

KRIPALU YOGA - THE KRYA OF CHITTA AND PRANA AND SAHAJ OR SIDDHAYOGA

What are the similarities and what are the differences?

Ashtanga Yoga - the eight limbs of Yoga, as described in the Patanjali Yoga Sutras, for the purification of the body and mind and a unique and natural method for their development - is known as Yoga. This is the meaning of Yoga. Yoga is useful to both Sanyasi () and Samsari (people having desire for material success and sensual satisfaction), because it is concerned with the physical development of the body and the mental development of the mind. Kamandrya (), Cyanendrya () and Prana, etc., are residing in the physical body and buddhi, chitta, ahankara, imagination, memory, bhavana - feelings, bhav-sentiments, etc., are the different limbs of the mindstuff.

Prana is the thread which unites body, mind and atman in the form of a garland of flowers.

In Yoga there is importance of body, mind and prana.

Generally, in all yogashrams the observance of yamas, nyamas, asanas, pranayama, etc., are being properly taught to the seekers and lovers of yoga. Hathayoga-asanas, pranayama and pratyahara; Rajayoga-dharana, dhyana and samadhi are not two yogas but are two stages of yoga, wherein 'pranayama' is known as 'Hathayoga' and 'dhyana' is known as 'Rajayoga'. In pranayama, asanas, etc., limbs are included and in dhyana, dharana, etc., limbs are included.

In Hatha the organs of action are mastered; in Rajayoga the organs of the senses are mastered. Without mastering Hathayoga, Rajayoga cannot be attained and without mastering Rajayoga, Hathayoga can never be attained. Because, in mastering the senses, mastery of the chitta is most necessary and in mastering the chitta, mastery of the senses is most necessary.

Mantrayoga and Nadyoga are included in Hathayoga and Layayoga and Bhaktiyoga are included in Rajayoga. When the stages of Hathayoga are being gradually attained, at that time, in between the stages there will be manifestations of Mantra Yoga and Nadyoga. In the same way, when the stages of Rajayoga are being gradually attained, at that time in between the different stages, manifestations of Layayoga and Bhaktiyoga will arise. All yogas may be dependent only on the physical body and the mind. Because of this Ashtanga Yoga is a big tree. All yogas are included in it. Yoga is a Brahmasutra-(the thread by which you attain supreme Brahma). On one end there is the jiva-(individual soul under ignorance) and at the other end Brahma, because of this the Jiva can attain the other end in the form of Brahma-(Supreme Creator of the Universe).

It is also true that through regular practice of yoga, good health is protected and that some peace of mind is gained; then this could surely be included in experiences of yoga; but these experiences are very ordinary. For successful progress the individual has to practice regularly with determination. In other words, we may say that in the study of yoga the 'respect of the mind' for yoga is important. If, for some reason, the mind becomes disenchanted with yoga, there will be no possibility of progress.

During the study of yoga the asanas and pranayama are being practiced separately. At the time of practicing the asanas the individual must remember the proper sequence for placing the limbs of the body, like a machine, without the co-operation of the chitta. In the same way, during the practice of pranayama the individual must remember the sequence of the practice, again like a machine, without the help of chitta-puraka, kumbhaka, rechaka, etc., stage by stage according to capacity.

From the above observation it is understood that an asana is only a krya of the external limbs. The external organs are related to the internal organs and therefore the internal organs are also affected by the asana.

The physical body can be divided into eight main limbs, head, neck, arms, chest, belly, back, legs, hands, feet. Through practice of the asanas the internal organs of the various limbs are effected. In this way in the yogashrams, through the practice of the asanas, control of the senses may be taught; through the practice of pranayama control of the prana and through meditation control of the mindstuff-chitta. These three techniques are being taught separately. This method of teaching is very ancient and totally in accordance with science coming out of the experiences of the rshimunis and is most proper. Through this the average person in society may travel fearlessly on the path of progress. As a result the divine power of Kundalini awakens in a partial and tolerable form and no distractions will arise. Through diligent practice, the sadhak who takes help from the various yoga techniques will feel an awakening of the prana. With the awakening of the prana innumerable disturbances begin. The various techniques of Ashtanga Yoga, i.e. yamas, nyamas, asanas, pranayama, pratyahara, dharana, dhyana, and samadhi, are the unique manifestations of yoga or Yoga Prasadi-nectar of yoga. Through the help of Ashtanga Yoga the genuine sadhak seeking liberation would step on the highest peak of Samadhi.

The average spiritually minded brothers and sisters accept Yoga because of their spiritual feelings; they have no great respect for the word 'science'. They believe dharma and science to be separate, but they are not separate. In these circumstances the Archarya has to teach them the science of Yoga in the form of the dharma. After learning that there is no separation between dharma and science then the illusion in their chitta will be destroyed. That is why in most yogashrams, dhyana-control of the mindstuff-is being taught. In the same way the various Yoga techniques for the development of imagination, memory, deliberation/pondering, logic, bhav, bhavana, etc., must be taught not only whenever the possibility of a mutual relationship exists between Gnanayoga and Bhaktiyoga, it should be drawn to the attention of the Sadhak at that point.

The practice of yoga with the "krya of chitta and prana" only is a special type of yoga sadhana. It is called Kripalu Yoga. When it is described as the krya of chitta and prana, at that time, the one who makes that statement must remember that although the word 'senses' is not mentioned, it is nonetheless inferred. The reason that the word 'senses' is not mentioned is for the purpose of drawing the attention of the student to the words 'chitta' and 'prana'. Kripalu Yoga is closely related to and is the outcome of Sahaj Yoga, Siddhayoga, Kryayoga, or Kundalini Yoga. It means that the krya of chitta and prana is a Divya Prasadi-the divine grace of Sahaj Yoga. Yoga is the Grace of God and that is why sahan (instruments) is known as Prabhu Prasadi.

Great Yogis bestow their particular yoga sadhan on disciples of their lineage. It is directly or indirectly related to the Guru's own yoga experiences. It is to be remembered that the closer one is to the source of the lineage, the faster will be the raising of pranotthan. For the sincere sadhak seeking liberation, the awakening of the pranotthan is a companion that ensures rapid progress but for the ordinary sadhak it is an obstacle to progress. Through the study of Kripalu Yoga the student's mind becomes more attracted to yoga. Whereas the ordinary student of Ashtanga Yoga, after practicing willfully for one year, becomes somewhat disenchanted. After practicing Kripalu Yoga, the student is interested after only one day and after one week his mind is filled with perfect love for yoga.

Thereafter the student's "chitta" has not captured yoga, but yoga has captured the student's chitta. This is the specialty of Kripalu Yoga.

Kripalu Yoga has two aspects: Hatha Yoga and Raja Yoga. In this yoga there is a combined sadhana-'control of mindstuff' and 'stability of the senses'. During the time of the sadhana they will be in close co-operation with each other. For the purpose of creating 'stability in the senses' - chitta has to become concentrated and for creating concentration in the chitta, sense must become stable. In between these two aspects there is a third aspect which is 'prana'. If there is no existence of prana then there would be no movement of chitta or instability of the senses. There is a close relationship between chitta and prana and for this reason, when chitta becomes unsteady prana also becomes unsteady and when prana becomes unsteady then chitta also becomes unsteady. In the waking state, chitta has control over the physical body and during sleep prana has control over the physical body. Generally, when prana follows the command of chitta and rules the senses, at that time the prana is dependent on the mindstuff-chitta. When the chitta is not in control, the prana is doing all the actions freely, at that time prana is independent. Controlling the Prana is the technique/key for making the chitta steady, that is why at first in Kripalu Yoga the movement of prana is controlled and as a result the senses and mind are also controlled. By studying the whole process of yoga closely, it is known that in Kripalu Yoga there is a proper control of the mindstuff. That is why Kripalu Yoga is also an instrument of Rajayoga and because there is a proper practice of control over the senses, Kripalu Yoga is also an instrument of Hatha Yoga and as a result, the student establishes control over his prana and chitta speedily. This is the sadhana of Pravrittiamarg. In this sadhana the student practices twice a day, one hour in the morning and one hour in the evening. Because of this, Kundalini is awakened in partial and tolerable form. In this type of sadhana the chitta and the prana are of equal strength. That is why Kundalini is not manifesting in a furious form. In almost every profession, the great masters in their respective fields of endeavor, have experienced the awakening of Kundalini in partial and tolerable form.

For the average Sadhak in society, Kripalu Yoga is more beneficial because prana remains under the control of chitta and it does not become too powerful. Kripalu Yoga is most advantageous for the ordinary person in society because the prana controlled by chitta does not get too excited. In Sahaj Yoga the prana becomes very strong and the chitta has no control over it. When the flow of prana becomes very strong, at that time, the prana becomes very powerful and unsteady. As a strong flow of water makes the boat unsteady in the flooded river at the time of the monsoon, in the same way the flow of the prana made strong by Pranotthan, makes the chitta unsteady. In society, it is absolutely necessary for the average person to execute various activities and duties in order to maintain steadiness of mind. If that steadiness of mind is not there, then the persons in the society become the victims of disappointments, frustrations, weakness, disbelief and impatience, etc.

It is very easy to enter into Sahaj Yoga from Kripalu Yoga. For the practice of kundalini yoga the sadhak has to separate the chitta from the kroya of chitta and prana. This means that the control over the senses and prana by the chitta has to be removed. Thereafter, whatever kroyas occur naturally through the senses under the control of prana must be allowed. In this way the sadhak of Kripalu Yoga will enter into the field of pranotthan without ~~shaktipat~~ special initiation. Here we have to remember that pranotthan with the help of various Yoga techniques like japa, prana, dhyana, pranayama, asanas, etc., are of equal importance. There is no belief in the existence of such thoughts as like or dislike, profit or loss, advantage or disadvantage. Thereafter

the result depends on the deserving quality of the sadhak, circumstances, samskaras, sadhana, strength, age, etc. Here we have to accept that the sadhak who has made proper practice of Kripalu Yoga or any other type of Pravrittidharma Sadhana for a long time has more strength. That is why the pranotthan occurs very powerfully. For example, the flow of the water in the reservoir becomes very powerful when the dam breaks. In the same way the prana becomes naturally strong when it is freed from the control of the Pravrittidharma. A sadhak should take guidance from the Sadaguru before stepping on the Pravrittimarg.

Now we will look at the simple method of teaching Kripalu Yoga. If this Yoga is taught to an older student of yoga or an intermediary student who is also a lover of Yoga, it will be more useful because they will have both more strength and experience. Furthermore, they will be able to progress because they can digest it more easily. Kripalu Yoga may also be taught to beginners. In this technique, once the students have learned the asanas perfectly, thereafter they have to practice slowly and gradually and make their chitta steady at the same time. In this way the prana also becomes steadier. The asanas then begin, one after the other, automatically. Thus a sequence is established through the krya of chitta and prana. Although, in the beginning the movement of prana will not be experienced, the more the practice progresses, the more the prana will be clearly expressed. With practice concentration develops and the chitta becomes filled with joy only. The physical body is stimulated by proper exercise to the various parts of the body such as the external and internal organs, muscles, nadis, joints, etc. In this way the sadhak receives new strength, new enthusiasm, new knowledge, etc. Furthermore the student also experiences relaxation from purakasana-resting in between the asanas. Because of this he is not experiencing physical fatigue but is revitalized.

The unique specialty of Kripalu Yoga is that the asanas, pranayama, and introversion - antarmukhata-withdrawal inside (focused attention-avadhan) are all happening at the same time, not separately. Through the practice of the asanas, pranayama is also being performed very beautifully, and through the practice of pranayama the asanas are also being performed very beautifully. This same procedure also applies to the other steps of yoga, namely pratyahara, dharana, dhyana, etc. In other words we can say that the asanas, pratyahara, dharana, dhyana and samadhi are all various stages of yoga. After attaining the first stage the student enters the second, third and fourth stages, one after the other. In this way he gradually experiences a change of the various stages taking place. In the beginning the asanas are the first step and all other steps are subsidiary. In the same way, in the final stage, meditation is the principle and all other stages are subsidiary.

There is also a second type of Kripalu Yoga which is similar to the first one. Again, chitta has established control over the senses and prana.

In the first phase of Kripalu Yoga no attention is given to the movement of prana but there is control over the movement of the senses only. In the second phase attention is given to the movement of the prana. The short inhalation/exhalation without retention, is naturally practiced and there is a need to control the movement of the senses. From a superficial observation of the second phase of Kripalu Yoga there is an illusion that prana is the principle, but from subtle observation that illusion will be removed, because chitta keeps control over the movement of the body. The movement of the body limbs is the movement of prana. For this reason the prana is not independent, it is dependent. With this viewpoint, a change in the name of the second phase could be the Krya of Prana and Chitta.

Kripalu Yoga is included in pravrittimarg; samajdharma-social religion-or sakam sadhana, it is useful to all. Through this the various shakties, atmashakti-unshakable willpower; sankalpashakti-determination; salpanashakti(lalpanashakti?)-imagination; chittanshakti-thinking; tarkshakti-logic; smaranshakti-memory; mirnayshakti-decision, etc., develop. In short we can say that yoga is a benefactor of bhukti/bhog-material attainment and mukti-spiritual liberation. Only yoga makes a "dhami"-a truly spiritual man and only yoga leads from "asat to sat"-from untruth to truth, "andhaka manthi prakashman"-from darkness to light, and "mrityu to manthi amartaman"-from death to immortality.

Only yoga is the universal religion or sarvadharmathe religion of all.

Sahaj Yoga, Siddhayoga, Kryayoga or Kundalini Yoga

Sahaj yoga, Siddhayoga, Kryayoga or Kundalini Yoga are also called Sanatanyoga, Ashtangayoga, Bhaktiyoga, Mahayoga or Rajayoga. All yogas are included in it. Sahaj Yoga is not a river, it is a great ocean with numerous rivers. Sahaj Yoga is not a small or big branch of any yoga, it is the big tree of yoga, a big forest of yoga. Shaktipat may be manifested through various instruments: mantrayoga, namsankirtan, asana, pranayama, pratyahara, dhyana, sangit-music, nrutya-dance, naduopasana-chanting of dhunas in classical rhythm. Through proper practice of these techniques at first pranotthan occurs. Pranotthan is the only entrance door to yoga.

In all the famous religions of the world, i.e. Pravrittimarg, Samajdharma and Anuyayidharma, only one type of sadhana existed-dharma of followers. It was known as Sakaam Sadhana-sadhana for material attainment. Only in the bhartydharmas-Indian religions, such as Nivrittidharma (dharma of the true practice of the yamas, nyamas), Archaryadharmadharma of great masters, etc., did nishkam sadhana-that is sadhana without materialistic or sensual desires, exist. Its name is Yoga. The pilgrimage on the path of Sahaj Yoga may not be pursued by an ordinary individual because that path is meant for great masters only. Through the practice of this yoga the sadhak becomes "mahan jyotirdhara"-a torch bearer for the great knowledge. In ordinary society, through proper practice of the rituals of Pravrittidharma, true followers of the religion are born. In this way, Nivrittidharma gives birth to the great archaryas and Pravrittidharma gives birth to the true followers. Both paths are completely different. Through the grace of a perfect guru the sadhak experiences pranotthan. Thereafter he need not go to any other person for learning any yoga technique. Whatever yoga manifestation is necessary, it will occur in the sadhak's body at the proper time, automatically and spontaneously. Furthermore, the mind, intellect, mindstuff and ego continuously receive the necessary inspiration, light and energy, etc. It is for this reason that the symbol 'Sahajyoga' is given. The pilgrimage of this very difficult path cannot be completed in one lifetime, but will end only after numerous lifetimes. The great siddha masters reach the Holy Feet of Almighty God, through the practice of that yoga which is known as Siddhayoga. That means that only those who have the deserving capacity to be a great maharshi or mahapurohit-spiritual benefactor of the entire world-can practice the proper rituals of this yoga. Great masters practice this sadhana for realizing truth not for worldly attainment or worldly powers.

The third symbol for Sahaj Yoga is "Krya Yoga" or "Karma Yoga". There are manifestations in the physical body in this yoga and the physical organs are important. That is why it is called "Krya or Karma Yoga".

In the first chakra named Muladhara, the divine goddess "Kundalini" or divine energy is lying dormant. Kundalini yoga is the awakening of that dormant energy in the muladhara chakra and

raising it to the final chakra-Sahasara. The yogi experiences this divine shakti in coiled form (kundalini means coiled, that is why she is known as Kundalini). The first and second chakras muladhara and svadhistan are the centers of sexuality and the centers of yoga. Downfall is bhog- this is sensuality, and "upflow" is yoga-that is spirituality/evolution. One who allows the semen to flow down is a "bhogi" and one who makes the semen to flow upward is a "yogi". A bhogi is a sensual person and a yogi is a spiritual person who is an oordvarettha.

In an ordinary sadhak the prana can be awakened by shaktipat initiation. Such types of sadhaks, by entering the door of yoga in big groups, simply go around and around without making one single progressive step forward. If a noble donor gives a large elephant to a beggar then how will that poor one be able to maintain such a gift. All worldly people are like beggars-they cannot even afford to maintain an elephant in the form of Sahaj Yoga. For them a goat in the form of Pravrittidharma is most useful. Some archaryas believe that this Sahaj Yoga to be ordinary pravrittidharma and they give its initiation to the ordinary worldly people. This creates numerous misdeeds, disturbances, illusions, etc., and in the end the initial enthusiasm wanes.

The sadhak of pranotthan has to ask himself questions: "Am I a great yogi and am I capable to do severe penance's like Masters Vashistha, Vyasa, Kapila, Patanjali, Lakulish, Buddha, Mahavira, etc.? Can I offer a whole lifetime for the attainment of truth?" If in his heart says "yes" then he only has to make the pilgrimage of this sadhana, otherwise he will have to accept Pravrittidharma which is a very easy path for the attainment of the material siddhis and is very useful.

Pranotthan and difficulties arising!

Those brothers and sisters who are lovers of yoga, who have read the holy scriptures of yoga or have come in contact with a Siddhayogi or a Sahajyogi or a Karmayogi or a Dundalini(Kundalini?) yogi, all desire to awaken the divine goddess Kundalini through Shaktipat initiation. The principle reason for this is because they want to obtain various types of material advantages and develop their personalities. In ancient and modern yoga scripture it is said that there are numerous inactive centers in the minds of the human being. In making these cells active the yogi attains divine vision, omniscience and supernatural powers, (spiritual siddhis).

At first through shaktipat initiation pranotthan occurs. Pranotthan is called an awakening of the "energy" of the Kundalini shakti. Here it is to be remembered that the gestures of a mad or crazy person are included in pranotthan, because they are all spontaneous manifestations of prana. In this pranotthan is a sign of disease and also yoga. The disturbed prana of a mentally or physically sick person is called pranaprako. It manifests as anger, excitement, excess or disease. The pranotthan of yoga is called "Pranaprasanta"-pleasantness of prana.

The nervous system works in two ways, dependently and independently. When the nervous system functions under the control of chitta, it is dependent. When the nervous system functions without the control of chitta, it is independent. In Sahaj Yoga the sadhak has to free the nervous system from the control of the chitta. Done in this way without any effort, the manifestations of the prana will start. This prana prakrya is called "Sahaj Dhyana" or "Sahaj Yoga". In short, one can say that the governing of the physical body is being conducted by two authorities, "chitta" and "prana". In that (pranoprakrya) the prana is the vehicle under the authority of chitta and the senses are the vehicle under the authority of prana. These two authorities "chitta" and "prana" sometimes function in co-operation with one another and sometimes independently.

All the gestures of a newly born babe are the spontaneous process of prana, because the baby's mind is not developed. He is listening to everything with his ears and yet he is not hearing anything; he touches everything with his skin yet he is not touching anything; he is seeing

everything with his eyes, but he is not seeing anything; he is tasting everything with the tongue and yet he is not tasting anything; he is smelling everything with his nose and is not smelling anything.

This is the stage of total ignorance-the "ajnanpurna of the sajaavastha", when the child's body is under the complete authority of prana. (A child is totally ignorant - an oordvarettha yogi is totally omniscient.)

Those sadhakas practicing the meditation of Sahaj Yoga for a long time experience numerous distractions on the path. If the spiritual guru has not attained a divine body purified by yogic fire, then he cannot give the proper guidance. It is for this reason they live in vikshipta-a distracted or depressed state of mind. They love the virtues of patience, politeness, egolessness, etc., but due to the fierceness in their nature from the sadhana of pranotthan, vices such as ego, impatience, pride, gypocracy, etc., arise in place of the virtues. Through the practice of yoga virtues can become stronger and vices must become weaker. On account of this, how can the unbearable results mentioned above occur? I found a solution to this most complicated problem after years of practice of yoga sadhana. I am explaining it here for the benefit of the pilgrim on this path. In the beginning of Sahaj Yoga Sadhana, the sadhak has to constantly fight a battle with tamogunas and rajogunas for a number of years. Because of them everyone sees inertia or an excess of instability in his nature. This is a distortion. When a seed grown in the ground becomes a shoot, at that time it is split in two pieces. This stage is not destructive, but it is a development. In the same way the transformation of the yoga sadhak is not destructive but a sign of development. This is the stage of dissolution before the new creation. We also have to accept another fact here. This is that the sadhak at this stage becomes the victim of kshubdha vasta-extreme agitation-and great disappointment. In his mind his lack of "self control" greatly increases at that time. Some sadhaks give up sadhana after becoming frightened with the unavoidable distractions of the yoga, while others continue practicing sadhana during this stage. Because of this stage they become the victims of craziness-pranoprako. India is the source of yoga. There are numerous sadhaks doing japa, fasting, pranayama and ritual performances with great faith and as a result they are experiencing pranotthan. However, the sadhaks from this group are not knowing yoga, so they take it (the pranotthan) as a disturbance and some also manage for a short time. But, as the severity increases, day by day, and they are not appeased, at that time they become frightened. The sadhak who has read about kundalini in yoga scripture or who may have heard about kundalini from someone, is very pleased in the beginning with the experience of pranotthan. But when, through that same pranotthan, various difficulties arise they are very much perplexed or at a loss as to what should be done. Thus the pranotthan becomes a great trouble for the sadhak. Now it is necessary to make this subject more precise. Chitta is the cause of bondage and prana is the cause of liberation. Because of this the genuine seeker of liberation who gives up chitta with the help of prana is doing the sadhana of Sahaj Yoga. As much as the period of sadhana increases the more the prana becomes powerful. After some years the prana becomes so powerful that the unattached chitta can no longer establish his authority over the prana. In samadhi the prana makes chitta so weak that it (chitta) is unable to think anything at all. In this way prana attains control over all the modifications of the chitta and establishes "drashta" (the atman in its original form). Prana has to purify all the chakras from the muladhara to the sahasara chakra. The prana, by its strong force, makes active (rajogunas) and inactive (tamogunas) in disorder and because of this, all the vikaras of lust and passion are fiercely awakened. However prana attains victory over all and establishes divine virtues on the vikaras as nishkarmda (without

sensual or material desires) and akrodhata-compassion, love, etc. Modification of the chitta is the cause of all disturbance. After complete control of the chittavrittis, a kingdom of peace is established. Therefore the disturbances occurring by the pranotthan are in actuality not disturbances, but a process of purification. Only great mahayogis, maharshis, mahayajakas (great saints who officiate at holy sacrifice) may attain victory over the purifying process of prana. The sakaam sadhaka of the pravrittidharma puts control over the prana and does the sadhana with the help of chitta. As much as the period of the sadhana increases the more the chitta becomes powerful. After some years the chitta becomes so powerful that the dependent prana cannot establish its control over the chitta. In concentration the chitta makes the prana weaker so that it cannot make any movement. Because chitta is the cause of bondage in this sadhana, worldly siddhis are attained by the sadhak, but he cannot attain eternal happiness, peace and bliss. Those who are taking refuge in the pranotthan of Sahaj Yoga in the hope of attaining material siddhis are deluded. This path is for spiritual siddhis, only. It is Mokshamarg-the path of liberation. Material siddhis or attainments can be obtained only through the pravrittidharma. Although I am not going to discuss all the nine distractions as described in the Patanjali Yoga Sutras, I will discuss three or four primary distractions and will then complete my discussion of this subject.

The nine distractions arising through pranotthan are namely vyadhi-disease; styana-laziness; samshaya-doubt; pramada-idleness; alasya-lethargy; avirati-clinging to sense enjoyment; bhranti-darshana-illusion, delusion; alabdha-bhumikatva-lack of concentration; anavasthitatvani-inability to maintain concentration once attained; chitta-viksipas-distraction of mindstuff. After reading this list you may have doubt in your mind that yoga is a donor of health. How can disease arise by the practice of yoga? When traveling to the east, how can the west come in the middle? Really this logic is proper but it is at a very superficial level. Bhoga and yoga are both ends of the same line. Yoga is the opposite of bhoga and bhoga is the opposite of yoga. For this reason the yogi has to pass through the "path of bhoga" (from the sensual center) and the bhogi has to pass through the path of yoga (from the spiritual center). Until the limits of the bhogamarg come to an end, the yogi has to suffer the distractions of disease. Thereafter health and benefits may be obtained.

Anything which comes on the path in the form of a disease, to the sadhak who practices sadhana according to the command of yoga, is not a disease. It is a dissolution of the storage of impurities. The purifying blood flows at normal speed in human beings. In the body of the student of pranotthan the purifying blood is flowing at a special speed, because of the intensity of the meditation. During meditation the purifying blood is flowing "above normal" speed and the accumulating impurities are manifesting and trying to come out in the form of disease. How the water in the rivers appears dirty at the time of the monsoon, in the same way the blood also appears very dirty at the time of pranotthan. Within a few days this trouble is overcome-tranquilized.

2. Some sadhaks fail because of the yoga formalities (they are not observing perfectly the yamas and nyamas). That is why they become victims of disease. Here yoga is not at fault but the behavior of the sadhak is at fault.

3. Doubt is also a cause of trouble. After practicing for a few months or a few years, in the mind of the sadhak, ignorance, restlessness, impatience, covetousness or siddhis, irregularity, etc., create unfaithfulness. At that time the sadhak becomes doubtful and he asks himself "can I complete this yoga sadhana or not?" or "is yoga attainable or unattainable?"

4. Bharanti-darshan-illusion or delusion-is also a distraction which makes chitta unsteady and unstable. At this time some sadhakas believe an ordinary siddhi to be a great siddhi and he changes his sadhana for another type of yoga. Some believe themselves to be omniscient or that they have attained all the secrets of yoga. Some say "I have realized atman", "I have realized Brahman", and others claim they have attained samadhi. All this happens in the stage of Bhranti-darshan and as a result the sadhak passes onto the wrong path.

The great flow of the pranotthan may be compared with "Gangavataram" the descent of the divine river Ganges from heaven to the earth. Only Bhagwan Siva, who is the greatest yogi, can collect the great flow of the Bhagavatee Ganges. An ordinary weak sadhak cannot. If the ordinary weak sadhak, after receiving shaktipat initiation does sadhana, then he cannot live in either the pravrittidharma nor can he live in the nivrittidharma. It is proper in the beginning to commence with the practice of pravrittidharma because in that the kundalinishakti is awakened in partial and tolerable form and the sadhak can do his sadhana with enthusiasm. Pravrittidharma is not only an ordinary dharma it is also an extraordinary dharma. It has three stages: best, medium and ordinary. It is a matter of pride to be an ordinary sadhak of the pravrittimarg. The great rshimunis of the sacred forests were also pilgrims of the pravrittimarg. You can count on the fingers those rare rshimunis who were in the best stage of pravrittimarg.

Vishava Vasana-Sensuality

In ancient times the nivrittidharma was considered to be the best dharma. Only a great master can do the sadhana of the nivrittimarg. All the rshis were also sadhaks but only one was following nivrittimarg. Is this not a surprise? They observed their own ability before they started sadhana and they never practiced a sadhana beyond their capacity. Their system was to progress stage by stage. In modern times, all are finding the best sadhana but they never think whether they have the ability to practice the best sadhana or not. This means that they are great and the sadhana is ordinary. If a great person practices ordinary sadhana, then where is the question of his greatness? In the same way, if someone believes himself to be ordinary and believes sadhana to be great and practices it, then where is the question of his ordinariness? Comparison may be made only in a similar situation not in a contradictory one. A rare great master of the nivrittidharma was not doing any external worldly activity because such an activity would not create any disturbance in his chitta. He had no attraction whatsoever for external activity. In his mind there were no vasanas except for the attainment of liberation. After being firmly established on the final peak of yoga-there is not even a vasana for liberation.

Celibacy is the major principle at the root of pravrittidharma and nivrittidharma. In pravrittidharma, celibacy is practiced to the best of one's ability. In nivrittidharma the aspirant practices celibacy to become an urdhavareta (a perfect celibate whose sexual fluid is sublimated). Both paths need to be understood perfectly. To be celibate is one thing-and to be an urdhavareta is another. The fact that one has never participated in sex does not make a urdhavareta. He would not even necessarily be a good celibate!

Scientists say that the sexual urge is as uncontrollable as the eliminative urge, both of which are present from birth. They cannot be controlled. One who tries to control the sexual urge by the will have great difficulty. Since even innocent celibacy is not possible, how can one speak of urdhavareta?

This opinion cannot be neglected because it rests on physiological fact. A few famous aspirant-philosophers believed themselves revolutionary and practiced vamamarga (a degenerated path of sadhana in which seekers indulge in wine, wealth and women). They accused the rsimunis and

dharmacaryas, saying "They have led society on the wrong path. The sexual urge can never be controlled, yet they have ordered society to observe celibacy, which is not possible." A yoga sadhaka should ponder both opinions. He should also do his sadhana, correctly. Ancient, experienced, great masters have also realized this truth. Yet, they believed not only in the possibility of celibacy, but they said it is also possible to become an urdhavareta. This declaration is dependent upon the science of yoga. Iron is heavier than water, so it cannot float; it will sink. This is an unchanging principle of physics. While this is true, however, a thousand tons of iron can be loaded on a ship and transported to the other side of the earth. This is also a principle of physics. In the same way that modern scientists use physiology to support arguments against celibacy, the rsi-munis of ancient times used the science of yoga to support arguments in favor of celibacy. One cannot say that both the sexual urge and the eliminative urge exist from birth. The sexual urge does not exist from birth, so it is possible to be a celibate and an urdhavareta.

Innocent celibacy is manifested in childhood. If the innocent celibacy of childhood can be recreated and sustained, then celibacy is possible. This is an experiential principle of the science of yoga. A straight motion of a point creates distance between the beginning and the end. However, with a circular motion of a point, the end of the line inscribed becomes one with the beginning.

Yogis are well aware that passion is the cause of creation of each and every being, so passion is at the root of every human being. If physiologists say that the sexual urge exists from birth, they cannot be completely opposed, but they can be partially opposed. In childhood, the sexual urge exists subtly, and we accept this. But during that period the sexual fluids do not flow out from the genitals. The meaning of this is that in the child's body there exists an internal flow of sexual fluids which mixes with the blood. In childhood there is another difference. There are two kinds of passion: physical-spiritual and mental-sensual. Physical passion is a result of prana. The awakening of passion in a child's body is the result of prana. There is no existence of conscious passion. The sexual center in the chitta (mindstuff) is undeveloped; therefore, passion is not produced there. Or, if there is any passion, it is in a very subtle form, and the child is not conscious of it. The passion born of prana is described as spiritual because through it a yogi becomes urdhavareta. When, in sahad yoga, through spontaneous dhyana (meditation), the independent prana awakens the sleeping kundalini energy through the pressure of the heel of the foot in sivan (the perineum), then the spiritual passion is born. But the path of the yogi is not easy like the child's because the sexual center in the chitta of the yogi is fully developed and so passion is also produced there. The passion produced by chitta and the passion produced by kundalini become one, and this is an obstacle in the path of the yogi. This is such an overwhelmingly difficult stage that only a perfect yogi can give true guidance to a sadhana faced with it. No one else can give this guidance. Others who give guidance at this stage do so only from logic and not from experience. In the seventh chapter, verse 11 of the Bhagavadgita this spiritual passion born of prana is described as one favorable to dharma. It says, "Dharmaviruddho Bhutesu Kamo'smi Bharatarsbha ...", "In beings I am the passion which is not contrary to dharma".

Ordinarily, the awakening of passion in the chitta of the sensual man or woman is due to external stimulation. Due to this external stimulation the sexual center in the chitta becomes active and slowly stimulates the genitals. This is mental-sensual stimulation.

Here we would like to ask a question: If the sensual center of the mindstuff is not excited, is it possible for the genitals to be stimulated? In everyone's body, both physical-spiritual and mental-sensual passions arise. But yogis derive benefit from the physical-spiritual passion through the techniques of yoga. Worldly people cannot receive such benefits from physical-spiritual passion. This physical-spiritual passion could be born of physical impurities or physical purity. Physical-spiritual passion develops the body and mind of children; makes the urdhavareta yogi healthy, long lived and immortal and omniscient; and drives worldly people to sensuality.

In people who do little physical activity, the blood is purified only slightly. In people who do regular physical exercise, there is moderate physical purification of the blood. In the body of a sadhaka whose prana is fully released, the blood is eventually purified completely. This blood purification produces great physical vitality. This vitality tries to become ascendant through the sexual center. From this attempt passion arises.

Tantramarg was born out of sahayoga, siddhayoga, kryayoga or kundalini yoga. It contains two tantras, namely sakamtantra and nishkamtantra. Through sakamtantra, material desire may be obtained and through nishkamtantra, liberation. A yogi attains a divine body purified by yogic fires at the end of the final stage of samadhi. The divine body is an external sign of the attainment of yoga. Pure mind and omniscience may reside in this divine body; the one who has not attained a divine body is not a yogi-he is a sadhak only. Lord Krishna teaches in the Srimad Bhagavad Gita, Chapter 7, Verse 29:

jaramaranamoksaya

mam asritya yatanti ye

to brahma tad viduh kristnam

adhyatman karma ca khilam

"Those who take refuge in me and strive for deliverance from old age and death, they know the Brahman (or Absolute) entire (they know) the Self and all about action."

That is "only that yogi who has crossed over old age and death by attaining a divine body, only he is a siddhayogi-one who is omniscient and the true knower of Saddhayoga (Siddhayoga?)."

Parmatma is called "akshar" and jiva is called "kshar". The sexual energy in the male and female is "kshar". All living creatures are born from the sexual energy. "Kshar" has to attain "akshar". Bindu in the form of the jiva descends and ascends via the help of the susumn nadi. Thereafter, it (bindu) becomes like the ocean in the form of Supreme Brahman. It's name is Samadhi. Bhoga is death and Yoga is immortality. In this way, thru the sexual energy, bhoga or yoga are attainable. That is why the yogis strive to be urdvareta or the very best brahmacharya.

In every religion there are three types of sadhana for the three types of Sadhakas: Sattvi, Rajasi, Tamasi. In Sakaamtantra also three types of sadhana are prescribed. The first type of sadhana is being followed by tamoguna sadhakas-those whose tamoguna is principle. This type of sadhana is very dangerous and is of the basest nature. They are believed to be a sadhana of depraved knowledge. Truly there is not one type of knowledge that may be called depraved knowledge.

Whatever is depraved may not be called knowledge. It may be called "avidya"-ignorance. Only avidya may be called depraved. Knowledge has to be "parampayitra"-very holy. It also has a branch-and sub-branches. The tamsitantra sadhakas practice sadhana by eating meat, drinking liquor, repeating mantra and worshipping "Pishak and Dakini"-male and female evil spirits. Such bad qualities/vices as fraud, attachment, malice, jealousy are their very closest friend. By observing their actions we realize that their path is not the charmamarg. It is the path of adharmamarg-the path of non-religion.

The second type of sakaam tantra is rajasi which is well known as "Vamarg". "Vamarg" is a name full of secrets. The name of Lord Siva is Vamdev. He is the greatest and most ancient Yogacharya. It is for this reason that the yoga taught by him is called Sivayoga, Kalyanayoga. One meaning of the word "Vamarg" is "one who is concerned with the welfare of all". Bhagwan Sivaji set passion afire through this yoga and he became an oordvaretta. This means he made Bhoq (downfall) to flow upward-that is, to reverse the flow of the semen through this yoga sadhana. That is why the name of this path is "vam" the left handed path or "viparit"-reverse. One meaning of "vam" is kutila-crooked. The kutilamarg-crooked path-is kundalini yoga. The acharyas of this yoga are very scholarly and impressive. They were practicing the sadhana of panchmakar-five words-commencing (with) the letter "M": madhya-liquor; mans-beef; matsy-fish; mudra-yoga movements with pranic activity; maithun-intercourse.

The secrets of the teachings are hidden in the "panchmakars". Although originally this sadhana was very holy, truthful and of the highest, presently it is the opposite. Today this sadhana is born out of the yoga distractions of "brantidarshan" and it is well nourished by the non-understanding of the secret meanings hidden in the slokas of the ancient yoga scriptures.

Among the "panchmakars", the word madhya described above is not the distilled, intoxicating essence of any substance but is "chandramrutt"-the flow of the "moon" nectar". After it is attained, "kecharimudra" is called "amarvaruni"-the eternal/divine liquor. The meaning of "varuni" is moon nectar. The insignia "varuni" is given to it because by drinking it the yogi experiences the "divine intoxication" of samadhi.

The meaning of "gomans" is not meat from a cow but it means "flesh" of the sadhakas senses. At the time of the final attainment of "kechhari mudra" the sadhak becomes slimmer and slimmer, day by day, because at that time the ascending kundalini is eating the flesh. In other words, we can say that the "final yogic fire" makes the body of the sadhak slimmer.

Matsya is one insignia of the final kechhari mudra. The hidden meaning of matsya-fish-is tongue. At this stage the sadhak is drinking the "chandramrutt"-"moon nectar" and is bathing in the "moon nectar lake". That is why it (this stage) is given the insignia of "fish".

Mudra is a very secret manifestation of prana or technique of yoga. Yogis say that it is the mulabhandha mudra. Through proper practice the mulabhandha mudra energy is made ascendant. Maithun-spiritual passion created by the prana-is not contrary to the dharma and was given the insignia "maithun" through the very secret "Bhuchari mudra". In "Bhuchari mudra" the technique of making the spiritual passion its insignia is maithun. From this stage "vamarg"-the left handed path-was born. It has two principle causes. Through pranotthan passion erupts powerfully in the bodies of the male and female sadhakas. When the sadhakas are exhausted by the intensity of the force of this passion, they tranquilize/subdue it by seeking help from the opposite sex. The second cause of this left-handed path is that the sadhaks are desiring to attain a divine body and omniscience, again with the help of the opposite sex. It is true that in ancient yoga scripture we find descriptions of conjugal sadhana but this is a closely concealed secret. It can never be understood by merely studying yogic scripture. If any male or female sadhak desires a divine body or omniscience through this sadhana then they would need to be initiated and helped by that couple who have attained a divine body and who have become omniscient. In India, this path has existed for thousands of years, in parts known and unknown. However, in all the history of yoga there is no evidence of any couple attaining a divine body or omniscience through the practice of this left-handed path. Therefore, in the thought flow, of those sadhakas with such desires, there is nothing more than illusion. This bhoga can be included in material bhoga.

Intercourse for some animals continues for a long time. Whatever this period may be, even up to three hours, it will not make any living being oordvaretta.

That pranotthan is the technique of one yoga, only, is a belief full of illusion. All the paths, big and small, are connected with pranotthan. For the most part this conjugal sadhana is propagated through the tantric acharya householder. Conjugal yoga sadhana cannot be included in nivrittidharma, it can be included in the pravrittidharma only. It is natural for the rajasi sadhaks, who expect numerous material gains, to be attracted towards this rajasi sadhana. In such a position can it be said that they have to practice sattvic, nivrittidharma only. There are some elements of sattvic sadhana in rajasi sadhana, that is why in the end the sadhak becomes impressed and cannot live without being attracted towards it. From this point of view any proper acharya who has preached the pravrittimarg to the proper rajasi sadhaka then such an attraction cannot be opposed. Those householder yoga sadhakas who have accepted this path of sadhana must practice the meditation of pranotthan for one hour daily.

I believe the third type of tantra to be sattvic because they experiment with various tantra techniques honestly for the preservation of the semen. Not only that, they experiment with ancient natural ayurvedic medicine. There may be two aspects to any experiment, negative and positive. If brahmacharya is to be practiced then all contact with members of the opposite sex is to be avoided. This is a negative concept. The brahmacharyi who always takes help of "vyayam"-physical exercise or yoga has one thought in his mind-to attain health and ability. Due to this thought fewer vikaras-disturbances-arise in the mind. In the same way, those who are active in the way of material wealth and fame also have fewer disturbances in the mind. They believe the opposite sex to be the instrument of enjoyment and after satisfying/enjoying themselves they return to their much loved activity. Those who have strong attraction for the opposite sex only, their mind will never be free from the sensuality of the opposite sex. Because of this the disturbance created by the sensuality cannot be removed.

If pure brahmacharya is to be practiced then he or she should live near the opposite sex without fear. This is a positive concept. In a positive belief the opposite sex is very near, that is why the vikaras cannot be appeased. They may only be suppressed. It can be said that all the energy of the mind could be used to resist the disturbances. Yes, in a positive experiment if an individual wants to practice peaceful sadhana rather than resist, then "bhavasrushti"-one's feeling nature-must be very strong. Son toward mother, mother toward son, brother toward sister, sister toward brother, father toward daughter, daughter toward father, they all naturally keep, without any type of resistance "nishkambhavana"-feelings without sensuality. Such goodness or faith conduct is possible for the individual only. It is not possible for all-it is the gift of God. If this feeling is to be made possible then all members of the opposite sex have to observe each other with divine feelings as mother, sister or daughter or father, brother, son. Such divine feelings may be developed in devotees of the highest order; not in an ordinary devotee. This is only an external conscious phase. There is also an internal physical phase. If the physical sensuality or passion is aroused by prana then how can it be appeased or suppressed? At this point all compromise becomes defeated. Only a mahayogi, who is oordvaretta knows the true compromise which can be used by great yogis only. In keeping this helplessness before one's eyes-then all experiments made with auspicious determination for the attainment of Brahmacharya may be considered to be "dharmarupa"-in the form of spiritual experiments, similar of like the dharma.

In this brief article we have no time to discuss, at length, the various experiments of tantra. I have no desire and it is not necessary. You will get an understanding of their techniques and their

good feelings from the following. One sect of Sakaam Sattvic Tantriks make the male and female sadhakas sleep together by making them believe they are the chief deities (Gods, Goddesses) and by leaving an open sword between them. Generally, closeness and isolation of the opposite sex creates unsteadiness in the determination. In this stage observance of self-control is very difficult but firm love with brahmacharya, faith in shastras, faith in God, good feelings and co-operation towards one's companion-all these auspicious considerations give auspicious inspiration to both minds. It is true that through such experiments it would be possible to become oordvarettha. One can be the finest, an intermediary or and ordinary brahmacharya. This is the external phase of passion, but what about the second internal phase being solved mentally? For the solution to this question one has to take refuge in assuaging these thoughts and feelings and if this is not acceptable then the individual will take refuge in suppression. All the vikrittis-perversions-arise out of suppression. That is why suppression becomes intolerable and emission occurs. In this way brahmacharya cannot remain innocent. However when looking at the honesty of the sadhaka one has to believe the brahmacharya he is practicing to be the best. The problem of brahmacharya looks very ordinary from a superficial point of view, but it is not so ordinary-it is extra-ordinary. To keep the semen in the body is the very "art of life" or yoga. Bhagwan Sivaji and Bhagwan Sri Krishna are both oordvarettha mahayogis. If the test to be oordvarettha were ordinary then the above vibhutis, Lord Siva and Lord Krishna would not even glance at such ordinariness. The word "bhagwan" is made up of two words-"bhag" and "wan". Bhag means the "six vighutis" or "supernatural powers" of God. Wan means "with". He who is endowed with the six supernatural powers is Bhagwan-God. The six supernatural powers or siddhis are: Animade-power to make oneself large or small; virya-to be oordvarettha; yasha-fame/glory; sri saubhagya-prosperity; ghana and vairagya-knowledge and supreme knowledge-which are naturally bestowed upon all Mahayogis. These six supernatural powers belong to Bhagwan-God, because there is oneness between God and the devotee.

Now the rest of this introduction is about nishkam tantra. That is mosha-tantra-liberation; mulatantra-origin or source of tantra. Nishkam tantra is included in the nivrittimarg. The knower of this yoga is oordvarettha, omniscient and has a divine body.

The deepest secret of tantramarg is included, in short, in the panchmakaras. The archaryas who prescribed this may truly have been men of very subtle intellect. In ancient times the archaryas were teaching the shastras, at great length, to the students who were studying the shastras. To the students who were practicing yoga and knew the scriptures, they taught yoga. They taught them with aphorisms or maxims. In all the yoga sutras the panchmakaras are very brief, complete and precise. These five sutras also contain three principles and two experiences of siddhis. Mudra, matsya and maithun are the three principles of yoga techniques and mans and madhya are the two siddhis. Through perfect sadhana the sadhak attains divine body and omniscience.

Comparison of Yoga

Now I will make a brief comparison between Ashtanga Yoga, Kripalu Yoga and Sahajyoga. Ashtantayoga (Ashtangayoga?)-Eight Limbs, which is taught in all ashrams is samajdharma; pravrittidharma or sakaam sadhana. Here ordinary initiation is given. The male and female sadhakas, gradually, according to their deserving capacity, circumstance and sadhana, make progress. They have a liking for observance of self-control, fair conduct, moderation in diet, celibacy, etc. Everyday they practice two hours of sadhana and, separately, they are taught: control of the senses through the asanas, control of prana through pranayama, and control of the chitta through meditation. They experience ordinary enlightenment by which they are inspired.

Thus their physical health and mental peace is protected. In this way the kundalini energy is awakened in partial and tolerable form. Consequently no distractions arise and this is very useful and brings happiness to all. These yoga sadhaks practice intensely and their pranotthan occurs.

Kripalu Yoga

Kripaluyoga is samajdharma, pravrittidharma or sakaam sadhana. It has a specialty that through it an individual may successfully step on the nivrittidharma, archarydharma, sahaj yoga, siddhayoga, or nishkam sadhana.

Mostly in Kripaluyoga the intermediary initiation is given to disciples. They gradually progress according to their deserving capacity, circumstances and sadhana.

The sadhaks have a liking for the observance of self-control, sadharchar-fair conduct, mitahar-moderation in diet, brahmacharya.

Everyday the sadhaks practice for two hours.

The unique specialty of Kripalu Yoga is that asana, pranayama, pratyahara is occurring at one and the same time.

They are having inspiring intermediary experiences of pranotthan only.

Chitta easily becomes concentrated or one-pointed through yoga practices. For those following Kripalu Yoga their physical health and mental peace is protected.

Moreover, Kundalini Shakti is awakened in partial and tolerable form. Consequently no disturbances arise and this is useful and brings happiness to all.

Sahajyoga, Siddhayoga, Kundaliniyoga or Kryayoga.

Sahaj yoga is nivrittidharma, archaryadharma or nishkam sadhana.

In sahaj yoga the highest initiation of liberation is given.

Diksha is the highest. If the sadhak is ordinary, numerous problems and newer and newer illusions arise.

Due to the fierce pranotthan, distractions arise during the observance of self-control, fair conduct, moderation in diet and brahmacharya.

Due to the force of pranotthan the sadhakas chitta is surrounded by worries, fears and depression and the physical body is surrounded by numerous diseases.

In everyday sadhana the sadhak is having newer and newer experiences because he is not observing punctuality in his sadhana.

In siddhayoga, asana, pranayama, pratyahara, dharana, dhyana are manifesting at one and the same time.

The sadhaks of sahajyoga are having the highest experiences in comparison with the ordinary sadhaks of pravrittimarg.

Chitta becomes easily concentrated through the sadhana of sahajyoga.

In this matter kundalini shakti is awakened in completely fierce and intolerable form.

Consequently one chain of distractions can be stopped.

In the end the sadhak, by getting harassed, has to give up meditation because he could not receive proper help from anywhere.

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