

CHAPTER 16



*THE ORIGINAL KRIYA YOGA*  
ITS SECRET AND PERFORMING ART

*“Until the breath enters the sushumna,  
All philosophies and spiritual talk  
Are the mere babblings of a child.”*

Shiva Goraksha Babaji

Goraksha Shataka and Kriya Yoga\*

This timeless yoga of the evolution of human consciousness handed down to us from the Ancient of Days by the great rishis and royal sages of the Solar Dynasty. This grand science went into obscurity in the Middle Ages and almost went into oblivion. It was rediscovered, clarified and given to Humanity again at this time by the compassionate Shiva Goraksha Babaji, who eternally guides the evolution and destiny of all nations and world cycles.

This is the sacred fire ceremony of the *yogi*, whereby he symbolically offers the oblations of *pranic* breath into *apanic*<sup>1</sup> breath and vice-versa, to equalize the two life currents, enter the *sushumna* (central channel in spinal cord), and enter *kevali*<sup>1</sup> *kumbhak*, a *samadhi* of the ecstasy of expanded consciousness.

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\*Goraksha Shataka 2v 10-22

<sup>1</sup> The downward flowing current as opposed to upward flowing pranic current.

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There never has been nor will be a time when man's own nature shall cease to demand his best and foremost attention. The science of *yoga* commends itself to the foremost minds of east and west. So vital is this inner science for the evolution of human consciousness that beside it, the greatest of human achievements pale in significance.

The science of *Kriya Yoga pranayama*<sup>2</sup> offers the inhaled *pranic* breath into the exhaled *apanic* breath and vice-versa. By this process, the *yogi* neutralizes the two life currents of *prana* and *apana*. This results in the arresting of decay and growth in the body. This is done by rejuvenating the blood and body cells with life energy (*prana*) that has been distilled from the breath and moved into the spine and the brain. The *Kriya yogi* arrests all bodily decay, thereby quieting the breath and heart. This renders the purifying actions of the breath and heart unnecessary as they gradually slow down through persevering practice.

## The Bhagavad-Gita and Kriya Yoga

The *Bhagavad-Gita* mentions this science of *Kriya Yoga* in chapter four, verse twenty-nine. The *Kriya Yoga pranayama* called the *prana-apanic* fire rite by the *yogis*, teaches man to untie the cord of breath that binds our soul to the bodily cage. The soul is then released to fly and expand into the super-conscious skies of omnipresent spirit and come back at will into the little body cage. No flight of fancy is this, but a true experiencing of divine bliss.

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1 'potlike', in the science of Yoga, the retention of and constriction of the locks (*bandas*) to usher vital energy (*prana*) into the spinal cord (*sushumna nadi*) for the awakening of *kundalini*.

2 'life-breath extension', breath control and expansion, the fourth limb (*anga*) of Patanjali's eightfold path, consisting of conscious inhalation (*puraka*), retention (*kumbhaka*), and exhalation (*rechaka*); at an advanced state, breath retention occurs spontaneously and for prolonged periods of time.

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*Pranayama* is derived from its Sanskrit roots, *prana* (life) and *ayama* (control). So *pranayama* is therefore life-force control and not breath control. In the larger sense, the whole world is filled with the universal life-force energy called *prana*. Everything is a differentiation of the modes of expression of this universal force. Therefore, universal *prana* is *Para-Prakriti* (pure Nature). This eminent energy is derived from the infinite spirit and permeates and sustains the universe.

Individual *prana* is an intelligent force but has no consciousness in the empirical or transcendental sense. The Soul is the conscious unit and *prana* is its basis. The consciousness through mind-ego dictates terms and *prana* follows the dictate. Neither grossly material nor purely spiritual, *prana* borrows from the soul its power of activating the body.

There are two main life-currents in the body. One is that of *prana* which flows from the coccyx to the point between the eyebrows. The nature of this life current is soothing. It introverts the devotee's attention during sleep and the wakeful state, and in meditation unites the soul with the spirit in the third ventricle of the brain, in yogic parlance, called the *Shivanetra* or third eye.

The other main current is that of *apana* which flows from the third eye to the coccyx. This downward flowing, extroverted current distributes itself through the coccyx centre to the motor-sensory nerves. It keeps man's consciousness delusively tied to the body. The *apana* current is restless and engrosses man in sensory experiences.

In the Bhagavad-Gita, chapter six, verse forty-six, Lord Krishna extols the yogi in glowing terms. "Greater is the *yogi* than body disciplining ascetics, greater even than the followers of wisdom's path. Greater than the path of action. Be thou *Arjuna* a *yogi*!"

*Kriya Yoga pranayama* arrests bodily decay connected with *apana*, manifesting in the exhaling breath, by fresh inhalations of life-force (*prana*) distilled from the inhaling breath. This *prana* enables the

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devotee to do away with the illusion of decay and mutation. He then realizes that his body is made of “lifetrans”, of congealed light. The body of the *Kriya yogi* is recharged with extra energy distilled from the breath and energized by the tremendous dynamo of energy generated in the spine. The decay of body tissues decreases. This ultimately lessens the work of the heart by assisting blood cleansing functions. The heart pump becomes quiet, owing to the non-pumping of venous blood and exhalation and inhalation of breath are evened out.

The life energy unites in the currents in the spine. The light of pure *prana* scintillates from the six *chakras* to all the bodily cells keeping them in a spiritually magnetized condition. *Kriya Yoga* is referred to in *Yoga* treatises as *kevali pranayama* or *kevali kumbhaka*. This is the true *pranayama* that has transcended the necessity for inhalation (*puraka*) and exhalation (*rechaka*); breath is transmuted into inner life-force currents under the complete control of the mind. When the breath stops effortlessly without either *rechaka* or *puraka*, it is called *kevali kumbaka*. (*Hatha Yoga Pradipika*<sup>1</sup> II-73). Of the various stages of *pranayama* (such as breathlessness), *kevali* is extolled by adept *yogis* as the best or highest (remember that *Kriya Yoga* is not breath control but life-force control). When one gets to the advanced state of *Shiva Shakti Kriya*, the breath ceases. Duly, the cool ascending *pranic* current and warm descending *apanic* current are felt flowing in the *sushumna nadi*<sup>2</sup> (spinal cord). This is an *avasta* (state) of *kevali kumbaka*. Though in principle it may be equated with *Kriya Yoga*, *kevali pranayama* is not as explicit as the specific *Kriya Yoga* science and techniques expounded by *Shiva Goraksha Babaji*: “The Lord surrounded man’s soul first with an idea body. Then he encased the idea body with a very subtle light, the astral body. The third or final

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1 ‘light on the Sun/Moon Yoga’ compiled by Svatmarama Yogi and dedicated to Shiv-Goraksha Babaji. This work comprises 389 couplets, and integrates the practices of Hatha and Raj Yoga.

2 ‘very gracious channel’, the central *prana* current in or along which the serpent power (*kundalini shakti*) must ascend toward the psycho-energetic center (*chakra*) at the crown of the head in order to attain liberation (*moksha*).

encasement was the electro-atomic dream body, the illusion of a fleshly form” (*Gita* pg 306 Vol I, *Yogananda*). The *Gita* advises us to practice *pranayama* (life-force control) to enable us to realize that we are not made of flesh, but of life-force condensed from the thought of God!

## Babaji’s Kriya Yoga is Goraksha Shataka

*Kriya* is a process of converting breath into life-force and realizing the body as light. In the authentic text of Goraksha Shataka, part two, verse fourteen, as enlightened by Shiva Goraksha Babaji, by the perfect performance of 12 Kriya pranayamas, the yogi gets to internal state of pratyahara<sup>1</sup>. By practicing 144 Kriya pranayamas, he enters the state of concentration. By practicing 1,728 omkar pranayama Kriyas, he expands into the state of meditation. As he goes on to practice 20,736 Kriya pranayamas, he enters the ecstasy of expanded consciousness called Samadhi. These exact numbers have been taken by Yogavatar Lahiri Mahasaya, which he has mentioned ad-verbatim in his instructions for the practice of Kriya Yoga, ref. his book, Commentaries on the Bhagavata Gita, Chapter eight, verse fourteen. They have been given to today’s world as a standard measure for the practice of Kriya Yoga. This undoubtedly shows that not only is Shiva Goraksha Babaji the founder of the original Kriya Yoga, but also the direct Guru of Lahiri Mahasaya.

However, it is important to note that *Kriya* cannot be practiced so many times by a beginner. When the body and mind of the *yogi* are prepared to accommodate the high voltage of so much *Kriya Yoga*, his *Guru* will advise him that he is ready for the experience of *samadhi*. If the *Kriyas* are broken into several sittings, there is no harm; it will just take longer.

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<sup>1</sup> ‘withdrawal’, sensory inhibition, the fifth limb (*anga*) of Patanjali’s eightfold path.

## Kundalini Kriya Yoga

Goraksha Samhita chap 1 verse 47-51

*Kundalini* is the electro-magnetic *pranic* energy, which means “coiled spiral” and stems from an earlier root *kunda* meaning “fire pit.” It is coiled three and a half times around the base of the spine. *Kundalini* is represented by a cobra snake and can move a *yogi* from static state to kinetic activation in a split second. The *kundalini* is intensified spiritual *prana*. If the *pranic* energy is to be compared to an atomic bomb, the voltage of the *kundalini* energy benefits the guided *yogi* like a benevolent hydrogen bomb. The *kundalini shakti* (force) is activated and awakened during the *Kriya Yoga pranayama*, which I call the *kundalini* breath. It is hidden and latent within all human beings in their nervous systems.

When the *Kriya Yoga pranayama* is performed as per the *Satguru's* guidance, the *pranic* life-force in one's spinal cord (*sushumna*) builds up to generate a great spiritual magnetism and voltage. By the ceaseless movement of the *Kriya* life-force breath, one's *prana*, breath, vital fluid and mind become one to form the evolutionary life-force energy called *kundalini*. It's most effective application in so far as one's spiritual evolution is concerned, happens only when it enters the central channel of the spine called the *sushumna nadi*. This dynamic process is best brought about by the practice of *Kriya Yoga*. This awakened *kundalini* is one of the most potent boosts for the out-of-body experience and evolution of any spiritual practitioner. The out-of-body experience helps the *yogi* shift his awareness from the physical body and mind to pure Consciousness. Repeated experiences of such a shift, establishes the *yogi* in the self-realized state of an ecstatic expanded consciousness.

According to the Nath tradition in India, the *Kundalini* is revered as the Divine virgin, the consort, the divorcee and the widow, all in One. She is the universal life-force of sustenance and evolution. At the

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base of the spine, the sleeping beauty shakti awaits her Lord Charming, Shiva's kiss of Consciousness, which releases her to ascend up the spine and unite with him in holy communion at the thousand-petalled-lotus. Shakti - Kundalini is the bride Cinderella, the "lady of the cinders" whom when fanned by the alchemical fire of Shiva-shakti Kriya, ignites as kundalini, blazing up the chimney of the spinal sushumna to unite with immortal Lord Shiva in the crown chakra.

The *Raja Yoga* process of awakening the *kundalini* is done by entering the *unmani* state of still-mind expanded awareness. It is so utterly simple, the naked truth; and man by mind is so complicated that it is difficult for him to be absorbed in this profoundly still state called *sahaja samadhi*, which is the natural state. Therefore, if one practices it, it will take him twelve years to thoroughly de-complicate his mind. It would mean going into or melting into a state of awareness, bereft of any residual traces of *karma*, or thoughts. *Patanjali's Yoga Sutras*, the *Bhagvad Gita*, and the Philosophy of *Goraksha Nath*, were not only the greatest expositions of yogic philosophy and literature, but their authors were also the greatest givers of Truth the world has ever witnessed.

## Khechari Mudra<sup>1</sup>

Goraksha Shataka Part 2 v/s 43, 44, 63, 68

*An inverted well in the inner sky  
Where the yogi drinks his fill to fly  
In khechari realms beyond death and die*

*But the uninitiated thirsty go  
Because they miss life's vital flow  
To the realms of moksha they cannot go*

Yogiraj Siddhanath

The above sutra is given by Shiva Goraksha Babaji regarding the khechari mudra, where He says that those who have mastered this mudra can penetrate their tongue up the hollow of the throat to near the midpoint of the eyebrows. Above this is the third ventricle in the brain, which is like an inverted well, dropping the nectar on the tongue. All people initiated into advanced Kriya Yoga can avail of this nectar to retard the aging process of their body cells and simultaneously attain the state of samadhi. We must understand that in the true Kriya Yoga teachings, the khechari mudra is a must because it blocks the ida-pingala<sup>2</sup> channels and assists in the opening of the sushumna channel, forcing the pranic breath to enter the central channel and bestow self-realization on the practitioner of Kriya Yoga. It is also one of the mudras, which sets apart the true Kriya Yoga teachings from that of other teachings of yoga which are not the true Kriya Yoga. In all Kriya Yoga practices, the khechari mudra is always used to ensure the rapidity of spiritual evolution.

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1 Space-walking seal<sup>1</sup>; facilitates astral travel. The yogic practice of 'swallowing the tongue in order to seal the life energy (*prana*) to be given by a bonified Guru; the seal of the tongue beyond the uvula, stimulating the pituitary gland to drink of *amrit*).

2 'pale conduit', the *prana* current or arc ascending on the left side of the central channel (*sushumna-nadi*) associated with the parasympathetic nervous system and having a cooling or calming effect on the mind when activated.



## Yoni Mudra<sup>1</sup>

Goraksha Shataka Part v/s 71

*“Sitting in Siddhasana having inhaled the prana,  
let the yogi block the ears, eyes and nasal passage  
with the thumbs, index and middle fingers. And then  
withdraw and concentrate himself in the third eye.”*

Goraksha Shataka Part 2 v/s 16

This is a very important technique for the evolution of Spiritual consciousness, but later on, as the Yogi evolves in spiritual stature, the technique drops away on it's own, and he is able to see the Star of Soul Consciousness without it. People must not imagine, which they often do, that they see the Star whilst they are only hallucinating. Seeing the Star comes at a very advanced stage.

Sit during evening time in Siddhasana posture, facing North. Begin to practice Kriya Yoga, after which you do the Yoni Mudra (Jyoti Mudra). Throughout the practice, the tongue is kept in the Khechari Mudra.

1 Sitting in Siddhasana if possible, or then in any other comfortable position. Raise your hands and close your eyes with your index fingers, with 1/4<sup>th</sup> of the index finger on the eyelashes and 3/4<sup>th</sup> on the curvature of the eye socket.

2 Then with your thumbs, close your ears, putting the pressure of the thumbs directly above the earlids, where the skull and jawbone join. This ensures a complete closure of sound.

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<sup>1</sup> Also known as *jyoti mudra* and *shan-mukhi-mudra*, the blocking of one's ears, eyes, and nostrils with one's fingers where the inner sound, *anahata-nada* (*Omkar*) is heard and the soul is seen as a spot of light at the third eye.

This technique will not enlighten without the initiation of a living Kriya Master.

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3 The third phase would be to further shut your closed mouth with your ring and pinky fingers.

4 After this, you focus your consciousness at the base of the spine, do the rectal lock, do the chin lock.

5 Then, block either side of your nostrils with both of your middle fingers. While these seven orifices of your senses are being shut, hold your breath as long as you comfortably can (about 30 seconds).

Attention please:

The details of pranayama and yogic breathing may be learned only from a Living Kriya Master who will enlighten this technique. Some western authors have tried to make this technique public but have misfired and not being able to give people enlightenment through their unauthorized efforts, for the inner spirit of the technique has been left out.

When the ideal Third Eye develops within, you it will be seen by all Yogis and practitioners as a pale gold intense ring of light with the deep blue centre, and after long years of practice, you will see and then be your Soul as the scintillating white star.

### “Yoni Mudra for Penetrating the ‘Stargate’”

“In *Kriya Yoga*, the *yonī mudra* is essentially a technique to master the art of *pratyahara*, which means the withdrawal of mind and *prana* (life-force energy) from the objects perceived through the five senses. The advanced technique with *khechari mudra* leads one right up through the states of concentration and meditation, so that the *yogi* penetrates the “stargate” of the third eye to enter into omnipresent bliss of *samadhi*.

*Yoni* means “womb” or “source.” *Mudra* means “seal.” It is also called the  *jyoti mudra*, meaning “inner starlight seal.” A third name is *shanmuki mudra*, because *shan* means “six” and *mukhi* means “ori-

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face” or “mouth,” and in this technique, the six orifices are sealed so that the inner star of the Soul can be perceived, passing through which the Conscious Seer experiences Cosmic Consciousness.

With *yonī mudra*, your mind is brought into a state of relaxed absorption, whereby *pratyahara* (sense withdrawal) ensues. This state of sense withdrawal occurs because of the pressure of the fingers upon specific nerves and acupressure points.

There are also physical benefits of *yonī mudra* because it stimulates the vagus nerves through pressure on the ear canals with the thumbs. The stimulation of these nerves brings about a dominance of the parasympathetic nervous system, lowering the metabolic threshold. Consequently, the heart rate is reduced and the heart is rested. One’s blood pressure is brought to a calmer state, and with regular practice, the digestive system is toned and improved and the nervous system is rejuvenated.

*“Yoni mudra brings about an equipoise of body and mind.”*

Yogiraj Gurunath Siddhanath, Chap. 10, Wings to Freedom

## Shiva Shakti Kriya Yoga - The Yogic Science of Love

As Shiva Shakti Kriya Yoga deals with the highest evolution of humanity, it is rightly called the ‘Science of all Sciences’. Nevertheless, it is rooted in Divine Love, without which, it flowers not. We practice the Shiva Shakti Kriya through sound, light and vibration. One becomes so absorbed, that one becomes these Divine Emanations. The sound must be made with Love and Joy; the vibration becomes the expression of Divine Selfless Love.

The upward and downward currents spiritually magnetize the spinal column, thereby transforming the seeker into a perfect receptacle of

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Divine Light and Love. The yogi becomes the process of yoga. The yogi becomes the yoga. The pilgrim, the path and the goal become One ... Love. Shiva Shakti Kriya Yoga reveals that by practice alone, and not by blind belief, one progresses and walks upon the ‘Royal Path to Self-Realization’. This Awakening stills the mind and allows one’s Divine Self to be revealed. Amongst the pathways to self-realization, Shiva Shakti Kriya Yoga is peerless.

## Patanjali’s Yoga Sutras and Kriya Yoga

### Chapter 2

Kriya Yoga consists of the three basic virtues, Tapa, Swadhyaya<sup>1</sup>, and Ishvara Pranidhan, which are a great assistance in the evolutionary journey of the practitioner.

We can sum up the authentic Kriya Yoga with 3 factors:

**Tapa** – self directed discipline and austerities which lead to a rapid spiritual progress.

**Swadhyaya** – self directed yogic study of the mind and consciousness. Yoga is an inner ascent through ever more refined and ever more expanded spheres of mind to get to the divine Consciousness which lies at the core of our own beings. Kriya Yoga is the best practice of swadhyaya

**Ishwar Pranidhan**<sup>1</sup> – humble surrender of one’s ego to God and Guru. No doubt sincere Kriya practice helps in the evolution of consciousness, but ultimately it is the personal relationship with God

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1 ‘one’s own going into’, self-study, important to the yogic path, listed among the practices of self-restraint (niyama) in Patanjali’s eightfold Yoga; the recitation of mantras.

2 ‘the Lord as priority’, total surrender to the Lord; in Patanjali’s eight-limbed Yoga one of the practices of self-restraint (niyama).

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and your Master, your dedication and devotion to them, that opens the doors of salvation. So ishwar pranidhan is unconditional devotion to God and the Master.

Tapa – Self directed austerities

The word we have rendered as Discipline is wrongly translated as “mortification;” and has primary reference to fasts and other bodily penances. A slightly older word is closest to the meaning of tapa - the word ‘askesis’

*“The admitted purpose of bodily austerities is to break the fixity and automatism of habit at the physical level, and to make the body more amenable to the dictates of the will.”*

The true meaning of tapas, or self-discipline is to treat the body in such a way as to overcome its demands, and to induce a relaxation of the grip of bodily desires; so that the mind and spirit are no longer hampered by the those bodily desires.

*“Just as gold when heated (tapa)  
comes clear of the slag  
shining in its pristine purity  
so Jivatma by Tapa of Pranayama  
is cleansed of vishaya vasna<sup>1</sup>  
and shines in its pristine glory!!”*

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<sup>1</sup> Attachment to material desires.

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*“Niyam, Yama discipline the conduct of a person  
Asanas discipline the body  
Pranayama purifies the emotions  
Dharana<sup>1</sup> shapes the mind.  
Dhyana furthers the Awareness of Mind  
Samadhi “Is” the ecstasy of expanded consciousness”*  
Yogiraj Siddhanath

### Swadhyaya – Self Directed Study

This second requisite or study is a shaping and purifying of the mind, and simultaneously becoming more and more aware of your indwelling consciousness. A shaping of the mind is done by concentration, which is called the faculty of exclusive attention. This is necessary for any great undertaking. The word study should not be taken in the sense of collecting information from books, but rather of tuning in the whole nature of one’s being to a given wavelength, thereby letting the mind become absorbed with the subject at hand. This means that by the power of concentration, the subject and the object become one (*samyama*).

*Kriya Yoga is an inner ascent through ever  
more refined, and ever more expanded spheres  
of mind, to get to that Consciousness  
which lies at the core of our own being.*  
Yogiraj Siddhanath

The yogi who is deeply yearning for self-realization, devotes himself heart and soul, day and night, to that aim, and subordinates all else to it. He sacrifices leisure, luxury and personal pleasure. He sees all events as furthering or stopping his goal!

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<sup>1</sup> ‘holding’, concentration, the sixth limb (*anga*) of Patanjali’s eight-limbed (*ashtanga*) system of Yoga.

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Pranayam with mantras are ancient formulas, so devised as to be effective not only in meaning, but also in sound when recited in correct and traditional intonation are said to assist in detaching the consequences from the preoccupation of ordinary worldly existence, clarifying and stilling the mind.

#### Ishvara Pranidhan – Self offering to divinity

This is the resignation to the will of God and Guru. Apart from the necessities for acceptance of and submission to the teacher, there is also involved a profound acceptance of the conditions of Individual Life. The ambitious or resentful person is never sufficiently at leisure from himself to achieve the recollected concentration for a calm mind, which may expand into infinite awareness. A calm mind is the basic faculty required for undisturbed yoga practice. There is, however, a much subtler reason why acceptance is the one of the fundamental necessities. For all loftier achievements of living an unimpeded flow of life force or libido, spiritual energy is necessary. It is possible to exist with the life-force dammed, but creative awareness demands a free-flow; a flow of being afloat upon the stream of being.

*“An experience of union with life is not possible where there is nonacceptance of life’s conditions; a resentful wish to be otherwise or have otherwise or an attitude to things and people as they are.”*

*“The Yogi has to be so intent upon the creation of a new self that he has no leisure for grumbling at his environment.”*

Yogiraj Siddhanath

## The Hallmarks of the Original Kriya Yoga (and What is NOT the Original Kriya Yoga)

Original Kriya Yoga for the modern era was given by Babaji Mahavatar to Lahiri Mahasaya Yogavatar in a cave at Dronagiri<sup>1</sup>, Ranikhet in the autumn of 1861.

There are people teaching many types of yoga under the name of Kriya Yoga. I have highlighted certain points to show the difference between the true Kriya Yoga of the Babaji - Lahiri Mahasaya lineage and that of certain “yogas” taught by others. All other imitations and copies of this original Kriya Yoga came a good ninety years later. The other yogas called Babaji’s Kriya Yoga and have nothing to do with the original Kriya Yoga with which I am concerned. The other yogas were introduced to the public after the Mahasamadhi of Paramhansa Yogananda in 1952. This statement is merely to clarify in the minds of the people as to the original Kriya Yoga taught by Lahiri Mahasaya and the much later yogas introduced by various people called Babaji’s Kriya Yoga. The Kriya Yoga that others teach does not corroborate with the true lineage of Kriya Yoga, passed down from Shiva Goraksha Babaji through Lahiri Mahasaya, Shri Yukteshwar, and Paramhansa Yogananda lineage, which is the authentic Kriya Yoga, and that which is intended when we refer to Kriya Yoga taught by Babaji.

It is imperative to make a clear cut distinction between the original Babaji’s Kriya Yoga as given to Lahiri Mahasaya by Babaji himself which is not to be confused with the Kriya Yoga taught 90 years later by people who chose to ride the wave of the original Kriya Yoga and called their yoga Babaji’s Kriya Yoga. The clarification I am making between the two is very necessary to clear the confusion in the minds of millions of seekers, between the original Babaji’s Kriya Yoga, as was first taught to Yogavatar Lahiri Mahasaya at Ranikhet in the au-

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<sup>1</sup> A sacred mountain which is in the Kumar range of the Himalayas.



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tumn of 1861, and the Kriya Yoga propounded by others after the Mahasamadhi of Paramhansa Yogananda in 1952. Why they chose to teach this, ninety-one years later, under the same name of Babaji's Kriya Yoga and confuse the people, is certainly not a welcoming move. This deludes and bifurcates truth seekers to two spiritual paths of the same name. This clarification will prevent the misguided adventures of devotees and a lot of waste of time for those who truly want to come directly to the original Kriya Yoga of the Babaji, Lahiri Mahasaya, Yuktेशwar and Yogananda lineage. It was prophesied by the great Lahiri Mahasaya that the Kriya Yoga propagated by him would encircle the globe by the grace of none other than the immortal Babaji, the supreme initiator of all the angels, yogis and prophets of past, present and future.

Another pertinent point of the authentic Kriya Yoga of Shiva Goraksha Babaji is that the life energy is concentrated in the sushumna nadi of the central spinal cord. A forty-four second cycle of Kriya breath gives the practitioner one year of natural spiritual unfoldment. This is what qualifies the Original Kriya Yoga to be called The Lightning Path. Since the South Indian and Canadian schools of "Babaji Kriya Yoga" have no such specific practice of Sushumna central channel breathing, it cannot give you the lightening evolution of a year in a forty-four second cycle. Therefore, it is not the authentic Kriya Yoga of Babaji and Lahiri Mahasaya. It is a type of yoga, but not the original Kriya Yoga as mentioned in Autobiography of a Yogi or Babaji's enlightening Kriya teachings.

### Salient Features of Original Kriya Yoga

We begin with the Omkar Kriya - hearing and becoming the inner sound of Om. Then we do the Ham-Sa Kriya, witnessing our breath and inner self. Simultaneously, the practice of Khechari Mudra is given on the accomplishment of which kundalini shakti ascends up the sushumna nadi and Shiva's grace begins to descend. Then as this process goes, we do the regular Kriya Yoga Pranayama for a forty-four

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second cycle. Then we move on in the sequence to practice the Nabhi Kriya<sup>1</sup> to even out the breaths of Prana and Apana. Then next in order is the practice of the Thokar Kriya with the Vasudeva Mantra. After which the Mahamudra<sup>2</sup>, meaning the posture of the great liberation, is done. The spine becomes flexible. Then we go on to the Yoni Mudra, also called the Jyoti Mudra to form the stargate, which is to be penetrated, then only the experience of nirvikalpa Samadhi may be had and the doorway to Moksha is opened. Paravastha is the last of the techniques to be practiced. It is called “the after-effect poise of Kriya”. In the original Kriya Yoga, there must be the proper perineum Pressure during the practice of Mahamudra and Kriyas.

These are the hallmarks of original Kriya Yoga which distinguish it from other yoga kriyas, misleadingly called Babaji’s Kriya Yoga. This has led to a great confusion for the seekers who are searching for the original Babaji’s Kriya Yoga, the hallmarks of which I have given above. It’s a shame that nowadays, Kriya Yoga and Babaji’s Kriya Yoga have become a very elastic and generic terminology. It is used for all sorts and types of Kriya Yoga, except the Original Kriya Yoga. One of my intentions is to wean out the yogic fabric of generic Kriya Yoga; the genuine and original Babaji’s Kriya Yoga and put it before the thousands of disillusioned and wandering seekers lost in the dazzle of today’s supermarket of yoga.

### One of the Sequences

Omkar Kriya – listening to the omkar with the divine sensation of light, vibration and sound.

Ham-Sa Kriya – Witnessing our breath and inner self (Vai-upasana) miscalled “vipasana”

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1 A yogic technique to join pranapana at navel (manipur chakra) and get steadiness of mind.

2 The posture of the great liberation.

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Kriya Yoga Pranayam – also called Kundalini Kriya Yoga, is spiritual spinal breathing in the sushumna (central spinal channel), where by the constant friction of the ascending and descending breath, the kundalini light rushes up the chimney of the spine to meet her lord at Sahasrara  
Nabho Kriya – steadies the mind, improving the digestion

First Thokkar Kriya - awakening chakras and kundalini

Second Thokkar Kriya - penetrating kundalini through chakras

Mahamudra - the posture of the great liberation

Jyoti Mudra - penetrating the stargate

Paravastha – ecstasy of expanded consciousness

**KARMIC REPERCUSSIONS:** Teaching something for what it is not certainly involves the justifiable karmic repercussions. Whether you mislead knowingly or in ignorance, the repercussion, good or bad, will be there. So wake up! Make the restitution. Do not teach Babaji's Kriya Yoga when it is not Babaji's Kriya Yoga. This statement is not directed to any particular being or yoga system, but given as a pertinent warning to false, ego-oriented teachers and those who teach without authorization.

## Modus Operandi of Kriya Yoga

### In Relation to Spiritual Nadis (Meridians)

As we practice the Kriya Yoga pranayama, our Dharana (concentration) deepens and we enter the sushumna-nadi channel. There, the yogi works his Prana (life force) to a subtler dimension of Dhyana (meditation), where he enters into the vajra-nadi<sup>1</sup> channel. As he goes on practicing hour after hour and day after day, his meditation deepens and he finds himself moving in the chitra-nadi, where he expands into the experience of the Savikalpa Samadhi. As the yogi's desires fall away by Kriya, he awares himself into the brahma-nadi<sup>2</sup> channel where

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1 The second of the psychic nerves. First is sushumna, second is vajra, third is chitra and fourth is Brahma.

2 The subtlest psychic nerve. e.g: sushumna, vajarina, chitrini and brahma nadis.

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he experiences the ecstasy of expanded consciousness called Nirvikalpa Samadhi. When the yogi by Kriya Yoga practice crosses the threshold of concentration to enter into meditation, his brahma-granthi<sup>1</sup> dissolves at the base of his spine. As he progresses further and goes deeper into meditation, he dissolves his vishnu-granthi<sup>2</sup> at the heart centre (where he would apply the technique of Thokar Kriya). Then his consciousness awares into the Savikalpa Samadhi where his final rudra-granthi<sup>3</sup> situated at the mid point between his eye brows begins to dissolve. The rudra-granthi could remain unresolved right upto the point where he enters the brahma-nadi to experience the ecstasy of expanded consciousness of Nirvikalpa Samadhi.

After long years of dedicated practice, the yogi dissolves all the three granthis (negative pranic knots), then and then alone he may experience the final beatitude of constant Nirvikalpa Samadhi which yogis call the Nirbeeja (Seedless) Samadhi. The yogi, who by the practice of advanced Kriya Yoga blends into Raja Yoga<sup>4</sup>, is then said to have dissolved all his Karmas. This constitutes his mind-stuff composed of Vrittis, meaning whirlpool of thoughts, his Pratyaya, which is thought-forms of his mind, and his Samskaras, which are called remembered experiences or stored impressions latent in his memory banks. With the ceaseless practice of Kriya Yoga and persevering in Raja Yoga by “Awaring His Consciousness,” the yogi is successful in disconnecting his Soul-Consciousness from his mayic-mind. He then wins his Wings to Freedom, becoming a free soul. This is the modus operandi of how the yogi experiences Enlightenment by the sacred practice of Kriya and Raja Yoga.

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1 A psycho-generic plexus located at the base of the spine.

2 The heart plexus chakra where this Vishnu knot is located, which has to be loosened and penetrated like the Brahma and Rudra Granthis.

3 Situated pranic plexus situated in the third eye.

4 Raja Yoga cannot be successful without the preliminary foundation and practice of the vital Kriya Yoga bridge.

## Gita in the Light of Kriya

Lahiri Mahasaya gives the central point of the Gita in the light of Kriya Yoga.

First is Omkar Kriya: Listening to the Sacred Sound

Second is Pranayama Kriya: Evens itself out into Kevali Kumbaka

Third is Khechari Mudra: Attending to the star in Yoni Mudra

Fourth is Paravastha: The state of expanded consciousness

Fifth is doing all works without expectation for fruits – this means, performing your daily Karma without an agenda, as desire stifles spiritual progress

The Yoni mudra is the beatific inner revelation of Kriya, which assists in the termination of every desire before it originates and helps, just as Kriya pranayama helps us, in the freeing of all thoughts. Lahiri Mahasaya also emphasizes that holding on to the Paravastha, which is the after-effect pose of Kriya, greatly accelerates the evolution.

## Paravastha

To attain the still or poised state of breathing in natural cause, I am of the certain experience that every time the Paravastha is practiced, it disconnects the link between the Karmic desire-mind and the consciousness and frees the soul consciousness to make extremely rapid progress towards Self-Realization. This is the reason why the Yogavatar Lahiri Mahasaya emphasizes and says, “To hold on to the still state of tranquillity,” the awareness of the Zero-not-Zero, as I call it, this is the great charm and beauty of the Paravastha, which in other systems of Yogic practice may be described as a form of the Unmani Avasta, meaning the no-mind state of enlightened awareness.

I have made many humble endeavours to give to all sincere seekers and disciples the Shivapat awareness during my UCCs (United

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Consciousness Conferences), which I hold the world over. Shivapat is the awaring of my consciousness into the restless minds of all receptive seekers, whereby they experience my Universal Soul Consciousness as a clear-mind state of thoughtless awareness. This in Kriya Yoga is called Paravastha.

This is my working hypothesis, number one:

*“If any mind is attuned to an undifferentiated consciousness (the Master) then that mind shall gravitate itself out of light-mind existence and aware itself into that consciousness, to the degree of its attunement with that consciousness.”*

Yogiraj Siddhanath

This is my working hypothesis, number two:

*“The undifferentiated consciousness of the Master gravitates itself into the light-mind existence of the thought-mind of the seeker, thus transforming the seeker’s mind to his own consciousness; to the degree of the attunement of that mind with the Master’s consciousness.”*

Yogiraj Siddhanath

## Kriya Yoga and Surya Yoga vis-à-vis 2012

The coming new age will see a great change in the awareness and evolution of all receptive souls who are making the effort to contact their Higher Selves. In this regard, the carbon based human body must be detoxified by the science of Kriya Yoga to receive the message of the Rishis, Manus and Sages of the Fire Mist. The practice of Kriya Yoga will increase one’s capacity to hold extra Prana and light. If sufficient people practice the sacred science of Babaji’s Kriya Yoga, Surya Yoga and ingest sufficient light from our Sun Vivasvat Manu, its bipolar

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central sun, Maghayanti (Alcyone) and the yet larger central sun Vastushpati (Syrius), then a metamorphic transformation in the collective consciousness of the World Disciple shall take place.

Kriya is the magic elixir for the new age where the transformation of large oceans of humanity will be the cause of mitigating and diverting a world war like situation. By the practice of Surya Yoga, which I have given freely in the Akashic Records and on “YouTube” as well, the people may increase their spiritual solar light and charge their body batteries to overcome certain negativities resulting as an outfall due to the cataclysmic changes occurring before and after the year 2012. The effects of Kriya and Surya Yoga will be to raise the collective consciousness of humanity, giving them a more holographic awareness; whereby they will be able to use their psychic, telepathic and intuitive abilities with greater facility to contact their spiritual guides and Mahagurus.

It is said that during this time will take place the changing of the Divine Guards of the spiritual hierarchy. The year 2012 will be the beginning of the work of the King of the inner government, Lord Vaivaswat Manu; his successor, Lord Savarni Manu; the World Teacher, Lord Kalki Maitreya and his successor, Lord Devapi. During this time, certain planetary upheavals as the tilting of the axis, the shifting of tectonic plates and world war like situations could be a probability for our human family. In order to mitigate and even prevent such cataclysmic effects, it is necessary for all truth seekers and yogis to raise their body, mind and soul vibrations to a higher frequency; thereby matching the “Magneta” vibrations, whose photon-belt surrounds our great central sun called Vastushpati (Syrius). If we are to intake a larger quantity of sunlight, then we must practice the Siddhanath Surya Yoga and the Kriya Yoga pranayama. In the sacred India scripture, the Bhagvat-Gita, it is mentioned that: “whenever there is an imbalance in the human phenomenon and the planet, the divine Avatara incarnates on earth to restore the balance; save the righteous who live in harmony with nature

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and to destroy the negative forces of the earth that create disharmony and imbalance.”

*“Partrinaya Sadhunama Vinasaya Ca Dushkritam  
Dharama Samsthapanarhtaya Sambhavami Yuge-Yuge”*

*“To protect the righteous, to disintegrate the dark forces  
To establish the Dharama, I am born from Age to Age”*

Chapter 4 Verse 8

It is a known fact that our sun, Surya, revolves around a dual central sun, called Maghayanti (Alcyone), and both in turn circumbulate around the yet bigger central sun, in Vedic Astronomy called Vastushpati (Syrius), which in turn revolves around the galactic centre. Prophets, seers and astronomers have seen that it takes approximately 280 to 300 million years for a smaller revolution of our sun around its immediate bipolar sun. This corresponds to the end of our Lord Vaivaswat Manu’s reign called a Manavantar. Now there is going to be an alignment between the three suns, namely Vivasvat Manu (our Sun), Maghayanti (it’s bipolar Sun) and Vastushpati (the biggest Sun). This alignment, some feel, would be in a straight line and others calculate, it would be triangular, but at the same flat level. Whatever the case may be, this will cause changes for the better because humanity is evolving; and for the worse because of the passing phase of minor cataclysms. These can be seen as our Mother Earth experiencing growing pains as she prepares to give birth to a more evolved humanity, namely our present 6th sub-race growing into the 6th root avataric race 499 to 700 years hence.

As I have said before that out of the 6 billion 700 million souls that populate our planet, those that attune themselves to the higher vibrations of the coming age and capacitate in them the light radiated from the three suns, will be the ones who have a better chance to adapt and survive the pre-2012\* upheavals. This does not mean that



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other good souls will not come through. The geological cataclysm and human holocaust will not be of the magnitude it is depicted to be because we have the grace of the Eternal Messiahs, Babaji, the Kalki, the central Sun Sirius and the Seven-Sages, called the Sapta Rishis, who have saved our planet from the deluge before and will do it again. This passage from a hymn comes to mind, though I don't remember who penned it:

*Ye Fearful Souls Fresh Courage Take  
The Clouds Ye So Much Dread  
Are Big With Mercy And Shall Break  
With Blessings On Your Head*

Anon

*“Change happens at the critical moment.  
Change happens at the turning point!”*

Yogiraj Siddhanath

This is as much of a spiritual noumenon as it is an astronomical phenomenon. The powers of the divine wizards of humanity are working for its welfare only if humanity opens its hearts. Let us face with courage the coming of the brave new world and the coming of a utopia, which would bring us into a dimension akin to the Golden-age, called Satya-yuga, as is in Shamballa. We are now in the larger cosmic cycle of Kal-yuga, the iron age, within which is a smaller cycle of Dwapar-yuga, the copper age, and contained in the copper age is the yet smaller cycle of Treta-yuga, the silver age. It is said by people of inner vision that the smallest cycle of Satya-yuga will be ushered in by the year 2012, which will culminate in the year 2700, where a quan-

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The pre-2012 cataclysms are notable. The great sunami which occurred in Sumatra in 2004, the devastating earthquake which occurred in Pakistan occupied Kashmir and hurricane Katarina in Louisiana are definitely the cataclysms associated with the changes predicted for 2012. After 2012, there will be more positive effects, spiritually and otherwise for this earth in comparison to its negative effects. I am speaking here mainly of the good spiritual and evolutionary effects by Kriya Yoga and Surya Yoga after the year 2012 has past.

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tum leap will be taken in the evolution of human consciousness. At this time, the future Man Savarni, will choose from the sixth sub-race, the flower of humanity called the sixth root-race. These will be those people who are at present engaged in the diligent practice of the science of Kriya Yoga, called the sacred fire right of the yogi and the practice of Surya Yoga.

The two lofty grand masters of humanity, who gave this soul saving science to the world, are none other than the Lord Gyanavatar Yukteshwar, who is the future Manu Savarni, and the Lord Yogavatar Lahiri Mahasaya, who is the future world teacher. As I have explained before, it is mainly these four divine Beings, who will be the driving force for the evolution of our humanity. It is they who are the inner controllers (antaryamis) of the celestial hierarchy of the inner government of our humanity. This inner government is established in the celestial realms of the white island of Shamballa, so mystically spoken of in the Kalki-purana and other Indian scriptures. But above these four is the one mysterious Being. They call him by many names. He is the visible-invisible saviour of all humanities and world cycles. Called Sanata Kumar, he is an aspect of the unfathomable Shiva Goraksha Babaji and the true King of the celestial hierarchy of the inner government of our world.



