

Dhyanas, kundalini yogas for moksha

Since every cause has an effect and the desires of individuals are limitless, one could conclude that the endeavour to satisfy all material desires is the primary cause for a soul's animation in a particular form.

Hence the soul hops from body to body in a series of births in its quest to eventually fulfil the entire spectrum of desires, before it can 'rest in peace'.

However, satisfying all desires is not only arduous; it could be an endless task, as in every birth, one knowingly or unknowingly creates new causes for fresh transmigrations of the soul. Then how to find peace? Liberation from birth-causing desires could thus be defined as moksha .

Yoga is basically of two kinds: Dhyana yoga and kundalini yoga. Other yogas would prepare you for either of these two.

Dhyana yoga explains that thoughts are nothing but ripples in the "stuff" or chitta that the mind is made of. Patanjali defines yoga as the stilling of all chitta movements; in the stillness or samadhi , our true self or soul is reflected.

Swami Sivananda says that in dhyana yoga, samadhi is obtained by the intellectual meditative process by detaching oneself from the world and its illusions. Liberation may be obtained through pure jnana via detachment and stilling of the mind.

In kundalini yoga, the aspirant sets out from within the world rather than forcing the mind to detach itself from it. Along with the intellectual processes, the yoga starts with the reversal of energy which, after birth, got engrossed in external objects of temporary gratification ^ but remaining dormant all the same and culminates in its uniting with the Consciousness.

In dhyana yoga, to unite with the Universal Consciousness, the aspirant attempts to detach himself from the world. This is the path of asceticism. The mind, a product of prakriti shakti , with its worldly desires, is stilled, so that the veil produced by mental functioning is removed from Consciousness.

The samadhi ecstasy which a dhyana aspirant calls "liberation while yet living" is not a state like that of real liberation. It is of the nature of a meditation which passes into the void effected through negation of all thought form and detachment from the world; a comparatively negative process.

Whilst liberation is attainable by either method, a dhyana yogi would tend to neglect his body, in spite of knowing that he is both mind and matter. There is a risk that neglect or mortification of the body could produce a disordered imagination rather than true spiritual experience.

Most importantly, the dhyana yoga aspirant gains only that acquaintance with the Supreme state his own meditative powers can give him and misses the illumination-ecstasy, which is experienced from the union of the prakriti shakti within himself with Universal Consciousness.

In kundalini yoga, Shakti , by virtue of her intelligence ^ the causal force of the mind itself ^ achieves for the aspirant this illumination, without any doubts of this being a creation of his disordered imagination.

Although kundalini can be activated by one's own efforts, this is fraught with risks of accompanying ego. Thus comes about Siddha Maha yoga, which is kundalini yoga in which the dormant shakti is stimulated by the already-awakened shakti of one's guru by a process known as "Shakti-Paat Deeksha". All one has to do is seek the grace of a proper guru and during daily sadhana , surrender the mind to the higher principle i.e. the Cosmic Intelligent Prana Shakti.

The writer is a Siddha Maha Yoga Aspirant who received Shakti-Paat Initiation from Shree Narayan Kaka Dhekane.

Written By - Mr. Anand Kulkarni
(mahayoga55@bsnl.in)

(Note: This article was originally published in India's leading newspaper "The Times of India" dated 3rd March 2009)