

The light of the Siddhas

Inspiration
for inner alchemy

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Contents

Introduction

Homage to Durga Kundalini

The ultimate alchemy: the union of matter and spirit

My meditations on the Siddha verses

 The path: the union of Shiva and Shakti

 The lineage of the Siddhas

 Aspiration and devotion

 The yogic process of transmutation

 The witness consciousness

 The Guru

 The power of mantra

 Transmutation and elevation of vital energy

 Transmutation of internal contents

 Work on the chakras

 Kundalini

 Samadhi

 The descent of light and grace

 Soruba samadhi, the final realization

Meditations with Kriya Babaji

Appendix: a meditation in the light

Glossary of terms

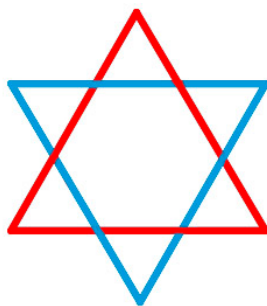
Bibliography

The ultimate alchemy: the union of matter and spirit

Tantra uses energy to achieve Self-realization, raising it towards the chakras or higher centers of consciousness, to open them.

The activation of the *kundalini* energy, in the first chakra, and its elevation to the crown chakra would serve this purpose.

The next step - and that is where the path of the Siddhas differs from Vedantic Yoga, focused on the achievement of liberation - is the descent of the Divine for the transformation even of the lower bodies of the yogi: mental, emotional and physical.



Thus, in the Yoga of the Siddhas, the *Shakti* is raised from the first chakra to the crown chakra, and the grace of *Shiva* is brought down from the crown to the root chakra, to transform our physical vehicles. The bridge that joins the two, along the

spine, is *kundalini*, the fruit of yogic practice - the union of heaven and earth.

Kriya Kundalini Pranayama, the fundamental technique of Babaji's Kriya Yoga, is the quintessence of this process of ascending and descending the energy. It ascends as vital energy or as *kundalini*, and descends as spiritual energy or *Shakti* of divine grace that transforms the yogi - a radical alchemy in which "the *jiva* (individual) becomes *Shiva*."

Phases of *kundalini*

Diksha-kundalini (kundalini-initiation) is the kindled or initiated kundalini. When the roused kundalini is activated it is karma-kundalini (activated kundalini). When kundalini passes through the adharas, it is kriya-kundalini (kundalini-practice). When kundalini merges in the sahasrara, it is yoga-kundalini (united-kundalini).

- Siddha Boganathar¹

We activate *kundalini* with the practice of *Kriya Kundalini Pranayama*. *Diksha* is when the yogi receives it at initiation and is empowered with its practice. There begins the work (*karma*) of spiritual practice or *sadhana*, which implies a process of cleaning the internal tendencies, because *kundalini* brings them to the light of consciousness.

When the yogi manages, through his work and

dedication, to break through the scrub of his *karma*, he gradually raises his consciousness through the chakras. These are opened and activated as the internal personal contents that hide them are released and cleaned.

The bulk of *kundalini* will not rise to the crown until the ascending path is clear enough. The yogi will be stopped by pending tests, desires and learnings - tendencies and desires of the past that will arise to be fulfilled again.

The mantra *Om Namah Shivaya* represents surrender only to the Divine at the crown chakra, leaving all obstacles behind. *Shiva* is related to detachment, represented by his body covered in ashes.

The mantra *Om Kriya Babaji Nama Aum* activates the first and seventh chakras, their union through *kundalini*, and the grace of the *Satguru* to support this process.

Yoga-Kundalini is the culmination of the process, the union of the bulk of *kundalini Shakti* with *Shiva* in the crown. This union can be complete or accompanied by a few personal tendencies that the yogi easily dismisses or even deliberately maintains to perform some work that must be carried out in this incarnation.

These two phases, *karma-kundalini* and *kriya-kundalini*, constitute the main work of purification of the yogic *sadhana*.



Kundalini: desire or redemption

When the *kundalini* energy begins to rise from the first chakra, as a result of a yogic practice, it will seek, like a snake, to bite everything in its path. It will stop at habitual desires, which will be projected outside of us. If we follow them, *kundalini Shakti* disperses outside of us and then becomes *maya*, the delusion that holds us back on the gross plane. If we accept the ascending energy but we are not carried away by the desires it stimulates, it continues its ascent seeking union with the higher chakras, and it unites heaven and earth within the *sadhaka*.

If it reaches the higher centers of consciousness it can activate them and open the door to the

experience of the real Self behind the delusion of *maya*. She is then called Durga, the goddess who destroys the scattered demons of the ego. Or Kumari Devi, the Virgin Goddess - the immaculate energy, unaffected by the world, who subdues the demon of ego and helps the spiritual aspirant to achieve the goal.

The transforming descent of Grace

The concept of "Grace", the descent of divine energy and consciousness, is very present in the tradition of the Siddhas.

The efforts of the yogi to prepare and purify himself for the Divine, and the incessant call and surrender to Him, make the descent of Grace possible.

These efforts can include the concentration of vital energy in the higher centers, the transmutation of sexual energy², the purification of the subconscious mind and the *nadis*, the activation of chakras, and others. All these efforts are done so that the bodies of the yogi may be able to integrate this higher consciousness and energy.

The Siddhas often speak of divine light as the vehicle of this grace and as the transforming agent of human nature. Siddha Ramalinga Swami also spoke of it in his innumerable poems, in which he invokes the Divinity in its aspect of "Divine Light of Grace" (*Arul Perun Yoti*), so that it descends and

transmutes the physical body into an immortal body of light. He himself obtained this final yogic realization in the 19th century.

Becoming Shiva is Siddhantham's siddhi
(attainment).

- Siddha Tirumular³

When the physical body becomes an immortal golden body in which the Divine freely manifests, *soruba samadhi* occurs. It is the union of *Shiva* and *Shakti*, of spirit and matter. This is the ultimate realization pointed out by the light of the Siddhas.

1- Ganapathy, T. N. (Ed.). (2021). *Vettaveli. Lectures on the Tamil Siddhas*. Asociación Vettaveli. p.333.

2- “If pranayama is performed systematically and seriously, Boganathar says, the semen will be sublimated, thereby converting it into a hard thing and using it for trans-substantiation of the body.”

Id., p.325.

3- Tirumular. (2010). *The Tirumandiram*. St. Etienne de Bolton, Québec. Babaji's Kriya Yoga and Publications. Verso 1437.

My meditations on the Siddha verses

Food is enjoyed when it is savored, but it really nourishes us when we digest and assimilate it. Similarly, reading these messages can stimulate us intellectually, but they will help us transform when we integrate them into ourselves and into our lives.

The texts that follow are messages that come from my meditations on verses of the 18 Tamil Yoga Siddhas. These verses have been published for the first time in several books by Babaji's Kriya Yoga and Publications. I have not provided the verses nor have I provided the name of the books. If interested, I invite the reader to read the verses of the Siddhas in these publications (see Bibliography).

The poems of the Siddhas were written from a state of boundless consciousness, from their fathomless realization of the Self. They are ideally assimilated through meditation; meditation is the key that opens their deeper meaning.

It is advisable to meditate on these texts without haste and see how they apply to our sadhana and our lives. As it is said, they point to the moon but they are not the moon. The important thing is where they lead us. Its deep meaning is often understood after yogic practice. It is practice, not reading, that transforms us. Reading shows us the way, practice is walking it.

The work on the chakras



In *Siddhantham* we connect with *Shiva's* feet, but we bring down His blessing to this plane. Each divine center fulfills its role in the architecture of enlightenment.

- Kudambai

The chakras are suppliers of energy, our bad tendencies are holes that absorb it. Close the openings of

the bad tendencies, redirect your energy upwards. The lower chakras stimulate the most basic and lower tendencies of the lower bodies. But you should not repress its energy but channel it upwards, creating other outlet for it. See, hear, think, speak of the Divine. That restores the energy to *Shiva*.

- Goraknath

Yoga is building a temple that supports the crown chakra and its corresponding state of consciousness. The chakras are the floors, the *nadis* the corridors through which to move up and down; without them the temple is not habitable.

From the first chakra the *Shakti* rises upwards. The third chakra activates fire (*agni*) to open the higher chakras. The crown chakra receives the ascent of energy and activates the descent of divine grace and energy.

- Karuvurar

In this path the chakras are worked. By releasing the scab that hides them, they can gradually activate their function. There is no reason to abandon everyday life in this yoga.

- Rama Devar

In Kriya Yoga there is an internal cleansing work, stimulated by *kundalini*. The tendencies stored in the chakras must be cleansed and replaced by the divine

Presence. You are not those tendencies, they are there.

It is necessary to know how to separate the *kundalini* energy from the contents that it carries, the discernment of the witness's consciousness does this. The opposite of discernment is the imagination that is carried away by impulses.

- Pambatti

You integrate the contents associated with the chakras into consciousness, which dissolves them - and their energy is released into light to create a column or *Shivalingam* that unites everything: the union of the seven chakras in one, a *Shivalingam* of the One.

Continue on this path and do not lose heart.

- Nandi Devar

You have to create a solid structure with the chakras that supports the experience of *samadhi* in the crown chakra. Your *sadhana* is a part of preparing this structure (*bandhas*, pranayamas, chakras) and another part of lovingly cultivating this *samadhi*. Think of it as an encounter with the Divine - which it is. This encounter must then radiate downward – reminding to the ordinary existence that there is higher joy. This joy manifests as the descending *amrita* - a descent of grace. The one who successfully stays in the crown chakra becomes immortal. There's no doubt. You must direct your efforts there.

- Kudambai

Reaffirm your connection and your union with the Divine. This is the only thing that will really fill you up. Allow divine love to flow for you from the heart chakra upwards. The chakra between the eyebrows (third eye) sees the Divine in everything; the crown chakra makes everything one, uniting the seer and the seen. The heart center solves all duality, and the neck center surrenders to higher impulses.

Sex ties you to impermanence and change. Give love and don't worry too much - everything will flow. Holding a grudge is not good either; if some people don't give you what you're looking for, let them go and don't look there. Try to be free from attachments and emotional reactions, and live for the Divine.

- Nandi Devar

The waters of divine grace descend through the third eye between the eyebrows, and unite heaven and earth. You have to create the necessary receptive conditions, the perfect vessel to be able to collect these waters.

- Kamala Muni

The third eye of light is beyond the thinking mind. In fact, the mind must be calm and focused to focus on it.

Raise the energy, focus the mind and bring down the light.

- Goraknath

The eyebrows chakra (*Ajna*) brings access to higher regions in contact with the One, seeing the One in everything. The crown chakra (*Sahasrara*) allows us to become that One.

- Tirumular

The primordial deviation happens in the third eye (*Ajna* chakra), the *yon*i in which the soul incarnates in the phenomenal world. It is the threshold of the One, the omnipresent Absolute that embraces everything. You must return to that threshold accumulating there your vital energy, usually wasted in the world, and the devotion of your heart, knocking on the door of heaven. The *Ajna* chakra is the realm of the immanent Divine, between heaven and earth, the manifestation of the Self. The *Sahasrara* chakra is the realm of the transcendent Divine, the essence of the Self.

- Rama Devar

The opening of the third eye facilitates and clarifies the mental processes. It unites above with below.

- Idai Kadar

The body takes time to assimilate the light and the opening of the third eye, the *Ajna* chakra. The electrical structure to sustain this must be prepared.

- Karuvurar

Bring your devotion to the One, constantly bringing down His energy. *Sadhana* is concentrating your life energy above to bring down His spiritual energy.

In the crown, unity is realized, without two. But to get there the individual must link his chakras with love. The heart is the servant of the One. Your yogic practice is to link the aspects of the Self. The chakras must vibrate for It. Allow the heart to weave that unity. Consciousness clears the way, the heart goes through it. *Kundalini* in its union with the Beloved is the journey of love towards the One.

- Kudambai