

“There is only one Guru in Kriya Yoga, and that is Babaji”

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According to the tenets of Babaji’s Kriya Yoga, The Lord does not turn into man at any time, nor does man turn into the Lord Himself. The Lord resides within us all and can be experienced in everyman in pure expressions of love, compassion, kindness, or fearlessness, (not courage, but true fearlessness). A person has the potential to become so refined and rarefied that he or she radiates Pure Emptiness and Consciousness from a single point, from the center. That person can alter absolutely everything without seeking to alter anything.

In Babaji’s Kriya Yoga, no "human Guru" is required or desired. Advanced practitioners, blessed with divine qualities make the finest teachers when expressing simplicity, kindness and humility and by accepting that they are simply newly born sacred beings, who can see the sacred newborn being within others.

One can't be in a high state of spiritual awareness if one chooses only to see darkness and not the light in others. However, awareness also means that you see what is right in front of you, and acknowledge what is within you, even if that, is something, which remains, to be purified.

Promising to be a Guru to one’s devotees is counterproductive, because it leads to students thinking they cannot go far on the path without a strong relationship with another human being who decides what is right or wrong, good or bad. And so, a state of over-dependence is built, stunting the ability to grow strong, assured and spiritually independent, and to find the inner guru within themselves.

In Babaji’s Kriya Yoga, there is no human being who is required to awaken, control, or test a student. No human guru is required for Babaji’s Kriya Yoga to work well for the student who practices the techniques with sincerity. No human is needed to confront or break “egos” or create situations to enforce karmic payback. Life situations are quite adequate. The more sadhana we do, the quicker the karma is released.

In Babaji’s Kriya Yoga, we are householders, who live and work in the world, and are taught to become aware of our own weaknesses and limitations, and trust that our life partner and children will provide very good, very honest mirrors for us.

In Babaji’s Kriya Yoga, no human is needed to be adored, or depended on. In Babaji’s Kriya Yoga we are taught to bow to the Lord within, in the wondrous form of Babaji. Why is this? The practice of inner worship is a powerful one. And there are fleeting moments when the mask of duality falls; one minute you are this sentient being worshipping Babaji, the next you are Babaji being worshipped.

Babaji is the fountainhead, the eternal Source and the Presence that can be experienced through the *practice* of Babaji’s Kriya Yoga. The attunement to Babaji can happen almost immediately, in

a split second. This attunement can be quite powerfully significant. In every student, an attunement will happen, and a spiritual Initiation will occur with the practice of the sadhana. This is the path of Babaji's Kriya Yoga.

“There is only one Guru in Kriya Yoga, and that is Babaji” - Yogi S.A.A. Ramaiah

The Teachings and practice of the techniques deliver understanding of why we do certain techniques, and how the techniques work to deliver their effectiveness. Practice of the integrated systems of techniques stimulate the gentle shaktipat, the awakening of the prana kundalini, and the unfolding consciousness. The Kriya Kundalini Pranayama is potent in this process, but the asana, meditations, mantras, and devotion prepare and then accelerate the process.

The realization of Divinity, of Babaji, is a Presence experienced in the heart. And as the initiate grows in spiritual understanding and experience, his true nature unfolds, and consciousness expands. We Kriyabans seek to recognize our own True Nature, which is unconditional love, and dynamic creative energy.

And Babaji remains with us in the form of a calm, confident Presence. We develop deepest humility and compassion because Babaji is Universal. He is not ours alone. He is that center of Oneness within me that recognizes His Presence in you. Babaji is That which while not seeking to alter anything, can alter absolutely everything.

The Presence of Kriya Babaji is what sincere students of Kriya Yoga can attune to quite easily. It does take time and sincerity, but those small seeds when nurtured through practice, will take root; and so will begin the magic of transformation. Transformation happens gently but obviously to oneself and to others.

Babaji's Kriya Yoga is not fanciful, nor does it aim at the attainment of superhuman faculties or psychic powers, nor immortality. It is a scientific art of self-control that evolves with experience of the practices. Direct experience develops trust and faith in the path, once one realizes that he or she is growing free of old perceived limitations and freed from old conditioning, old behaviors, and over-emotionality. One's creativity and love widen.

One of the most important gifts that a teacher of Babaji's Kriya Yoga can help each student attain, is that of developing trust and faith in, and love for, their practice of Kriya Yoga, and trust in their own inner guidance. Through the techniques students can come to recognize their own inner guru, who is, and has been guiding them on their journey in this life.

The practice of the *kriya asana vanekom*, the first posture of the 18 Posture Hatha Yoga Series, helps us realize this understanding. It includes invocation of Babaji, “Om Kriya Babaji Nama Aum.” This mantra is a call to the Lord within. It is performed with the crown of the head (the abode of the Guru tattva) on the floor, knees down, palms together above the head, lower legs lifted, to ensure that all three bandhas are engaged, to be followed by the Sun Salutation, again with Babaji's mantra “Om Kriya Babaji Nama Aum” and the Song of Sun worship. These will introvert the mind, pull the mind out of the body, stimulate relaxation and support alignment. All

the asanas are meant to create balance and develop awareness, in order that we do the practice, fully engaged, but without the thinking, ruminating mind.