

Original Kriya Yoga

Step-by-step guide to salvation

Vol. II - Advanced Practices & Techniques



Sri Mukherjee

Developing Control of Prana is the most important factor for advanced Kriya Practices...Without full control of Prana, you cannot advance in Kriya Yoga...

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First edition

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Kolkata INDIA

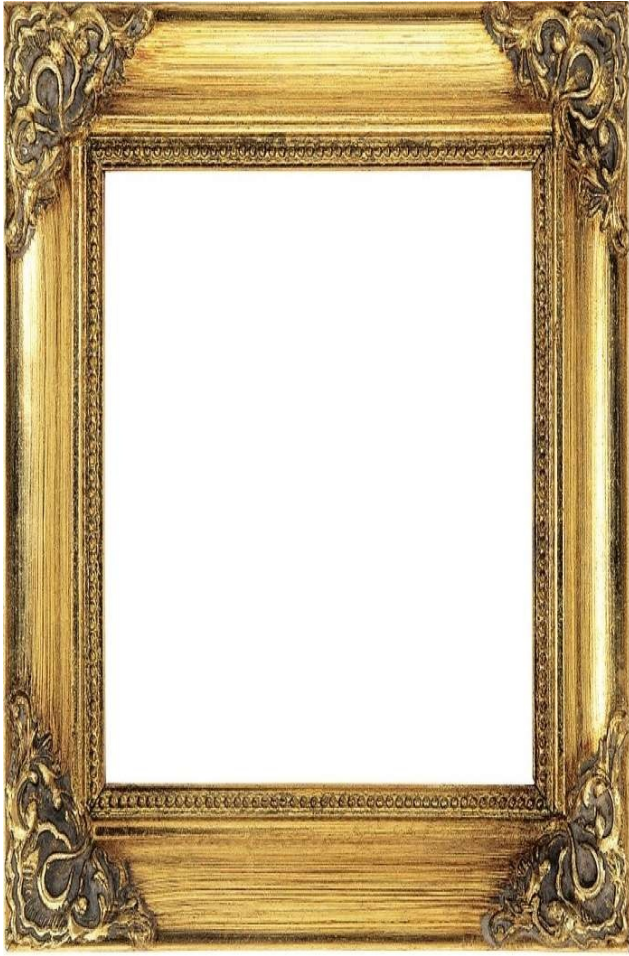
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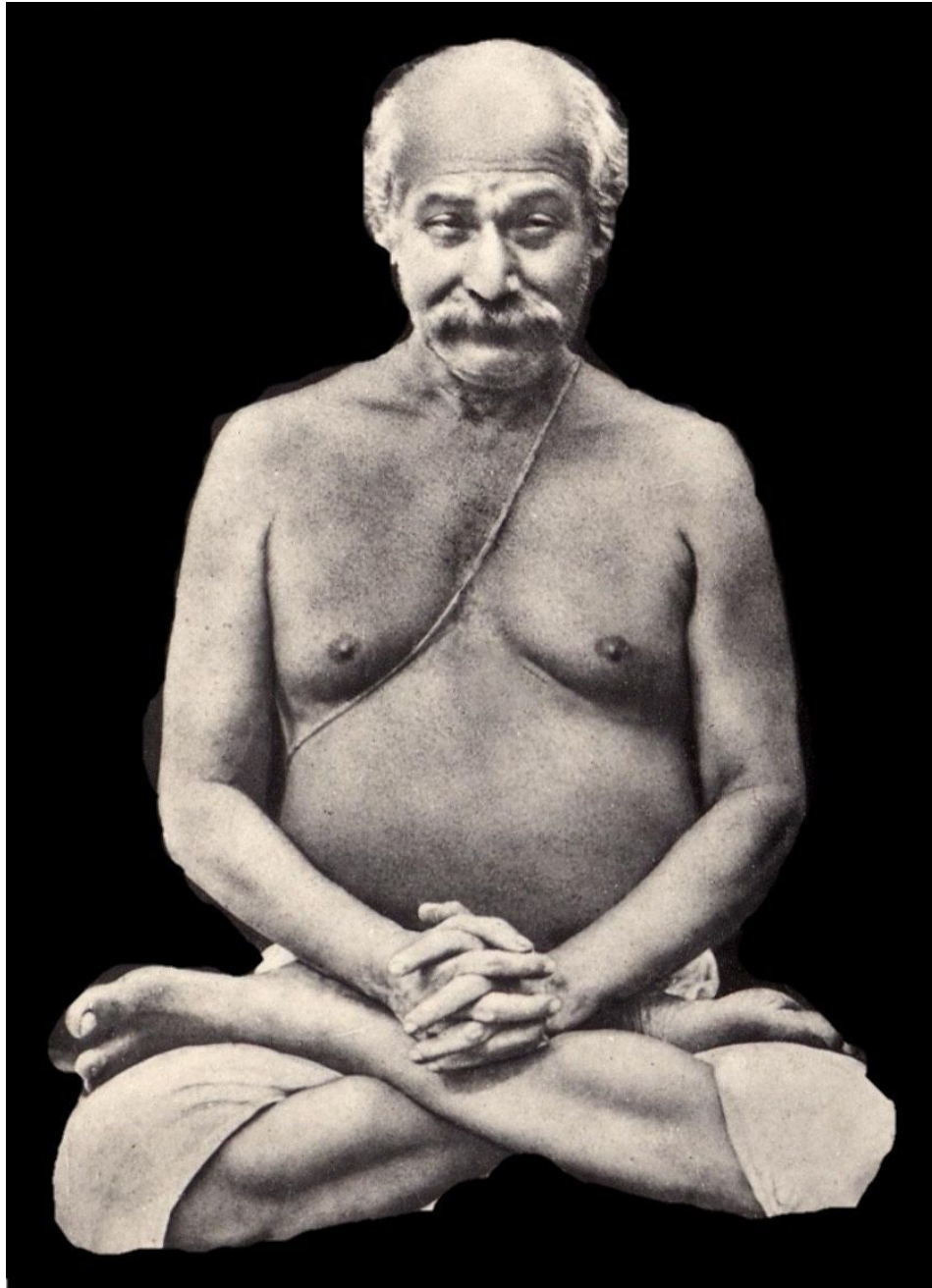
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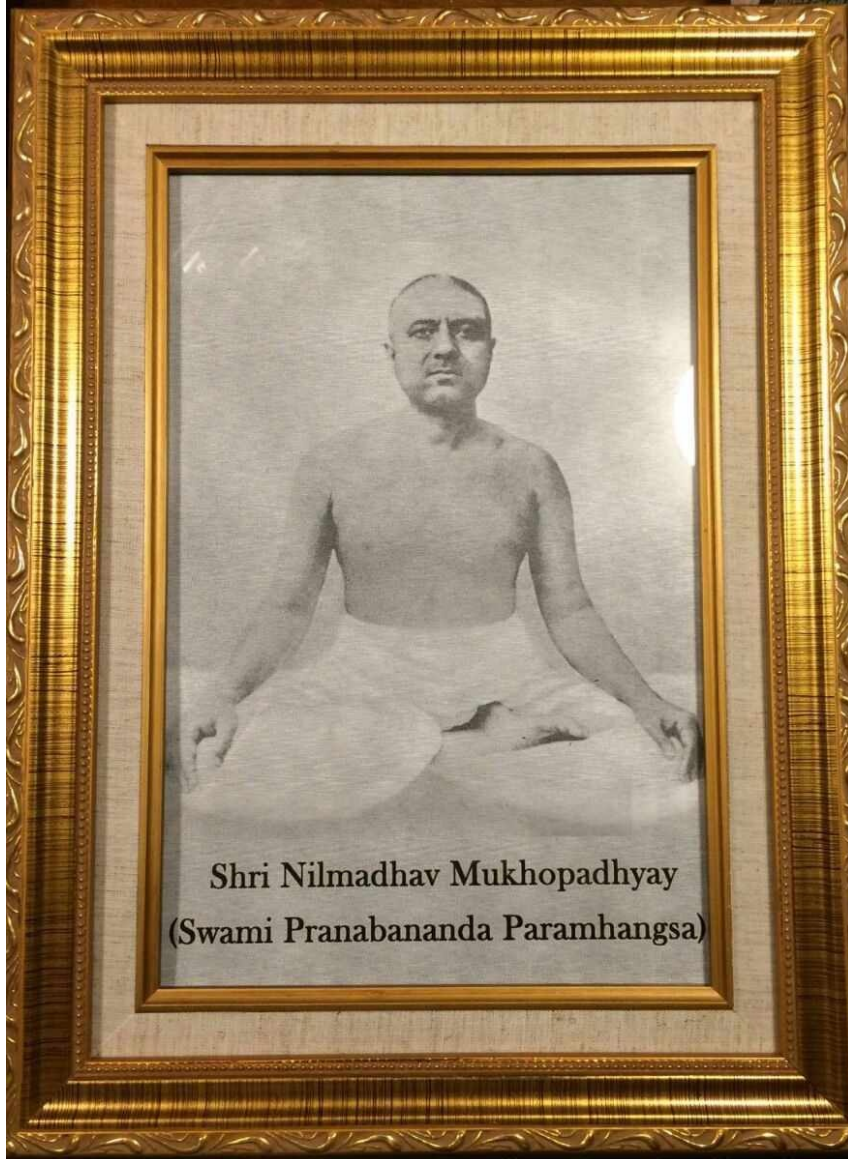


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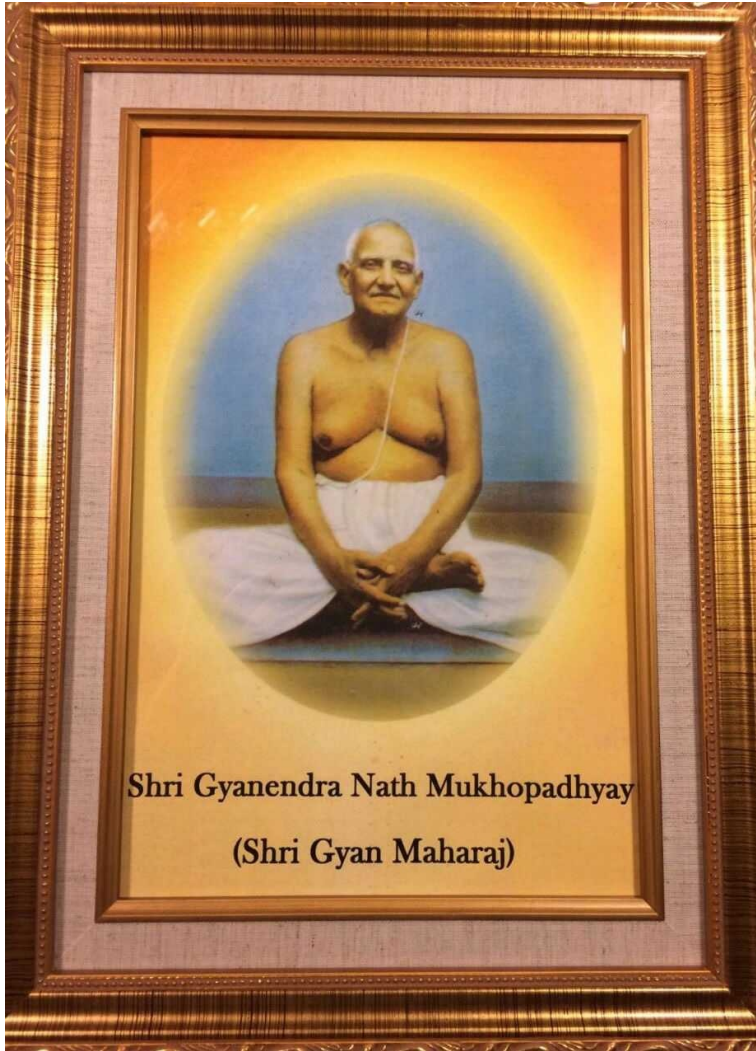


My Param Gurudev Revered Paramahansa Pranabananda



Dedication

To my Guruji's lotus feet



My Gurudev Revered Gyan Maharaj (Shri Gyanendranath Mukhopadhyay)

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Note from the Author

Dear reader,

This is the second volume of Original Kriya Yoga. It picks up where the previous volume left off, adding significant detail on Pranayama, and advanced Kriyas. It also explains the detailed channels in the spine in relation to Kriya practice and Pranayam. Most of the content in this version will not be helpful without the foundation built in the first volume. As mentioned in the first volume, initiation is a must - it is the seed of Kriya Yoga. Also, some practices can be dangerous if practiced without the direct guidance of a Sat Guru. As such, please treat this (and the previous) volume as a reference, and do not underestimate the importance of initiation. As before, please send feedback on this book to originalkriyayoga@gmail.com. At the end of this book, I've provided another email which you can use to find a Kriya Yoga guru near you who may be able to give initiation.

God Bless you all,

Rangin Mukjerjee (Sri Mukjerjee)



What is the Soul?

The soul is the entity in the body, which fire cannot burn, weapons can not cut, water can not make wet & air can not make dry. Saying one is eternal means one was there from the beginning of creation; he is here now and will be here in the future too. He is immutable, unmoved and unchanged.

Though we are a part of the Universal Soul, we are acting like good actors in this worldly stage, playing the role of people in suffering and distress under the veil of Maya or ignorance. The difference between the Individual soul (Jivatma) and the Universal Soul (Paramatma) lies in the fact that Paramatma is free from all sins and bindings generated out of this ignorance and bondage.

Two Worlds - Three Bodies

Mrityujagat (World of death) is the world made of earth, water, fire, air and Ether/sky that we know as the materialistic world. This is also known as the world of death because everything existing here is perishable. Even joy and happiness are temporary.

Divyajagat (Divine world) is the world of light, which is subtle. Only those who achieve Salvation are allowed to stay there because this world is the world of the Almighty. Mind, Prana, body, everything becomes still in this world. This is the world of Salvation where only everlasting peace pervades.

The body consists of three layers. **Sthula Sharir** is the gross body made of flesh and bones - veins, blood, muscle, skin, organs, etc. **Shukshma Sharir** is the astral body or pranic body. It consists of mind, intellect, ego and consciousness. **Karan Sharir** is the causal body. It is made of only Divine light.

Bodily Pleasure and Salvation.

The intellect of the person who is not attached with the Universal Soul, is not definite. It means his intellect is directionless and averse to the path of Yoga. His/her mind is full of desires and cannot perceive the Divine Light. The mind of this person is always restless, always full of thoughts of desire and lust. Such a restless mind cannot bring bliss. The Aantarjagat (internal world) becomes covered with a dark cloud because of the veil, and the Divine Light cannot manifest. To overcome this, self-control is very much required. Otherwise it is very difficult to control the outward senses. Without this, there will be no progress on the spiritual path.

Expectations cause many problems. There is no end to expectations. Once fulfilled, another expectation begins. The process is never ending. One does

not take shelter in one's good thoughts because of attraction towards bodily pleasures. One cannot easily forget the bodily pleasure and if he/she sees anything which can give bodily pleasure, one's lust gets ignited.

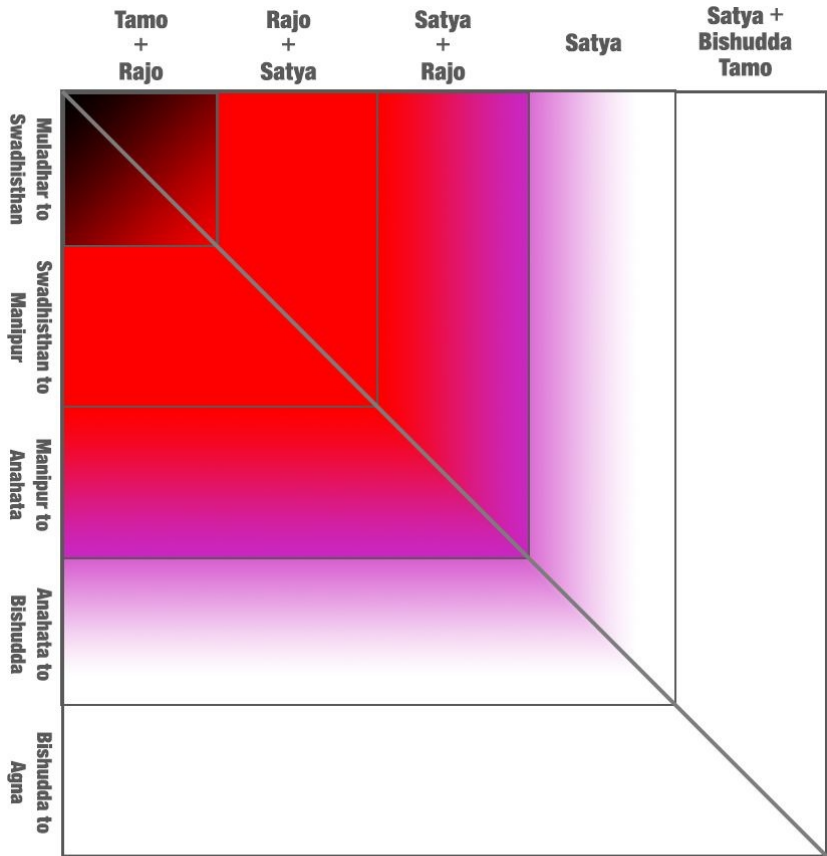
The Sadhak knows in his heart that bodily pleasures result in death. In spite of that he continues to try to get hold of these bodily pleasures. At this point, self-determination is a must. Also, it is required to practice Kriya following strict discipline. If one practices Kriya following strict discipline and with self-determination, he/she will be free from this cycle of birth and death forever.

Satya, Rajo, and Tamo Gunas (Three types of effects on the mind)

Our mind is always ruled by one of the three Gunas i.e. Satya, Rajo and Tamo. For this reason, one or another type of desire is always occupying our mind. When Satya Guna increases, the effect of Rajo and Tamo subsides. At that time spiritual and positive thoughts occupy the mind. The mind becomes calm and filled with pure thoughts. When Rajo Guna increases, the effect of Tamo and Satya subsides. Then man becomes very active and works hard. When Tamo Guna increases, laziness is seen. Mind becomes filled with dirty and negative thoughts. The result is that only negative things happen.

In the same way, the light in the spiritual inner sky (Chittakash or divine sky) changes colour as per the prevalent Guna in the mind and body. During Satya Guna, the light is white in colour. During Rajo Guna, it is red and during Tamo Guna, the colour is black or totally dark.

From the Muladhar chakra to Swadhasthan chakra, Tamoguna gradually decreases and Rajoguna increases. In Swadhasthan, Rajoguna dominates. In Manipur chakra, Rajo and Satyaguna are split 50-50 and after crossing Manipur chakra, Satyaguna increases and Rajoguna decreases. That is why from Muladhar chakra to Manipur chakra, the predominant influence is Rajoguna, and that is why we need to apply force on Pranayam here, until the Prana becomes more subtle and enters Bajranadi (covered in more detail ahead). When the mind becomes restless, Kutastha becomes covered by the veils, vision of God happens only in the distance and is not clear. This is called Sorrow.



Restlessness to Calmness 

When Rajoguna and Satyaguna are equal, we can see the vision of God from a distance in front of the divine or inner sun. At that time, we feel that from everywhere lights are coming and going in the inner sky, and if we concentrate on it, we are able to hear a voice. This voice sounds just like an old man without teeth trying to speak. By concentrating more, we hear the Gayatri Mantra in Sanskrit. After piercing Manipur Chakra and entering Chitranadi (covered in more detail ahead), we see different colors. Then we will reach Anahata chakra. Here Satyaguna is $\frac{3}{4}$ dominant and Rajoguna is $\frac{1}{4}$ dominant, and the whole inner world lights up and restlessness of mind diminishes. Many sounds can be heard in the right ear (Gayatri). Then, after piercing Anahata chakra, we then pierce Vishuddha chakra where only pure satyaguna rules.

This story may help to explain the Gunas:

Three Dacoits (thieves) and the Gunas.

One day, an innocent person was traveling alone through a forest. He had some money and ornaments with him and he was suddenly very frightened, seeing 3 dacoits coming towards him. Seeing them, the man started to shiver out of fear. The dacoits then robbed him of everything he had. The first dacoit was black in complexion; the second dacoit was red and the third one was white in color. After robbing him, the black dacoit suggested to kill him, but the red one opposed and said, "we have already taken what we can - let's not kill him. Just tie him to the tree and we'll leave". So, they tied him to the tree and left. After a few minutes, the white dacoit came back and said, "Brother I know you are in extreme pain. I can not return to you what we took, but I will set you free. Once you are free, you must go straight to the road that leads to the city." (White Dacoit -Satya Guna, Red Dacoit – Rajo Guna and Black Dacoit -Tamo Guna.)

Moving to Satya Guna

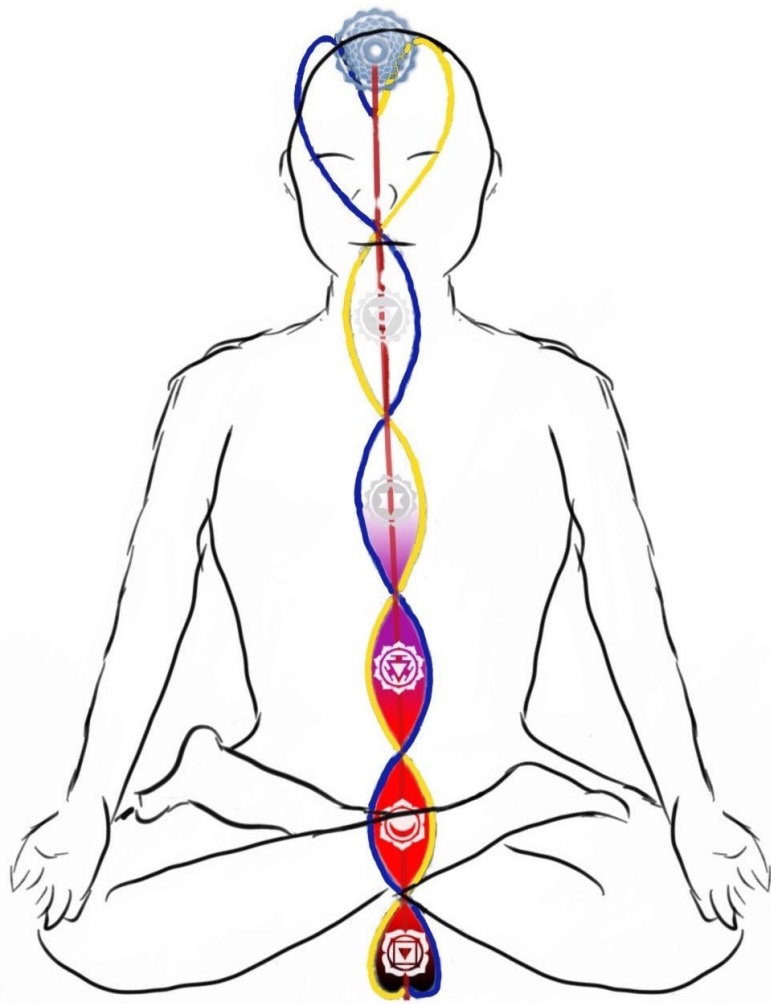
From Muladhar Chakra to Manipur Chakra is the zone of Tamo and mainly

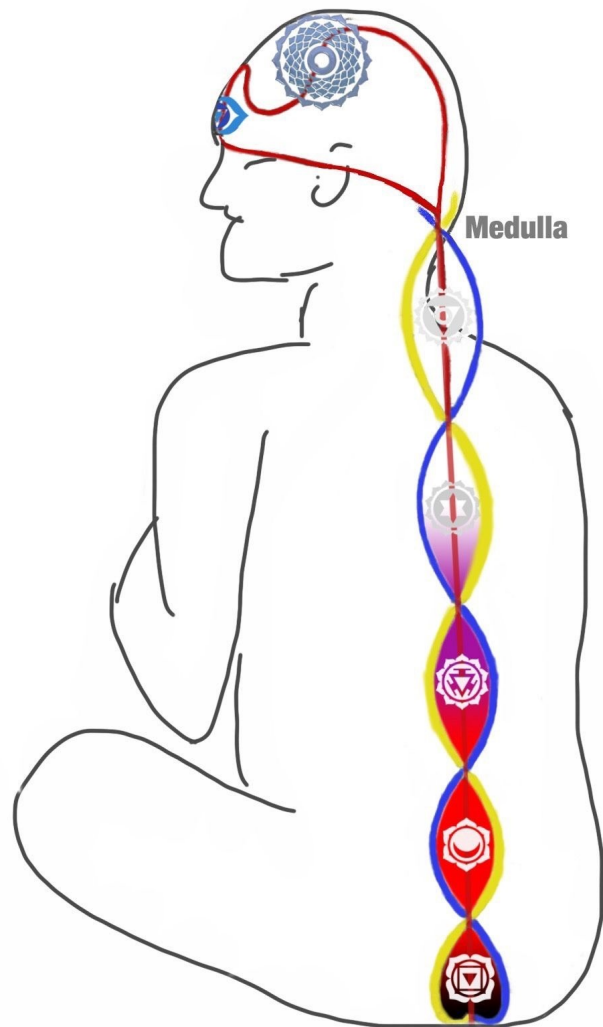
Rajo Guna - that is, the zone of restlessness of mind. Restlessness of mind creates desires and attraction towards materialistic things. But after piercing Manipur Chakra, Satyaguna starts to dominate. Our mind will move towards calmness and the Divine light will appear fixed without any movement because mind becomes calm due to Satya Guna. Mind at that time will lose its interest towards the materialistic world and will travel towards the divine inner world. Rajo Guna (restlessness) will gradually fade away, and Satya Guna (calmness) will rule.

Karma, Bhakti & Gyana Yoga (Action, Devotion & Knowledge)

Karma, Bhakti and Gyana Yoga correspond to different stages of sadhana as well as areas of the spine and brain that we must traverse in order to progress on the path. There is a direct correspondence between the stages and these areas. There is also a correspondence to the dominance of the three Gunas, just discussed. These are actually different stages of Sadhana that a Kriya Yogi has to cross.

The portion of the spine between Muladhara (Root chakra or coccygeal plexus) and the lower part of Ajna chakras is the area of **action (Karma)**. The Prana flows here through three channels (Nadis): Ida, Pingala and Sushumna. In this part of the body the only Kriya to be practiced is the simple Pranayama already explained, without holding the breath (Kumbhaka). The Pranayama is to be practiced with **Pranava (OM)** and focus should be in the Kutastha or the third eye. This is the Kriya of six chakras, or pranayama, as already discussed. With practice, the Pranava bindu appears. When the Pranava bindu (star) merges with the star of Kutastha, the Anahata Naad ("OM" sound) resonates. One cannot do Pranayama above the lower part of Ajna Chakra.





With lots of regular and dedicated practice of Pranayam, the Prana becomes subtle and forceful. The Kutastha gets pierced and the grace of God becomes evident. The Kriya Sadhana then reaches Dharana, the second stage of meditation. This is performed in the area of **devotion**. At this stage, the Sadhak (Kriya practitioner) holds the breath (Kumbhaka) and chants Pranava (OM). 'When '**Kutastha Bindu**' and '**Pranava Bindu**' merge, then **Anahata**

Naad starts, which sounds like long **OM**... If the Sadhaka concentrates on this OM sound, lots of different voices are heard. This is the "**GITA**". This Kriya is performed in a very subtle stage of mind.

After completion of this Kriya, the mind becomes completely calm and no Kriya exists. This is an effortless condition. When this happens, Naad i.e. **OM** converts into light (Jyoti). When this divine light appears (Bishnu Jyoti), the Sadhak has to mediate on it. This is the Mula chakra. (Not to be confused with Muladhar chakra or Root chakra).

After that, the universal soul appears. Nothing is greater than this state and Salvation is achieved at this stage. This is the area of **Gyana (Knowledge)**.

In the beginning of Sadhana, it is felt to be very difficult to focus the mind in Kutastha. Old Samskaras/mind impressions attack the mind and divert it from the point of focus in Kutastha. These are described as 'Abaran' or 'Bikshep'. However, if a Sadhak goes on practising the Kriya with patience and devotion as per the instruction of the Guru, then the mind slowly gets absorbed in Kutastha. You must have lots of patience at this stage.

When the Sadhak crosses the Manipur chakra (or Solar Plexus/ Naval centre), Prana enters the Chitra Naadi, Kundalini gets activated and he loses all outward sense.

GITA CHAPTER 18, VERSE 66:

SARVA – DHARAMAN PARITYAJYA

MAM EKAM SHARANAM VRAJA

AHAM TVAM SARVA PAPEBHYO

MOKSAYISHYAMI MA SHUCHAH

Get rid of all types of thoughts and put yourself with your mind and life force in me. That means to dissolve your soul with my soul and I promise to you that you will be free of all Sins (restlessness of mind) and will surely get Moksha (restlessness of mind is Sin and calmness of mind is virtue)

The place where God lives is called Kutastha, so concentrate there and get dissolved with God.

Sushumna, Bajra, Chitra & Brahmanadi

As mentioned, the subtle state of breath is life force (Prana). The subtle state of Prana is mind. The subtle state of mind is intellect and the subtle state of intellect is the individual soul. The subtle state of the individual soul is the universal soul. We start practicing Kriya from the gross stage - i.e. through breathing and gradually (by becoming more and more subtle) we reach universal soul. We go from gross to subtle to extremely subtle. It is something that cannot be explained in writing. We need to do Kriya yoga practically in order to experience these stages. This is *direct* knowledge. By getting initiation from a real Guru (Realised Guru) and following his instructions exactly, one can get salvation even in one lifetime.

Our first goal in Pranayama is to make the breath subtle. With subtle breath, we are able to enter Sushumna, and then work on the next goal of Pranayama: to pierce the chakras one by

one. Sushumna runs from Muladhar up through the centre of the spine, and travels through Sahasrasar Chakra.

Route of Sushumna and Ida and Pingala

Here I will explain clearly the route of Sushumna, Ida and Pingala from Muladhar Chakra to Agna Chakra and from Agna Chakra to Sahasrasar and explain the entire route of Ida and Pingala. Actually, Sushumna is starting from Mulachakra behind Sahasrasar Chakra, coming down to Sree Bindu (the centre of Sahasrasar Chakra). This stretch is called Parama Khetra or the Area of **Knowledge**. Then it comes down further from Sree Bindu to the center of Agna Chakra i.e. Kutastha. This stretch is called the Area of **Devotion** or Vidya Khetra. From Kutastha, it comes down to Muladhar Chakra through the centre of Visudha, Anahata, Manipur, Svadhistan and Muladhar. This stretch is called Avidya Khetra or the Area of **Action**.

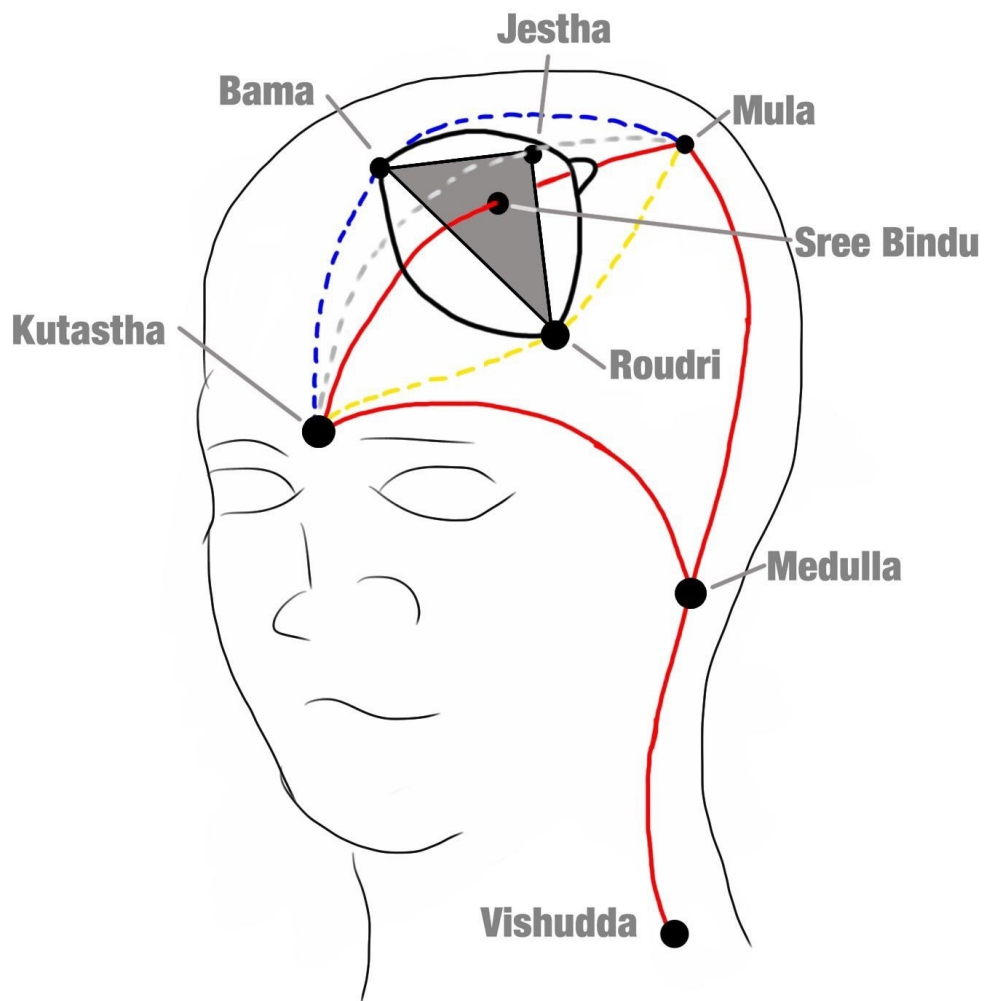
Mula Chakra is the area of billions of universes which are ruled by the

Almighty, who is formless. A Kriya practitioner, by the help of different Kriyas, starts his journey towards Salvation from Muladhar Chakra to Mula Chakra, through this same path and finally gets dissolved with the Almighty. This is salvation. Actually Sushumna is starting from and comes to Sree Bindu (centre of Sahasrasar chakra). From there, it comes further down to Kutastha where the pure Sushumna is mixed with the three gunas (Satya, Rajo and Tamo) and come down to Abidya kshetra (area of action from Kutastha to muladhar chakra). Then mind comes out of sushumna and gets involved with materialistic binding etc. Thus we forget that we are part of the universal soul. Now we have to travel through sushumna to mula in the same route to get salvation.

From the Medulla, Sushumna is traveling via two routes:

Sushumna (I) is taking a diversion and joins Ida and Pingala in Agna Chakra. Then, it goes up through another extremely narrow tunnel inside the forehead (Kapal Kuhar). Then, it goes up through an extremely narrow channel which pierces the centre of Sahasrasar (i.e. Shree Bindu) until “Brahmarandhra” where Sushumna (I) meets Sushumna (II).

From the Medulla, Sushumna (II) is going through the back portion of our skull, until “Brahmarandhra” facing Sushumna (I). Sushumna (II) has a closed end and Sushumna (I) has an open end. At the time of death, a yogi applies force (thokkar) on life-force (prana) through Sushumna (I), thus opening the other end of Sushumna (II) in order to get diluted with the Almighty and become one with the Almighty. After that, there is no more birth and death. Total salvation is achieved.



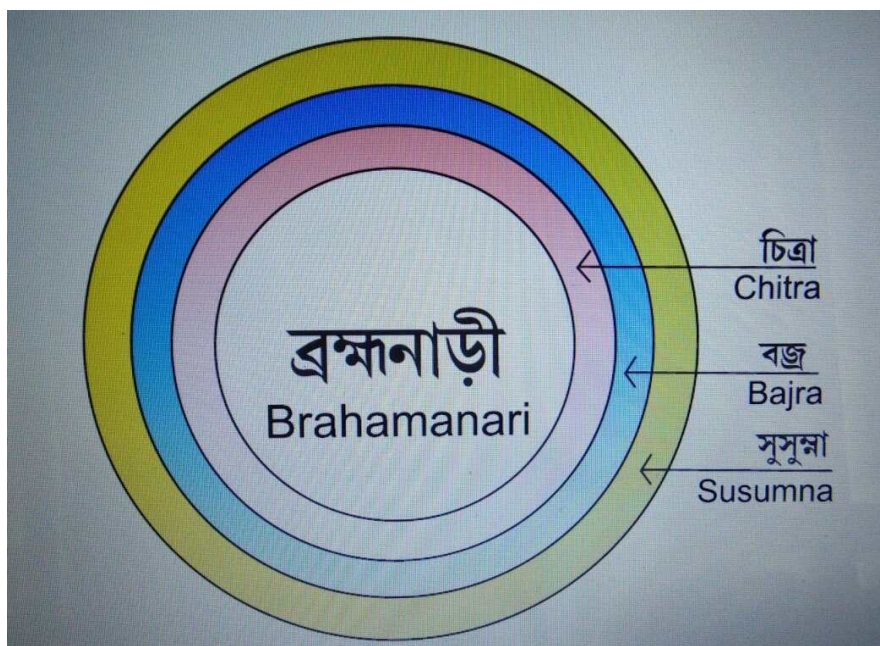
The route of Sushumna, through which we have reached the Medulla, is as follows:

From the center of Muladhara Chakra we have to reach the Medulla by

piercing the Chakras, one after another, from Muladhar Chakra until Vishuddha Chakra.

Ida and Pingala start from the lower end of Sushumna; Ida from the left side and pingala from the right side. Then they go upwards in a criss-cross fashion, periodically joining with Sushumna until the lower part of Agna Chakra is reached. That is why this stretch is called the Area of **Action**. **This is where pranayam is required. Above this point, Ida and Pingala no longer exist, which is why one cannot do pranayama above the lower part of Agna Chakra.**

Bajra, Chitra and Brahmanadi are all inside Sushumna. Bajra starts from Swadhistan Chakra or the Sacral Plexus. This can be understood by imagining Sushumna to be a hollow pipe with another hollow pipe within it, which runs from Swadhistan upward. And then, *another* hollow pipe (Nadi) starts from Manipur upward which is Chitra. The common hole traveling through Sushumna, Bajra and Chitra is called Brahmanadi, which is very small in diameter. Yogis have described it as 1/1000th of the diameter of a hair. We have to move through that Nadi towards Sahasrasar Chakra. After piercing all the Chakras, the mind moves along Brahmanadi inside Sushumna without touching any Chakra.



Awakening of Kundalini:

When our mind enters Bajra (which starts from Swadisthan) Kundalini power awakens. Kundalini is a divine power which is in a sleeping state at the base of the spine. By doing second Kriya, Kundalini awakens. It is a great divine power. When you enter Swadhistan, Kundalini starts to awaken. When you enter Manipura, Kundalini is active. This kundalini, we have to bring up to sahasrasar. When our mind enters Chitra, this is where the kundalini gets activated and pure and sattvic (divine) intellect appears and the connection with this materialistic world ceases. You will come to know everything as well as whatever specific things you want to know.

Self-Purification:

This means cleaning the body and the memory or store of thoughts (Chitta) where all the materialistic thoughts are stored. Purification of body means cleaning of Nadis (channels).

Purification of thoughts which have accumulated in the memory store (Chitta) means cleaning of these stores. It otherwise means to gain control over the five senses, so that the mind does not get diverted by sound, touch, sight, taste or smell. At this stage the **mind becomes non-receptive to any signals from these controlling senses, which is the goal of purification.**

Initial Stage of Samadhi:

When the Prana becomes subtle and comes to a standstill, the mind also comes to a standstill and staying in this condition is called Samadhi. By practicing the correct Pranayam, when the body and mind become purified, the mind then enters the internal or divine world.

When this happens, we won't feel like opening our eyes or hearing any sound. We will feel no attraction towards the materialistic world. Eyes, mind, body,

breath, everything comes to a standstill. At that time, we see what is going on in Kutastha and we get great joy and bliss such as we have never experienced before. We become speechless. This is Divine joy. After experiencing this feeling of joy, mind will never get involved in anything in the materialistic world again. This joy is endless; we will get it 24x7. This is divine intoxication.



Mind can be compared with the flame of a candle in a closed room. At the bottom, the flame is gross and can be seen very clearly. But when it rises, it gradually becomes thinner and at the top it looks like a line only and then it vanishes altogether. With the practice of Kriya, the mind gradually goes from a gross stage to a subtle stage, and then it goes to an extremely subtle stage and can't be seen

anymore. This is the stage of Samadhi.

There are five senses and their related organs: hearing (ear), touch (skin), vision (eyes), taste (tongue) and smell (nose). There is a limit to what these sense organs can enjoy. When we cross that limit, then we no longer get any enjoyment from that particular sense. For example, if we eat too much chocolate, after a certain amount of intake, we won't feel like eating more chocolate. If by force we continue to eat chocolate, then we may vomit or feel like doing so. Even if we get a small amount of pleasure for a short period of time, this proves that materialistic things cannot give us endless joy and ultimately result in sadness or sorrow. If we are too involved in the materialistic world, we can never develop ourselves in the spiritual world and the veil will continue to cover the divine world. Nothing will be visible to the spiritual eye other than total darkness. Thus, we won't be able to experience everlasting joy and happiness.

Essential Kriya Practice Review

In the beginning of Kriya practice, everything is dark in the inside world. We cannot assess anything at that time. We have to have full faith in the Guru and should practice as per the Guru's guidance for a long time without any expectations. Then one can get success. Out of millions of people, only a few people try to practice Kriya yoga and of them, one or two get success. They are the real seekers. Real seekers never give up practising Kriya, whether they achieve or not. They have patience, trust in the Guru and they try to practice perfectly as per the Gurus' advice. In the beginning, all three of these are required: faith in the Guru, practicing regularly and practicing correctly. Then one day we will start to get results - this is one hundred percent guaranteed.

1. Get initiated by a real Guru, not a fake Guru. Only a real yogi can open your third eye, which allows you to enter the Divine world.
2. Try to strictly obey Yama and Niyama. This means the right behaviour discussed: vegetarian food habits, practicing in a disciplined manner, avoiding gossip, trying to maintain celibacy as much as possible.
3. Asana: Sit on a pure woollen blanket with pure silk over it. The silk should not touch the floor. Siddhasana is supposed to be the best asana for Kriya practice.
4. Take a deep breath, expand your chest and exhale. Care should be taken that medulla and Agna Chakra should remain in a line, parallel to the earth. To maintain it, the chin should come a little bit down towards the throat. The body should remain very still.
5. Pranayam: With the eyes closed, concentrate in the centre of Agna Chakra while inhaling and exhaling and mentally chanting "OM" 6 + 6 = 12 times - six chants on the in-breath, and six chants on the out-breath. Breathing should be normal. But attention should be only on Agna Chakra (centre). This Pranayam will gradually activate the Chakras. Attention should not be on Pranayam or breathing. Do exactly 108 Pranayams.
6. Do Yoni Mudra, but only once in 24 hours.
7. Do Maha Mudra.
8. Pratyahar (First stage of Meditation/Parabastha): After Pranayam, practice Yoni mudra and Mahamudra. Then sit silently, with the eyes closed, watching the centre of eyebrows (Agna) without chanting "OM" hands should be folded in the lap. Sit in this way for 15-20 minutes in the

beginning. One should only watch the centre of Agna Chakra. Mind will get diverted again and again. One should repeatedly bring the mind back to the centre of Agna Chakra. In this way, you will find that the mind is gradually getting settled and fixed in the centre of Agna Chakra. Your only task is to watch what is happening in Agna Chakra. Eventually, with more and more practice, body awareness will cease and intoxication will come. After piercing Agna chakra you will do Dharana, as below:

a. **Dharana (2nd Stage of meditation):** This stage comes to the Sadhak after he pierces Agna Chakra to the lower part of Sahasrasar Chakra. At that time, you will be able to concentrate deeper on a particular object and get higher consciousness.

b. **Dhyana (3rd Stage of meditation):** This stage happens in the centre of Sahasrasar Chakra. It is extremely deep meditation and one starts getting extreme knowledge.

c. **Samadhi:** Here one forgets his identity and gets immersed in total bliss. At this stage, mind and intellect are lost and the individual soul becomes merged into the Universal Soul.

1st Kriya:

Do not strain the eyes. The focus on Agna Chakra should come from medulla. Sit quietly, only watching the centre of Agna Chakra during Pranayam and Pratyahar. With the above 5 Kriyas, we shall be able to cross the six chakras: Muladhar, Swadhisthan, Manipur, Anahata, Bisudha and Agna. After piercing Agna chakra, Pranayam is no longer required. Only deep meditation, Dharana, Dhyana and eventually Samadhi. This is the Kriya of Sahasrasar.

Most Kriya Practitioners think it to be impossible to calm down the mind. It is definitely a difficult task, but it is possible. You do this by maintaining Yama, Niyama, Asana (fixed Siddhasan posture, without any movement), correct Pranayam and Pratyahar (meditation). The state of calmness is achieved by practicing the above things strictly for a long time with devotion, patience and “Tyag” (desirelessness). In the beginning, this calmness happens for a very

short period because of mental restlessness. But with practice, this calmness stays for longer periods.

2nd Kriya

After entering Sushumna, we have to use force on Pranayam until we pierce Muladhar, Swadisthan and Manipur chakras. Since this stage is very restless, in order to pierce all these chakras, force on Pranayam is absolutely necessary.

3rd Kriya

After being stable in Agna chakra we have to hold our breath and chant "OM" up to 432 times, which will be done Gradually as per Guru's advice. Because you will have full control over prana by this time, holding the breath is simply a matter of controlling prana.

4th Kriya (Sahasrasar Kriya)

In the centre of Sahasrasar chakra we find a star which is called "Shree Bindu" which is also the centre point of an equilateral triangle. It has three chakras at the three corners of the triangle, which is also centre point of Sahasrasar Chakra. When Shree Bindu comes in to our vision, we have to pierce Shree Bindu and then the three stars Jesta, Bama and Mula appear.

The upper star is Jesta, the lower left corner star is Bama and the bottom right corner star is Roudri. The arrangement is shown in the earlier diagram. We have to pierce all three of these stars and then we have to concentrate on Mula chakra and thus by piercing Mula Chakra, we cross the boundary line of death and get salvation.

Kutastha

Many practitioners think Agna Chakra is Kutastha. But actually, by piercing Agna Chakra, you will reach Kutastha. Kutastha is inside Agna Chakra. It is there that the Yogi experiences lots of visions (endless) and gets Divine Knowledge.

Calmness (Samadhi)

There are many stages of Calmness. It goes from deep, to deeper and then to stable. It comes one after another from deep to deeper to the deepest level, just like when we sleep it is light at first, then deep and eventually even deeper. To get this calmness, we must work hard day after day, month after month and year after year. Once we get this calmness, it means we have reached very near to God.

Details of 2nd Kriya

Many Kriya practitioner are confused about the 2nd kriya. Here I will try to explain the 2nd Kriya. Those who have entered the Sushumna Nadi will definitely understand my explanation but for those who have not yet entered Sushumna, this will be for future reference because 2nd Kriya starts only after entering Sushumna Nadi.

After practicing 1st Kriya for a long time, our mind gets fixed in the centre of Agna chakra, and Pranayam become subtle and forceful. We see the stable light (Jyoti) in the Kutastha, our sitting posture becomes fixed and we can sit in Asan for a long time without any pain. This is the time when we should apply force on Pranayama to enter Sushumna.

Since all the Nadi (channels) are cleaned and Pranayam becomes subtle and forceful, we have to apply force on Prana (life-force) and drive Prana through different Nadi (channels). We have to obey strictly all the rules of Yama and Niyama. Many parts of our body come under our control, many divine power start coming. We should avoid those powers and not accept them. In this way, we have to pierce one after another all the Chakras. The area from Muladhar

to Manipur is ruled by Rajo Guna. This is a very restless stage. We have to apply more force on Pranayam to cross this stage.

After we cross the Manipur Chakra, calmness of mind starts, so force on Prana is no longer required. Mind & prana will start automatically moving upwards towards Agna Chakra due to an upwards pull. A white, steady divine light appears. Calmness will increase greatly as our mind moves towards Agna chakra. Piecing the Agna chakra is only possible by the grace of God. I hope this gives the reader a clear picture of the practice of 2nd kriya.

Prana and Pranayam

Pranayama is the main work in the region of the five spinal centres and Agna chakra. Intellect conducive to Yoga develops with the practice of Pranayam. When the mind becomes stable with the practice of Pranayam in the five spinal centres and Agna chakra, then the Kriya above Kutastha begins. At this stage the Sadhak should practice Dharana, Dhyana and Samadhi. But, in the beginning, the first priority is to practice Kriya following strict discipline, otherwise the mind will not become stable.

Breathing takes place in Sushumna when the mind dwells in the state of Satya Guna. Breathing takes place through Ida and Pingala when the mind dwells in the state of Raja Guna and Tamo Guna respectively. That is why it is seen that when the mind crosses the Naval centre (Manipur), life force starts flowing through Sushumna and Ida and when the mind crosses the throat chakra (Bishuddha chakra), the life force starts flowing through Sushumna only.

Until crossing the naval centre, it can slip down due to attraction to worldly pleasures. After crossing the naval centre, it travels upward due to attraction from **Pure Tamo Guna (extremely calm stage)**. As the effect of Rajo Guna is stronger below the Naval Centre, mind slips down to the lower centre because of restlessness and attraction towards bodily pleasures. Above Manipur, as the Satya Guna gets stronger, the mind gets more attracted towards spirituality and God.

Relationship between Mind and Senses

All our sense organs follow our mind. Whatever the mind follows, the sense organs are activated accordingly. If the mind becomes full of fear or sorrow, the sense organs get activated at that time. When the mind dwells in Godly thoughts, the senses rest in the neutral condition. Every day mind does not stay in the same state. The favourites of mind today may not be a favourite tomorrow. The fact that the same things often remain favourites to the sense organs indicates that the sense organs follow the thought pattern of the mind.

Kriya or Pranayam should be practiced without any attachment. During Pranayam, the mind should be fixed in Kutastha. Then only is it possible to progress in the spiritual path. Otherwise, the mind dwells in the outward senses.

Without the help of Prana, we cannot pierce. That means using Prana pierce all the chakras. Nirvana comes when Prana gets deactivated. When the subtle Prana happens in our astral body, we lose physical sensation-that is, we do not feel that our body exists.

Practicing Pranayam is like churning milk. When we churn milk, cream comes to the top, and the rest of the milk and water go down. Like this, when we practice Pranayam, our entire character changes, and the dirt of our mind separates out. We do not feel like harming anyone, we cannot lie, we lose interest in materialistic things, and mind gradually calms down etc.

Third eye or the eye of spiritual knowledge

This spiritual eye is very secret; nobody can open this spiritual eye except a Kriya Yogi with the power of lineage which is transferred by siddha (realised) Yogis as initiation to disciples. This is not merely closing the eyes and pressing on them, but a secret karma is performed so that the disciple gets the power from the lineage of guru. It should be kept very secret! If anyone discloses this Kriya to another person without Guru's permission, his inner vision or spiritual vision gets blocked. It looks like an eye, outside of which is divine light, the inside is dark and at the centre is the bindu. This bindu is guarded by two obstacles, one of which is the veil which covers it and another is deflection (Bikshep) which deflects us from entering the bindu.

A Kriya Yogi should first overcome these two obstacles. Only then can we enter bindu (star). To get rid of these two we have to do Kriya of the six chakras i.e. Yama, Niyama, Asan, Pranayam and Pratyahar (1st stage of meditation) to get the vision of the God. Then Dharana, Dhyana and Samadhi are to be practiced. Until and unless we are successful in the Kriya of the six chakras, we cannot go inside the bindu. Inside the Bindu, we will find a tunnel full of divine light which opens after success in practicing the Kriya of 6 chakras. (Explained earlier as the kriya of 6 chakras).

The correct way of doing Pranayama in order to get results quickly is focusing on Kutastha while doing Pranayam as already mentioned. Just like H₂O, Hydrogen + oxygen together make water; hydrogen or oxygen alone can never produce water. Similarly, we need both mind and Prana to reach our goal.

When one achieves the tranquil breath (perfect Pranayam), instantly an addiction to the tranquil breath develops! The addiction is so great that the mind is occupied with the feeling of doing Pranayam for 24 hours. Doing perfect Pranayam with the tranquil breath brings indescribable joy. In the beginning, a single Pranayam (lower level) takes 36 seconds. After practice, when one reaches the madhyam (medium level) stage of Pranayam, it

becomes 39 seconds long, and in the Uttam (highest level) stage of Pranayam it is 44 seconds long.

Brahmari Guha (The Divine tunnel) & Sushumna

If we keep our attention fixed in the centre of Kutastha, eventually we see a tunnel. The entrance to this tunnel is deep black and is surrounded by divine light (Jyoti) which is guarded by two types of power: the veil and Bikshep. The veil blocks our ability to see the divine light, and Bikshep is a deflection by which our mind slips away from the entrance of the tunnel. By maintaining proper food habits, keeping materialistic tendencies in check, maintaining celibacy, and having patience and correct thinking, we can enter this tunnel. At that time the entrance of the tunnel expands and we can go inside and get divine knowledge.

When, by practising Pranayam, one after another, all the Chakras from Muladhar to Agna become activated, we see an unexplainable divine light (Jyoti), the life force (Prana) becomes one and our attention gets fixed in Kutastha. The inner world becomes thousands of times brighter and we see the tunnel clearly. At that time, we have to apply Shambhabi Mudra to enter this tunnel which is also called Brahmari Guha.

There are primarily three types of Sky:

- 1) Mahakash - The sky we see, we live in and feel in the gross body is called Mahakash.
- 2) Chittakash - This sky is more subtle in form. Here we see more subtle things like dreams. During meditation, we see visions in this sky, and after death we travel in this sky.
- 3) Chidakash - This is an extremely subtle sky. It's a sky where we go in deep meditation stage, where we experience God and Almighty.

Chittakash

After practicing (Yama, Niyama, Pranayam, etc), for a long time, the inner world will gradually become brighter. Then when we concentrate in the centre of Kutastha we see a brightly lit rounded area and this area is called Chittakash. This is the sky of the inner or Divine world. This area is clear like a mirror because everything reflects.

By applying subtle life force (Prana) in a forceful way, the veil diminishes and this area (Chittakash) can be seen very clearly. Then we see a reflection of an egg like shape, which is bright black in colour, surrounded by golden coloured light. It appears also in a completely golden colour like an eye also. It is called Tatpada or Universe. There are billions of universes within this universe. The Almighty is also living in this universe and is guarded by the veil. With the help of Shambhabi mudra we are able to pierce this universe and get Salvation. Shambhabi Mudra is when your mind and inner vision are firmly fixed in kutastha.

As mentioned, in the beginning of Kriya practice, everything is dark in the inside world. We have to have full faith in the Guru and should practice as per the Guru's guidance for a long time, and eventually success will come.

Entrance of Sushumna

When a Kriya practitioner enters the Sushumna Nadi, he sees a soothing light (Jyoti) and becomes fixed in Kutastha with hypnotic attraction. His eyes and mind get fixed on this divine light. Although sometimes the mind gets diverted for a short period of time, it will again become fixed in the centre of Jyoti. This Divine light is entrance of Sushumna nadi (channel).

Chaturthik Pranayam

After practicing the Kriya Pranayam in six Chakras, sit peacefully for some time in parabastha. After sitting in Parabastha, sit and focus at the centre Agna chakra with natural breathing inside Sushumna. Pull one inhalation inside Sushumna with one pranaba (one chant of OM) and without holding the breath, breath out with another pranaba (another chant of OM). This is Chaturthik Pranayam. This Pranayam should be practiced until one forgets oneself and reaches the stage of Samadhi (Yoga Nidra). If you keep away all desires, only keep devotion and faith in God and pray for his/her blessings, no doubt, you will reach the state of Samadhi. Only devotion and sincere practice are needed.

Remembering God

It is much easier to remember God when sitting for Kriya practice. During our busy days, it's not so easy. We think about so many things all the time but we do not know how to think about God. How can we overcome the mind and remember God throughout our busy days? This is the key: mentally chant Om (long Om) and at that time concentrate on the sound of Om only. This is the technique to remember God throughout the day. You can practice this technique anywhere, whenever you have free time.

Breath & The Breathless Stage

Yogis measure the strength of the breath based on the distance the breath travels when expelled from the nostrils. This is measured in 'fingers'. So, if you hold the side of your index finger just under your nose above your lip with your other fingers together in a row, (your pinky farthest from the nostrils) that is a measure of four fingers. If you put your other hand flat and adjacent to the outside of your pinky (index finger of other hand touches your pinky), then you are measuring a distance of 8 fingers.

- 1) While talking, or eating, normal breathing covers a distance of 6 to 12 fingers from the nostrils.
- 2) While walking, the distance covered by breathing increases to between 12 and 24 fingers.
- 3) The maximum distance the breath travels is during sex, where it travels 53 to 65 finger lengths from the nostrils.

Everybody talks about breathlessness and it seems to be very easy to reach that stage. Either they do not know what the breathless stage is, or they have a misconception. Although, some people have sent me enquiries, and have said that they have achieved the breathless stage after only a month or less of Kriya practice! In practice, it takes a very high degree of control over prana to relieve the need for the breath.

First of all, we have to know why we are breathing. We are breathing because two opposite forces Prana and Apana are pulling each other like a tug of war inside our spinal cord; Prana from Agna Chakra and Apana from Muladhar Chakra. Prana is calm but Apana is restless. The pull between these two is the reason why we breath in and out. When Prana pulls Apana towards Agna Chakra, we inhale and when Apana pulls Prana towards Muladhar Chakra, we exhale. This action of pulling each other is going on 24x7. The day when Prana loses this battle with Apana, we die! Now, if we can shrink the space for the Prana and pull up the Apana by using a certain technique, we can lock both the forces, their movement will come to a standstill, and the breathing will stop. In doing this, Prana is pulled down and Apana is pulled up and

fixed there so that the movement of Prana and Apana stops (thus, the breathing stops). This is done by subtle Pranayam. Only those who have mastered the Pranayam can do this. To do this one needs years of deep practice of Pranayam. This is knowledge a disciple gets directly from Guru, which is why it is called **Gurumukhi Vidya**.

Only a person who has gained full control over Prana can perform this technique to reach the breathless Stage. It is not a matter of willfully holding the breath in a physical way.

Now I will try to explain the process of performing this technique in short. When we inhale and just before exhaling we have to inhale further so that the space for Prana becomes shorter or lesser and since Apana is always restless and in motion, it goes up and get locked with Prana and thus you reach the stage of Samana (stand still stage) or the breathless stage. **(Caution: Readers please do not try to practice this technique without the advice of Sat Guru or from books. It may harm you.)**

HOW IT WORKS:

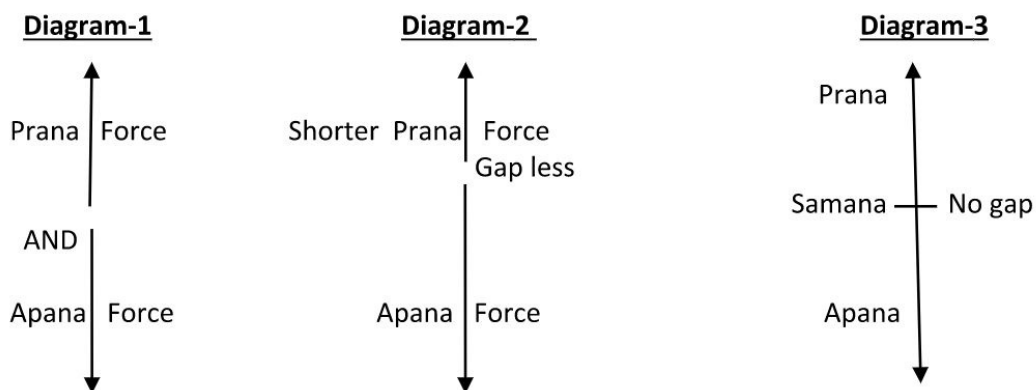


Diagram-1: Normal stage, more gap between the two forces- Prana and Apana, pulling each other. This is breathing stage.

Diagram-2: Space for Prana becomes shorter. Apana rises more and the gap between them shrinks.

Diagram-3: Prana comes down and Prana and Apana get locked, creates

Samana. Breathing stops and the breathless stage is achieved.

Purification

Good deeds are those which help us to purify our body and mind. Until and unless our body and mind are purified, we cannot make any progress in Kriya Yoga. To purify the body, we have to follow Yama and Niyama, which are already explained.

For purification of mind, Asana, Pranayam, Pratyahar (meditation first stage), Dharana (meditation 2nd. Stage), Dhyana (meditation 3rd. stage) and Samadhi are required. When we first start practicing Kriya, we do not experience anything because our mind and body are filled with the influence of Rajo and Tamo Guna, which create the veil. These are the dirt of the body and mind. The reflection of the divine light (Jyoti) becomes less visible or isn't seen at all, and the divine vision diminishes or is completely invisible. At this time, we see only darkness and no trace of any other thing. Unless and until our mind and body are clean and pure, it is not possible to progress in Kriya Yoga. Therefore, we should have patience and practice Kriya perfectly as per Sat Guru's (Not fake Guru) advice. Only then may we progress in Kriya and get Salvation.

Some Advice to Practitioners

Yoga denotes the state in which mind becomes thoughtless, desire less and completely calm. By practicing the correct Pranayam, all the nerves and veins in our body get enriched with Prana (Life- Energy). The functioning of the lungs becomes very slow. The body and mind becomes very calm and the mind settles down in Agna Chakra. At this stage, the mind cuts off all connection with the lower five chakras and automatically moves towards Sahasrasar. Before entering Sahasrasar, there are a few stages that the mind crosses. In these stages different types of Samadhi take place. For these, the Yogi does not have to do anything - it happens automatically. The different types of Samadhi will be discussed further ahead

1. Stay like the leaf of a lotus flower - this means that the leaves of the lotus remain in the water but when we take them out, not a drop of water is left. Like this, one should stay in this materialistic world but let nothing influence our character. Always keep in mind that this world is temporary and changeable. Life and youth are very short. Whatever we have, we cannot take with us. We have to leave everything here and leave this world without any attachment or binding. Only our good or bad deeds go with us. We come to this world empty handed and we leave this world also empty handed. We belong to our self only and no one belongs to us.
2. Some devotees wrote to me saying that it is very difficult to maintain celibacy. Yes, it is true, because at that time all the five senses become active. However, these senses are controlled by our mind; if our mind becomes calm, all the five senses will become deactivated. Mind is the ruler of senses. So, until and unless we are achieving subtle pranayama, we feel difficulty in controlling the five senses through the eyes, ears, nose, tongue and touch. But through sattvic food habits, association with religious minded people, reading only religious books (Gita, Bible, Guru Granth Sahib, etc) thinking about God and practicing Kriya, our character will gradually change.
3. When practicing Kriya, mind becomes more restless in the beginning. The mind impressions of the last life and this life become more active. Do not worry about this as these are all obstacles, and just keep the mind in the center of Agna Chakra. It is in our hands to decide whether we want God (salvation) or distraction. Everything in this world is temporary and changeable. We have forgotten how many times we have taken birth and died. Therefore, we should be careful from now on, taking the right path in order to get salvation. When we start getting divine bliss, we will start to

hate the enjoyment of materialistic life.

4. We have to practice Kriya in the beginning without using any force on pranayama until the point when the breath becomes extremely subtle and the inner world becomes clear and brightly lit. Then, mind will become fixed on the centre of Agna chakra and a very attractive divine and steady light (Jyoti) appears in the centre of Agna chakra which is the entry point of Sushumna. The light we see during Kriya is very much lively; not like the light we see in the materialistic world.
5. When we experience calmness of mind even for a very short time, when all our senses stop working, when we don't even realise our own existence and get totally absorbed within the inner world (divine world) and forget this materialistic world, then we will be a totally different person. But from the outside, no one will know the difference. We will live like a normal person but internally we will always be attached to God (Parabastha). This generally happens when we cross the Chitra (Manipur chakra) and this experience happens more deeply as we proceed towards Agna chakra. It starts after piercing Manipur chakra because Rajo Guna (restlessness) is still present until we reach Manipur chakra.
6. As mentioned before, without getting initiation from real (Sat) GURU, one cannot have success in Kriya yoga. Diksha is like planting a seed. Thereafter, we have to take care of the plant so that it grows bigger and start yielding fruit. In this way, in Kriya yoga after getting initiation, we have to practice as per the Guru's advice for a long time with patience and then we will start getting bliss. If we plant a seed today and expect to get fruit tomorrow, it is absolutely impossible. Therefore, we have to have patience and practice seriously. Correct practice is necessary for fast development.
7. Correct practice means maintaining strict Yama, Niyama, Asana, Pranayama and Pratyahar. Although all the above written points are important, the most important point is Pranayam; that is, simultaneously watching the centre of Agna Chakra and 6+6 chanting of Om while inhaling and exhaling.
8. Unless and until we can practice perfect Kriya, development will be very slow or non-existent. But it is impossible to do perfect Kriya in the beginning. Therefore, day after day, month after month, year after year we need to practice Kriya with patience and devotion **without any expectations**. We will be able to develop our self in Kriya yoga. It is a matter of give and take. If we want to enjoy the materialistic life and simultaneously practice Kriya, we will not be able to develop ourselves. One can not enjoy both materialistic and spiritual life at the same time.

In the beginning, we have to avoid materialistic enjoyment gradually. It is very difficult to stop all the materialistic enjoyment in the beginning. That is why we have to control our self and ultimately stop all types of materialistic enjoyment. Then, by the grace of God, we will start experiencing spiritual and divine enjoyment which cannot be compared to materialistic enjoyment. The difference is between heaven and hell. Once we get extreme calmness, our whole outlook will change. We will not be the same person as before - the complete character of a person changes. All the time he will be connected with God and the divine light (Jyoti) will always be visible. No sorrow, no tension, no excitement and no fear of death - just a very peaceful and calm state.

Some of the obstacles on the path of yoga are disease, doubts, lack of patience, laziness, materialistic demand or desires, wrong knowledge, Illusions, sadness, anger, body movement during Kriya, and improper, restless breathing.

18 Egos

There are 18 types of ego which block our path and which we must get rid of in order to get salvation. There are:

- a) 6 types of ego from Muladhar to the lower part of Agna chakra - this is Karma yoga (action)
- b) 6 types of ego from the upper part of Agna chakra to the lower part of Sahasrasar - this is Bhakti yoga (devotion)
- c) 6 types of ego from the upper part of Sahasrasar to Mula chakra- this is Gyan yoga (area of knowledge)

The 6 types of Ego within Karma yoga:

1. **Mamatya Abhiman**

Here a person forgets his own identity and is ready to sacrifice his own life for his loved ones. For example, suppose a person with his family is walking by the side of a railway track. All of a sudden, he sees that his little son or daughter or wife is walking over the tracks and a train is approaching at high speed. Without thinking of his own life, he jumps and pushes his loved one out of the track but he himself gets killed. This person thinks that they all belong to him, but that is not true. It may be that in their last birth they belonged to someone else as a wife or son and maybe in the next life they will take birth in another family. He mistakenly thinks that everything related to him is his own.

2. **Ahang Abhiman**

This form of ego is when a person thinks that he is his body. In every birth, a person gets a different body. It is just like changing a shirt. When a shirt gets old, we buy a new one and throw away the old one. This is the same with our body. When our body gets old, it neither can move nor eat properly, and it is of no use to us. Then one day we leave this body and get a new one. We are not the body; we are the eternal soul that we forget.

3. **Karma Abhiman:**

This is where a person thinks he is the head of his family. He is responsible for everything. Everything is to be decided by him only, etc. These thoughts come from "Ahang Abhiman". He forgets God and thinks that he himself is the supreme one. He forgets that at any moment he may die, and never gives thought to this. In this way, binding comes and the possibility of Salvation becomes zero.

4. **Gyan Abhiman:**

This is where a person falsely identifies their true self with that of their profession, and gives this identity great importance. One who self-identifies as an engineer, scientist, businessman or a doctor, cannot overcome their ego. They are always thinking about how very successful they are in their life & profession, and how highly respected they are in our society. They cannot overcome the ego of their profession. As long as one has this ego, they are not eligible for Salvation.

5. **Kartitya Abhiman:**

Some people are very proud of himself or herself for having a successful career. They think that without them, this world would not exist. They think they are the supreme human being and they are the ruler of the society. They are actually the most abnormal person, but don't realize it.

6. **Dhyan Abhiman:**

While doing Kriya, if we always think about the results, then we are not eligible to develop our self, and getting Salvation is impossible. So always do Kriya without any expectation. Then God will be pleased and bless you. Development happens automatically. You do not have to ask for it. It is a kind of give and take relationship with God. If we give 100% we will get 100% from God. If we meditate with any desire to get something from God, then no progress will happen. With this type of ego we may, for example, have pride of how long we can sit in meditation compared to others.

The 6 types of Ego within Bhakti yoga:

1. **Gyanbigyan Abhiman:**

This form of ego is when we have outward pride in our spiritual development, or at least the idea of spiritual development. When in our

mind devotion comes, we read spiritual books and without any practical realization, we become proud of ourselves. We start giving spiritual lectures to earn money, name and fame. Although we may always talk about God, in reality, we are far from reaching God and getting his blessings.

2. **Brahmagyan Abhiman** :

We find in our society that those who are learned, intellectual, shrewd, rich and powerful are suffering from too much ego. To fulfill their desires they do whatever they like. They do not believe in God and they even sometimes do antisocial things. They think that they are superior to God. It is advisable for those with this type of ego to practise Kriya regularly, so that their mind becomes calm and eligible for self-realisation and salvation.

3. **Vidya Abhiman**:

Lots of people who are highly qualified in society with name and fame, and are materially oriented think out of ego that materialistic enjoyments are everything in life. They generally do not care for spiritual life. But, when they start doing Kriya properly, they will realise that, whatever they have learned through books can't be compared with the knowledge they are getting from Kriya yoga and that everyone must get salvation on their own.

4. **Aishwarya Abhiman**:

People who are wealthy often suffer from some complex in which their ego increases which is against spirituality. This type of person has no chance to get salvation.

5. **Rupa Abhiman**:

This type of ego is the vanity of physical appearance. Everyone thinks that they look very beautiful but if they, for some reason, by the grace of God see the Divine world with the help of the third eye, they would then discover how ugly they actually are. This would lead them to surrender to God and get blessings.

6. **Bhakta Abhiman**:

There are two types of devotion for God – 1) Devotion with a desire for getting something, and 2) Devotion only for salvation. Although at the end, one also has to overcome the desire for salvation itself, since to get salvation a person should not have any type of desire. In the beginning, a genuine desire for salvation is needed. This is a sattvic desire, and required for motivating practice initially. But, eventually, this desire will also go away and is ultimately an obstacle to salvation.

The first type of person is not really seeking and loving God. They are happy with the spiritual power or whatever they want. This makes them also very proud, and their ego increases. If their desires are not fulfilled, they even dare to say that God is cruel and does not exist. They also believe themselves to be great Yogis, preaching to people all the wrong methods of Kriya for money. They do not get salvation.

The second type of person only seeks God. They do not call for any other things like miraculous powers or any other materialistic desires. In exchange for that, they get **five types of Moksha – Shalokyo, Shamipyo, Sharupa, Shasti and Shajuyo**. In addition, when their devotion and love for God increases intensely, they get salvation in the end.

The 6 types of Ego within Gyan yoga:

1. Prakruti- Purush Gyan Abhiman:

This type of ego describes those who have too much involvement in and attachment to the relation of husband, wife and family. This attachment can be positive, or negative (in the case of painful relationships), but if their life ends while still having this type of ego and attachment, they cannot get salvation.

2. Guna Abhiman:

This type of ego describes those who are entangled within the three Gunas i.e. Satya, Rajo and Tamo. They do work as per the active Guna at that moment, acting on them. When Satya Guna is active, the person does only good work, thinks only good things, and becomes very religious minded. When Rajo Guna is active, the same person becomes very active for work and action and when Tamo Guna is active, he does all sorts of negative actions like harming people, retaining negative thoughts, etc. and being lazy. This means to be a slave to the currently predominant guna.

3. **Purusha Abhiman:**

This form of ego is related to comparing yourself to others. Some people think – “I am courageous, powerful, knowledgeable, rich” etc. Others think just the opposite: “I am weak, ignorant, poor”, etc. Both these types of thinking or comparison come from this type of ego.

People who are either president or a highly qualified person or businessman or who believe that all are working for their own benefit only do not realize that they are a representative of God only. The same is true of those who are poor people and are spending their life running after money. Therefore, no one is seeking God. These people do not get salvation and take birth as per their deeds.

4. **Sampadabhiman:**

There are two types of wealthy people -**First type-** If a wealthy person uses his wealth for his own enjoyment and doesn't remember God so much. They remember God only when they need something. The **Second type** of wealthy people are very religious, always doing good deeds. All the time they think that whatever they are doing they are doing only for God and even at the time of death, they only think of God and go to heaven after death. In either case, this type of ego will prevent salvation.

5. **Shraddha Abhiman:**

There are three types of devotion towards God: Sattvic, Rajasik and Tamasik (Sattva, Rajo, Tamo). Neither Rajasik nor Tamasik devotion are helpful. On the contrary, those types of devotion close the door of salvation. If someone eats sattvic foods, does sattvic yoga like pranayama and has sattvic devotion, it results in getting God's blessing and may result in Moksha.

6. **Moksha Abhiman:**

People think that if they take Sanyas then they will automatically get Moksha or Salvation. However, it is a completely wrong idea. Only when we develop ourselves and pierce the Agna Chakra will we be in a position to get Moksha and only then after piercing Mula Chakra may we get salvation. That is a true Sanyas - one having completed all 'work' below

Agna chakra.

The above stated 18 types of ego are the reason for binding. In order to get rid of our egos, we have to practice Kriya perfectly, maintaining Yama, Niyama, Asana, Pranayam and Pratyahar.

Siddhi (success) in Pratyahar, means getting Moksha, but not Salvation. There are three stages of Meditation, starting with Pratyahar (The first stage of meditation when you are trying to focus but thoughts keep coming). At the 2nd stage (after you achieved full meditation there) you will get self-realization. This doesn't mean that you are getting Salvation, but you will get Moksha. It is in this 2nd stage (Dharana) where 5 types of Moksha can be experienced. After self-realization, you will come to know yourself and your true identity. After self-realization, you know yourself and know what you are. Then you need to keep going. Only through Meditation can you move forward. The 5 different types of Moksha come from 5 types of Samadhi (described later). For example If you have reached the 2nd stage of Samadhi, you will be much closer to God. All the time you see God, very closely. These different types of Samadhi help you to get different types of Moksha.

Sins & Virtue

Desire is something due to which this materialistic world exists. If all human beings were to become desireless, the materialistic world would not exist. No one would have the desire to work to earn money to fulfil their desire. No one would get married because there would be no desire for sex! Everything would stop. That is why God has given us desire - to maintain his creation.

Desire develops in humans due to the RESTLESS MIND. In a still or calm mind you have no desire and if you have no desire, then you have achieved Salvation. When you reach the desire less stage, even the desire for Salvation ends.

Sins are created by desires or wants. To fulfill our desire we are always running after materialistic objects, but this desire never ends. The sad part is that we never try to search for the reason *why* this desire never ends. Desires never end because of the restlessness of mind which comes from gross breathing. So, if we can control breathing there will be no desire.

We are always thinking something materialistic, whether in a dream or a waking state. This thinking comes from desire. Even thoughts are considered deeds or karma, and these deeds create different results. But we don't get the results of these deeds immediately because the results of past deeds keep coming one after another, and present deeds are put in queue to give results in the future or in the next life. Like this, millions of karmas are creating millions of births for an individual. These karmas are known as Sins.

These results are endless and because of this, it is impossible for us to get Salvation and we have to come to this world of death endlessly. This is the game of maya or binding which God plays with us.

The result of these deeds (sins) are stored in the store house of thoughts (chitta), which we do not realize exists. At the time of death, the outcome of all our deeds (good and bad) are projected in front of us, and the outcome we see at the time of death during the last breath determines our next life. Those of us with sinful deeds get scared and those who've done good deeds experience satisfaction. That is why there is a phrase "If you know how to die, you don't have to do any type of Kriya."

After continuous suffering from past deeds, a person eventually wishes to get Salvation. In order to succeed, he should change the direction of his thoughts from the materialistic world towards the spiritual world. By following Sat Guru's advice and by practicing original Kriya, one gets a divine blessing

from God and sees the beautiful divine light which can be compared to the brightness of 10 million suns but as soothing as 10 million moons.

That divine light immediately burns and destroys all the effects of bad and good deeds. Even if they number over a billion, the Chitta becomes clean. All the veils get destroyed and God appears in the Kutastha. That is why Lord Sri Krishna said to leave everything and concentrate on me (Kutastha) and I will remove all your sins and give you Salvation.

Moksha & Salvation

We do not know how many times we have taken birth and died. By the grace of God, when we start realising the pain of birth and death, we want to get Moksha or salvation. We search for a real Guru who is the representative of God and He/she is the only one who can show us the path to God, turn our mind from the materialistic world to the Divine world, and show us the way to salvation. At that time, by the grace of God, we see a great and beautiful light (Jyoti) as bright as ten million suns yet soothing like ten million moons. As soon as we see this light, all our sins are burnt out (destroyed) within seconds and then God appears and grants us with Moksha. No more taking birth and repeatedly facing death endlessly. In India, the Hindus say, when we go to any temple, before going to temple, we must be very pure. Bodily and mentally. Bodily means we must take a bath, wear proper dress, etc. Here also, at Agna chakra, when this light comes, it means we are going to meet God. Before we are allowed to meet God, mentally we should be very pure and should not have any sins. So, this light comes and burns all your sins. Chitta is the store of thoughts and will be completely cleaned. Then we will be sinless, and then we will be eligible to enter the Brahmari Guha (Divine tunnel above Agna chakra) and meet God, just like when we enter a temple. This is where it happens. After that, we enter and meet God. These are the things that happen there.

There we concentrate on God continuously without blinking and we see sometimes God appears and sometime disappears, like continuously watching an object which we find sometimes appears and sometime disappears. After some time, we get fully absorbed with God. Nothing else comes in our mind and we can see God steadily.

The difference between God and us ceases and we become one with God. There is no longer any difference between God and ourselves. We become one and that is self-realization. This is going beyond duality and beyond Moksha to full self-realization. **Please note:** In both the cases, we are not to bound to take birth. If we are happy with the Moksha then we can stay like that as long as we like even after death. If we want complete Salvation, we would need to take one more birth to do Kriya in Sahasrasar and get Salvation. If a person gets rid of all wants and desires, he will automatically be entitled to get salvation, but without practice of Kriya, this is impossible.

Difference between Moksha and Salvation

Reunion with God is called Moksha. Duality exists there. **There are five types of Moksha:**

- 1) **Shalokya** – living with God in the same place.
- 2) **Shampiyo** – living in front of God.
- 3) **Sharupyo** – looks like God.
- 4) **Shasti** – powerful like God.
- 5) **Shajiyo** – Reunion with God and sitting on the same throne.

Salvation is the stage after Moksha where we get totally absorbed with the Almighty as duality ceases to exist. This is where the Jivatma (individual soul) is merged with the universal soul.

Difference between Moksha and Salvation.

As just explained, there are five stages of Moksha. In both cases, we become free from the life and death cycle. The only difference is that in Moksha there is duality, and in salvation, by being immersed in the Almighty, duality ends.

Types & Stages of Samadhi

Yogaruhra or Samadhi

When we feel during kriya that our mind is totally calm and has no connection with either the materialistic world nor with breathing, then everything comes to a standstill. This stage of mind is called Yogaruhra or Samadhi. After this stage, mind goes automatically to Sahasrasar.

There are two types of Samadhi- Samprogyato and Asampragyato. Sampragyato Samadhi can be classified into following stages: Bitarka, Bichar, Ananda and Ashmita.

Bitarka Sampragyato Samadhi:

This is the first stage of Samadhi. At this stage, mind is not fully free from desires. Mind wants to get something but fails to understand the nature of it. Some kind of confusion is created in the mind. This is called the Bitarka Sampragyato Samadhi.

2nd stage of Sampragyato Samadhi:

After some more development , mind becomes more stable and the Yogi gets self realization which creates more satisfaction and all confusion ends. This is called Sabichar Sampragyato Samadhi.

3rd stage of Sampragyato Samadhi:

Now the Yogi starts getting bliss and joy. This joy is Divine joy. It cannot be explained and it is beyond mind and intellect. This joy and happiness cannot be described. It is more than fantastic. There are no words in this world to

describe this joy. This is called Sananda Sampragyato Samadhi.

Shashmita Sampragyato Samadhi:

At this stage a Yogi forgets himself and gets Divine knowledge. He gets everything and there remains nothing more for him to know. A yogi at this stage stays within himself always.

Asampragyato Samadhi:

This is the final stage of Samadhi. Nothing can make him restless. Even a great sorrow or happiness cannot even touch him/her because mind and intellect cannot reach there. It is beyond mind and intellect. If one dies during this stage of Samadhi, he gets salvation and gets dissolved with the Almighty.

SANGJOM

Sangjom is the stage of extreme calmness and is a combination of Dharana (2nd. Stage of Meditation), Dhyan (3rd. State of Meditation) and Samadhi. At this stage, the Sadhak lives like a dead person, has no desires, no sleep, no death (i.e. no breathing), no sorrow, no hunger and no consciousness. It is a very high stage, which is even higher than Samadhi.

ANAHATA SOUND

By practicing Pranayam, the Nadi (channels through which life- force moves) start getting clean, and different kinds of internal sounds can be heard, such as the sound of crickets, bells, drums, flute, conch, roar of elephant and lion etc. etc. Since these are sounds are internal, they do not disturb the Kriya practitioner. Rather these sounds help us to concentrate more. With practice, as mind enters the inner or divine world, these sounds become louder.

While practicing Kriya, many divine smells are also experienced inside the room where one is practicing. This happens even after only a little practice of Kriya.

Differences between the Almighty, Paramatma and God

- A. It is not possible to describe the Almighty because when a yogi gets Nirvikalpa Samadhi (the highest stage of Samadhi), the function of mind and the intellect cease. Describing something in language is a function of the mind and intellect, which is why it is impossible to describe. The great yogis who achieved Nirvikalpa Samadhi say the Almighty is endless, formless, and everlasting joy, existing everywhere and beautiful.
- B. Paramatma - Paramatma or the Universal Soul is a great divine light (Jyoti) which is also formless.
- C. God - God is a divine lighted body, golden color. His body structure is like our smallest finger. His eyes are always open without ever blinking, so that we cannot hide anything from him. He resides inside the divine tunnel (Brahmari Guha) inside Kutastha in everyone's body and He is watching us all the time.

Questions in Practice

Why should we concentrate in the centre of Agna Chakra during Pranayama?

The centre of Agna Chakra is aligned or connected with the centre of all the other five chakras. The ruling God of all these Chakras resides in the centre of each Chakra. If they find we are doing the correct practice of Kriya, they bless us and that particular chakra gets activated. That is why it is so important to knock at the centre of Agna chakra with Om. It means knocking at the centre of all others chakras also. All Chakras can be visualised at Kutastha.

When we should apply force during Pranayam?

Many Kriya practitioners start applying force from the beginning of Kriya, which is wrong and harmful; it creates headaches and distorts the nervous system. The first stage of Kriya should be done with normal breathing. With practice, when we can sit for a long time without any body aches, when mind gets fixed in the centre of Agna chakra, when breathing becomes extremely subtle, and steady divine light with magnetic effect appears, it will attract the Kriya practitioner. This is the entrance of Sushumna. Then the Kriya practitioner should concentrate in the centre of the Divine light with forceful Pranayam. By then, all our Nadi (channels) have been cleared. We then have to force the Prana to move into different Nadis (channels), controlling our whole body, getting different types of divine powers etc. This is 2nd Kriya. Practice this way until Manipur chakra, and then the Kriya Pranayam starts getting light and you will feel an upwards pull from Agna chakra. Fixed divine light then appears, the inner world starts getting clear with bright white light due to Satya Guna (calmness).

The Most common question that Kriya practitioners ask me about Pranayam:

I have noticed that many Kriya practitioners are practising Pranayam by mentally imagining that while inhaling, the life force (Prana) is going up through the spine and while exhaling the life force (Prana) is coming down the spine. THIS IS 100% WRONG KRIYA. Even if we practice this for 1000 years, nothing will be achieved.

During pranayama, a Kriya practitioner should concentrate in the centre of Agna Chakra because the centre of Agna chakra is directly linked with the centre of all other Chakras inside Sushumna.

Concentrating in the centre of Agna Chakra and chanting OM mentally while practicing Pranayam is the same as chanting OM in the centre of all the other five chakras. That is why we see the centre of all the chakras in Agna chakra.

Agna means order in English. The Guru gives the order to concentrate in the centre of Agna chakra.

Imagine an archer trying to hit the bullseye of a target. In our case, the target is the centre of Agna. The spine is our bow and Prana is the arrow, The more subtle the prana the sharper is our arrow, and thus the easier it is to pierce the centre.

Kriya at Death

When the self's life-force gets mixed with the life-force of the Father and Mother, we call that birth, and the life-force's subsequent detachment is called death.

When this calmness reaches the extremely deep point, it is called Samadhi. The time when mind gets total calmness and gets absorbed in Agna chakra is called Nirvana stage or Samadhi stage. At this stage, all the materialistic senses are lost and get totally dissolved in Kutastha.

The most important time of life is the time of death, because whether we get salvation or not depends on that very moment. All the sacrifices we made, and labour we did for Kriya practice throughout life is all for this moment. At the time, a yogi should chant 'OM', concentrating in Kutastha in order to go to heaven, but that does not guarantee Salvation. According to our deeds, after death we go to heaven for good deeds and hell for bad deeds. Thereafter, we come back to this world again. The method for getting Salvation is already mentioned earlier.

The time and effort spent doing this original Kriya never gets lost. Even if you can't get salvation in this lifetime, after reaching a certain stage of Kriya, you will definitely get this Kriya back in your next life, and it won't take much time to reach the stage of Kriya that you've already completed. From that point, one has to practice with devotion to complete the leftover Kriya in order to get salvation. So, don't be disheartened if you can not complete the Kriya in this lifetime. It is very sad to find that more than 99% of Kriya practitioners are doing the wrong Kriya, and wasting their precious time of life due to some fake Gurus.

What happens if we are unable to complete our Kriya or do not get Salvation in this life?

There are 2 types of re-birth for yogis who do not get Salvation:

One who practiced Kriya yoga seriously but could not continue after practicing few years in this life due to some reason: He will definitely get Kriya (real Kriya) in his next life, and progress quickly to the level he had reached in this last life. He then has to complete the rest in this life (although there is a chance of getting off track, mind impressions from the past life push one to start searching for Kriya early in life).

The second type of people are those who had reached the highest stage but could not get Salvation due to lack of God's grace. After the next birth he will have some spiritual powers and also will be born into a very religious family and will achieve Salvation early in life.

Kebali Kumbhak

Kebali Kumbhak is the breathless stage, which can't be done by force, but happens automatically in a stage where inhalation and exhalation cease. This was described earlier as the fight between prana and Apana. Just like meditation, Kebali Kumbhak also cannot be done by force but happens automatically.

When a Kriyaban (Kriya practitioner) starts practicing Kriya he/she crosses restless stages until and unless piercing Manipur chakra, from where calmness of mind starts. Gradually he/she crosses one after another subtle stage until he/she reaches Agna chakra which is a totally calm stage. After piercing Agna chakra, he/she gets a deep calmness of mind which has different stages of Samadhi. At that time all our sensory input ceases (including sensation of the body). It is a very silent stage. We lose all sensation and even we totally lose our identity. Then, gradually, we start getting our sensation back, exactly like getting up from a deep sleep. At that time, we start getting all the divine knowledge. We get 5 different stages of Samadhi, from deep to deeper and for that we get 5 stages of Samadhi, but Asamproгатik or Chaitanya Samadhi happen after crossing these stages.

Lineage

Babaji

There is no actual picture of Babaji Maharaj. The picture we see is just our imagination and is not real. This is the reason for the empty picture frame. His name is Khiteswar (Meaning lord of earth) and most probably he was from Bengal.

A story about my Guruma (my Guruji' s wife) Shree Babaji Maharaj & Guruji.

Babaji traveled in his astral body and came to inform Guru Maa (wife of Guruji who was also very advanced Kriya practitioner) about an accident that happened with Guruji in Benaras. He told her not to worry as he had given him Sanyas. Sanyas is a Yogi who has completed all Kriya & has nothing more to do.

One day I asked my Guruji about where a person goes after death. He said "let me die then I will tell you" and laughed. I also laughed, thinking it to be a joke.

In Hinduism, on the 12th day from the date of death, a religious ceremony is performed. This ceremony is for releasing the bonding with the body of the soul and to release the soul freely. This ceremony is called "SHRADDH ". After my Guruji's demise, on the 12th day early in the morning between 3 and 4 o'clock suddenly I woke up from my sleep and saw my Guruji standing in front of me. I immediately got up & shouted " Where are you now ?!" That is the only sound to come out from my mouth. Guruji said nothing, only pointed a finger upwards and then vanished. He has to come to me after death because he had told me "let me die then I will tell you". Realised Yogis cannot lie and whatever they utter happens.

Some discussions between Babaji Maharaj & Swami Pranabanandaji.

Among the disciples of Lahiri Mahasaya, only Swami Pranabanandaji met Babaji. But nowadays Babaji Maharaj seems to be available everywhere, with many claiming to have seen or met him. Some of these fake gurus even claim themselves to be Babaji. So be careful of these people.

Swami Pranabanandaji always used to ask Sri Lahiri Mahasaya to introduce him to Babaji Maharaj. Lahiri Mahasaya used to tell Swamiji “let the time come, I will arrange a meeting with you”. So one day, Lahiri Mahasaya invited Swamiji to take lunch with him. It was just after Swamiji took sanyas. Lahiri Mahasaya and Swamiji were discussing Kriya, and at around 9 AM, a person seeming to be around 24-25 years of age, wearing the sacred thread, and looking like a village boy, came into the house. Dressed with only one white cloth (Dhoti), open chested, he looked like a farmer coming in after taking a bath in the Ganges.

As soon as he entered and Lahiri Mahasaya saw him, he immediately got up and bowed to his feet (pranam). Seeing this, Swamiji was very much surprised and was spellbound. Getting up, Lahiri Mahasaya told Swamiji, “Pranab, meet Babaji, my Guruji, about whom I told you already. Bow down to his feet”. Then the three of them sat together and had a long discussion. There were three topics of conversation of which I am aware:

Swamiji to Babaji - “ How old are you?”

Babaji smiled and said: “why? You tell me how old am I”

Swamiji – “you seem to be about 24-25 years old”

Babaji – Would you like to know? 4 Kalpa is running (1 Kalpa is 120 years) already. Outer appearance is like a tide ebbing and flowing. After completing 120 years, a second Kalpa starts and appearance will gradually be that of a younger age, but never getting so old. It varies from 24/25 to 40 years and then again coming back to 24/25 years. This way a person can live as long as he wants to. My 4th Kalpa is going to be completed soon so 480-years time.

Swamiji –Is it possible to live as long as a person wants to live ?

Babaji – of course, for that you have to do Sadhana....

Swamiji – why do you dress like an ordinary person?

Babaji- Hearing this Babaji laughed loudly and said “ This way I feel very

comfortable. People don't know who I am, and also they are not interested to know. That is how I can move around so freely. No one will come to me for medicine, no one will criticize me, no one will come to me for advice or initiation. Now you tell me, is my dress good or is yours? You are on the right path. Carry on, you will get Salvation.

Swamiji – How long will you live like this?

Babaji- “I wish to advise the Kalki Avatar - then I will leave my body”

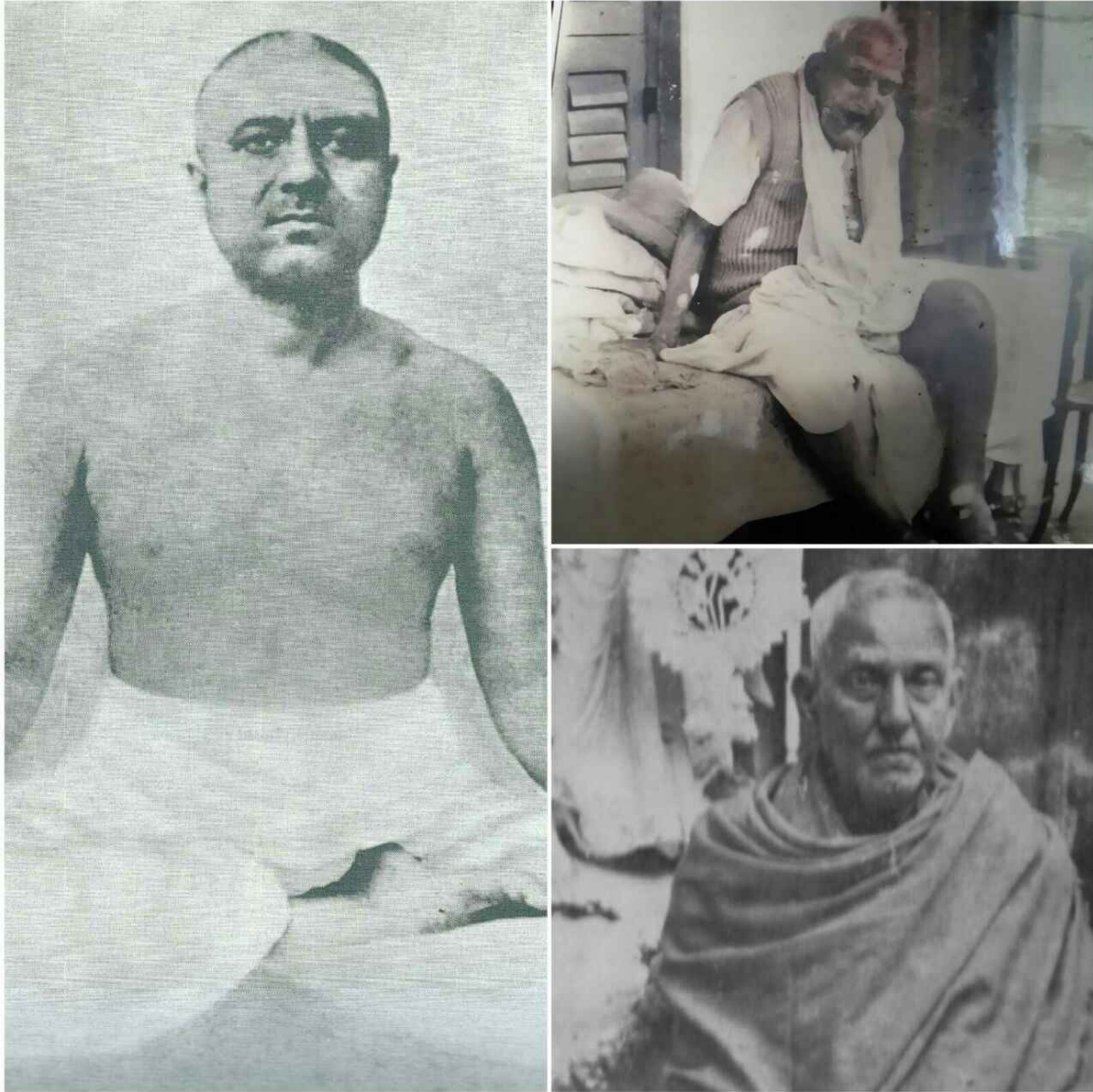
A few days later, Swamiji met Babaji again in the year 1893 in the month of Jan-Feb in Prayag during Kumbha mela (a special religious festival which occurs every 4 years in different areas. Saddhus come from all over India at this time, making it very crowded)

A story about my Guruji Revered Gyanendranath Mukhopadhaya, Revered Pranabanadaji and Babaji Maharaj

When my Guruji was only 17 years old, one of his relatives had gangrene and his condition was quite serious. Guruji wrote to Swami Pranabanandaji asking for some medicine for him. Soon after, a person came dressed in traditional village wear, and handed the medicine to one of Guruji's family members. He left immediately after that, and Guruji was not at home at that time. The next day he thanked Sri Pranabanadaji for the medicine. Pranabananda wrote to him, telling him that it was Babaji who had carried the medicine and handed it to his family member. Thereafter, that relative was fully cured. Actually, my Guruji's father was also a direct disciple of Swami Pranabananda, and that is how he came to know him. My Guruji's father was also a great Yogi. My Guruji related this incident to my elder brother Sri Sachin Mukherjee.

Guruji was very calm and very humble. On the day my elder brother took initiation from him, I was also present. There are three sects in Hinduism. Some are following Lord Shiva. Some are following Lord Krishna. And, some are following Mother Kali. When my brother and I went to Guruji for

him to take initiation, Guruji asked him which sect he belonged to. My brother said, "I think I belong to Lord Krishna's sect". In Bengal at that time, much tantra was practiced, and this is predominantly followers of Mother Kali. But, my Guruji then said, 'No, no... You belong to Mother Kali's sect. Last night she came to me, and she told me you belong to her sect.' We were completely spellbound. He said this just it as if he was speaking about some neighbor or some known person. He said this very matter of factly - as if just in passing.



Clockwise from top-right: Sri Gyanendra Nath Mukhopadhyay at 103 years old, Sri Gyanendra Nath Mukhopadhyay at ~80 years old, Swami Pranabanandaji

Lahiri Mahasaya

**A story about Swami Pranabanandaji and Lahiri Mahashaya
(Yoganiketan originally received this story from me):**

In the year 1895, Yogiraj Shyama Charan Lahiri Mahashaya was suffering from a severe type of Carbuncle and his condition was very serious. Hearing this news, Swami Pranabanandaji (who was at that time living in Udaipur) decided to go to Kashi (Benaras) for the last glimpse of his Yoga Guru. The day before Swamiji decided to leave for Kashi (it was October 1895 on the day of Maha Astami) Yogiraj Lahiri Mahashaya left his body and that very night Yogiraj appeared before Swami Pranabanandaji in a lighted body in Udaipur and said, “Pranab, I have left my body. You don’t have to worry about going to Kashi. I have already explained to you the teaching of Satoshloki Gita (method of leaving this Sthula or physical body). Keep your mind concentrated on it. I had a wish to write and publish the spiritual explanation of Saptoshloki Gita which has not been fulfilled. You should write that to fulfill my wish.” After this incident, Swamiji received the news of his death by a telegram. Obeying the order of his late Guruji, Swamiji cancelled his plan for going to Kashi and wrote the spiritual explanation of Saptoshloki Gita in Hindi as requested. He published the book through Akhtar Press in Udaipur in the year 1896, and dedicated it to the lotus feet of his Sanyas Guru Sreemad Swami Atmanandagiri Parahmamsa Maharaj. For that Atmanada Swamiji was very pleased. The spiritual explanation of Saptoshloki Gita in Hindi was distributed among Sanyasis, disciples and devotees. In this way Swami Pranabanadagiri Maharaj satisfied both of his Gurus and felt this deep contentment and peace in his heart upon fulfilment of this task.

Pranabanandaji

On Swamiji Pranabanadaji's decision not to have any Ashram: Why in our lineage, do we not have any Ashram or organisation?

When someone wants to take Sanyas, he has to get initiation from a Sanyas Guru. That is why Swamiji took initiation from Sri Atmananda swami, who had had a big Ashram and property worth forty thousand rupees, which was at that time quite a big amount of money. Swami Atmanandaji's only disciple was Swami Pranabanandji. There were also other devotees involved in that Ashram who were so-called Swamijis, but Swami Atma nandaji had never initiated anybody. These people thought this huge property will go to a Bengali person (Swami Pranabananda's actual name was Nilmadhav Mukhopadhyay) so they started doing conspiracies against Swamiji. Swamiji came to know this, and immediately told to his Sanyas Guru, Sri Atmanandaji that he wants to leave this Ashram. Sri Atmanandaji understood everything and gave him permission to leave. Atmanandaji told all the other devotees that they were dressing like Sanyasi but inside were so greedy compared to Pranab, who had left everything and came here. This is the difference between you all and Pranab.

After this incident, Swamiji took the decision of not establishing any Ashram during his life and that is the reason why this Original Kriya is still 100% pure. There is a English phrase "too many cooks spoil the broth". This is what happened with other lineage.

Guruji's advice for correct pranayama practice

After getting initiation, I had also started doing Kriya in the wrong way. But after a week, I went to see my Guruji (whom I always used to see every Saturday). At that time he asked me how I was practicing Kriya. I explained to him the same wrong Kriya I find thousands of practitioners practicing nowadays. He immediately told me to stop this nonsense and asked me to sit

in front of him. Then he showed me in detail how to practice Kriya correctly. He said that everything should be practiced inside the body and inside the spinal cord. In Kriya Yoga, there is no word called **'imagination'**. Imagination is a mental activity or intellectual activity. Everything should be practiced directly, in order to get direct knowledge. This means looking at the Agna chakra with the internal vision - not in the imagination and not with the physical eyes.

It is painful to see so many Kriya practitioners who want to practice Kriya sincerely practicing wrong Kriya because of some fake Gurus and wasting their precious time during this limited period of life.

Indeed, in Pranab Gita, it is mentioned that you need to keep your mind focused on Kutastha, practice inhaling and exhaling with Om, while keeping this focus in Kutastha. It is also mentioned that one should never use force or hold the breath - all breathing should be natural, and that by doing this, the Chakras will be activated.

A disciple also sent me a quote from the famous yogi Panchanan Bhattacharya's Gita, which reinforces this explanation of the correct practice of Pranayam. In Bengali, it says that concentrating in kutastha is the means of concentrating in the center of all the chakras. In the text, a disciple asks if it means chanting Om while concentrating in the center, and whether that means you are chanting Om in the center of all the Chakras. In the text, Bhattacharya replies in the affirmative. He also reinforces that they are all connected, and also mentions how the position of the head should be slightly tipped down during practice.

Myself

I was born on 04-12-1945 in India. From very early years of my life, I was interested in Kriya Yoga. At the age of 10/12 years. I had started looking for a realised Guru. I used to buy books written about the system of Sata chakra. Later on, I went to college and studied mechanical engineering in Germany. After coming back from Germany one evening, I was sitting alone on the balcony and watching the sky. Then all of a sudden, I heard a voice telling me “you are wasting precious time of your life.” I realised its truth. Then I started searching for a realised Guru. I went to many Ashrams, forests and lots of other places. Lot of Sadhus wanted to initiate me, but I had an instant feeling that they were not my Guru. I started practicing meditation, but nothing happened. Then one day I got frustrated and told myself that God doesn't exist, that these were all bogus things people are talking about God and I laid down on my bed. At that moment something mysterious happened and I was totally engulfed in divine light - I thought I was dying. At that moment I heard a very deep voice, may be for 2/3 seconds, and then it was gone. Later on I told my Guruji about this incident. He kept quiet for few seconds, then said “he came but you have missed him”. Even before taking initiation, I used to practice some items of Kriya yoga without knowing whether it was right or not. My Guruji told me that I had practiced Kriya Yoga in my last life which is why mind impressions (Sanskar) forced me to practice this. Original Kriya yoga never get lost. So, don't worry if can't complete your Kriya Sadhana in this life. It will come back in your next life.

A story about a Tantrik (those who practiced Tantra Kriya) and me

A Tantrik called Baba used to come to our house for one month every year. Lot of people used to come to visit him. He had captured two women spirits and used to show miracles by using them. Some examples of his miracles are written hereunder:

1. While I was studying in Germany I was sick. I had chicken pox and was admitted to a hospital. At that time this Baba came to our house in Kolkata

from his village in a place called Chhapra in Saran district of Bihar. At that time my mother enquired about me. He said to her “Your son is in the hospital, but don’t worry. He has chicken pox and will be released soon. “ Actually, it was true. I had chicken pox and had been admitted to a Govt. hospital in Constance in Germany.

2. The President of our famous car Company Hindustan Motors Ltd. came to visit Baba with his son in law (newly married) to get his blessing. While they were talking, all of a sudden Baba lifted his hands and caught a small package which came flying inside. Inside, a Rolex watch was found including receipt from a famous watch shop in Switzerland. He handed the watch to the son-in-law as a gift. I witnessed this incident.
3. After my sister’s marriage he came to Kolkata as usual. It was around 3:00p.m and in the 2nd story of our house, and Baba, my sister, brother in law and myself were present there. He said, “I could not come to your marriage ceremony, so now I want you to present something as Wedding gift. Then I noticed a big packet approx. 15” x 10” x 8” came flying from outside and fell in front of me. Since it was around 3p.m. in the afternoon, it was very hot outside, and as soon as it arrived, I touched the packet and found it was hot. Also the gaps of the window Grill were much smaller than the size of the packet but it came through the Grill even though it was impossible for a packet of that size to come through those gap so. No logical explanation for this package appearing out of nowhere...
4. I always wanted to see a spirit. One day he told me, “I will show you at the right moment”. Then one day in the evening around 6:30p.m or 7p.m. I saw an aged woman dressed in a white saree coming down the stairs from the roof. Her face was covered with the saree and she was dressed like a widow. (in older days all the widows used to cover their face with saree in front of people they did not know). She was coming down very slowly and gradually entered a bedroom on the 2nd floor from where one cannot go downstairs. At first I thought she must be a new maid servant. Then I went behind her but found nobody to be there. That very moment that Baba who was in 1st floor called me and said “have you seen someone?” I said yes and he told me that that was his spirit he was showing me, per my request.

Everyday we used to place a plate full of food on our roof and after 10 minutes we used to bring down the dish empty, washed and dried. There are hundreds of incidents I can write about him. But why I wrote these incidents? What it has got to do with Kriya yoga?

Before initiation into Kriya when I used to meditate, I heard lot of whispering

sounds for which I used to get scared and would stop doing meditation. After initiation one day I told my Guruji about hearing this whispering sound while meditating and he asked me “do you still hear this whispering sound?” I said, no, and he told me that while doing Kriya, no spirit can enter within 500 yards around you.

The tantrik Baba came again after a few months, and as usual he wanted to show some miracles to his devotees and disciples. But when he tried, it did not work because I was doing Kriya at that time. After I finished Kriya, I got up and heard he was calling me very loudly. So I went down stairs, he immediately told all his devotees to leave the room and closed all the doors and asked me what was I doing. I told him, “why should I tell you” because I remembered what my Guruji told me. He was completely powerless and his spirits told him that they could not come near him, because of me. This is authentic proof that no spirit can enter within 500 yards when a person is practicing Kriya.

Willpower and the Blessing of God

To get success in any field, willpower and blessings are required. A bird can only fly with the help of two wings. It can't fly with one wing alone. Just like this, we need both for success. In Kriya also, if you practice properly, maintaining all the rules, you will get sure success, because the blessings of god will automatically shower on you.

Kriya Yoga for the Future & Next Edition

It is my sincere desire to help all of those who have been losing precious time and energy practicing wrong Kriya Yoga. Part of that includes permitting disciples to continue this tradition of correct Original Kriya Yoga not associated with any formal organization. As such, in conjunction with publishing these texts, I have been teaching some disciples to give initiation, and documenting these approvals. Those who have been given permission to initiate others will hold a certificate indicating my approval, and the certificate will be printed on official India Non-judicial Stamp Paper. This is in order to limit fake gurus in the future, and prevent Original Kriya Yoga from falling into the wrong hands. If you are interested in taking initiation, you can email originalkriyainitiation@gmail.com and see if there is someone available near you to provide initiation.

As this book only represents a fraction of the knowledge and experience I wish to share, I aim to publish another book later in 2017.

Glossary of Terms

Bhramari Guha - It is the divine tunnel inside which God exists

Bindu - Bright star

Bramharandhra - Is behind Sree Bindu, where both ends of Sushumna meet

Brahmananda - Internal Bliss

Celibacy - It gives power for deep meditation and for piercing the chakras to get knowledge in Sahasrasar via extremely subtle vision

Demons - Animality which are stored in our chitta - like sex, greed and anger, restlessness, etc

Dharana - 2nd stage of meditation. Focusing of attention on a particular object

Dhyan - 3rd stage of meditation. The deepest stage of meditation

Ganges - The holy river in India

Ida Nadi - Channel through which we breath

Japa - Chant

Kriyaban - Kriya Practitioner

Moksha - Type of salvation, but where duality still exists

Naad - Sounds

Nadi - Channels

Pingala Nadi - Channel through which we breath

Prana - Life force

Pratyahar - 1st stage of meditation - here self realization occurs

Sadhak - Yogi

Sadhana - To perform Kriya

Sahasrasar - Thousand petaled lotus in the top of the brain

Sanyas - A yogi who has completed all stages in Kriya (mainly, Kriya of the action area)

Sat Guru - realized guru

Satya, Rajo, Tamo - Three kinds of effects on the mind

Siddha - Realized

Siddhi - Spiritual Powers

Sushumna - The main channel through which we have to travel to reach Sahasrasar to get salvation. Only with extremely subtle Prana can we enter this channel

Vibhuti - Accord powers

Yogaruhra - Samadhi