to cleanse and purify the physical body and the subconscious of constricting and painful physical-emotional blocks, which impedes the free flow of energy and creates restlessness and agitation in the consciousness moving through it.

The chakras play an essential role in the experience of samadhi. Each of them are like a transistor in an electric circuit, which must be activated for a full performance of the system. The more activated the chakras are, the higher levels of energy are supported by the circuit, and therefore, one can experience higher and more expanded levels of consciousness.

The practice of Kundalini Pranayama activates the energy from the first chakra and distributes it through all the chakras, concentrating it in the crown of the head. Later, in the second initiation, the students can receive the seed sounds or mantras to activate the chakras opening. The repetition of mantras activates and purifies the energetic system. And in the third initiation the students receive a series of kriyas that combine meditations, mantras and asanas for a more specific work over these psychic-energetic centers.

All this work we do building our inner temple is done in a gradual and integrated way, without the disturbances that require us to renounce the world; on the contrary, we in fact, embrace the world in our experience of growth. Babaji's Kriya Yoga is a jewel in the Tantric tradition, which integrates spirituality with daily life; a Yoga quite simple to follow, not spectacular, but profoundly effective at all levels of our human nature.