

KRIYA YOGA

Suksmna Tatva and Kriya indicate 'Shunya Virat' and 'suksmna'. This indication tells that everything is within me, and outside me, there is also something 'outside me'. And herein, lies the basis. I depend on everything and everything depends on me. The spinal cord, which is located in the human body has the potential to perform external physical functions as well as the functions of the inner world.

'Yoga' begins where science ends. 'Man' with his insatiable quest can bring the two together. On the either side of the 'spinal cord', there is the flow of 'negative' and 'positive' currents which are respectively called, - 'Ira' and 'Pingla'. In scientific language these currents are called 'Proton' and 'Neutron'. Inside the spinal cord there is the flow of 'Sushmna' which is called 'neutron'. 'Bramha Randhra' is situated within 'Sushmna'. When it is activated, the world enveloped in divine light looms into sight. Yogis do not waste their energies on aimless activities. Instead the 'fuel', which is responsible for procreation, is pushed upwards to fuse with the concentrated energy the 'Kundilini'. The awakened 'Kundilini' there upon enters the sushmna. This released energy can either be constructive or destructive. And its use solely depend on the yogi. It can bring a change in the 'nature' of the 'yogi'. This 'changed nature' has two facets one is 'Gatee' or velocity and the other is 'Avarodha' or obstruction. The yogis give velocity to the energy with right emotions and attain the 'Sankalap'. Time and again, they make positive use of this energy through the medium of 'words'.

Karma, yoga, Bhakti yoga, Raj yoga, 'kriya yoga' 'Bavyoga, Laya yoga etc, have entered in a forceful way, in the life of modern man. I have embraced kriya yoga in the form of "Sankalpit Yoga". This art is very ancient and is closely linked to every aspect of 'Nature'. In each life time, it has left the imprint of its effectiveness. Devi, davatas, Knnars and Ganas, have taken help of sankalpit 'yoga'. The wars of 'Ramayan' and 'Mahabharat' are apt illustrations of 'Sankalpit yoga'. It has been in use since times immemorial.

When a yogi, under the effect of the limited flow of thoughts, which have been released to achieve an aim, resolves firmly, he is practising-sankalpit 'yoga'. The principal objective of this 'yoga' is to generate awareness for 'self realization'. Kriya yoga can enlighten the path of 'Bodhi tatva'. A keen yoga enthusiast who wants to explore the spiritual world should observe two important precautions - (1) human love should not be confused with the divine love. (2) and one should not feign 'goodness'.

In spiritual life, mind and body are forgotten. A man who succeeds in doing this, can call himself a 'soul' imbued with sankalpit bhava (ideas). The 'divine light and sound' enable man, to face all the challenges of spiritualism. Moreover, they bring to light all the hidden energies. Through this medium, one can study all the waves of mind. In all these 'yogic Kriyas' instead of running after words one should learn to contract one-self. The yoga education teaches the method to detach man from his body and mind. Detached from his 'mind' and 'body' a man is a symbol of religion. The unravelling of his dormant mystery enables him to have the cognition of his 'past' and 'rebirth'. All the material achievements of the physical world are created with the help of 'light and sound'. Light and sound play a more powerful role in the cognition of the inner self which is in other words-the matured form of 'Kriya yoga'.

In this context, it becomes imperative that a 'man' should first know himself. After assessing his 'self', he can realize the importance of himself as a 'person', and "religion". For Dharma or religion, 'yoga' and 'Khem' are beneficial.

The attainment of an unattainable is yoga. And preserving the attainment is called 'Khem'. Both are human karmas. The attainments of 'practical' and spiritual 'Jagat' are contained in both. The three kinds of yoga - Bhakti yoga, Gyan yoga and Karma yoga, and 'five situation' make these "attainments" possible.

'Mind' has infinite 'Vrittis' or tendencies. They can be broadly divided into two categories - Klista (difficult) and Aklista (non difficult). Klista is non beneficial and Aklista is beneficial. Aklista are of five types and they are called "Esthitiyans" or situations.

'Chitta' is like the waters of an ocean. The waves of 'Raga' love - 'Dwesh', (enmity) Kaam (desire) and anger - rise in this ocean. 'Chitta' therefore lured by external attractions begins to behave accordingly. Consequently man becomes attached to worldly things. This 'situation' further entangles him in man made problems. He some how manages to compromise with difficult circumstances, and eventually falls prey to unnatural qualities. These unnatural qualities take him away from his natural temperament. He crumbles under the pressure of complication. And driven by helplessness he turns for help, to invisible powers. But, at that stage, it is too late.

'Yoga' can quieten the mind and help in the 'experience' of the indescribable 'Ananda' or bliss. In ignorance man considers 'worldliness' as the 'be all' and 'end all' of life. But 'Anand' rises from within and is beyond 'Indriyas' or senses. Due to 'Raga' and 'Dwesh' man is confined to his gross body. He is under constant fear of losing his body. And this 'fear', which covers the chitta can be lifted by the 'Kriya Yoga'.

'Kriya Yoga' purges the 'chitta' through "Sampragyat" samadhi and help it to move ahead. In this technique chitta's seeds become red hot, like a molten gold and reach the stage of "sankalpit Yoga" or the stage of 'Asampragyat' samadhi. There upon chitta's kown stage comes to an end and the sanskaras disintegrate. This particular Laya stage of 'chitta' is acquired through 'Kriya Yoga'. The chitta dissolves in the 'Kaivalya' state and enables the man to cognize its 'dissolution'. The chitta's 'self dissolving' condition is called Prati Prasav (self absorbed). It is called 'Haiya' because it has the Tyajya (giving up) properties. In the state of Avarodh (obstruction) the Prati Prasan connotes Pralay (total dissolution) and dissolves into the kaaran (casual) state. In the 'Prasankhya Kriya Yoga' the fire of conscience purges, till the 'Tanu' stage (relaxed stage) is obtained and the seeds of 'sankaras' become red hot. This experiment is possible but the result depends on Jaati (category) species age, and "Bhog" (enjoyment of senses).

A human being belongs to the animal category. the duration of a Jivatmas stay in a human body is called 'Aayu' or age. The Indriyas related issues are known as 'Bhog' and 'Klesh' (pain or suffering) which are present in the inert form. The tree grows in the ('Karmashya') (or the womb of karmas) of the 'inert'. The three fruits - namely Jaati (category), age and Bhog, grow on this tree. The vrittis of mind are reflected in the karmas. And throughtout human life karmas keep generating. With the result, mind is forever entangled in the net of 'vrittis'. Since mind is always trying to 'create or change its 'vrittis', the sanskara too reflect these changes. The "changes" cast shadow or a screen on the 'chitta'. These 'sankaras' are treasured in the 'chitta' for many life times. At the time of death, the dormant sanskara decides the persons category for rebirth. The tree of 'Karma' continues to bear fruits till ignorance lasts. 'Jaati', Aayu (age) and 'Bhoga' come to an end when the 'Avidya's root is chopped along with it, the taste of the fruits of sorrow, and happiness, dies. The 'Karmas' are divided into three categories - (1) Samchit (collected) (2) Prarabdhi (fate) (3) Kriyamah (active). The Karmas of many life time which are in the treasure house of sanskars and have not been yet enjoyed, are known as Sanchit (treasured) 'Karmas'. 'Prarabdh', relates to some karmas which are born in the form of certain species (jaati) and are presently active. The collection of new karmas, new sanskar, fall in the category of "Kriyaman". Due to the tangles of the mighty web of 'Karmas' man is continously on the move.

According to his Vrittis 'Jiva' commits the act of - (1) Violence, (2) indulgence in pleasures, (3) Deception, (4) Lies and Impurities etc. As a result, the feelings of anger, greed, conceit fear attachment emerge, and karmas continue to grow. Under the influence of these feelings, man takes birth in the corresponding yonis of animal, birds, insects, aquatic creature or creatures of the sky. Man takes birth in these yonis to fulfill certain objectives, which are for his own benifits.

In the theory of evolution man has been assigned the highest place, but this is not so. 'Violence' and cruelty begins to show their effects on the astral body. And in course of time the human nature absorbs these qualities permanently. Earlier they were only confined to the senses, but due to continous indulgence, their effect reaches Gyanendriyas and suksmna indriyas, which turn man into an animal. Despite, being in 'human yoni' his animal vrittis do not leave him. His animal like behaviour is reminiscent of his particular animal yoni. His 'sankars' are also formed according to his vrittis. Unless an elevated Mahapurush, free him he is deemed to be entangled, forever in this 'Karma'. Karmas have a tenacious hold on human sanskarars. It is therefore important to understand Karma's Gatee (velocity) Karma's nature and forbidden karmas. On the basis of this knowledge the 'chitta' can be cleansed.

The 'change' in thoughts can wrought a 'change' in the personality of a man. And the changed personality can usher in changes in the nation. 'Yoga' is the only medium which can bring changes in the thoughts of mankind. It can remove all the obstacles and bring in 'peace'.

'Yoga' suggests a way of life which is simple, comprehensive and potent. Religion is an arrangement, which moulds, 'civilization' and culture. 'Civilization' and 'culture' play a significant role in the formation of 'character'.

'Yoga' teaches the right mode of action, its arrangement and its effectiveness. Yoga can alleviate painful thoughts and restlessness. The present day 'yoga' is far removed from its intrinsic form. The different physical exercises are falsely projected as yoga, and anyone with the slightest knowledge can become a yoga teacher. In the name of 'Yoga' what the yoga learners are getting is akin to rubbish. Such a yoga has caused enough sufferings to the learner. The word 'yogaa' as it is pronounced these days, is the distorted version of the original 'yoga'. It has been converted into a money churning machine in the west, and is fast becoming a household name.

Our great sages have opened many paths of spiritualism for mankind's use 'Yoga' like a ready meal is awaiting, to be consumed by human being. Alas : man is so lethargic that despite the ready offer, is unable to benefit from it. How can such a man do any actions for the world?

Nature has placed before 'man' the 'samsar' (the world), as well as 'yoga'. Even while enjoying life, man can achieve the benefits of yoga. but 'yoga' always takes the incumbent from 'physical world' to the 'sukmna' (subtle). The 'Param Anand' one gets from 'Yoga' can easily eclipse all the pleasures of the world.

Yoga has originated from 'Hiranya Garbh'. It is attached to human since the embryonic days. 'Aasana' is not 'yoga', it is only a manifestation of its external activity. This external exercise keeps the body healthy. These exercises are wrongly called yoga by many enthusiastic learners. 'Yogas' of this kind are many. Bhodhi tatva can be attained only through the true form of 'yoga'. Therefore yoga is attached in Bhakti, Gyan, Raj, Kriya and Sankalp.

Bhakti yoga, Gyan yoga, Raj yoga, Kriya yoga, and Sankalp 'yoga' - are different important disciplines of 'yoga'. These disciplines have been converted into distinct institution, and have been named after the predominant characteristic. In course of times caught amidst numerous disparities, 'yoga' almost disappeared. When many orders sprang up like - Vedanti, Shaiv, Shakti, Vamachari Sanyasi, Udasin, Nath, Buddhist, Christian, Muslims, Jain and Vaidya etc. Yoga decided to retire to the caves. In some form or the other 'yoga' was related to all orders. In the 'Nath Sampradaya' 'Hathyoga' had the fundamental role. Today also, all the religions give importance to 'yoga'.

yoga deals with 'Soul' and brings about self realization. It is linked with the external, as well as internal. It is an exercise of mind, body, and senses. 'Yoga' is the sole medium through which, human mind can be controlled. With the help of 'Ashtanga Yoga' the external vrittis can be conquered. And 'Yama' Niyams, Aasan, Pranayam and Pratyahar, help in the attainment of (a) Internal Dharana (attitude) (b) dyan (meditation and (c) Samadhi. Thereafter, the Vrittis (tendencies) of 'chitta' come to an end. The chitta, as a result, leads, man towards 'Vitar' (thought), 'Anand', 'Asmita'. Further, it help in the enrichment of 'Vivek' (conscience.). This in nut shell, is 'Kriya Yoga'.

Kriya yoga can help those people who are unable to -

(1) Sever the ties of wordliness, (2) Practise yogic exercise (3) Give importance to asceticism. It is an exercise which teaches a man how to tackle the different stages and, progress. The 'Yama' rule also comes within this. Through 'Kriya Yoga' 'Vitar' and Esthol (gross) gain concentration. The chitta begins to hover over issues related to 'sukmna'. The glimpse of Ego is visible in 'Anand' and in 'Asmita' the 'chitta' enveloped in inner light can be cognized. In 'Vivek' the difference between Atma and 'Chitta' can be comprehended. The "Asampragyat" samadhi is obtained after the removal of all these. The culmination of 'Kriya Yoga' is in the 'Asampragyat' samadhi.

Dhyan (meditation) - Dhaarana, and samadhi are the internal means of a society. 'Nirbeej' is samadhi's external resource (means) Moksha, Mukti (liberation) and 'bondage' are the Dharma

(religion) or the duty of the inner self and the man is the Drishta or the perceiver of the three. Man goes through all the three stages. We can thus deduce, that, in the past man's life must have been full of klesh or sufferings. Later on, he must have resorted to Kriya yoga to seek liberation from these 'kleshas'. (Kriya yoga should be consistently practiced, if a man leaves it midway he falls into the same trap). But those 'Sadhakas' who have attained 'Asampragya' Samadhi do not have the relapse.

'Videh' is the natural state of yogis which is obtained through 'yoga' only. During the Upasana (act of worship) of 'Kriya Yoga', the sadhak penetrates that only image which he has visualized during the upasana. But, in the sankalpit yoga' the sadhak does not give importance to the origin and 'destruction' of the world because these are the causes of worldly bondage. Through the means of 'sankalpit yoga' he attains 'Asampragya' samadhi which in turn immerses him in 'Bramha'.

The worldly bondage represents three kinds of obstructions - (1) Vaicharik (Pertaining to thoughts) (2) Daakshinika (pertaining to Dakshina) and (3) Prakriti (natural). They are also known as Vaicharick Moksha, Daakshinik, Moksha, and natural Moksha. To attain 'Vaicharick Moksha' one has to give up attachment with the physical, and desires, which are predominantly 'Tam' - (dark-ignorance). In the 'Daakshinik' Moksha, 'Suksmna' issues are given up to achieve 'Nishkaam bhaav' through 'Satva' (pure) acts. The joy in 'Nature' which is far removed from 'Asmita', brings about the cognition of chitta. Kriya yoga begets concentration, which helps in the awareness of chitta, 'Vivek' and Gyan' (knowledge).

During the days of Mahabharata, 'Kriya Yoga' was used effectively. Then, slowly as time went by, the interest in Kriya yoga began to diminish. But today, 'Kriya Yoga' has once again become an issue of discussion. We owe the revival of Kriya yoga to Maha yogi Yoganandi. He received the knowledge of 'kriya yoga' from his Guru Yuketeshwar. Swami Lahiri Mahashaya had handed over this yogic science to Shri Yuketeshwar Swami. Maha Avtar Baba (who is the legendary Kripa Charya) is behind the propagation of 'Kriya yoga' through Lahiri Mahashaya, Yuketeshwar Swami and Yoganandji.

The ancient sage 'Patanjali' in his creation has given due attention to 'Kriya Yoga'. He has called Kriya yoga as taph swadhya (self penance) and "Ishwar Pranidhan" (communion of man and supreme power). In 'Kriya Yoga' all the worries cease, and the mind starts functioning in one direction. The effect of Kriya yoga occurs with great speed. Any man can obtain 'Murdhanga' state within thirty seconds to three minutes. Thereafter he can effectively control his 'mind'. I have tried to explore most of the kriyas (acts) of yoga. And have done an in-depth study of Patanjali's manuscript. I have the theoretical and practical knowledge of Hathyoga. Maharshi Patanjali's yoga demands strict discipline. But his procedures are not at all complicated. In a simple, easy way any man can detach himself from the physical world and obtain the knowledge of the suksmna.

Through the 'Yama Niyam' (rule) and other relevant rules, Patanjali has in a lucid and intelligible style shown how a man can obstruct the Vrittis of his chitta, realize his self, investigate the 'Tantu Chakras' of body and thereby awaken physical, astral and casual potential. He can also acquire all the 'Siddhis'. Baba Gorakhnath has delineated his procedure in a different but effective manner and has propounded many new methods. He has made use of 'Hathyoga' to unwind the body, open one of the doors of the body to find entry, cognize the suksmna through the gross body, and thereafter explore the entire 'cosmos'.

There are plenty of methods which have been invented by different people. But none of them have the deemed originality. I owe my success to Baba Gorakhnath's methods. The medium of all 'yoga' is the human body. The union of external and internal kriya (activities) is called yoga. Yoga unites the external man with the internal man. It takes man from the physical to astral, adds subtle velocity to the materialised thoughts, and propels the 'suksmna' to the 'casual'.

I have come across many Mahatamas who practised different yogic techniques. I accepted their diverse yogic approaches without any curious questions. Whatever I had received from my masters was enough and my self confidence, firm determination always helped me. The Himalayas played the role of a teacher and philosopher. I closely observed 'nature' and learnt from it. But when I came out of my cloister and mingled with the world, I found yoga in a different light. I have toured foreign countries, and where-ever I went I found man's curiosity to know and conquer things which

are powerful and effective. All over the world human nature is the same. Human beings want to attain even the most impossible and unnatural things.

Actually, yoga is very useful and beneficial to human kind. Yoga evokes the difference between 'human body' and soul'. Through the knowledge of soul, a man can have the cognition of the entire Jagat (cosmos - cosmic consciousness). After realizing his 'self' man can understand his true potential. The tangible reality of Gunas can only be perceived through the way of yoga. This situation can be defined as "Bhoga". Yoga helps in the cognition of 'chitta'. The restlessness of chitta can be controlled by yoga.

One who is devoid of all desires is neither interested in amassing wealth nor in religion. A man without desire is neither a 'Bhogi' (enjoyer of pleasures) nor a 'yogi'. Taph (penance) Sadhana, (worship) Daan (charity), research, Karma and Yagna' etc - are motivated by Kamna or the powerful desire. A man can never be without any desires. Desire is at the very bottom of human existence. I have divined desire in Dharma in (duty - religion) and Erth (many economics etc). Dharma and 'Erth' have originated from a 'desire' Kaam (desire) has caused many upheavals in human lives. In both the situations, I have found man 'agitated'.

'Anger' and 'Ego' have always stimulated the tree of 'Kaam' (desire). 'Kaama' can be likened to a container which waters the plants. I have observed 'Kaama' in the thoughts and the feelings, of man. Every where the tree of kaame is green, yogi and Bhogi alike part take of this tree.

This is an ambivalent situation because on the one hand a yogi preaches detachment, and on the other he himself is wrapped in 'Kaama' or desire. But the 'Kaamna' of yogi should not be confused with the 'Kaama' of mundane affair. Yogi's 'Kaamna' is in a dissolved state. It is like the river which mingles in the ocean. I have been trying to analyse this aspect in a yogi. My observations have revealed that a yogi is also victim of Kaamna, and thereby is an angry man.

Just as a dust covers a mirror and affects its efficacy, similarly the fire of 'Kaama' shrouds the 'Gyan' of a yogi 'kaama' has acted as the Meru Dand or the spinal cord of Shristi-creation. There is 'Kaama' in the communion of Prakrarti and 'Purush'. The disintegrated atom is rejuvenated through the powerful effect of Kaama. I found "Kamma" active in every thing in some form or the other. The atoms of calm are active in laya (harmony) and vilaya (Dissolution) "kaama" has played an intense role in copulations, pleasures of the senses attraction and rati-kriya (Inter course). Life seems to be a lie without calm.

The distorted interpretation of 'Kaama' has plunged the whole universe in decadence. A 'Kaama' controlled by 'Dharma' could have redeemed any society. But alas, this Dharma laced 'Kaama' could not succeed in an effective manner. Thus the definition 'Kaama' under went a change. 'Prem' or love lost its sanctity at the hands of physical love.

Through the medium of 'will' 'Gyan' (knowledge) and Kriya (act) Kaama gives its contribution in the realization of 'self', and the 'creation' and 'destruction' of 'shristi'. It is in an upward motion in pralaya (destruction, and in 'Parashakti' 'Shiva's Upaasana' (worship). And, its downward motion causes 'srijan' (creation). the three fold Gunas are always helpful in "creation".

I was disturbed to see the distorted form of 'Kaama' in both 'Bhoga' and 'Yoga'. In Bhog' the role of Kaama' is understable, But in yoga its distorted presence is highly mortifying. Instead of ascending man to a higher plane, it has promoted his downfall. The true function of 'Yoga' is to, make a man sound in his 'mind' as well as "body". It has an ennobling effect on the thought processes of man. It delivers man from 'Kaama' and merges his soul in 'Paramtatva'. A man who has balanced thoughts, high mind confidence, controlled, mind and is detached from Kaama, his gatee (motion) is upward. Such a man dwells in the realm of supreme bliss. A man, who is acquainted with truth, is never disturbed by any thing else. He is cognizant of "Maha Tatva" and Para - tatvas" ("Physical" and the "astral"). He can dissolve from the physical into the astral state, and from the astral into the 'casual state'. He can return to his physical state by following the reverse order. Therefore, this beautiful world is of no use to him. He is merely an observer of the animate and inanimate world.

His mental make up is reflected in his thoughts. The race of thoughts have the power to influence other thoughts. Sometimes when alike thoughts meet, a significant change occurs.

Inside 'man', there is a continuous flow of thoughts. The flux of thoughts are also present in 'space'. In both, the thought vibrations are flowing in the form of plus (+) and minus (-) vibrations. When they flow in opposite directions, a lot, social anarchy is the result. And when they form an equation peace and 'composure' can be witnessed. 'Anand bliss' is the result of this formation. The internal and external thoughts cast an effect which is akin to trigonometry and Geometry. When the thoughts are attracted toward comprehensiveness they flow in the pattern of $2 \times 2 = 4$. But when they fuse with destructive vibrations they form the pattern of $4 \times 4 = 16$. The polluted ennui of today is due to the fusion of destructive vibration. Every where I have come across deceit and corruption. Even yoga has become the victim of the forces of corruption. Some unscrupulous, amoral people have corrupted the form of yoga by commercialising it. All things have become commercial. A nation, whose leader, yogi and 'God' are for sale, has no future. We have to cleanse our minds and rise above this pollution.

Yoga can usher in a quietude to bring an order in a nation where all things are falling apart. A quiet mind can free itself from difficult obstacles and lead a controlled life which will have a benign influence on everyone and every thing. When all men of a nation will be free from unhealthy thoughts the nation will rejuvenate and prosper. In the present age, 'yoga', is available to man in different forms. A lot of literature has been written on 'yoga' and numerous institutions of 'yoga' have mushroomed. Yogis and saints are touring the world and propagating the 'concept' of 'yoga'.

But 'man' alone knows what he is gaining from all this because yoga is a matter of personal experience. One "Kriya" (technique) can have different effect on different people. Irrespective of this, modern 'yoga' is in a state of hysteria. Yogis are misusing 'yoga' and indulging in acts which they had long ago forsaken. 'Yoga' is gradually turning into a money making machine.

The restlessness of man denotes that yoga is not following the right path. Had it been on the right path, man would have been peaceful and there would have been harmony everywhere.

If you are practising 'yoga' you must first identify its 'type'. You must know whether its a physical yoga, Mansik (Mental) yoga or Atmya yoga (the yoga of the soul). If you are only confined to its physical aspect then only Asana - Yam Niyam (rule) is sufficient because this helps in the development of the body and keeps it healthy. But you must bear one thing in mind, that whatever you have been doing since birth is related to yoga. All those are 'Asanas' and 'Nature' herself has designed them. Animal, birds and man all are expected to practise this format. If 'nature' would not have done this arrangement, we would have been maimed. Since man does not follow the rules of nature, he becomes prey to a variety of diseases. But yoga can rectify these ailments.

The prevalent 'yoga' lays stress on physical exercise. Many 'Yoga' institutions of the world, are merely engaged in teaching 'Asanas' which have curative effects. 'Peace' is not emphasized in these institutes, because the teachers themselves need to understand its significance. But healthy body is important. A healthy and disease free body can only take man towards 'Anand'. 'Kriya Yoga' is related to physical, mental and spiritual well being of a man.

In mental yoga, one has to detach one self from the physical. Only this detachment can quieten the mind. The outward detachment can cause the fusion of the inward. 'Inner' fusion begets peace. Human mind is always active. It expresses, inspires, gives directions for actions and many more. 'Gyanendriyas' (faculty of intellect) and 'Karmendriyas' are the active associates. Sanskaras are linked to mind and are based in imagination, thoughts and pensiveness. These, later on assume the resemblance of karma and get jointed to karmas. 'Bhog' is attached to the fruit, and Bhogta is related to 'Bhoga'. There upon, Karma sinks in 'prarabdha' and 'Sanskaras'. Some are left in the form of legacy. And some of them are active in the present. What happens to rest of them is a riddle though there are many speculations.

In this way mind is caught in a 'Karmic' web. There is always a tussle between the 'innerman' and outer man. Both of them want to establish their predominance. If the thoughts match, the relationship between the two is even. And if the thoughts do not match the relationship is bound to be uneven. In yoga there are many techniques which can calm the restless human mind.

'Bhastrika Pranayam' and 'Urdwa Jaalandhar' can help in tranquilising the human mind. A man can there after, absorb, himself in 'Ananda' The experiences of this 'Ananda' is beyond compare. This is only a fraction of the real 'yoga'. There-after, the sadhak can accelerate the thoughts of his choice to fill up the void, and delve in the resultant experience.

The second stage is the spiritual yoga. In the 'spiritual yoga' the 'Sadhaka' goes into samadhi and cognizes his 'self'. Physical yoga energizes the body and keeps it healthy. It is a warm up exercise for the body. This warm up exercise tones up the body temperature, makes it even, and eliminates any chances of danger to the body during inward journey, mind stabilises it self and the union of the 'internal' and external' takes place. The next step changes the thoughts into feelings and transports the sadhak 'inwards'. The Jiva absorbed in 'Atman', can realize 'Paramatma'. In this way he realizes the importance of 'self' and 'Jagat'.

Hence, we can say, that 'yoga' succeeds in doing its job perfectly well. It unites the Atma with Paramatma, transfers it from that physical to astral state. The 'cosmic' consciousness is thus achieved. In this state "will" becomes so powerful that speed and even 'death' can be ordered by 'Will'. All these are the activities of human body. But a lot of practise is required to attain this stage.

All the activities of man pertain to 'nature'. Unnatural acts, result in diseases, which snatch away 'mental, and physical happiness. A man, who is happy physically mentally and spiritually is a wonderful sight.

Lord Krishna's successes in all spheres were mainly due to 'Kriya Yoga'. Krishna was adept in 'Kriya yoga', All his mayic activities illustrate his mastery of 'kriya yoga' through kriya yoga a man can obtain the state of 'Sankalpit yoga'. And sankalpit yoga can be used as a powerful weapon. The sudden appearance and disappearance, is possible through 'Kriya Yoga' only. thousands of years of samadhi, and creation of multiple bodies are all, the marvel of kriya yoga.

'Kriya yoga' is a science which enables man to have an immediate control over his thought processes. Since 'yoga' is used so commonly, its the worth has deteriorated. Yoga teachers are available easily. And, it is unfortunate, when they erroneously call themselves 'yogis'. But there are very few who claim to have knowledge of 'kriya yoga'.

'Kriya Yoga' follows a certain formula, and it has a specific definition. A special technique has been designed for it. It has been propounded by 'god' himself, who is every where. And it is still safe with us. the great saints, who understand the precious technique, some times as per the need of 'time', hand over this technique to society through the medium of a chosen yogi.

Till now no authentic information has been written in book form. For decades I have been touring India, And I am surprised to find people taking interest in kriya yoga. Many a times I have asked Maha-avtar Baba, for a solution to this problems. And every time he brushed it aside laughingly.

One day I put to him my proposal of launching a crusade for universal peace. He again laughed and said - "Let time be ripe". So I gave up all my activities and returned to the Himalayas. In due course, sequence of events again pushed me towards society. Seeing my dilemma Maha-avtar baba smiled and said- "Go ahead, my blessings are with you". I was good at writing, poems, Plays and novels. But for may decades my pen could not produce any creative writings. I wanted to express something in writing, but my pen always refused to move. I could not understand the reason behind my pen's inertia. I wanted to share my Himalayan experiences and write about Kriya yoga. once, as I sat on the banks of 'Saryu', in Bogeshwar, I picked up pen and it began to move spontaneously I wrote two books entitled -

(1) Himalaya - My life companion (2) Mathuradas Baba was Jawaharlal Nehru. But I could not introduce these books to the world, because 'Baba' himself consigned the manuscripts to flames. And since then I have been waiting for the day when I will be able to share the experiences of my Himalayan abode. Finally, with the blessings of the great souls, I am offering my experiences to you.

'Kriya yoga' is a rare science, and people who practise Kriya yoga are also rare. They enjoy the special protection of the elevated sages of the Himalayas. A man, who is shrewd,deceitful, selfish

can never avail of this unique technique. Whenever need arises, the Himalaya, sends its representative to fulfill this need.

The colossal misuse of sankalpit 'yoga' caused havoc in Mahabharat, 'kriya yoga' had reached the common people. With the result, common people had acquired miraculous powers. Lord Krishna was destroyed because of Kriya yoga. The destruction of rebellious. 'Yadavas' was perpetrated by Kriya yoga. Personal enmities brought about their destruction.

After Mahabharat Kriya yoga went into hibernation. It has reawakened after a lapse of five thousand years. Today, man wants to embrace everything without any delay. But, he has overlooked the fact that he cannot achieve anything in a hurry.

'Kriya yoga' is in the safe custody of the great souls of Himalayas. 'Man' should be grateful to the Himalayas for giving Protection to the custodians of the ancient science. Shardwan initiated Lord Krishna into Kriya Yoga. Later on 'Angris' also gave Lord Krishna lessons on Kriya Yoga. Bhagwan Bhaskar, gave the Diksha of 'Kriya Yoga' to 'Vivswan' Manu learnt the technique from Vivswan and handed it over to Iskwaku. Shardwan received from Iskwaku. Then it remained in oblivion for a long time till Parshuram revived it. Dronacharya received it from Parshuram. Ashwathma learnt the rare art from Dronacharya. Kripa and Kripacharya received it from Shardwan. Later on, Kripa came to be known as Shanti ma. I was initiated into 'Kriya yoga' by Kripa charyaji.

The Puranic history of Kriya yoga runs thus. Lord Shankar first gave this art to Parvati. And then later on initiated Ravana and Markandey into Kriya. Ravana misused it and was consequently, destroyed.

Lord Rama learnt Kriya yoga from Guru Vashista. Bhishma Pitamah and the other characters of Mahabharat were also aware of Kriya Yoga.

'Kriya Yoga' is a science of the 'Laya' and vilaya (harmony and disintegration) of thoughts, or the upward and downward motion of thoughts. It helps man in the cognition of 'Sankalpit Yoga'. Through the mastery of sankalpit 'yoga' man can lead a life as per his own will. But a slight misuse of the power can be extremely disastrous.

It reveals the 'Purush' who is lodged in the inner most niche of a human body. A man can attain a lot from the practise of 'Kriya Yoga'. But in all diverse attainments he sees the reflection of one form. No one can ever claim to know the total truth of 'Kriya Yoga' Nevertheless, this yoga is a part of a great science. And its many branches are spread all over the world.

Sadhakas have devised many sutras which help in the revelation of self and self developments. The discovery of metaphysical plane is possible through the sutras. One has to be worthy to receive the knowledge of 'Maha Vigyan' or the great science. Therefore, very few branches are available. And, only a reference to the significance of rest of the branches is made. Most of the techniques are kept in a secretive manner. Kriya yoga is also a secret science. One has to prove one's worthiness to receive the knowledge of the great science. Then only the Rishis and Munis will teach the worthy person the nuances of the intricate science.

In 'Kriya Yoga' thoughts are concentrated on the energy located in the navel centre. Thoughts are very effective in breaking the ties with the external world. After controlling the mind with 'Bhastrika Pranyam', take a deep breath through the nostrils and gradually release it in all veins till it reaches the navel centre with an impact. This procedure is repeated many times. With the result, both Vayus (Apan & Pran) which are active in astral form fuse at this point. Kumbha technique can retain the 'impact'. The fusion of two generates a strange change in the human body. The Vayu (air) starts functioning as per the state of the 'inner self' There upon the entire self is radiated. All the Pran Vayus harmonize and begin to function in togetherness. And their function is in conformance with the 'thoughts'. Their speed is according to the 'sankalpit Yoga' of the 'Sadhak'. Now the 'vayu' wants to go within. When it is confined to the physical nerves, it frees the mind from all restlessness and infuses a coolness in the mind, in the region of the navel. then its external speed flows inside. Where ever it stops it spreads its coolness, and neutralizes the remaining areas. At this point the sadhak unlocks the door of sushma and for this he has to force the 'flux of Vayu' upwards.

He forces the 'Aapan Vayu' to the Kanth koop" (throat cavity) repeatedly. There after he releases the 'Kundilini' into the spinal cord. The minute energy begins to flow in the sushmna, the sadhak arrests it at various points with the help of 'Bandh' and Mudras. Thus he gives the flow a rest, and derives experiences from this exercise. The instant, the Sadhak gets absorbed in his divinity, he begins to experience divine sparks. This world enveloped in yellow light is the gift of spiritual attainments. When the sadhak enters into this world, he comes very close to the ultimate goal. He attains mastery over his will through a continous practise of this technique. Subsequently, he achieves excellence in controlling his thoughts Thus he obtains the stage of 'Sankalpit Yoga'. with the power of his thought vibrations he can change the impossible into possible He can arrests the race of his thoughts, bodily function, and enter into 'samadhi'. According to his own will he can come and go. He can easily enter the bodily mansion and seek exit, wilfully.

In order to make kriya yoga comprehensive, I have divided it into seven steps. Though 'Aasan's do not have much significance in yoga, yet I feel it is necessary to do some 'Aasana'. the 'Aasan's keep the body healthy. A healthy body inspires the sadhak to go ahead with his 'yoga'. 'Aasana', Mudra, and Bandh are parts of yoga. With the help of the three, man can keep his body healthy and travel to any Lokas (planets).

Therefore, before starting the technique of 'Kriya yoga' warming up exercise is very necessary. One has to do certain 'Aasans' to warm up the body. While doing the 'Aasans' one has to bear in mind that like in 'Ashtang' yoga each joint should feel the pressure. First, in the standing position, you must stretch your hands in front of you. then close and open your 'fist'. This 'Kriya' has to be repeated at least, five times. Turn around the pouch, and stretch it for at least four of five times. And next, spread your hands and fold them till the elbows. Raise them till they touch the shoulders. this should be again done for 5 times. Swing the loosened hand from left to right. release your breath in and take rest. Spread your legs a little while standing. Then take your hands upward and gradually bend forward and take them between the toes. Rise and stand erect. Put your hands on your thighs and bend backwards. Repeat it for five times. Sheers - asana should be the next step.

In the sitting position, Moal bandh Uriyan and Hasta pada Aguntha-Asana should be carried out. this exercise should be first undertakes on one foot and then on both the feet.

The 'body' is thus warmed up through the medium of following Aasana, - (!) Konasana (2) Hastapadasana (3) Matayasana (4) Sarwanganasana (5) Uthit Meudand Asana (6) Janu Shirasan (7) Dwipakrasan. Aapan Vayu should be pushed upward with the means of Shakti chatini Mudra, Ashwini Miudra or Dhanti kriya. Further it should be plugged by 'Urijanbandh'. Next, use Urdhwa (upward) Jalandhar and settle down in meditation.

In order to achieve success, the steps methods should be followed faithfully. there are many 'Aasana', but I have enumerated only those which are necessary to keep the body healthy. The internal yogas techniques should never be undertaken without the warming up exercise. A pure and clean environment is also a must. Mool Bandh Vdiyanbandh, Jalandharbandh, Mahabandh are used to influence all the portions of the body."No asana" and "Pranayams" should be practiced without "Moolbandh" and "Udyanbandh" These help effectively in all the mudras.

I have often heard that those who do 'Aasan Mudra' and bandh often suffer from stomach ailments, blood pressure, and throat problems. Due to the lack of right guidance these people have become victim of these ailments. If yoga can be beneficial it can be extremely injurious to human body. Aasana mudras, and Bandhs play an effective role in yoga. They keep the body healthy. Without these, success in yoga is unimaginable. The awakening of kundalini the monitoring of sushumna, the fusion of 'Pran' and 'Aapan', and the upward force for the 'Aapan', are helped by the Mudras and 'Bandhs'.

I would advise yoga enthusiasts to learn yoga from such Ashrama where it is taught scientifically. Due to cheap publicity yoga has become very common. But dangers lurk in institutes which are not recognized. Human body should not be treated so carelessly.

'Kriya yoga' can be thus summarised - you (sadhak) should sit still after the warming up exercise. The surroundings should also be quiet. Try and concentrate, If you have already done Aasan Mudra and 'Bandh's, the state of your mind will be tranquil. If this state is not there, then you

must first exhale the breath through Bhastriya Pranayam. Purak Pranayam followed by Urdhwa upward Pranayam should be undertaken. 'Urdhwa Pranayam' to be precise, means Ashwini Mudra and Shakti Chalini Mudra. With the help of 'Urdhwa Pranayam and Urdhwa Bandh 'Apan Vayu' should be forced upward. the three bandhs should be used to arrest it. There after turn your head left to right and from right to left in a semi circle. From the centre turn your head in full circle your eyes should be closed all the while. Gradually pull the 'Apan' Vayu through 'Kanth Koop' (throat cavity) and bloc it with 'Urdhwa Jalandhar' your entire body will experience the feeling of supreme 'Anand'. The entire Jagat will appear to be yours and the controller of Jagat will descend in you This bliss becomes an addiction which no one wants to give up.

During this Kriya the sadhak should carefully maintain the balance of the 'body'. The direction of 'Thoughts' also, should not change. Urdhwa jalandhar should be flowless. In the 'chakras' body should not move. These precautions should be adhered to seriously.

This is the six step technique. I am not writing about the seventh step - because that is kriya yoga's secret. If this secret is out, clever man will misuse it. And hence is the reason for the secrecy.

The practical aspect of kriya yoga has many paths which can contribute to the development of human consciousness. The chief objective of kriya yoga is to instil in man the all encompassing 'Love; for mankind. And to change the 'thought's of man, so that it can become a source of inspiration to the world. 'Yoga' has the capacity to become the Guru of the universe. Sankalpa yoga can change the course of probable event, which can destroy mankind. The great sages on the basis of the power 'Sankalpa yoga' have decided to stall the use of destructive power. Either they will stall these experiments or destroy their explosive character. The Himalayas is, therefore quiet and unperturbed. Man can do anything, finally, it is the will of God which will prevail.