

# The Kriya of Chitta and Prana and Sahaja or Siddha Yoga

## Ashtanga Yoga, Kripalu Yoga & Sahaja Yoga

*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 are a unique and natural method for development. Yoga is useful for the sannyasi (ascetics who renounce material desires and sensual pleasures) and sansari (people who have desire for material success and sensual satisfaction). Yoga is concerned with the physical development of the body and the mental development of the mind. Kar-mendriya, the organs that interact with the physical world; feet, hands, mouth, genitals,

anus, and gyanendriya; senses and prana, etc., are residing in the physical body. Buddhi, ahamkara, imagination, memory, bhavana-feelings, bhav-sentiments, etc., are the different limbs of the chitta (mind-stuff). Prana is the thread that 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 yoga ashrams, the observation of yamas, niyamas, asanas, pranayama, etc. are being properly taught to the seekers and lovers of yoga. Hatha yoga (asanas, pranayama and pratyahara) and raja yoga (dharana, dhyana and samadhi) are not two yogas but two stages of yoga. Wherein pranayama is known as hatha yoga and dhyana is known as raja yoga.

In hatha yoga, the organs of action are mastered. In raja yoga, the organs of the senses are mastered. Without mastering hatha yoga, raja yoga cannot be attained, and

without mastering raja yoga, hatha yoga can never be attained. Because in mastering the senses, mastery of the chitta (mind-stuff) is most necessary and in mastering the chitta, mastery of the senses is most necessary.

Mantra yoga and nada yoga are included in hatha yoga. Laya yoga and bhakti yoga are included in raja yoga. When the stages of hatha yoga are being gradually attained, at that time, in-between the stages there will be manifestations of mantra yoga and nada yoga. In the same way, when the stages of raja yoga are being gradually attained, at that time, between the different stages, manifestations of laya yoga and bhakti yoga will arise.

All yogas may be dependent 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 Brahma Sutra – the thread by which you attain supreme Brahma. On one end, there is the jiva, the 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 – the supreme creator of the universe.

It is also true through regular practice of yoga, good health is protected and some peace of mind is gained. This is included in the 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 for 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 sequence for placing the limbs of the body like a machine without the cooperation 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 one's capacity. From this observation, it is understood that an asana is a kriya 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 nine areas: head, neck, arms, chest, belly, back, legs, hands, and feet. Through the practice of the asanas, the internal organs of the various areas are affected. In this way, in the yoga ashrams, 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 chitta.

These three techniques are being taught separately. This method of teaching is very ancient and totally in accordance with the

science coming out of the experiences of the rishi munis 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 is awakened in a partial and tolerable form, and no distractions will arise.

Through diligent practice, the sadhaka (spiritual aspirant) who takes help from the various yoga techniques will feel an awakening of the prana. With the awakening of the prana innumerable disturbances will begin. The various techniques of Ashtanga Yoga; yamas, niyamas, 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 sadhaka seeking liberation would step on the highest peak of samadhi.

Some spiritually minded brothers and sisters accept yoga because of their spiritual

feelings; they don't have great respect for the word "science." They believe dharma and science to be separate but they are not separate. In these circumstances, the acharya has to teach them the science of yoga in the form of the dharma. After learning there is no separation between dharma and science, then the illusion in their chitta will be destroyed. That is why in most yoga ashrams, dhyana, control of the chitta 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 whenever the possibility of a mutual relationship exists between jnana yoga and bhakti yoga. It must be drawn to the attention of the sadhaka (spiritual seeker) at that point.

The practice of yoga with the "kriya of chitta and prana" is a special type of yoga sadhana. It is called Kripalu Yoga. When it is

described as the kriya of chitta and prana, the one who makes that statement must remember that although the word “senses” is not mentioned, it is nonetheless inferred. The reason 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 sahaja yoga, siddha yoga, kriya yoga or kundalini yoga. It means the kriya of chitta and prana is a divya prasadi – the divine grace of sahaja yoga. Yoga is the grace of God and that is why sadhana is known as prabhu prasadi.

Great yogis bestow their particular yoga sadhana 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 the pranotthana (release of prana). For the sincere sadhaka seeking liberation, the awakening of the pranotthana is a companion that ensures

rapid progress, but for the ordinary sadhaka, it is an obstacle to progress. Through the study of Kripalu Yoga, the student's mind becomes more attracted to yoga. Whereas the student of Ashtanga Yoga after practicing willfully for one year, may become somewhat disenchanted.

After practicing Kripalu Yoga, the student is interested after only one day, and after one week, his or her mind is filled with a 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 chitta and stability of the senses. During the time of the sadhana, they will be in close cooperation with each other. For the purpose of creating stability in the senses, chitta has to become concentrated, and for creating concentration in the chit-

ta, senses must become stable. In-between these two aspects there is a third aspect that is prana. If there were 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 becomes unsteady, and when prana becomes unsteady, then chitta 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 mind-stuff.

When the chitta is not in control, the prana is doing all the actions freely. At that time, prana is independent. Prana or body 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 are also controlled.

By studying the whole process of yoga closely, it is known that in Kripalu Yoga, there is proper control of the chitta. That is why Kripalu Yoga is also an instrument of raja yoga and because there is a proper practice over control of the senses.

Kripalu Yoga is also an instrument of hatha yoga, and as a result, the student establishes control over his chitta and prana speedily. This is the sadhana of pravritti marga. 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 a 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 a partial and tolerable form.

For the sadhaka in society, Kripalu Yoga is more beneficial because prana remains under the control of chitta, and it does not become too powerful or excited. In sahaja yoga, the flow of prana becomes very strong, powerful, and unsteady; the chitta has no control over it. 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 the pranotthana makes the chitta unsteady. In society, it is absolutely necessary for a person to execute various activities and duties in order to maintain steadiness of mind. If that steadiness of mind is not there, the person becomes the victim of disappointments, frustrations, weakness, disbelief and impatience, etc.

It is very easy to enter into sahaja yoga from Kripalu Yoga. For the practice of kundalini yoga the sadhaka has to separate the chitta from the kriya of chitta and prana. This means, the control over the senses and

prana by the chitta has to be removed. Thereafter, whatever kriyas occur naturally through the senses under the control of prana must be allowed.

In this way, the sadhaka of Kripalu Yoga will enter into the field of pranotthana (release of prana) without shaktipat initiation. Here we have to remember that pranotthana, 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 sadhaka's circumstances, samskaras, sadhana, strength, age, etc.

Here, we have to accept that the student who has made a proper practice of Kripalu Yoga or any other type of pravritti dharma sadhana (householders path/worldly path) for a long time has more strength. That is

why the pranotthana 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 pravritti dharma. A sadhaka should take guidance from the sadguru before stepping on the pravritti dharma.

Now we will look at the simple method of teaching Kripalu Yoga. If this yoga is taught to an older or intermediary student of yoga who is also a lover of yoga, it will be more useful because they will both have 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 the technique, once the students have learned the asanas well, to the best of their ability, 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 kriya 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 full of joy. 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 sadhaka receives new strength, new enthusiasm, new knowledge, etc. Furthermore, the student also experiences relaxation from purakasana (resting) in between the asanas. Because of this the sadhaka is not experiencing physical fatigue but is revitalized.

The unique specialty of Kripalu Yoga is that the asanas, pranayama, pratyahara, dharana and dhyana are all happening at the

same time, not separately. Through the practice of the asanas, pranayama is also being performed very beautifully. This same procedure also applies to the other steps of yoga: pratyahara, dharana, dhyana, etc. In other words, 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 the student 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 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 principal, 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 kriya of prana and chitta.

Kripalu Yoga is included in pravritti mar-ga, samadharma, or sakam sadhana. It is useful for all. Through this the various shakties'; atma shakti – unshakable will-power, sankalpa shakti – determination, kalpana shakti – imagination, chitta shakti

– thinking, tark shakti – logic, smaran shakti – memory, mirany shakti – decision, etc. continue to develop. In short, yoga is a benefactor of bhakti/bhog – material attainment and mukti – spiritual liberation. Yoga makes a dharmi – a truly spiritual person and yoga leads one from “asat to sat” from untruth to truth. “Andhaka manthi prakashman” – from darkness to light and “mrityu to manthi amartya” – from death to immortality. Yoga is the universal religion or sarvadharmā – religion of all.

Sahaja yoga, siddha yoga, kriya yoga or kundalini yoga are also called sanatan yoga, Ashtanga Yoga, bhakti yoga, maha yoga or raja yoga. All yogas are included in it. Sahaja yoga is not a river; it is the great ocean connected with numerous rivers. Sahaja 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 approaches: mantra yoga, kirtan, asana, pranayama, pratyahara, dhyana, sangeet –

music, nritya – dance, nadopasana – chanting of dhuns in classical rhythm. Through proper practice of these techniques pranotthana occurs. Pranotthana is the only entrance door to yoga.

In all the famous religions of the world, pravritti marga, samadharma, and anuyayidharma, only one type of sadhana existed – dharma of followers. It was known as sakam sadhana – sadhana for material attainment. Only in the Bharata dharmas – Indian religions such as nivritti dharma – dharma of the true practice of the yamas and niyamas; archaryadharmas – dharma of great masters, etc., did nishkama sadhana – sadhana without materialistic or sensual desires exist. Its name is yoga. An ordinary individual may not pursue the pilgrimage on the path of sahaja yoga because that path is meant for great masters only. Through the practice of sahaja yoga, the sadhaka becomes a torch-bearer of the supreme knowledge. In society, through the proper practice of the rituals of

pravritti dharma, true followers of the religion are born. In this way, nivritti dharma gives birth to the great acharyas and pravritti dharma gives birth to the true followers. Both paths are completely different.

Through the grace of a supreme guru the sadhaka experiences pranotthana (release of prana). Thereafter, the sadhaka does not need any other person for learning yoga techniques. Whatever yoga manifestation is necessary, it will occur in the sadhaka's body at the proper time automatically and spontaneously. Furthermore, the mind, intellect, mind-stuff and ego continuously receive the necessary inspiration, light and energy. It is for this reason the symbol "sahaja yoga" (natural yoga) 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 siddha yoga. This means that only those who have the deserving capacity to be a great maharishi or mahapurohit, a 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 material powers.

The third synonym for sahaja yoga is kriya 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 kriya 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 svadhishtana are the centers of sexuality and the centers of yoga. Downfall is bhog. This is sensuality, and the upflow is yoga spirituality/evolution. One who allows the semen to go 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 urdvarettha.

In an ordinary sadhaka, the prana can be awakened by shaktipat initiation. Such types of sadhakas, by entering the door of yoga in big groups, simply go around and around without making one single progressive step forward. Some acharyas believe that this sahaja yoga is an ordinary pravritti dharma, 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 sadhaka of pranotthana has to ask the questions: am I a great yogi, and am I capable

of doing severe penances like masters Vash-  
istha, Vyasa, Kapila, Patanjali, Lakulisha,  
Buddha, and Mahavira? Can I offer a whole  
lifetime only for the attainment of truth? If  
the sadhaka's heart says yes, the sadhaka  
only has to make the pilgrimage of this sad-  
hana. Otherwise, the sadhaka will have to  
accept pravritti dharma, which is a very easy  
path for the attainment of the material sid-  
dhis and is very useful.

### **Pranotthana 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 siddha  
yogi or a sahaja yogi or a karma yogi or kun-  
dalini yogi all desire to awaken the divine  
goddess kundalini through shaktipat initi-  
ation. The principal reason for this is that  
they want to obtain various types of mate-  
rial advantages and develop their person-  
alities. In ancient and modern yoga scrip-  
ture, it is said there are numerous inactive  
centers in the minds of human beings. In

making these cells active, the yogi attains divine vision, omniscience, and supernatural powers (spiritual siddhis).

At first, through shaktipat initiation pranotthana occurs. Pranotthana 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 pranotthana because they are all spontaneous manifestations of prana. In this pranotthana there 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, excesses, or disease. The pranotthana of yoga is called pranaprasanta – pleasantness of prana.

The nervous system works in two ways, dependently and independently. When the nervous system functions without the control of chitta, it is independent. In sahaja yoga, the sadhaka 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 begin. This prana-prakriya is called sahaja dhyana or sahaja yoga. In short, two authorities, chitta and prana are conducting the governing of the physical body. In that (prana-prakriya), 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 cooperation with one another and sometimes independently. All the gestures of a newborn baby are the spontaneous processes of prana because the baby's mind is not developed. This is the ajnampurna of the sajaavastha, which means the child's body is under the complete authority of prana.

Those sadhakas practicing the meditation of sahaja yoga for a long time experience numerous distractions on the path. If the

spiritual guru is not a siddha yogi purified by yogic fire, the guru 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 of their nature from the sadhana of pranotthana, vices such as ego, impatience, pride, hypocrisy, etc., arise in place of the virtues.

Through the practice of yoga virtues, one will become stronger, and the vices must become weaker. On account of this, how can the unbearable results mentioned above occur? I have found a solution to this most complicated problem after long years of practice of yoga sadhana. I am explaining it here for the benefit of the pilgrim of this path. At the beginning of sahaja yoga sadhana, the sadhaka has to constantly fight a battle with tamogunas and rajogunas for a number of years. Because of them everyone experiences inertia or an excess of

instability in one's nature.

When a seed, grown in the ground, becomes a shoot, at that time, it is split in two pieces. This stage is not destructive; it is a development. In the same way, the transformation of the yoga sadhaka 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. The sadhaka at this stage becomes the victim of kshubha vasta – extreme agitation and great disappointment. In the sadhaka's mind, the lack of self-control greatly increases at that time. Some sadhakas give up sadhana after becoming frightened by the unavoidable distractions of yoga. While others continue practicing sadhana during this stage. Because of this stage, they become the victim of craziness – pranoprako.

India is the source of yoga. There are numerous sadhakas doing japa, fasting, pranayama, and ritual performances with great faith, and

as a result, they are experiencing pranotthana. However, the sadhakas from this group do not know yoga, so they take pranotthana as a disturbance, and some 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 sadhaka who has read about kundalini in yoga scriptures or who may have heard about kundalini from someone is very much pleased in the beginning with the experience of pranotthana. But when, through that same pranotthana, various difficulties arise, they are very much perplexed or at a loss as to what should be done. Thus the pranotthana becomes a great trouble for the sadhaka.

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 sahaja yoga. As the time 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 authority over the prana.

In samadhi the prana makes chitta so weak that 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 atma in its original form. Prana has to purify all the chakras from the muladhara to the sahara chakra. The prana, by its strong force, makes rajogunas active and tamogunas inactive, and because of this, all the vikaras of lust and passion are fiercely awakened. However, prana attains victory overall and establishes divine virtues on the vikaras as nishkama (without sensual or material desires) and akrodha (compassion, love etc.).

Modification of the chitta is the cause of all disturbances. After complete control of the

chittavrittis (mind chatter), a kingdom of peace is established. The disturbances occurring by the pranotthana are, in actuality, not disturbances, but a process of purification. Only great mahayogis, maharishis, mahayajakas (great saints who officiate at holy sacrifices) may attain victory over the purifying process of prana.

The sakam sadhaka of the pravritti dharma 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 control over the chitta. In concentration, the chitta makes the prana weaker, so it cannot make any movement. Because chitta is the cause of bondage in this sadhana, worldly siddhis are attained by the sadhaka but the sadhaka cannot attain eternal happiness, peace and bliss. Those who are taking refuge in the pranotthana of sahaja yoga in the

hope of attaining material siddhis are deluded. This path is for spiritual siddhis only. It is mokshamarga – the path of liberation. Liberation from old age, disease, and death. Liberation from all pain and suffering for eternity. Material siddhis or attainments can be obtained only through the pravritti dharma.

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 pranotthana are namely; vyadhi – ailments, styana – laziness/gloominess, samsaya – doubt, pramada – carelessness, alasya – lethargy, avirati – clinging to sense enjoyment, bhranti darshana – illusion, delusion, alabdha bhumikatva – lack of concentration/non-attainment of yogic states, anavasthitatvani – inability to maintain concentration once obtained, chitta vikspas –

distraction of mind-stuff. After reading this list you may have a doubt in your mind that yoga is a donor of health. How can gloominess and ailments 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. Bhog and yoga are both ends of the same line. Yoga is the opposite of bhog and bhog is the opposite of yoga. For this reason, the yogi has to pass through the path of bhog from the sensual center, and the bhogi has to pass through the path of yoga through the spiritual center. Until the limits of the bhogamarga come to an end, the yogi has to suffer the distractions of disease, etc. Thereafter, health and other benefits may be obtained.

Anything that comes on the path in the form of an ailment to the sadhaka, who practices sadhana according to the command of yoga, is not an ailment. It is the dissolution of the

storage of impurities. The purifying blood flows at normal speed in human beings. In the body of the student of pranotthana 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 accumulated impurities are manifesting and trying to come out in the form of ailments. How the water in the river appears dirty at the time of the monsoon, in the same way the blood appears very dirty at the time of pranotthana. Within a few days, this trouble is overcome and tranquilized.

Some sadhakas fail because of their yoga formalities. They are not observing perfectly the yamas and niyamas. That is why they become victims of ailments. Here yoga is not at fault but the behavior of the sadhaka is at fault.

Doubt is also a cause of trouble. After practicing for a few months or a few years, in the mind of the sadhaka; ignorance,

restlessness, impatience, covertness or siddhis, irregularity etc. create unfaithfulness. At that time, the sadhaka becomes doubtful, and the sadhaka asks, “Can I complete this yoga sadhana or not?” or “Is yoga attainable or unattainable?”

Bhranti darshana, illusion or delusion, false perception, wrong views, is also a distraction that makes the chitta unsteady. At this time, some sadhakas believe an ordinary siddhi to be a great siddhi, and the sadhaka changes 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 reached samadhi. All this happens in the stage of bhranti darshana and as a result the sadhaka passes onto the wrong path.

The great flow of pranotthana may be compared with Gangavataram, the descent of

the divine river Ganges from heaven to the earth. Only Bhagwan Shiva, who is the greatest yogi, can collect the river flow of the Bhagavatee Ganges. A weak average sadhaka cannot. If the average sadhaka, after receiving shaktipat initiation does sadhana, then the sadhaka due to his or her weakness cannot live either in the pravritti dharma nor the nivritti dharma.

It is proper in the beginning to commence with the practice of pravritti dharma because in that the kundalini shakti is awakened in partial and tolerable form and the sadhaka can do the sadhana with enthusiasm. Pravritti dharma 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 sadhaka of the pravritti marga. The great rishimunis of the sacred forests were also pilgrims of the pravritti dharma. You can count on the fingers those rare rishimunis who were in the best stage of pravritti marga.

## Vishaya Vasana – Sensuality

In ancient times, nivritti dharma was considered to be the best dharma. Only a rare great master can do the highest sadhana, nivrittimarga. All the rishis were sadhakas but only one was following nivrittimarga. 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 they are great and sadhana is ordinary. If a great person practices ordinary sadhana, then where is the question of the person's 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 the sadhaka's ordinariness.

Comparison may be made only in a similar situation and not in a contradictory one. A rare great master of the nivritti dharma was not doing any external worldly activity. The sadhaka has no attraction whatsoever for external activity. In the sadhaka's mind there were no vasanas (wishing/desiring) 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 pravritti dharma and nivritti dharma. In pravritti dharma, celibacy is practiced to the best of one's ability. In nivritti dharma, the aspirant practices celibacy to become an urdhvareta (a perfect celibate whose sexual fluid is sublimated). Both paths need to be understood perfectly. To be celibate is one thing, and to be urdhvareta is another. The fact that one has never participated in sex does not make one an urdhvareta. The person would not even necessarily be a good celibate.

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

This opinion cannot be neglected because it rests on physiological facts. A few famous aspirant philosophers believed themselves revolutionary and practiced vamamarga. They accused the rishimunis and dharmacharyas 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. A sadhaka should also do the sadhana correctly. Ancient, experienced, great masters also realized this truth. Yet, they believed not only in the possibility of celibacy, but they said it is also possible to become an urdhvareta. This declaration is dependent

on the science of yoga. Iron is heavier than water, so it cannot float; it will sink. This is an unchanging principal 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 principal of physics. In the same way that modern scientists use physiology to support arguments against celibacy. The rishimunis 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 urdhvareta.

Innocent celibacy is manifested in childhood. If the innocent celibacy of childhood can be recreated and sustained, the celibacy is possible. This is an experimental principal 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 the creation of each and every beginning. So, passion is at the root of every human being. If physiologists say 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 this time, the sexual fluids do not flow out of the genitals.

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. The sexual center in the chitta 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 urdhvareta. When, in sahaja yoga, through

spontaneous dhyana (meditation), the independent prana awakens the sleeping kundalini energy through the pressure of the heel on the foot in shivani (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 a yogi. This is such an overwhelming difficult stage that only a mahayogi can give true guidance to a sadhaka 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 Bhagavad Gita the spiritual passion born of prana is described as one favorable to dharma. It says, “Dharmaviruddho Bhutesu Kamo'smi Bharatarshha.” “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 the question: if the sensual center of the mind-stuff 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 urdhvareta yogi healthy, long-lived, immortal, 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 exercises, there is moderate purification of the blood. In the body of a sadhaka whose prana is fully released, the blood is greatly purified. This blood purification produces great physical vitality. This vitality tries to become ascendant through the sexual center. From this attempt, passion arises.

Tantramarga was born out of maha yoga, siddha yoga, kriya yoga or kundalini yoga. It contains two tantras; sakamtantra and nishkamtantra. Through sakamtantra, material desires may be attained, and through nishkamtantra, liberation. A yogi attains divya sharira (divine body) purified by yogic fire at the end of the final stage of samadhi. The divya sharira is an external sign of the attainment of yoga. Pure mind and omniscience may reside in divya sharira. The one who has not attained divya sharira is not a yogi – he is a sadhaka only. Lord Krishna teaches in the Srimad Bhagavad Gita, Chapter 7 Verse 29:

*“Jara marana mokshaya  
mam ashritya yatanti ye  
te brahma tadvidu kritsnam  
adhyatmarh karma chakhilam”*

“Those who take refuge in me, striving for deliverance from old age and death, they know the Brahman (Absolute), the individual self, and all about karmic action”. That is, Only that yogi who has crossed over old age and death by attaining divya sharira, only that person is a siddha yogi – one who is omniscient and the true knower of siddha yoga.

Parmatma (supreme being) is called “Akshar,” and ‘jiva” (individual soul) is called “kshar,” bound by maya. The sexual energy in the male and female is kshar. All living creatures are born from sexual energy. Kshar has to attain akshar. Bindu, in the form of jiva, descends and ascends via the help of the sushumna nadi. Thereafter, bindu becomes like the ocean in the form of supreme Brahman. Its name is samadhi. Bhog is death and yoga is immortality. In this way,

through sensual energy, bhog or yoga are attainable. That is why the yogis strive to be urdhvareta or the very best brahmacharya.

In every religion, there are three types of sadhana for the three types of sadhakas; sattvi, rajasi, tamasi. In sakamtantra, three types of sadhana are prescribed. The first type of sadhana is followed by tamoguni sadhakas, whose tamoguna is the principal. This type of sadhana is very dangerous and is of the basest nature. They are believed to be a sadhaka 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 tamasictantra sadhakas practice sadhana by eating meat, drinking liquor, repeating mantra and worshiping “Pishach and Dakini” – male and female evil spirits. Such bad qualities/

vices as fraud, attachment, malice, and jealousy are their very closest friends. By observing their actions, we realize their path is the path of adharmamarga – the path of non-religion.

The second type of sakamtantra is rajasi, which is well known as “vamamarga.” Vamamarga is a name full of secrets. The name of Lord Shiva is Vamdev. He is the greatest and most ancient yogacharya. It is for this reason the yoga taught by him is called Shiva yoga and kalyana yoga. One meaning of the word vamamarga is; “One who is concerned with the welfare of all.” Bhagwan Shivaji set passion afire through this yoga, and he became urdhvareta. This means he made bhog 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 “viparita” – reverse. One meaning of vam is kutila – crooked. The kutilamarga crooked path is kundalini yoga. The acharyas of this yoga are very scholarly

and impressive. They practice the sadhana of “panchmakar,” five words commencing with the letter “m,” madira – liquor, mamsa – beef, matsya – fish, mudra – yoga movements with pranic activity, maithuna – intercourse.

The secrets of the techniques 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 in the slokas of the ancient yoga scriptures.

Among the panchmakars, the word madira described above is not the distilled intoxicating essence of any substance but is “chandram-rutt”, the flow of the moon nectar. After it is attained, “kecharimudra” is called “amara-varuni,” the eternal divine liquor. The meaning of “varuni” is moon nectar. The insignia “varuni” is given to it because be drinking it

the yogi experiences the divine intoxication of samadhi.

The meaning of “mamsa” is not meat from a cow but it means flesh of the sadhaka’s senses. At the time of the final attainment of kecharimudra the sadhaka becomes slimmer and slimmer day by day because at that time the ascending kundalini is eating the flesh. In other words, we can say the final yogic fire makes the body of the sadhaka slimmer.

Matsya – is one insignia of the final kecharimudra. The hidden meaning of matsya, (fish) is tongue. At this stage the sadhaka is drinking the “chandramrutt”, moon nectar and is bathing in the moon nectar lake. That is why this stage is given the insignia of fish.

Mudra – is a very secret manifestation of prana or technique of yoga. Yogis say it is in the mulabandha mudra. Through proper practice, the mulabandha 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”. Bhuchari mudra is the technique of making the spiritual passion ascend. Its insignia is maithun. From this stage, “vamamarga”, the left-handed path was born. It has two principal causes. Through pranotthana, passion erupts powerfully in the bodies of the male and female sadhakas. When the sadhakas are exhausted by the intensity of the force of the passion, they tranquilize/subdue it by seeking help from the opposite sex.

The second cause of this left-handed path is the sadhakas are desiring to attain divya sharira 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 scriptures. If any male or female sadhaka desires divya sharira or

omniscience through this sadhana then they would need to be initiated and helped by that couple who have attained divya sharira 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 divya sharira 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 bhog can be included in material bhog. 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 urdhvareta.

That pranotthana is the technique of only one yoga is a belief full of illusion. All the paths, big and small, are connected with pranotthana. For the most part, this conjugal sadhana is propagated through the

tantric acharya householder. Conjugal sadhana cannot be included in nivritti dharma; it can only be included in pravritti dharma. It is natural for the rajasi sadhakas who expect numerous material gains to be attracted toward this rajasi sadhana. In such a position, it can be said that they have to practice sattvic and nivritti dharma only. There are some elements of sattvic sadhana in rajasi sadhana. That is why in the end the sadhaka becomes impressed and cannot live without being attracted toward it.

From this point of view any proper acharya who has preached the pravritti marga 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 pranotthana 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 brahmacharya who always takes the help of “vyayam,” physical exercises, or yoga, has one thought in his or her mind, 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 and enjoying themselves, they return to their much-loved activities. Those who have strong attraction to the opposite sex only, their mind will never be free from the sensuality of the opposite sex. Because of this, the disturbances 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 very 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, the “bhavasrushti”, one’s feeling of nature, must be very strong. All members within one’s family; sons, daughters, father, and mother naturally keep, without any type of resistance, “nishkambhavana” – feelings without sensuality. Such goodness and 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. Such divine feelings may be developed in devotees of the highest order. 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 maha yogi who is urdhvareta 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 "dharma-rupe" in the form of spiritual experiments, similar to 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 feeling from the following. One set of sakam sattvic tantrics makes the male and female sadhakas sleep together by making them believe they are chief deities (gods and goddesses) and by leaving an open sword between them. Generally,

closeness and isolation of the opposite sex create 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 cooperation towards one's companion; all these auspicious considerations give auspicious inspiration to both minds.

It is true, through such experiments it would be possible to become urdvarettha. One can be the finest, an intermediary or an 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. In this way a brahmacharya cannot remain innocent. However, when looking at the honesty of the sadhaka, one has

to believe the brahmacharya 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 extraordinary. To keep the semen in the body is the very art of life or yoga. Bhagwan Shivaji and Bhagwan Sri Krishna are both urdvarettha mahayogis. If the test to be urdvarettha were ordinary, then the above vibhutis, Lord Shiva, 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 supernatural powers of God”. “Wan” means “with”. The sadhaka who is endowed with the six supernatural powers is Bhagwan – God. The six natural powers or siddhis are mahima/anima – power to make oneself large or small; virya – to be urdvarettha; yesha – fame/glory; sri saubhagya – prosperity; ghana and vairagya – knowledge and supreme knowledge – which are naturally bestowed upon all maha

yogis. 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 nishkama tantra. That is moksha-tantra – liberation, mulatantra – origin or source of tantra. Nishkama tantra is included in nivrit-timarga. The knower of this yoga is urdvarettha, omniscient and has a divya sharira.

The deepest secret of tantramarga is included in the panchmakaras. The acharyas who practiced this may truly have been of very subtle intellect. In ancient times, the acharyas were teaching the shastras at great length to their students. 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 experiences of siddhis. Mudra, matsya, and mithun

are the three principles of yoga techniques, and men and madhya are the two siddhis. Through perfect sadhana, the sadhaka attains divya sharira and omniscience.

### **Now, I will make a brief comparison between Ashtanga Yoga, Kripalu Yoga, and Sahaja Yoga.**

Ashtanga Yoga — The eight limbs that are taught in all ashrams is pravritti dharma or sakam sadhana. Here, ordinary initiation is given. The male and female sadhakas, according to their deserving capacity, circumstances and sadhana make gradual progress. They have a liking for observance and self-control, fair conduct, moderation in diet, celibacy, etc. Every day 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 chitta through meditation. These yoga sadhakas practice intensely and their pranotthana occurs. They

experience ordinary enlightenment by which they are inspired. Thus, their physical health and mental peace are protected. In this way, the Kundalini energy is awakened in partial and tolerable form. Consequently no disturbances arise; this is very useful and brings happiness to all.

Kripalu Yoga is pravritti dharma or sakam sadhana. It has a specialty that through it, an individual may successfully step on the path of nivritti dharma, archaryadhama, sahaja yoga, siddha yoga, and nishkama sadhana. Mostly in Kripalu Yoga, the intermediary initiation is given to disciples. They gradually progress according to their deserving capacity, circumstances and sadhana.

The sadhakas have a liking for the observance of self-control, sadharana – fair conduct, mitahar – moderation in diet, and brahmacharya. Every day, the male and female sadhakas practice for two hours.

The unique specialty of Kripalu Yoga is the asanas, pranayama, and pratyahara, occurring at one and the same time. They are having inspiring intermediary experiences of pranotthana. Chitta easily becomes concentrated and 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 brings happiness to all.

Sahaja yoga is nivritti dharma, archaryadharm, siddha yoga, kriya yoga, kundalini yoga or nishkama sadhana. In sahaja yoga, the highest initiation for liberation is given. Diksha is the highest. If the sadhaka is ordinary, numerous problems and newer and newer illusions arise.

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

brahmacharya. Due to the force of the pranot-thana, the sadhaka's chitta is surrounded by worries, fears, depression, and numerous ailments surrounding the physical body. In sahaja yoga, asana, pranayama, pratyahara, dharana and dhyana are manifesting at one and the same time. The sadhakas of sahaja yoga are having the highest experiences in comparison to the sadhakas of pravritti marga. Chitta becomes easily concentrated through the sadhana of sahaja yoga. In this manner, kundalini shakti is awakened in a completely fierce and intolerable form.

The path of this yoga is so full of difficulties that a seeker who cannot meet these challenges with enthusiasm, faith, patience, and courage will never tread the path of yoga to the end. The sadhaka, getting harassed, has to give up meditation because the sadhaka could not receive the proper help from anywhere.