

Natural Yoga

by Yogeshwar Muni

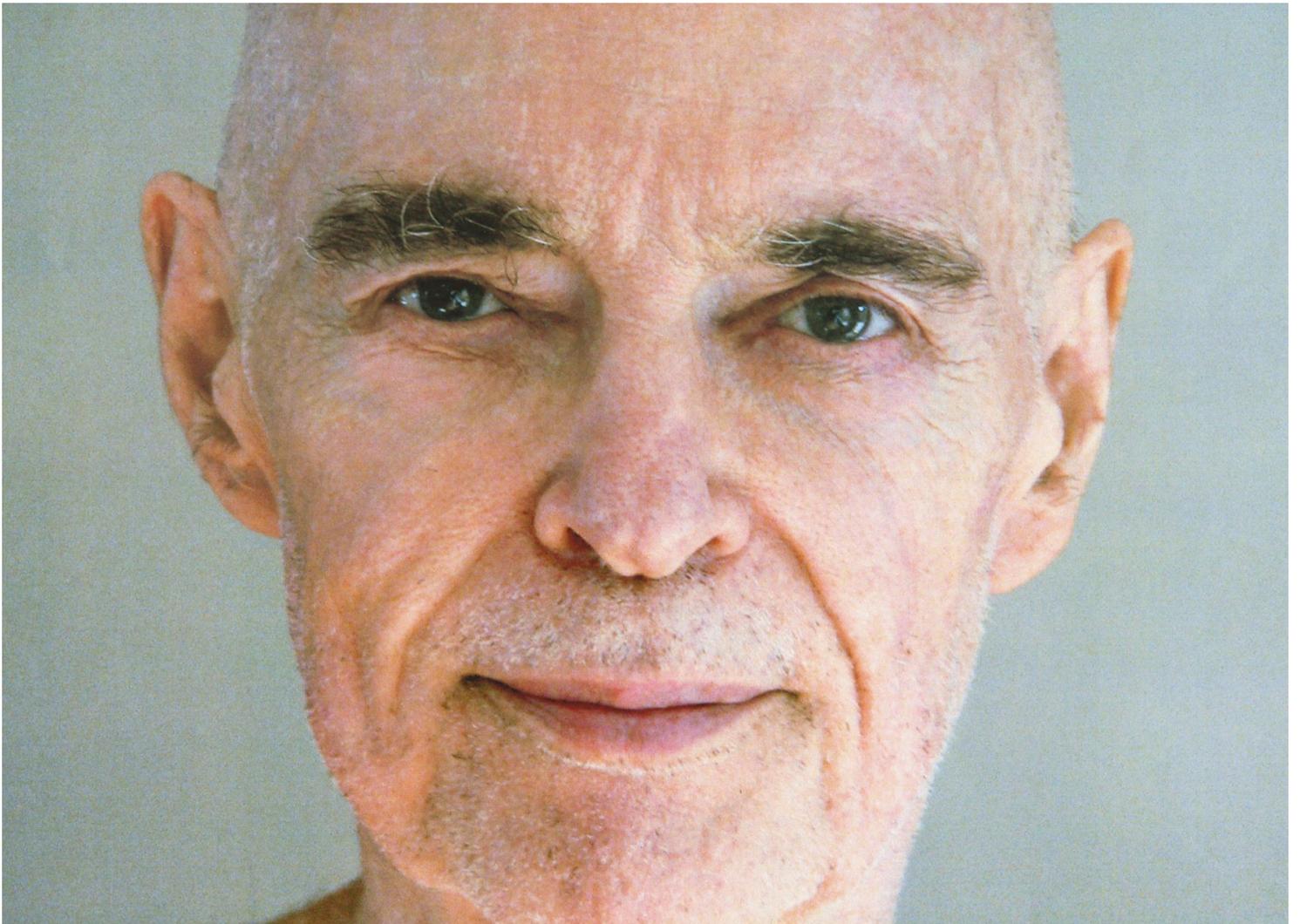


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Chapter 1

Introduction to Natural Yoga

In the Western world it is not considered very important to use our hearts. I think underneath we would all like to be more able to love, and be loved, but we have learned to use our heads. We have been educated, not only in our educational system, but also in our society – as a whole cultural way of proceeding – to use our heads. It has brought us a certain degree of material success, but it has not succeeded in giving us the happiness, the peace, the consciousness and the love that we all want.

The teaching of Natural Yoga, the way of natural union with God, which I learned from my spiritual teacher Master Kripalvananda, is a method of opening your heart, of surrender. This is not to say that knowledge is a bad thing, because it is not. But it is not enough. For that matter, just to open your heart is not enough either. But we are so much further ahead in our heads than in our hearts that what we need to learn is to open that heart and surrender.

But surrender to what? If we just surrender, will we not be done in and overrun by life, by other people's neuroses if not our own? Therefore in Natural Yoga one surrenders to the Truth. Another name for the Truth is God, and another name for God is the Absolute. Another name for the Absolute is Perfection, and another name for Perfection is Truth. And if you have never experienced any of those things, other than intellectually or in books, then it makes it difficult to know what all that is about. This is what Natural Yoga is all about – surrender to God.

We become hard-hearted because the world takes advantage of us or hurts us, and we close up, sooner or later. We need to re-release the energy that is captured by closing the heart. The heart is captured by the mind; the mind controls it. When the heart's energy is controlled, and then you begin to get tense, get headaches and feel unhappy. Nothing feels good or has any point to it any more. When you re-open your heart, the mind loses its grip on that energy, and life begins to flow again.

When this happens, then ordinary life is not much effort. If you give your heart to Jesus, it tends to happen for a few days or weeks. If you do a weekend workshop and throw yourself into it, you tend to open up. In Reichian work, if you surrender some and let the streaming of the energy happen, then you will be more open. These are all steps in the right direction. But you certainly cannot figure your way into how to liberate that life energy that has been entrapped. The more you use your will to make it happen, the more it gets captured. How can this be? What is the use of it? It does not work.

On the other hand, if you just open up and let the energy run wild in a totally undirected way, if you surrender to anything and everything, then your life becomes a complete profligate waste. This desire wants this, this desire wants that, and you run hither and thither trying to fulfil your desires. It is not possible, and gets you into incredible difficulties.

So humankind has been stuck with a choice between suppressing their energy or letting it take them into a wild state of frustrated attempts to fulfil their desires.

In Natural Yoga suppressed energy is released and then transformed towards God. By surrender to God, by surrender to Truth, by not trying to use your mental will any longer, in the technique of Natural Yoga, liberation can be achieved. That is all there is to it. There is really nothing more for me to say. The rest is just a matter of doing it.

But there is a catch. If you start to surrender your body, your feelings, your mind to God, the purification process begins. Getting purified is like a little child who has been playing out in the dirt, and his mother wants to give him a bath. He does not want to have a bath, because getting scrubbed clean is uncomfortable at first. Besides, you do not feel natural anymore. In other words, there is resistance to the purification process. In the same way, when you are fasting, and purification begins in your body, it is difficult. You get weak and you want to stop; you get hungry and you want to eat. Yet you tell yourself that you should keep on with the fast, and sometimes you succeed, and sometimes you do not.

In the same way, in Natural Yoga, when you surrender to God, to Truth, to the Divine, there is a reaction that sets in from the purification that starts to take place. Your ego does not like it because it's being said that ego is wrong. The ego says, "Oh no you don't. This surrender business is a load of junk." If you have a lot of toxins in your body it will begin to react very strongly, and it is difficult. If you are sickly, overweight, have used a lot of drugs, are using a lot of cigarettes, coffee or alcohol, the body reacts very strongly, and it is very difficult to continue. So in Natural Yoga, we have a certain formality to help you through those difficulties, and to prepare you for the process of full surrender, of completely giving over your body, your feelings and your mind to God.

There is a separation of the will from the life energy that explodes in the body. It begins its work in the feelings, and your heart starts to open. You go, "Wait a minute, if I open my heart, I'm going to get hurt." So the will starts to contract again, saying no. But you say, "I think surrender is a good idea, and I'm going to go on surrendering to God. How can God really hurt me?" So you surrender some more, and your heart opens again. Your mind begins to purify, and all the busy thoughts happen, and then eventually they stop and the mind is clearer.

Spontaneously and automatically, this whole process takes place. Probably most of you have participated in some wilful methods, even if you have only sung hymns in church. Wilful methods of bringing about growth in your life can only take you so far, and from then on a process of surrender is necessary to make further progress. Otherwise you keep grabbing on to your will again to try to make it happen, trying to make yourself grow and be more conscious, spiritual, loving, and healthier. You will it, and you want to have power, and you try to learn all these techniques to get power. They are not bad. These things are all right, but they can only take you so far, and from there on the process happens spontaneously if one surrenders to God or Truth.

It is the most remarkable thing that it all happens spontaneously. It is as if this vital or life energy had an intelligence, as if it knows where it is going and what it is doing. In fact, in each case it knows exactly what you need without you having to think or study or learn one thing. You surrender, and the rest takes place by itself.

There are a number of ways to awaken or liberate this energy. One of them is by physical exercise. If you exercise and exercise, and stop using drugs and bad food, your body will get purer. And when it gets purer, this energy starts to get liberated. What are you going to do with it? People start being creative and getting into artwork or dance or writing. Or they start taking drugs to knock it back down again, because it makes them hyper. Another way it can be awakened is by understanding the Truth. If you understand something as it really is, then the energy can be awakened. That is the way it first happened with me. I had a realization of the Truth of what life is. I had a direct experience of the nature of life, of what all this is and what it is for and how it works. The life energy in my body went “whooooosh”. I was rolling all over the floor. I felt like a Holy Roller. I acted crazy – I didn’t know what to do with it. Being of the nature I am, I tried to figure out what it was all about. For years I tried to find out what to do with it and how to handle it. I did not succeed until I met Master Kripalvananda, affectionately called Kripalu. He is the only one I ever met who really knew what to do with this vital energy. He was a great yogi. Something led me to his feet. He is from the great tradition of Natural Yoga. He had knowledge and method and power to transform this energy towards God, and he could teach and transmit that to others. He taught me what to do with it.

There is another method of awakening this energy, and that is through devotion. Just being devoted and worshipful enough of something you believe is Truth or God. It does not matter what it is. It does not have to be altars or images. If you devote yourself to whatever is divine to you and open your heart to it, and serve it, your life energy can be liberated. Then what are you going to do? It is the same problem again.

In Natural Yoga, we awaken the life energy through the transmission of divine energy from teacher to student – the transference, or the gift of life energy from the teacher to the student. One advantage of doing it this way is that you know what is happening, you know what brought it about, and you have a linkage between yourself and the teacher. So when something comes up, you know where to go to ask, “What do I do with it?” and the teacher can guide you accordingly.

There is only one thing left, and that is your surrender and continued surrender. The rest happens spontaneously and automatically. Automatically you start treating people better, not because you are forcing yourself, but because you just want to. Automatically the body begins its purification; it performs purifying actions – beginning to move spontaneously. It goes through whatever it goes through. It goes into yoga postures spontaneously, whether the person has ever heard of them or not. And they go into the exact ones, in the exact degree, in the exact way that is necessary for them, in their body, in the situation they are in. Naturally the life energy is restrained and elevated. This all occurs spontaneously, adjusted to each situation, in the proper intensity, and in the proper way.

Then the attention draws away from all the senses and the person automatically goes into deep concentration, and from the concentration into a spontaneous and automatic meditation, and from there into spontaneous equanimity or union with God.

This does not happen in two or three seconds, it takes a while. It may take days, weeks, months or years, but it happens spontaneously and automatically, according to the grace of God and Truth, according to the wisdom of divine energy that is guiding the situation. The process of meditation proceeds in accordance with

your degree of surrender, the previous work that you have done in this life and others, and the wisdom of your spiritual teacher. Divine union is the ultimate outcome of Natural Yoga. Your own true, divine nature comes into union with God or Truth. It is like pouring milk into milk. There is a union. These two, which are both divine in nature, are in union. This is divine union. This is a result of opening your heart, and it brings not only bliss, but also consciousness and Truth and health and happiness. It brings saintly behaviour with regard to others, without you trying to be that way. Saintly behaviour occurs because you are that way naturally. You do not have to say, “How should I treat people. That’s right, I shouldn’t get angry.” It is not like that. Anger, for example, is naturally purified out and transformed into divine love for others. Eventually a complete and permanent transformation of one’s not yet evolved human nature will take place. Understand that this is a long-term project. Yet it is the promise of Natural Yoga.

Chapter 2

Surrender

The key to Natural Yoga is surrender. Surrender is what makes it work. By surrender in meditation one achieves union with Truth, union with God, union with the Absolute, union with Perfection, union with the Divine. There are many words that could be used and as many ways of thinking about the Ultimate. Think of it in the way that has meaning for you. You should think of what you are going to surrender to and go into union with.

So when we are talking about Natural Yoga, we are talking about natural union. That is the union that happens naturally without the use of your own wilful direction or guidance – without having to decide, “I am going to do this,” and without doing it. Instead Natural Yoga means following the natural path, the path that is automatic and spontaneous. But this can only come through surrender. This is why surrender is the key. Without surrender, the will is involved. When the will is involved, it can’t happen naturally. There are a lot of advantages to meditating naturally, and I would like to discuss some of them with you.

You might say that surrender is letting it be. Whatever is, is. If you just let things be the way they are, this is a form of surrender. The dictionary defines surrender as the opposite of victory, or giving in. It implies being forced to stop using your own will. This is not the sense in which surrender is meant in Natural Yoga. In Natural Yoga surrender means giving in by your own choice and letting the will of something other than you have its way rather than you. In Natural Yoga you not only surrender but you surrender to the Truth; you surrender to Perfection; you surrender to the Absolute; you surrender to the Ultimate. You surrender to the cosmic finality, call it whatever you like. You don’t just surrender but you surrender to an ultimate. You have the choice to surrender or not and in Natural Yoga you choose to give in to the Divine. This is the key principle of Natural Yoga. In fact, you actually do not need to

know anything else. All the rest of what I have to say is just supportive to this one point. So you need to understand this well.

It is not easy to surrender, but it is the key to spiritual growth that if you do surrender to the Divine, then automatically and spontaneously, your path is lit to the Truth, to the feet of the Lord, to Divine Love – without having to plan, know, force, concern yourself in any way. It happens spontaneously and automatically.

However, the difficulty is that when you do choose to surrender, there is often a reaction. And therefore, you can only surrender to a certain degree. If you could surrender totally all at once to the Truth, you would experience the Truth and you would have union with the Truth totally.

Some people refuse to surrender at all. “I’m using my will and that’s it. I’m not surrendering at all!” A few have surrendered totally. We call them God. Most of us are in between with some degree of surrender.

The process of Natural Yoga is simply the act of surrendering more when there is a certain reaction to that surrender. For example maybe you don’t want to do it, but you go ahead and do it anyway. Or you get hungry, or it makes your ego look bad. So you want to pull back. Perhaps to some degree you do pull back your surrender. But to some degree you do surrender and a little bit of purification takes place – the elimination of these concerns about ego or hunger or tired body. Not only do the concerns go away but also the body itself purifies to some degree. The feelings purify to some degree and the mind purifies to some degree. So that when you surrender again that much, the reaction is not so strong. And as you proceed, your capacity to continue your surrender and make it deeper and deeper grows because the reactions are less.

Now, if we were to try to sort out what is the best way to reach the happiest life, full liberation, absolute release and freedom, total union with God (which are all the same thing) it could take a lifetime. By the time I found Natural Yoga my life had been spent trying to work this out. I had finally come to the place where I had assembled about fifty different, quite excellent methods of dealing with the body and mind, like massage, Polarity Therapy, Rolfing, Feldenkreis, hatha yoga, breath restraint, good diet, Gestalt Therapy, Mind Clearing, Emotional Trauma Release, praying to God, chanting, and many others. I had a whole list in my notebook. I was trying to design an assessment method by which each and every person who came to our spiritual growth centre could be tested and then directed to the techniques they needed – what their body needed, what their emotional field needed and what their mind needed – in terms of diet and in terms of understanding and relating, Enlightenment Intensives, advice on sexuality, etc. I had an elaborate plan worked out with a marvellous testing system so that each person’s help could be adjusted to just the combination they needed, and varied as their needs changed.

I was excited by all of this and I was beginning to make some sense out of it, although it is a fairly complex subject. I even had a great many of the tests worked out to detect which techniques should be matched with which needs.

And then one day I met my beloved spiritual teacher, Kripalu. He taught me Natural Yoga. And with Natural Yoga all you have to do is surrender to God. And the exact thing happens to you at the exact time with the exact intensity to do exactly what is necessary for you whether it be in your mind, your body or your feelings to

bring about the exact degree of purification you need. And then the process continues naturally without any concern of asking questions or planning. What a relief!

Then I thought, well, this is a Godsend! Unfortunately however, not everyone can surrender to God. Because one, they have not found God, or they have no absolute anywhere in their life, so it is difficult for them to have anything to surrender to. And secondly, they are so impure and so toxified that if they do surrender even a little bit, their ego can't stand it, and they clamp down with their will with all their might. So these people must find Truth, for instance through Enlightenment Intensives; they must purify their minds, using techniques to clear up their mental and verbal obstacles to growth. Then surrender becomes possible for them. But for those who are ready (in the western world, perhaps five percent of the population who have been doing a variety of preparatory activities), the path of Natural Yoga is open to them. They have prepared themselves, and are ready to do Natural Yoga if they so choose! Many have had deep experiences of God, Truth or Divine Love – which have faded with time.

All wilful techniques, all of them, including the ones I have developed, are subject to that, because you can only go into the Divine in a surrendered state. As soon as the will is re-activated, by desire arising, you lose that deep experience. There are so many people who are sincerely driven, time and time again into the realm of peak experiences with this technique, that technique, this workshop, this growth centre, that meditation approach or whatever it may be, only to fall back again. Some have even used drugs only to crash again. Taking drugs is certainly wilful. But you cannot wilfully maintain union. Only in the state of surrender to the Truth, can the Truth be continually experienced. And even then, it's a gradual process. But where the wilful techniques leave off, this is the beginning of the realm of surrender, and where surrender methods become mandatory in order to continue your progress. This is not to say that wilful techniques have no value. They do! They are necessary for almost everyone to participate in to get themselves to the place where surrendering to Truth is meaningful. That is, being able to surrender and let the will of that which is other than you be done. Have you tried it your way? Have you tried to force your hand to make it come out the way you want? How did you do? I tried very hard myself. I worked out whole sciences and systems and techniques and methods in which I was going to bring about the result that I wanted in life. And I had a certain degree of success. But after looking back on it, it was not my efforts that succeeded. It happened that way only when I was good to people, for example. God is the doer.

When you are purified enough by wilful efforts then you may go on, if you have had some touch of the Truth, and you are ready to develop that contact with the Truth. When you have had enough of trying to use your will to make things happen, to create effects, then you are probably ready for Natural Yoga's surrender approach.

The technique of surrender is not very complicated. The one thing you do is just surrender. How does this compare to other meditational approaches? In wilful meditation, you sit up straight with a straight back, get your head up straight on your shoulders. Often you concentrate or meditate on one thing, wilfully keeping your attention there, wilfully keeping your back straight, and wilfully trying to relax. This is wilful meditation. This is valuable. However, one can only maintain such a position for twenty or forty minutes. The mind is constantly wandering and you have to keep pulling it back wilfully.

This is an ordinary wilful technique. And it is beneficial. However, in Natural Yoga, one does not use one's will upon the body, but releases the body from the use of your will. You are wilfully sitting up. If your body gets tired and you release the will, it falls over. The body will just collapse on the floor. It is tired and wants to rest. Once the body has rested for a while, then it wants to move. If you do what the life energy in the body wants to do and let that happen instead of doing what you are wilfully trying to do, you are doing Natural Yoga. Whereas ordinary meditation uses the will, in Natural Yoga, you let the life energy, guided by the divine hand move the body in whatever way it sees fit. Or if it just collapses on the floor, you let it do that.

In the same way, one is not trying to concentrate one's mind or attention on any particular thing. In wilful meditation you would concentrate on one subject or try to wilfully maintain a state of openness, which is a good meditation technique, but it is wilful. In the case of Natural Yoga, you let go of the use of your will on your attention and just let it go wherever it wants to go. And it might do anything. The attention might go onto anything. But you are surrendering the control of your attention over to the divine hand and letting it do what it wants to. It has the wisdom to direct this energy that guides the attention to where it needs to go in order for you to make the most rapid progress in your meditation.

It may not always be what you want; and often, it is not. Sometimes it is boring. Sometimes it does seemingly pointless things like the grocery list. But that is what needs to be done because your attention is caught in there and it is trying to release your attention from that to put it on other things. But if you say, "Oh, I shouldn't be thinking about the grocery list, so I'm not going to think about that," then you are using your will. "And I should be thinking about God." It is all very well to think about God, but if you are using your will to direct your attention, then you are defeating the method of natural union with God. If you surrender the attention over to Him, He guides the energy, the life energy, in the body and in the mind to the proper thing. Thereby guiding you through what you need to, so that no one has to tell you anything. No one is the therapist except God. This is not a negative state of affairs. If you could have God or the Truth as your therapist, you could not do better. Also, He works without a high fee. The only fee He wants is surrender to Him.

What is 'Him'? 'Him' is Truth! Say Her if you prefer. The Goddess is Truth. Truth is the way things really are no matter what perspective you approach it from. So you are surrendering, actually, to the way things really are. And the way things really are is guiding your meditation. Your attention, your body and your feelings are surrendered to God in Natural Yoga. Perhaps you want to feel high and great, but God says right now you have got to go through 'ugh' and depression. And so you feel that way, you just let it happen whatever way it wants. Let His will be done, not yours.

Surrender, then, is to choose to let God, the Truth, whatever you want to call it, guide what is happening in your meditation to your body, to your feelings and to your mind and thought and attention. He will lead you through the most fascinating, exciting, sometimes boring and even terrifying journey to His feet, to union with the Truth.

In ordinary meditation, you can sit, if you really press it, for an hour, several times a day. After two or three months go by, it is hard to continue such a pace – very few people do. But in Natural Yoga, by surrendering over to this life energy guided by the divine hand, that is energy guided by Truth, the body can naturally go through what it needs to go through and it does not become tired. The mind goes through what

it needs to go through so it does not become stuck or frustrated trying to control the attention. And the feelings can flow when they are ready and when they are not ready, nothing happens. So just let it be. Therefore one can do many hours of Natural Yoga over long periods of months and years, so that the serious aspirant to union with God can devote his or her whole life to this activity. Four to eight hours spent in meditation a day is not unusual for a serious practitioner of Natural Yoga.

Sometimes, when people are doing the Natural Yoga method, the energy moves a lot at first, then slows down to nothing. Then they go into yogic sleep. They may think that they should be alert and busy. Whose will is going to be followed here? There is the will of the divine hand, which is really not a will at all; it is just Truth, it is the way it is. Think of it as God's will if you like. And there is your will: "I think I should be awake here and active and busy." But sleep is coming on naturally. If you have truly surrendered, you have surrendered to the divine hand guiding the attention. So if sleep comes, let it come. If a hand wants to move, let it move. Whatever happens, let it happen! There is only one condition and that is you have surrendered your body, your mind and your feelings to the Truth, to God, to the absolute Perfection. If you have done that, there is no error. Whatever occurs, including sleep or anything else that we will discuss later, happens properly and automatically.

One might ask, why doesn't everybody do Natural Yoga, it is so easy? I mentioned the obstacle of reactions. Many people are attached to the ego; that is, their ego wants to be in charge of things. It wants to be the doer. It wants to cause things to happen. "If I do this, then I want that result. And I want the fruits of my actions." This is the ordinary western way of proceeding and it is becoming more and more the oriental way of proceeding because you can get some fruits from efforts. When you wilfully act, God responds to a degree, if you have acted ethically.

Through this way of behaving one can get tied to the ego and you get stuck in the role of the doer. You become attached to being the one who is doing it rather than surrendering. As I said before, this can only take you so far. But many people are not ready to give up this role of "doership". They are not ready yet to go on. So they are not ready to do Natural Yoga. They fail to see this point about not being the "doer".

God is the doer of all things, as in this example. Imagine a slave master who has many slaves and who wants to build himself a nice house. He sits up on his dais and says, "Slave, you come over here and you carry these stones. And you slaves there, you pile them up. And you mix the mortar. And you design it. And come on, jump!" And they start jumping, and they carry the stones. And they build the palace. When the palace is finished, the slave master invites his neighbour over. And he says, "Look! See the palace I built!" And very proudly, "See what I did!" The slave master is the ego. And the slaves are God.

God is the doer of all things that appear in the form of nature. God in the form of nature does all things. The ego sits back and says, "Look what I'm doing! See what I did!" The ego thinks it is the doer. But it is not the ego creating; it does nothing!

This body is part of nature; this mind is part of nature; these feelings are part of nature; these thoughts are part of nature. The entire physical universe is part of nature. All that happens is done by God working in and through nature. Surrender releases the divine energy that makes everything work. It is what guides your body and your mind and your feelings in Natural Yoga.

If one is strongly identified with doership, surrender will not occur, but if one wants to give up the ego and says, “God, I surrender to you,” it is like the slave master saying, “Slave, I surrender to you. I realize that you have been doing it all the time anyway and I’ve just been taking credit for it”. It is not just a matter of stopping doing because you were doing; it is a matter of realizing that you never were – that you are not – the doer, that God in the form of nature does all things. The act of surrender is simply the gradual realization of this fact.

As long as you are attached to the fruits of action, this traps you and holds you into the idea that you are the doer. “I did it. I worked all day. I want my pay. I got my money; I want my weekend. I did it; I want my pay.” So if you are attached to the fruits, you are automatically the doer. It is not true. The fruits do not belong to you. They are all God’s. You are not the doer. He does it all.

So what are you? You are one who either surrenders to that fact, or resists it. You are that which can make the choice. You can either go along with it and surrender, which is the natural way, and which brings about union with that Truth, with God. Or you can fight it, saying, “No! No! No! No! I’m going to do it the way I want!”

Sometimes people feel that not doing anything is surrender. This is not true either. “If I stop doing, nothing is going to happen.” So they lay down and nothing takes place. “I won’t think any thought; I won’t move a finger; I won’t breathe.” That is a very simple way to test it. “Well since I’m the breather, I’ll stop breathing.” Only it is not you who is starting again because it was not you who was doing it in the first place. Nature is causing the body to breathe, not you. And in the same way, it causes the brain to think, the hunger to come, the sexual urge to come. All these things happen by the will of nature.

Thus ego is the thing that stops people from doing Natural Yoga. Everyone has an ego. However, if you can just yield some of your doership, some of your attachment to the fruits of action, then you can open the door to Natural Yoga.

Natural Yoga liberates one from both pleasure and pain. You may want to protest, “Wait a minute, don’t you take my pleasure away! I’ll put up with some pain as long as I get some pleasure. But if you’re going to take the pleasure away, I don’t want anything to do with it.” It is a matter of what you want. By surrendering to the Truth, you gradually get over suffering pain and the enjoyment of pleasure. In life, pain is the payment, pleasure is the reward. It is the fruit. Getting caught in this endless cycle of pain and pleasure is ordinary human life. An individual who wants liberation seeks to transcend this cycle. A practitioner of Natural Yoga instead of pursuing pleasure and avoiding pain, seeks only union with Truth, perfect awareness of the way things really are. He or she becomes more and more detached. Both pleasure and pain become the same: a sincere meditator wants pure consciousness of the way it is. And pure consciousness of the way it is, is bliss.

The way it is has been called ‘That’. Pure consciousness of the way it is may be called direct knowledge. When you have direct knowledge of That which is true you are in bliss. This is union with God. A liberated individual having transcended pleasure and pain comes to know God directly. If someone just talks to you about Truth, it tends to be dry. If someone just talks about God, you may feel belittled. But when you are the one that ends up knowing the Truth directly, you are in the state of bliss, then you have not been cheated.

Bliss is not the same as pleasure. It is just pure consciousness of Truth. This is what bliss is. The state that you are in when you are going into union is bliss. That is what bliss is, as distinct from pleasure. It is not the titillation of a frustrated nerve ending – that is pleasure. There is a certain nerve in the brain that wants to be fired off. It gets fired off: “Aaaaah.” This is pleasure. This is not pure consciousness of Truth. If that nerve is not titillated, then it is painful. “Oh I feel so lonesome and left out. I feel depressed and hurt.” – because this nerve fibre did not get its electrical stimulus. But if you have pure consciousness of God or Truth, this is bliss. This is union with God. How is one to reach this? By the realization that you are not the doer. You can achieve union through surrender to Truth. This leads to pure consciousness of that Truth. And you have bliss.

I speak not from theory, but from experience that this is the case. Surrender leads to bliss and to God, frequently even in the early stages of the process of union with God. By the grace of my spiritual teacher it has happened to this one. I can say that direct knowledge of Truth is God – without doubt, without certainty.

There are many schools of thought and religions and teachers who teach surrender to God in the form of the divine energy. The Christians on the day of the Pentecost were invested with the Holy Spirit, which is the same thing as divine energy; it is just a different name. They spoke in tongues and rolled on the floor, called out to God, cried, laughed with joy. And the purification had begun. The Holy Spirit had descended into them. In Natural Meditation we are dealing with the same thing. The holy rollers, as they are sometimes derogatorily called in the western world, are invested with the Holy Spirit. It is the same energy at work. *Chi* to the Chinese is the same energy. In Tai Chi one is trying to direct this energy. Its ‘orgone’ to the Reichians – they are trying to permit this energy to flow and surrender to it. These are all steps in the right direction and they are all excellent techniques. In yogic traditions the guru gives *shaktipat* initiation, awakening the divine energy in his or her students.

My spiritual teacher has provided us with a broad perspective of the spiritual growth process of Natural Yoga based on his experience. He meditated ten hours a day, seven days a week, every day of the year for over thirty years. His life was Natural Yoga. He understood and practiced Natural Yoga in the context of ancient scripture. He was taught by his teacher, Lord Lakulisha, who has achieved the highest state through Natural Yoga, that of divine body. Behind Natural Yoga is the full power of thousands and thousands of years of sincere meditators experimenting and finding the way, going up blind alleys and then getting back on course, and proving it out until they achieved the highest state of union with God, development of divine body, and the fulfilment of life.

There are many names for this meditation. You would not have to use Natural Yoga. During my first visit to my spiritual teacher, I had been there just several days and I was just going out the door after having paid my respects and said good-bye to him. I had just gotten to the door, I was the last person out, and he called me back and he wrote on his chalkboard, he called the translator back also. And he said, “The name of this yoga is love.” I did not know what he meant at the time. Now I have got a pretty good idea. Love and surrender are the same. One’s most outstanding quality is love, and that of God also is love. So when you give in to God, to Perfection, to Truth, you are loving Him or Her and then She or He can love you. This is what leads to union. Without love none of it is possible.

This does not mean surrendering to people's personalities and their weaknesses, their inability, their failures, their impurities. One does not surrender to that. But you do surrender to the Divine, the Divine that is everywhere and in everything. You should not surrender to the imperfections and the disease and the insanity and false knowledge, but to the Divine Truth which is in the heart of everyone. This is the act of love.

I hope that you will reflect on these things because they apply to the rest of the material that will be covered. Kripalu taught me, in the small village of Kayavarohana that for thousands of years in India it has been the custom when greeting or parting to say as I do to you now, "Victory to God"!

Chapter 3

Divine Energy

We could say that all of existence can be understood in terms of the male principle and the female principle. The male factor is the being – an individual being conscious. Nature is the female factor – it is all the world. When I say, "All the world", I mean not only all the things and all the matter in the world, but I mean also all the space, all the time, all the energy, all the events, all the thoughts, all the bodies. Everything that is and takes place is what I mean by nature.

That aspect of nature, which makes it all go, which empowers it, which makes it move, the entire energy aspect, is divine energy. Divine energy may be thought of as power or directed energy. When you have something moving or taking place, if that motion or that event has some direction or intelligence guiding it, then this is power. This is divine energy. When we speak of divine energy we are not talking about some mysterious thing. We are talking about the most ordinary thing. It is that aspect of nature that empowers nature to run and go, not only to give it energy, but also to give it the direction.

The concept of divine energy applies to the entirety of nature, all of the realms, all life forms everywhere, all of space, and all of time, for ever and ever. So, that divine energy, that great divine energy which applies to everything everywhere is universal divine energy. From the very beginning of the universe to the very end, including the present, everything is empowered by universal divine energy.

In Christianity, this is also discussed. In the Bible there is God, and the Word of God. There is God, and there is God's Word. The Word aspect is nature. The outstanding aspect of nature is the Word. This is the same as divine energy. The empowering factor in Christian theology is the Holy Spirit. The Holy Spirit is what makes everything go, what makes everything function. And without that nothing takes place. So the Holy Spirit, on the most universal level, is the same, and, as far as I can see, identical with and just a different word for divine energy. It is the empowering force, that is, the energy from God, directed by His intelligence, which is the Holy

Spirit. The whole forming of the physical world, that is, of matter and the evolution of the suns and galaxies, the stars and their interaction in galactic forms, the formation of planets, has all been empowered by divine energy. Without this energy creation would not take place. Or another way of putting it, without the energy and intelligence of the Holy Spirit, the physical world would not form. There would not be the coalescence of matter or substance. Nor would it be formed into intelligent patterns, the spiral form of the galaxy, for example, the roundness of stars.

The intelligence that is contained in the laws of nature, the so-called laws of nature, acting by the energy of God, makes the world come out the way it is. In the same way as planets are formed, under the direction of intelligent energy – divine energy, Holy Spirit – life begins on the planets and life forms, biological forms, simple viruses and bacteria, simple plants, and one-celled animals evolve. Divine energy is at work to make life, whether it be plant or animal.

When divine energy is operational in a life form, plant or animal, we could call it the life energy. But it is still the same thing. It is just, that when the energy is acting in a life form, we may think of it as the vital life energy. It is a descriptive term. It is not to say that there is a life form and that superimposed upon it is life energy as is often thought.

Consider that there is the intelligence factor also, a guiding hand of divine energy within the form of the DNA which is guiding the form and pattern and structure – and activities, in the final analysis – of the biological form, the plant or the animal. It makes it come out the way it does. It is right in the very structure of the cell itself, plus as energy which makes the molecules work and in the binding energy of the molecules. That power is divine energy. We call it, in the form of plants or animals, life energy. And without the life energy, the cell cannot be alive.

It is not that there is the material world on the one hand, and the divine on the other. There are not two separate things. The divine is at and through every aspect of the living form. The energy in the living form is divine. And the intelligence, that makes this thing the way it is, is divine. Of course as these cells combine and relate, also through the intelligence that is structurally contained in the DNA molecules, they form more and more complex life forms.

The same principle guides the formation of the complex human body up through the evolutionary stages. This is the intelligence of divine energy. When this energy, this intelligent divine energy, this power, keeps driving evolution on towards a more complex and perfect organism, it is called the evolutionary force, whereas the overall empowering force of a body form is called life energy. That particular force, contained in the DNA molecule, that is the driving power of evolution, that has a goal in mind, that has a place to arrive at, that keeps bringing the body toward a particular end, that makes it go in an evolutionary direction, towards more and more complexity and perfection in the biological form, is the evolutionary force.

In Sanskrit the evolutionary force is known as *kundalini*. *Kundalini* literally means ‘the female coiled one’, because the yogis think of the evolutionary force as a she-snake. It is an interesting analogy, actually – the giant male snake that fills the universe and makes it go, is the life energy, the giant cobra. And the little female snake is *kundalini* – the female coiled one, which is contained in each and every body, in each and every plant, in each and every animal, in each and every cell.

The physical form of the evolutionary force is in the DNA molecule. The energy form of it, we think of as evolutionary energy, which, in the lower part of the body, where it is first felt, is the sexual urge. The sexual urge gets you to reproduce, driving you into the contact of one body with another, bringing about a further evolution of the species. The sexual urge is not some sort of a casual thing that drops in to visit; it is inherent in every cell of the body. And it is the evolutionary force that is driving bodies towards a further and further evolution, that is, towards the perfect state.

When your body is conceived, two parts of the evolutionary force's pattern, the DNA pattern, one half from the ovum of the mother and one half from the sperm of the father, combine in union. These two patterns come together and form a new pattern, optimally more perfect than the one before. The evolutionary force is released at this point of conception when the sperm and the ovum come together, and it starts driving hard. It has been encapsulated temporarily in each one of these half-cells. The sperm and the ovum are half-cells. They are incapable of sustaining life of their own, but when they come together, the dormant evolutionary force is released, and it starts out with tremendous power, guiding, empowering, directing the multiplication of the cell into a human zygote within the womb of the female. As growth goes on, the evolutionary stages are all rapidly gone through. You can see how the zygote of a human first looks like that of any other animal, and then it begins to resemble a fish's and then a reptile's, and goes through the various stages, monkey-like, and finally into the human form, the human foetus, the human baby.

When it is born, the tremendous trauma of birth puts a damper on the evolutionary rate. The evolutionary force has to start coping with the world, it has to start digesting milk and breathing air, and being neglected, getting cold and hot. The evolutionary pattern, which is trying to be fulfilled by the force of evolution, which directs the life energy also in the body, which is associated normally with the breath, is affected, battered. Due to the interaction of the evolutionary force with the environmental forces, evolution is somewhat frustrated.

You, as an individual then, associated with a body, try to use your 'will', as you grow year by year, to use this body for your own purposes and ends. By using your own will, trying to respond socially to your parents, the evolutionary force is further constrained, perverted and distorted. And so, by the time you are four, five or six, the will in the form of the mind, has started to capture this energy to behave, to stay out of no-no's, and to get your piece of candy. And so you make the body sit still and do what it is supposed to do according to you and according to society, instead of just letting it do what the evolutionary force keeps wanting it to do, which may be to fidget and jump, run around, jump up and down, and yell, because it is trying to make the body come up the way it wants it to come up. But you direct it, through your will, to not urinate, not defecate, to eat when it is supposed to, to sit still, to start to learn to read.

And so this evolutionary force is constrained, is constricted to social necessities. We are not to blame for this. This is the kind of world in which we live. We are battered by the environment, physically and socially. Then we go along for the next few years with this energy somewhat captured, but it tries to break out again, tries to express itself. But because it is captured, it tries to express itself through sexual reproduction, beginning at or around eleven, twelve, thirteen or fourteen. The sexual urge breaks out at puberty. You try to have intercourse with a member of the

opposite sex. The energy is essentially saying, "If I can't make this evolution come to perfection in this body, I'll make a new body, and try it that way, and see if it can make it." But because of social circumstances, even that is constrained. Sexual expression is held in by social pattern, by social necessity, by lack of money, by lack of education – you cannot get married, you cannot have sex, you cannot let this energy express itself in just any way or any time it sees a member of the opposite sex. It cannot immediately and instantly in the middle of the street, as in the case of animals, have sex. So you use your will again under social pressure to constrain the evolutionary force which has broken out in the form of sexual drive. It is held down and suppressed again out of necessity. No one is to be blamed. But this is what happens. When this energy in this form is constrained, this is the beginning of tension, headaches, unhappiness, and disease. Neurotic behaviour begins. After puberty, comes neurotic behaviour. And teenagers start to get more and more neurotic. They fight against it, they struggle against it; but because of social pressure and necessity, gradually the evolutionary force is forced to yield to social patterns.

Then, when you arrive at your late teens, you have learned enough about life that you start to get independent. You say, "I'm going to let this energy do what it wants," thinking that is what you want to do, which is all right, I suppose. And you may think, "I'm going to live independently, and I don't need my parents, and I don't need society, and to heck with it! I'm going to go my own way." And you pull out of the household, and you find though that you have the necessity of making a living. You have got to work at a job or study at school; or else you are going to be left out in the cold, hungry, without support. And so the necessity of maintaining the survival of the bodily form makes you again use your will to grind by the hour over books in college, or grind by the hour, day in and day out, at some wage job, trying to make a living.

This completes the job of enslaving the evolutionary force. With a final gasp the power of the evolutionary force is lost. The evolution of your body stops – it quits growing, not only in size, but also the nervous system quits evolving to a finer and finer state. At this point, around seventeen, eighteen, nineteen or twenty, further growth of your capacity and creative powers is suppressed. Your intelligence ceases to grow any more, and the process of death begins. You slowly start to die right at about that age. You may not notice it at first. It may take you ten years before you notice it. But it starts right at that age. Life loses some of its glow. The glow of youth goes off. The fun and glory seems to be lost. And you begin to give up.

But the evolutionary force has not given up. It is still there and it still tries. It never quits. The evolutionary force is so captured by the will, through the agency of the mind, and is so enslaved by the ego, in order to do the ego's work for social and personal goals and desires, that the energy towards evolution and the further development of your mental faculties and your brain towards great creative talents and great intelligence and genius-type mentality is eventually stopped.

A few of us hold out a little corner of our mind, and develop some special outstanding talents up to the age of about twenty-seven or twenty-eight. By that time we have had our hearts broken enough times by life that the suppression of growth is complete – and we feel like saying, "What's the use?" And the process of decay begins more rapidly. As you can see, divine energy in the living form of the evolutionary force is no mysterious thing at all. It is a very every-day thing, and it is

suppressed and held at the base of the spine, captured and enslaved by the mind for social and survival purposes.

This energy can, however, be released. It can be released in one of four ways. Impurities hold the energy down. The toxic accumulation of emotional hurts and disappointments and suppressions and frustrations of the evolutionary force have captured it and held it down. The impurities are accumulated; these emotional hurts are accumulated in your emotional aura. These impurities, as do the physical impurities created by bad diet, cola, doughnuts, coffee, bad air, disease, childhood diseases that have battered you, have accumulated in the body. Also, mental attitudes of how you must be, how you must act, the construct of the ego itself, of personality, of image, how you must act and be, and what attitudes you must have towards life, have accumulated in the mind, and act as impurities. Emotional, physical and mental impurities all act to keep the evolutionary force held down, backed up by the power of the will.

If through some technique, for instance, through exercise and swimming and deep breathing and pure diet, you purify the physical impurities, accumulations of toxins and the traumas of childhood diseases, the evolutionary force will try to break out again. This often happens in outstanding athletes, or dancers, ballerinas and ballet dancers. This energy will break forth.

Also, in the area of the mind, through tremendous concentration, the artist or the pianist or the writer who concentrates by the hour – eight, ten, twelve hours a day practicing their art, concentrating his or her attention – brings about a degree of purification of the mind and freedom of attitude, and the creative energy of evolution is released. These people, through that concentration process, purify the mind and release the energy. In the same way the scientist seeking Truth, concentrating, seeing through misconceptions, beginning to see how the world is put together – releases fixed ideas that he or she has accumulated, and the mind is freed. The evolutionary force breaks out in the form of the mental activity. His or her creative genius may blossom like Einstein's. In the same way the Zen aspirant sitting in meditation, or any wilful meditator, concentrating hour after hour on the Truth, can break through the mind and directly know what the Truth is, "Ah!" and the evolutionary force will rush. Having purified the mind it is released.

Also, a person who has the capacity for deep, sincere love, who does not care about having their feelings hurt, can have a heart opening. They will cry and tears will run down their cheeks, but they won't care about it, because their love is so strong, either for another being or for God. And the evolutionary force will break forth, and poetry and song will spontaneously flow out of them. They are in love. This is true devotion. This can also awaken the evolutionary force. The emotions in this last form are purified enough that the emotional hurt will release and purify out all the past traumas.

So, these are three ways in ordinary life that the evolutionary force can be released. The liberation of the evolutionary force takes place in the face of purity. When the removal of toxins and traumas has taken place, whether physically, emotionally or mentally, the force of evolution is released. But most people do not know what to do with it when that happens. They are lost. Because this power is so great, they think that they are starting to get crazy or eccentric, weird. Their creative power is unleashed, but along with it is also unleashed the sexual form of the energy. They are driven by a great sexual power and urge. And, not knowing how to deal with

it or transform it, their lives are often destroyed by the sexual urge and their resulting instability. If anything goes wrong, which it usually does in the social situation, they are made fun of, rejected, called crazy or weird. And then perhaps they will try to re-suppress this energy by drinking, taking drugs, tranquilizers, more neurotic behaviour, busy-busy-busy running around, doing all kinds of things. They may try to sublimate the energy; but they often fail. And the evolutionary force goes back to sleep again after a few months or years, back to its dormant state at the bottom of the spine. Binding up the first energy centre at the base of the spine with the sexual centre and the naval centre is a knot so tight and so complex that it is practically impossible to undo, to evolve out of existence, in the social situation and in the ignorance of it in which we find ourselves.

So that leaves us with the fourth form of awakening the evolutionary force: through the divine grace of God, either directly or through the agency of a spiritual teacher who takes one from the darkness to the light. When the evolutionary force lying trapped and dormant at the base of the spine is released by the divine grace and spark of the spiritual teacher or by God directly, this evolutionary force starts to act again. When this takes place, because of the linkage to God or the linkage to a spiritual teacher, who is God's agent, you are able to receive the grace and the knowledge to handle and transform this energy in the purification process. Purification takes place spontaneously through surrendered action and automatic suspension of the life energy in meditation. For this to occur, one must have adopted ethical standards to guide his or her actions in life. Eventually through the purification process of Natural Yoga one will naturally act in an ethical manner. As the meditation process goes on you will de-identify from the sense faculties, concentrate more deeply in meditation, increase your ability to meditate, and finally achieve union with God. This all happens spontaneously, because not only has the evolutionary force been awakened but the divine grace and knowledge of the spiritual teacher can be brought to bear through one's connection to the lineage. This evolutionary activity goes on not only to purify all the body, the feelings and the mind, but also to actually bring about their further evolution, so that one reaches, first, genius-level capacity, seeing everything the way it is, and then a saintly level, where one becomes a glowing manifestation of love and kindness and Truth. Ultimately, in the final stages of evolution, one evolves the perfect bodily form, the divine body, such as Jesus achieved, and such as my teacher's teacher, Lord Lakulisha, also has a divine body, the perfect body, an immortal body that has not only purified but also evolved to the final state. This is the goal toward which the evolutionary force was driving and striving for all this time. One may achieve it – the final evolutionary perfected body form, called the divine body.

The divine body is mentioned in *The Autobiography of a Yogi*. Babaji, who was the teacher of Yogananda's teacher, had achieved it. This final form which comes is Divinity itself. It is the divine form; it is God in form. The form of the divine body is the divine form and is the goal for which the evolutionary force has been striving, empowered by the divine energy, which is reawakened through the initiation by the spiritual teacher in which the divine energy is transmitted to the student. Then, through the knowledge and guidance that is provided by God and the teacher, one can succeed in the fulfilment of this ultimate goal of God in form – the divine body.

It is true that not everyone who practices Natural Yoga is going to complete this project in this lifetime. Indeed it is said that only a great one attains a divine body each five hundred to a thousand years on earth. But every degree of progress that you

make through surrender in Natural Yoga, which is the method of union with God, following the natural urge and drive of the divine energy in the living form of the evolutionary force, does indeed take you closer towards the end of liberation. While everyone is not going to complete the evolutionary process in one lifetime, every bit of progress you make in this direction moves you forward in the next life.

The path of renunciation of all desire involves full reawakening of the evolutionary force. Technically speaking the teacher's initiation into Natural Meditation awakens the life energy, and releases it, so that the purification can take place. Then, for a person taking the renunciate's path, God awakens the evolutionary force. Because of the linkage with the spiritual teacher, the proper understanding of the process can occur, allowing one to let the evolutionary force take over in the evolutionary phase to eventually finish the job – the perfection of the divine form.

Kripalu, my teacher, was in the final phases of this path when he died. One sign that this evolutionary force was well advanced towards the formation of the divine body was the appearance of a vertical white streak in the middle of the forehead, like the one you may have seen on drawings and paintings of Krishna and other gods. These people were actually at one time just ordinary people, like you and me. And they, through the technique of Natural Yoga in ancient India, practicing this meditation, brought about the full evolution and perfection of the divine body, and became what are now known as gods and goddesses. But they were just like you and me in the beginning. Krishna has this streak down the middle of his forehead. The female has a red dot in the middle of her forehead, which is the way the female divine body signature first comes on. This is caused by the upward flow of the evolutionary force or the sexual energy – the sexual fluids, actually – flowing up, upward, appearing on the forehead in the final stage of this evolutionary path. Kripalu had this sign. He had this white streak down the middle of his forehead.

So you see, divine energy is not abstract. The Holy Spirit is not an abstract thing. When Jesus' disciples received the Holy Spirit from Heaven on the day of Pentecost, their evolution and purification began immediately, right there in the public square: talking in tongues, twisting, singing, rolling. This is the purification. The disciples eventually became outstanding geniuses and then saints, because of this force. So here, we are dealing with knowledge that was known in the West and used in Christianity, and that is present every day of our lives and makes every breath take place. By the proper use of the technology of Natural Yoga guided by knowledge passed down to us, divine energy can take one to the highest levels of union with God.

Chapter 4

On Meditation Science

Although the surrender technique is not scientific, in the sense that one can predict when particular events will occur, it is exact in that one knows what is going to happen and roughly the same things happen to everybody. The remedies for the

typical problems that come up apply in every case. This is not to say that there are not some miracles – there are some. But I would like to explain the scientific precision of Natural Yoga. The course of events in meditation follows a progression.

In the beginning, when one first receives initiation, the person will experience at least some period of nothing happening at all – this may be two or three seconds, two or three minutes, two or three hours, two or three days or it might be two or three months. Very few people will continue to meditate an hour or two a day for three months without anything happening, but some have. When they stick with it, eventually something starts to happen. But generally something will start to happen within a few minutes. It may just be that the body just collapses on the floor and lies there, but that is something. The body just lies there. When you remove the will from the body it slips down. When the energy starts to move, then the body starts to move. The body will go through purifying actions or assume postures. Wilful hatha yoga postures came from observing yogis in the state of surrender going through these postures and then a formal wilful technique was organized. There is this posture and that one. “We will do this one first and we will follow that one with this one and we will touch our toes and then we will do the various other positions.” But in Natural Yoga these things happen automatically. At first they often happen in a sloppy fashion depending upon the nature of the impurities in the person. Perhaps their feet go out and they reach for their toes and they cannot reach them. So of course they cannot do the posture properly, nor could they if they were doing it wilfully. Perhaps they are stiff in their back, fat in the belly, tense in the legs and it cannot be done properly and they lean one direction instead of keeping straight. It is the particular situation of their impurities that causes the variation in how they do the posture. If they are going to do one where the spine is twisted, how are they going to do it if they have to push? Is the leg supposed to be out or is it supposed to be in and how far are they supposed to twist and what is the hand doing the whole time? This is the whole science of hatha yoga. But in Natural Yoga the proper thing happens, the proper variant, depending upon the need of their bodily situation, their impurities. So it does not matter what one does. It is adjusted for you. After movement has happened for a while and you have done a lot of postures the variation begins to go away and it becomes a more precise motion.

Around the same time energy seals begin to occur. There are many energy seals that may take place. Sometimes they are called purifying motions. A purifying motion is a motion that takes place that brings about greater purity – whether it is done wilfully or automatically. In Natural Yoga it happens automatically. There may be a motion taking place with the hands for example. This may be very floppy to begin with. That may be the entirety of the energy seal. People will go through various positions and they are all purifying motions and poses. Various breathing patterns may occur. These things will happen. The life energy moving causes this. At first they are ragged but as time goes on they become more precise. The variation between one person and another becomes less with time and in their final stage they are all essentially the same – each and every posture, each energy seal. Everyone does them the same when they have reached the final stages. For example the lotus pose is a very common pose, but it is not complete until the hands are in the proper position. Kripalu has been photographed demonstrating the final stages of the postures. They have been published in a book named *Asana and Mudra (Postures and Energy Seals)*. You may look at it and find you have not been doing one as shown. The hand should have been over here. Then you know you have not reached the final stage. It is

significant that eventually you come to do the postures in the same way that everyone else does.

Even though they have never known anything about yoga they even end up singing in the original language. At first it comes out garbled with nonsense English. It is all part of the purification; the brain is being purified. Perhaps one goes from one language to the next, yet it always ends up with the original language: the da, ba, ma, da, sa, etc. When it has gone through the ancient alphabet, the process ends up with one sound OM. That is always the final sound OM. Then even that vanishes. This pattern happens for everybody. In the meanwhile perhaps you will dance around the room. For some the head will go up and down, or perhaps someone else will do a Native American dance. Perhaps later on they will sound like a cantor in a Jewish Synagogue. They may call out and sound like a Muslim standing on top of his minaret calling the people to pray. These are spontaneous sounds on the way to the basic ones. These are purifying actions that leave the basic ancient sounds and finally OM – and then only God.

This pattern happens with everyone, varied by his or her impurities. Some people go through these phases faster than others, depending upon the degree of surrender, the degree of impurity, how much time per day is spent meditating, how well one follows ethical behaviour, how deeply one surrenders to the spiritual teacher, how wise the teacher is, how impure the civilization is in which one lives, how much smog is in the air and so on. There are many factors that determine the rate of progress, but no matter how variable, it all eventually converges on the same end. Everyone ends up doing the same postures and the same energy seals. This is an interesting thing, which shows that we are dealing here with an inherent pattern, with a built-in structure, with something that knows where it is going. When you surrender to God you are led to it automatically and spontaneously. I looked at some of those pictures of Kripalu and I said, “My body is never going to do some of those poses.” But one day I was meditating and the body just wanted to move into this position or that position and I was there for a long time, it must have been fifteen or twenty minutes. I was feeling very blissful; then I noticed wilfully that nothing was happening. “Why isn’t something happening? The body is all calmed down. You’re just sitting here.” Yet it was in this incredible posture and I was paying no attention to it at all. Foot right behind the neck, arm twisted and so forth. It just seemed perfectly natural. This is Natural Yoga.

The final stages will happen later. What occurs is that first you go through all the more active movements, and they are quite variable and quite different from one person to the other. Some roll around, some people breathe more, some people jump up and down, some people bang their head on the floor, some people swear in Russian. All kinds of variations occur but as time goes on the energy will purify and the evolutionary force is awakened. Then the evolutionary force starts to pierce the energy centres in serial order. At this juncture the second phase of postures and the suspension of the life energy start. The yogic poses appear in an intermediate form. In the final stage of Natural Yoga practice, the postures appear in their final forms. So we are dealing with a process here which is rooted in the ultimate pattern underlying life. It is not a slipshod pattern.

For a meditator at a certain place in his or her meditation one can predict almost exactly what will be reported, what questions will be asked. The teacher will give the answer that is appropriate to that stage of practice. Specific helpful

information is given at the correct time. Based on the teacher's experience he or she knows at what signpost a particular person is and responds accordingly. It is actually quite amazing that the pattern is so predictable, and it is much more detailed than you might imagine. Yes, the same progression happens with everybody. When a particular feeling inside comes up then it should vanish and at a certain point the feeling does vanish. He says, "You know I had this feeling. It came up and it vanished. What is happening to me? Has something gone wrong?" "No, you have come to that point," I say. "Now what you do is this..." I cannot do justice to the precision with which this activity works. If you have got a human body form these are the things which are going to happen.

We have been talking mainly about the body, but what about the mind? The mind at first is loaded with doubt. It does not know whether the will is doing it or whether the energy is doing it. Is God doing it or is it me or is that my ego? Everyone will experience a degree of confusion and doubt. This happens until the energy is released and it can be like a full dam breaking and the energy explodes. After that there is no doubt about what is moving the body around. Then you know. The doubt then tends to disappear. Then the movement calms down but the life energy is flowing all around the body. The stages proceed and the energy eventually becomes steady in the throat then in the mind. Perhaps you will wonder what will happen next. You should let whatever is going to happen, happen. Surrender your attention and do not try to make it go any place. "Uh, but I think I'll listen to the ringing in my ears. Maybe that's what I'll do. No, no, he said to surrender and let it come out any way, but here I am having all these thoughts? Maybe I ought to stop having these thoughts? Is this me? Is this my thought or is my thinking God thinking? Who's thinking? How can it be thinking?" And as if that is not enough, perhaps you will be thinking about the movie that you saw last week, and the movie starts playing in your head, and then perhaps you think, "You know I forgot to balance up my check book and you know I don't think Suzy loves me anymore". You may get five or six of these thoughts going simultaneously. Babble, noise, chatter. It may seem intolerable. But this is only purification that is taking place and it happens to everybody after a fashion. The mind has its purifying actions too and it may get busy, busy, busy, busy. You may complain that all that is happening in your meditation is that you are lying there thinking. This is the passionate state of the mind. It is a predictable occurrence. What follows the passionate state is tranquil power.

This pattern always reminds me of a movie I once saw about colonists in Africa. They were going inland to start a new country and had their covered wagons and had been trekking for a number of days. They had unhitched the wagons to rest the horses and feed them on the slope of a hill. Children were sitting and playing in their wagon, and one bumped the brake and the brake released and they started rolling down the hill and the people started coming after them. The men got on horses chasing them and the wagon was making more noise. The action was getting louder and louder and wilder and everyone was shouting and the mothers were screaming. Everybody was panic stricken, running after them... and they went off the edge of a cliff... This is like the mind. It gets busier and goes to a frantic peak and finally goes: fffsssst... peak... death. Yes... peace also. Something dies at that point. It is not you that dies, but the frantic mind trying to keep itself busy and entertained. Doing its song and dance act. Eventually it gets so pure it just goes to naught. You may strain, you may find you can still think but it is just a thought. It is an interesting

phenomenon. It is just another one of the phases along the way. A form of it happens to everybody.

Then a new phase of an entirely different nature arrives: the life energy awakens. When this happens there are physical purifying actions and there are mental actions occurring. The mind goes through an entirely different exercise digging out the deepest, darkest most perverted desires that could ever exist, bringing them up and purifying them until all the desires are brought up and purified until there is just nothing left. If you look for desires, there are none. You may be tempted to use your will to test it. Your mind is no longer busy; there are no desires.

What are you going to do? There is only one thing left to do – that is surrender some more to God. You may experience that the dawn is finally coming to you beautifully and slowly, slowly pink love starts to come. Everything starts to turn to love and everything starts to turn to God. Automatically – you do not have to make it be that way. You do not have to evaluate the experience or try. “I must love.” You just do. This does not happen by chance, nor is it temporary – it stays. Then a whole new cycle of singing starts – spontaneous singing right from the heart. There is no mind or thought involved at all. There is no way to structure the words or the language. It is pure sound that sounds most incredible. There is a tape of Kripalu in that state. When I first heard it I was so startled that I could not believe what I was hearing. It was so powerful. This was happening automatically and spontaneously; it was not a wilful thing. It had been occurring for some while and someone suggested that a recording be made. This spontaneous singing is called unstruck divine sound, heart sound - it comes from the heart. When it is formalized it sounds like a Brahmin priest chanting his formal chants. Why? This is how the chanting originated. Ancient yogis – practitioners of Natural Yoga who had achieved union with God – sang spontaneously from their hearts and these songs were memorized and passed down to the modern Brahmin priesthood. Analogous things have happened in Western culture, for example Gregorian chants. Unstruck divine sound illustrates the precision and the exactness and the science of Natural Yoga. Divine patterns are uncovered by the purification of Natural Yoga and produce universal experiences that have been occurring in the same way for about thirty thousand years. It would be a mistake to confuse Natural Yoga with the latest fad in the personal growth market.

At a certain place, equanimity – union with God – begins. There are stages of equanimity. The first general stage is ‘with-seed’ equanimity, the second is ‘seed-free’ equanimity. In with-seed equanimity, one has union with God but still has a mind. Seeds of desire still remain. It has four sub stages. Equanimity is impossible to describe, but it is the result of the activity of joining with God. In with-seed equanimity the process is not finished. In the first general stage of union with God, a joining together between you as a divine individual and divine otherness occurs, but the mind remains. Equanimity cannot be adequately described because it is beyond the senses and the mind, however it may be helpful to understand that in equanimity one comes to know directly that what one is, is the same as what God is. Yet at this stage in meditation the mind is active. Reasoning accompanies union, which leads to the sub stages of doubt and uncertainty. Then automatically the next sub stage, self-inspection begins. Later one surrenders not only one’s brain but also one’s judgement. When in my meditation it came to surrendering my judgement – my ability to discriminate between right and wrong, good and bad, up and down, who and what and to give that into God’s hands – I put the brakes right on.

This happens to everyone to some degree. However, for me it was especially hard because I had an ego attachment to being able to tell what was happening in life. Would I lose this power? Perhaps I would become an idiot if I turned my judgement faculty over to God. It was true that some days I could hardly speak. But it was the greatest gain that I had had up until that point in meditation. It came from turning over my power of discrimination to God; and since then I have been willing to be a happy idiot who does not know anything. I do not know anything. I cannot decide anything. People say, “What are you going to do?” I do not know. It is up to God. The final sub stage of with-seed equanimity has the quality of non-judgementalness because the judgement faculty has been transcended. This is true equanimity: all is the same, and all is divine.

The second general stage of union with God is called seed-free equanimity. The mind itself – the desires and wilful activities to satisfy them – is dissolved away through surrender to God. You may think, “What will I do then?” However, you need not worry, for by this point you will be truly in God’s hands.

Chapter 5

What is Surrender?

Surrender is so central to Natural Yoga that it deserves further clarification. Natural Yoga – that is the natural way of union with Truth – comes about by surrender to God. The question is, what is that? Who is doing it, who is surrendering what, to whom? In the dictionary, surrender is to award victory to one side. Therefore one has surrendered, by giving in to a side other than you. The choice has been made. There is some truth to that. Some people think that surrender means defeat, and in a way they are correct. Surrender is the defeat of the ego. One has been trying very hard to have life one’s own way. One tries to make it come out the way that one wants it to come out. People do not like life the way it is, so it seems logical that they should try to change it to something else. If you do not like it, well do something about it! That is the wilful Western way. And because it sometimes has a temporary result, it has been long lasting.

Therefore, to surrender has not been socially approved, even though this is a primarily Christian culture, and Christ taught surrender to God, somehow we have wandered away.

That is understandable, because it is not easy to surrender. To give up control of your life, to work hard and have no attachment for the fruits of your labour and surrender them to God, is not easy. It is not natural for the body to surrender anything, to anyone, ever, under any circumstances. Yes, it will do what it is told when it is threatened. When it gets hungry enough, it will do what it has to do to eat. When somebody threatens it with a gun, the body will back off. It is a total coward. But if it does not have to give anything, it gives nothing. Such is the body. If one is going to live the life of the body, that is the correct philosophy. Never surrender. But in

humankind's four or five million year tenure on earth, this approach has not produced anything more than temporary pleasure. By using your will, you can only go so far in the growth of your consciousness. You can only grow so far towards union with Truth. Those people who are serious about growth, and want to continue past a certain point, must entertain the concept of surrender. Wilful methods and techniques will take you a way, and they are beneficial and should be done. But when one has oneself together physically, mentally and emotionally, what then?

I would like to make an appeal to the dedicated people who have spent long hard hours wilfully improving their lives, to all the sincere students and participants in personal growth, and say to them, "You have done well. Now what? How does one get past the limitations of the temporary peak experience? How does one continue to improve one's life? The answer is surrender to Truth."

You should entertain this answer seriously, because I used to be one of you. If anyone worked hard at personal growth, night and day, for over twenty-five years, it was I. I used wilful technique after wilful technique, this way and that, crossways and into the centre. I grew a lot from it, learned a lot, realized a lot, and even touched the Truth many times. I even stopped calling it Truth, after a while, and started calling it God, when I had deeper experiences. But finally I found myself stymied. Try as I would, I was only slowly crawling forward, inch by inch.

Then one day I met a swami, a master, in India. I had met practitioners of yoga before, rimpoches, mullahs, but this master knew the answers to my questions. He knew why I was stymied and could not grow rapidly anymore. He at once, instantly, opened me up. I sat down, and I was gone. I started crying. I did not know why, and I did not care. He had been there, and I wanted to know what he knew. That is it, very simply. Master Kripalu. In English, 'master of compassionate grace'. He taught me surrender.

I had read about surrender, and I had done Reichian work, Primal Therapy, I had studied the Holy Rollers, I knew the teachings of Christ, and I knew the principle of surrender, but I did not understand it. It seemed to me to be an avoidance of responsibility, a giving up, a weak place for the defeated. But Kripalu was the living Truth, and contradicted my assumptions. He was not defeated; he was victorious. He had won over life. He had won over anger, and most of all, he had won over passion, lust. He had danced on the head of lust, and made a fool of it.

I said, "Master, how does this work?" I will share with you what he taught me. There is that which is other than you. If there is nothing other than you, there is nothing to surrender to, and the whole principle of surrender is nonsense and Jesus was wrong, Krishna was wrong. All the messiahs, teachers and saints have said the same thing. There must be something other than you, or there is nothing to surrender to. You could say, "I could surrender to myself," but that is illogical gibberish. There may be something that you think is you that is actually other than you, but then it would not be you. If it is other than you, it cannot be you. "There's my hand, and I will surrender to it. Therefore I am surrendering to myself." That would not be true; it is other than you. Your hand is not you. That is merely your hand. Whose hand? That is the question. As I said earlier, who is surrendering what, to whom?

If you surrender your body and your feelings and your mind to nature, you will get into trouble. This is the way of Dionysianism. The Dionysians surrendered to natural forces, in Greece and the Near East. This leads to wild, uncontrolled, anti-

social behaviour, and ends up with things like Jim Morrison and even Charles Manson. This is not correct. On the other hand, if you take the body, the mind and the feelings and crush them with your will, what will you have left? A crushed body, mind and feelings. Who wants that? Therefore, in Natural Yoga, the teaching is that one surrenders the body, surrenders the heart or the feelings, and surrenders the mind to Truth, to God, to Divine Love, to the Absolute, to Perfection. Whatever you prefer to call it, these are different names for the same thing.

By your surrender it is taken out of your hands, so it is no longer your body. It is as if you say, “Here Truth, here God, it is yours. You do with it what you want” This is the act of surrender. In Meditation you quit using your will, and you quit controlling the body’s actions, and you give control over to that which you respect enough to give it over to. This is proper surrender.

Chapter 6

Freedom of Choice and Mutual Surrender

In spiritual life, we are set in an apparent contradiction between surrender to something other than ourselves, and total freedom. All spiritual paths of any importance require that the individual have freedom. The ancient yogis had to go into the forest. There they could have freedom. They yelled and screamed, did not have to work, came and went as they pleased, and owed nothing to anyone. They could do anything they felt like doing. They usually spent the whole day in contemplation, because they felt like it. Much of the meaning of renunciation is summed up by freedom. You are not tied down. You are free of requirements, yet you are held fast through your own choice by the arms of the Lord. That is the key – that it is by our own choice.

In order to prevent people from thinking that union is just a psychological trick, yogis, individuals who have achieved union, do not make much of this point, although they themselves know it is all-important. They know that at all times, whether we know it or not, we are in the hands of the Lord. Remember the song, “He has the Whole World in his Hands”? The great yogis know that it is by one’s own choice that one gives over his or her life to the Lord. It is a conscious and free choice.

Your life is being run by God in either case, whether you have given it over to God or not, but the fact that you have given it over, consciously and of your own free choice, to God, makes it entirely different. Instead of accumulating more and more mental impressions by the activities of life, the undigested experiences, the psychological impressions, dissipate. These impressions are in essence, what impurity is. They are experiences from the past that were resisted, and thereby suspended between your mind, your body and your feelings.

Note that I said experiences that were resisted. By freely giving your life to the Lord, the resistance disappears. By giving it to Him or Her there is no action done by

you, and no action being done to you. That is the truth of the matter anyway, so you are not deluded. You are not under a veil of illusion. Things are as they are, so there is no accumulation of more mental impressions.

In modern times, this approach could be easily misunderstood and casually thought of as being just another psychological attitude. Perhaps it would be dismissed as a form of self-hypnosis, autosuggestion. In our culture it is not known that the essence of life is the relationship between one divine entity and another divine entity, and that the choice of relating is absolute. You can relate, or not. Therefore the fact of choice is all-important, and not just a psychological trick. At the very root of what is happening in life is whether you choose to relate, or not.

That freedom must be given and acknowledged by teachers and others, or it is a denial of the truth of the matter. The truth of the matter is that we do have choice. It is a free choice, and it is not in anyone else's hands other than the individual who chooses. So any teacher who does not acknowledge to the student his or her freedom of choice is denying the truth, and the teaching is bound to fail. Students will spend their time trying to prove to the teacher that they have a choice.

I remember when, in the early days of my teaching, I discovered this principle, and then made an error in the other direction, by being totally permissive. Once the student has given himself by his or her free choice, he or she needs guidance and a firm hand, with love. The surrender must come first, and then the teacher can guide properly, and should do so firmly. So any good teacher knows that the student is completely free to do as he or she wishes. A student can come or not, but when he or she has come of his or her own free choice, then he or she has surrendered, accepted the teacher's power of choice, and then accepts the teacher's guidance. The teacher has surrendered to the student in advance, by choosing to be a teacher. He or she says, "I will teach you." Then he or she will give his or her life on behalf of the student, and the student will give his or her life on behalf of the teacher. Then it is mutual surrender.

The teacher must exercise discipline every day to do the chores of teaching. The teacher tries to speak only the truth to his or her students, and not delude them. The teacher exercises discipline to keep the teaching as free from his or her own impurities as possible, and is committed to removing those impurities, until they are all gone. Normally a teacher also has to proceed without the presence of his or her own guru, so he or she is disciplined by God. The teacher does his or her own surrender. So through the process of mutual surrender, and the acknowledgement of total freedom, both ways, the teacher acknowledges the freedom of the student.

Some students do not like to acknowledge that the teacher can do what he or she pleases. They say, "I own you. I've come all the way to you, so you've got to do what I say." Swami Shivananda laid down rules for his ashram. Sometimes the young bucks, who at the time were Venkateshananda, Vishnudevananda, Satchidananda, Chitananda and others, would not always recognize that the ashram code of ethical conduct was important. So they would wake up, and the Master would be gone. They would look all over Rishikesh, and they could not find him. A neighbour would say, "We saw Master go down the road," and they would pursue him, and find him fifteen or twenty miles down the road.

They would say, "Master, what has happened? Where are you going?" He would reply, "I am going someplace where the students will follow the ashram code."

“But you have started this ashram, you are required to stay.” And he would go off down the road. Finally they would throw themselves at his feet and say, “We will do what you say, no questions asked.”

The master also has freedom. Every individual, by his true nature, has complete freedom. But one does not have freedom to enslave others, because each of us has freedom. Most people spend their lives trying to show others that they do not have any freedom, and the others are trying to prove to them that they do. Almost the entire conflict between parents and children is about that. So is the marriage situation: “No, I don’t have to.” “Yes you do.” “Well, I’ll show you that I don’t have to.” These may not be spoken words, but this is mostly what is going on.

Spiritual progress, through a teacher – student relationship, begins at the point where this is mutually acknowledged, and then voluntarily given up. It is at this point that the teacher and student relationship is established, and teaching can begin. Spiritual progress is made in an atmosphere of the acknowledgement of the truth of the freedom of the student and the teacher, and the bond, by free choice, to each other – mutual surrender. Now real spiritual progress is possible.

Let me repeat why that is true. It is true because what we are is that ability to choose. We do in fact have absolute choice. We are divine; God is not enslaved. Your divine quality as an individual entity, is that nothing can happen to you. So, since you are already involved in life anyway, by your own ancient choice, you may as well make it conscious now and say, “Alright, I am participating in life by my own free choice. “ Because that was your ancient choice – more than ancient. You can stop participating in life, totally, at any moment. “Remember Harry? Harry quit participating, so he is now gone. Did you not know about him? But Harry is not in life now. He is in a sea of pure knowledge, no consciousness, no relationship, and no activity, no manifestation in life in any way, shape or form.” Who is to say how many of those there are? We are the ones who are not doing that, who have chosen to participate, are participating, to a degree. Our error is not to participate fully, since we are doing it anyway.

The process of surrender in Natural Yoga is just a matter of increasing that degree of participation, surrendering more and more and more, until one is totally consumed by otherness – God. Since that was your original intention, you are just following out what you started out to do in the beginning of your participation in life, and that is to contact others. Since that was your original purpose, it is that which is thereby fulfilled – total union, completion. How can you have union with others, without surrender? It cannot be done. How can you have it without freely choosing to recognize the other’s freedom of choice by surrender to them? Of course, you can stop anytime, but then you are out of contact. Life is a play of percentages of those two factors. Of how much you are giving over your freedom of choice to others in order for contact to take place, and how much you refuse to do so. It is a play of those two things. The ones that we call God or gods are the ones who have gone ahead and surrendered totally to us. They have already done so. We are playing around, trying to get ready, surrender a little bit more. Our meditation periods are simply formal times to say, “Alright, I’ll do it a little more.”

The changes that take place are side effects, as a consequence of that increased choice of surrender. You are not doing any of those things. By surrender, then, all the rest happens spontaneously. You surrender; you go through all kinds of postures, all kinds of energy seals, all kinds of breathing patterns. You go into withdrawal of the

senses, concentration, true meditation and finally union. These are really side effects. You cannot bring any of these things on. People doing wilful spiritual practice are deluded in this matter, thinking that they are doing it. And yet they try to concentrate and they find they cannot do so. If they try for long enough, they find, somewhere along the line, that concentration has happened, but it was not due to the will. You can surrender, and then these things happen by themselves. They are done by God, they do not belong to you. All power belongs to the Lord.

So, although we live in an apparent contradiction of freedom and enslavement, I hope you can see more clearly now that this is just an apparency. It is illusory; the contradiction is illusory. We are both free and enslaved.

One corollary to that is what you are to another individual. We are always so self-centred, thinking about what others are to ourselves. They are basically that which we are surrendered to, or trying to surrender to. But to others you are another, and you are that which they are trying to surrender to. You are their God. You are the divine nature that they are seeking to have union with. And what you are, your nature, automatically determines what unfolds to them, when they surrender to you. What you are, your divine nature, when surrendered to another, automatically appears to them as the natural happenings in meditation – purifying actions, energy seals, breath restraints and the rest.

In other words, you are the power that brings all these things for others by their gradual experiencing of you by their surrender. It is awesome. It is a good thing you do not have to do this wilfully. It is already established, because what you are is what makes it come out the way it is. It is fait accompli. The apparency of time is this unfolding of you to them step by step. You exist independently of time. The Truth already is; what you are is already. They are choosing to accept that you have choice, yet you do independently of their choice. What God is, is already determined for them. What their experiences will be are already set forth, because you are what you are.

Thus, it is valuable to see the situation from both sides. It gives you a different perspective, and makes it clearer. You can look at it as the Supreme Being, because to them you are the Supreme Being, because there is not anything else than you. You can say, “Well, there are others, there are ones like me.” Yes, but their nature is identical, so it does not matter who they surrender to, one or all or any combination. It is the same thing. So it does not matter who you surrender to, as long as it is to the divine nature, and not to your own illusions about what they are.

Do you see how a metaphysical approach to surrender works? Those of you who have the patience to stay with it will gradually be able to understand Natural Yoga from all these perspectives, and some day by the Grace of God your understanding will be complete, not because of my words, but because I pointed enough times, and you then experienced it for yourself. A teacher can only point at the Truth, and say, “It is over there.” The student must choose to look, to see.

Chapter 7

Bodies, the Evolutionary Force, and Evolution

The first time I heard about holistic health was from a Dr. Everts Loomis. He had been involved in the medicine of the whole person for about fifty years. But health and medicine are not the same thing. I am no expert on either the medicine of the whole person or holistic health, but I do know a few things about the body, and the relationship of the divine energy to the body, and the relationship of the divine energy to health.

It seems to me that in order to do much about the health of the body, you would have to have some idea of what it was. Most people do not even raise the question, “What is a body? What is it for? Where did it come from? Why is it this particular way?” One might make a number of errors, not knowing the answer to these questions. In my earlier days, when I did not know the answers to those questions, I made a number of errors.

We will also go into the causes of illness. What is the role of illness in the cosmic plan?

But first we need to know what a body is, what it is for, and where it comes from. I am going to take a metaphysical approach here to see if we can find at least a possible explanation, or some possible answers to those questions.

Usually a human body is thought of as an animal – a naked ape that has some level of intelligence. While the intelligence may be superior to other life forms, the overall life capacity may or may not be. It depends upon your viewpoint. Is a body just an animal, trying to survive? Is that what it is for? A lot of people think that the whole object and purpose of life is to survive, to simply keep going. In India, for example, this would be true for most people. Their object is just to live long enough to have some offspring. It is a struggle to just sustain the body pattern, the human species. Is this its purpose, to just survive? Maybe. Some people take that approach. Some people think that the body is just a happy accident. There is no real purpose to it, it just happened, and it is here, so why not make the best of it. Not too bad an approach, but it leaves things a bit hollow. If there were more purpose, and more use to a body, and one were missing it, one might be missing the main joy of life.

The difficulty in the West is that people have a very narrow scope in terms of time. They only look over a short period of time. Those who deal with evolution look over a longer period of time, at what has been happening with the body. So some of the scientists will look at the direction in which evolution is going. There seems to be more mobility, more intelligence, more ability to respond and affect the environment as the bodies evolve. This gives us our opening tip about what bodies are for, and what they are, and what they do. There is an evolutionary pattern that seems to be going some place. It is not entirely arbitrary.

Some evolutionary scientists would say, “Well, there is some kind of a life force that is interacting with the environment, and this life force is bringing about life forms. It structures the body to fit the environment.” In other words a tree grows out of minerals in the ground, carbon dioxide in the air, and water, making a very orderly tree. Then animals come along and eat the apple off the tree and they restructure it. It is as if one were taking disorder and putting it into more order. There are some advanced scientists who say this is what is going on. In the non-living part of the physical world there is a constant increase in disorder, whereas the living part keeps on getting more and more orderly. Brains get more and more patterned. Matter is ordered according to a pattern. Some of the most advanced thinkers of modern times have said, “Aha, we have found the answer! This is what life is for.” Asimov said this. They have noted what is called in physics, an increase in entropy. The universe gets more and more chaotic gradually, and less and less orderly. You could say, “What is happening is that it is all going to be eaten up by life. Life is going to eat it all, and consume the entire physical world and make it nice and orderly, so there will be one big body. The whole universe will be a crawling organism, and therefore all nicely ordered.” Somehow this idea of orderliness has an appeal. There is some inherent sense that this is better than disorder. We are making a step in a direction that is useful. The evolutionary force is bringing this about, gradually converting the physical world into a living world.

There is one problem, however. What is this life force? Where did it come from? Where is it getting the intelligence to be able to convert a quite random physical world into highly intelligent and patterned, surviving, clever body forms? From what has this sprung? Has it always been here? Is it inherent in the physical world? Is it that certain atoms got together in a certain pattern, and because they are in that pattern it is a winner? This is the best that the physical scientists have been able to come up with. That life and its force was a random accident. That if you had enough monkeys, and enough typewriters, long enough, they would write the Encyclopaedia Britannica. Perhaps, except somebody would have had to have made the typewriter, and someone would have had to recognize the Britannica when it was written, otherwise one pattern is as good as the next. I think this is the basis of holistic health – to know what you are dealing with. What is a body? How did it evolve?

According to the yogis, the wise ones who in ancient times had achieved union with God, this all has sprung from God. It is not a new theory that everything is based on God – and that God has no existence or lack of existence. According to them there are two aspects of God: nature or matter, and the consciousness factor, the individual who would be conscious of matter.

Let us take this one step further. What we are really talking about here is two aspects of God. In these two parts of God, that one part is setting out to regain union with the other part is one way of looking at it. And in that endeavour of trying to reach union, all of life unfolds. Life is the process of unifying one part of God with another. That is the process of life, in the wider sense. Stars, space, time, energy, the planets, everything that happens, everything that is, is a result of that process of one part of God coming into union with another part of God. This is a difficult task. Say you were one of those parts. What you truly are as a consciousness is one of those parts. Everything else is the other part of God, and you are seeking union with that everything else, with God.

How would this come about? Many people would think of this as some kind of abstract, metaphysical, remote cosmic occurrence that has nothing to do with life. What I am suggesting here is that it has everything to do with life, with evolution. That is what this is. We are here on this planet, with bodies, and these things are happening, and this is that very same process.

Now we can perhaps come up with an answer about what role bodies play, their purpose. Your body is a very centralized point of contact between you and God. Where you and God contact, or are attempting to fulfil that contact, the body comes into being.

There is you and God. If you were to draw a line between the two, which would represent the possibility of contact, this line represents, in embryology, the notochord. When the cell gets fertilized, it begins to divide and divide and divide, and eventually makes a ball. Then a fold occurs in the ball. It is like a rubber ball that is pushed in. And between one end and the other is the notochord. It is that line that is drawn in the ball. God is on one end, and you are on the other.

As the body continues to develop, it all develops around that central line. That central line is the spinal column, the central plain that goes through the body. The first acupuncture meridian, zone one. The yogis call it the very-kind-flow energy channel, the central energy channel. That notochord is the very-kind-flow energy channel. The very-kind-flow energy channel is that energy channel that goes from the base of the spine to the top of the skull – the central energy channel. You are on one end, the top, and God is at the other end, the bottom. The body has evolved and formed up from those two terminals – you and God, with which you are seeking union.

Around the central tube, the body pattern has formed. The potential, the difference between the fact that you are you, and God is God, is what makes the life force. Energy always has to have a difference between one end and the other, between positive and negative, up and down, here and there. This is what makes things possible, so that they can act and flow and move. The yogis call that life force between you, as a conscious entity, and God, divine power, the divine energy. The Christians call it the Holy Spirit. The scientist calls it the universal energy. Because there are two ends to the channel, the very kind flow, the process of the energy flowing from God to you, is what brings about evolution, direction of the development of the body.

For millions and billions of years life forms have been evolving, and it is this interplay between the conscious entity, the individual, and God, that takes matter, mud, and orders it. Energy streams from God to the individual, and that streaming energy, which is flowing in a definite direction, for a definite purpose, which is to reach union between the two, takes the mud and puts it into a pattern, and that makes the body. The body, that pattern, is gradually evolving. The divine energy made the DNA, the genetic pattern in each cell. DNA has a central pattern with a double helix around it. Those two helixes are bound together by hydrogen bonds. The divine energy that supplies all forms of energy is the flow from God to the conscious individual.

You might say, “Can you prove all this?” Not a chance. I could not prove any of it, and I would not try. I am just giving you what has come to me as direct knowledge in my own experiences of union. I speak as a practitioner of meditation who has had some success which combined with my formal scientific training has

made sense to me. At least it is an explanation. Perhaps your own experiences in meditation will help settle, for you, the validity of the evolutionary perspective presented here.

The energy flowing through the central channel from the base of the spine into the skull is called the evolutionary force, *kundalini*. When the energy is running through the peripheral part of the body, yogis call it the life energy, *prana*. In the rest of the body the energy sustains it, makes it survive, and keeps trying to purify it. But when it is flowing in the central chord, it is called the evolutionary force. That force, in flowing through the central energy channel does not just try to keep the body surviving. Its job is to evolve the body, so that it reaches a more perfect state of orderliness, organization. When the body becomes perfectly ordered, through a long, long chain of evolution, its final goal is absolute order. God is absolute order. Then the passageway is fully opened between God and you, and union can take place.

According to the yogis, this must happen in physical form. If it only happens on a remote plane, then it is off on a remote plane. For it to happen in what you would call your manifest life, it has to happen with the body, flesh and blood.

What hope do we have of achieving that as individuals? Normally this would not be possible, because it would take another twenty million years of evolution before that state could be achieved. So one has sex and makes more bodies, which are a little more evolved, and they have sex with other bodies, and their children have children, and so on. So the evolutionary force gets directed into sexual activities. We call it sexual energy, when it is operating in a sexual way, or through the second energy centre. Then the evolutionary force is called sex. And this brings about children. And thereby evolution of the usual kind.

In Natural Yoga, instead of using that energy, that evolutionary power, for reproduction, the energy is drawn on up the central chord, and the process of evolution in the body takes off again; the body starts to evolve. Pulling that energy up is not easy. One can try to suck it up by breath control, but if you try to force it wilfully, you will find yourself in all kinds of difficulties. I practiced such breath control myself in my earlier days and it does bring about a good deal of purification especially in the peripheral part of the body. But when the energy starts to move up the central channel, and you are trying to direct it by your own intelligence, you keep making mistakes, because this is the divine energy, coming from God. Flowing up the very-kind-flow energy channel, or the spinal chord, bringing about evolution, it has the intelligence to do what is needed, not you. Therefore, it cannot be directed successfully wilfully.

So, according to this view of evolution, the body is really just an item that is an inevitable step in the process of union between you and God. You are not the body, but the body is a consciousness flower. It is a central focus of this whole play between you and God. It is not just an animal that we have to get rid of to get spiritual. A lot of people have taken that approach to spirituality, but a yogi does not take that approach. The first thing he or she does is to purify the body, by letting the energy flow through the peripheral energy channels of the body. As soon as that job is well done, the evolutionary force will awaken. "She is lying quiescent at the base of the spine like a serpent, coiled three and one half times. She will strike from her place when disturbed like a bolt of lightning." That is out of scripture. Her evolutionary powers are released. Then one's relationship to God starts to evolve. You say, "My God, what is happening to me? It is happening whether I like it or not." You are swept down this

path, which would have taken hundreds of millions of years of evolution. It will take place in a few years, or a few lifetimes, as the case may be. If one keeps releasing the energy through sexual expression, then the process stops, and ordinary evolution resumes.

Through Natural Yoga or by other means, purification sets the stage for the release of the evolutionary force.

The practitioner of Natural Yoga should begin the purification process in meditation in an already reasonably pure state. Preparation should have been done – stopping the intake of drugs, nicotine, and alcohol, eating healthy food, and having worked on clearing the mind and emotions. If this is not done before one starts to meditate the purification may become so intense that the individual will not be able to tolerate it and stop. If one begins meditating in a relatively pure state the initiation will be like throwing a match into dried tinder. The purification process in meditation will blaze up and burn away the remaining impurities.

As we have seen, sometimes the purification process is completed by people not doing a spiritual practice but through exercise, for example. When that happens, the evolutionary force awakens, and people do not know what to do with it. The evolutionary force takes off again. Suddenly the sexual urge surges, and most people go find someplace to try to get rid of it. People do not like to hear that in order for this evolutionary force to do its work, it has got to be kept in the central tube and pulled up. They say, “It’s taken away all my fun in life. What do I want to evolve for if I can’t have any sex?”

So there is this big argument whether health is improved by continence, or health is improved by a healthy sex life. There is a big debate that has been going on for a long time.

If one had to choose between remaining sexually celibate and having a healthy sex life, frankly I don’t think there is much of a choice. But the practitioner of Natural Yoga is given another opportunity – the transformation of that energy. By pulling it up the very-kind-flow energy channel – and one cannot wilfully do that, one can only surrender and let it come up – the energy leaves the sex centre and no longer gives you the difficulty of lust. Then the evolutionary process is turned internally, instead of taking place externally through offspring.

This is not to say having and raising children is a misdirected activity. I have had seven of my own. It plays a very important role – providing bodies through which we can evolve our relationship to God. Without the bodies fulfilment of the evolutionary project is not possible. So one way that the evolutionary force does its evolutionary work is through the procreative process. This is a valuable endeavour. But then there is the opportunity for the rest of the project to be completed.

When one practices Natural Yoga the evolutionary process resumes, moving towards completion, and the body evolves towards perfection. Jesus achieved this state – a divine body, a perfect body. Those of you who have read *Autobiography of a Yogi* know that Bapuji, according to the story, had an immortal body. He looked nineteen or twenty years old, but he was eight to nine hundred years old. He achieved this immortal state. This is the final goal of the evolutionary force: the divine form. The divine form is an immortal body.

I thought the people in holistic health would be interested in this view of evolution, if it was not just a fairy tale. But maybe it is just a fairy tale. Perhaps there

is no purpose to all this. Maybe it is not going anywhere. Maybe there is no God. Maybe life is just an accident. If that is the case, we do not have to worry about it, but if there is a divine plan, a purpose to life, a purpose to having a body, and the body performs a role, perhaps it is the one suggested here.

How could the concept of the evolutionary process be used in health? I think Reich put it very well. He discovered that when the life energy he called orgone energy was not flowing well in the body, the person was likely to be ill, and when the energy was flowing in the body, then the person was healthier and happier and more relaxed, with less tension. He discovered that if they would just let the energy flow, they would go through some sort of a crisis, then it would clear up and they would feel better. This principle is correct. The yogis discovered this principle thousands of years ago, and applied it to its limit. They discovered what the energy was coming from – God. Just before Reich died, he said the same thing, but unfortunately everyone thought he was crazy. Actually he was mentally unstable, because his energy was flowing up towards his brain, and mental impurities were activated by it. That is what makes people paranoid and crazy. They may have delusions or hallucinations, but they may also know many things as well. They may have powers; they may see things that are often correct. But they may also be unstable, and often depressed.

The ancient yogis discovered all of this, and they found out how to purify the divine energy so that it could flow upward without any negative side effects. Reich had trouble treating patients by teaching them to let their energy flow. When he would have a successful case, the person would feel better, but this lasted only for six or eight months, and then they would start to become paranoid like Reich himself.

There are a few of his people who have been quite successful – the Reichian therapists. They have worked out a kind of a compromise. They have a moderate sex life, so that the energy does not become too intense. Yet they have learned to surrender a lot, and their lives have been relatively successful. I think this compromise is a good way to approach the problem in terms of health. One learns to surrender and let this energy flow. There are many names for it. I have read about natives in South Africa who call it ‘num’. This energy flows by surrender, by not using the will. Of course there are yogic techniques by which one learns to forcefully direct this energy around the body. This can be dangerous, and I do not recommend it. By surrendering and letting the energy flow by itself it is guided by divine intelligence, and does the right thing at the right time. One’s limited knowledge and wilful direction of the life energy usually interferes with the natural process.

Reich found out, correctly, that when one lets the energy flow naturally, a crisis will occur. The person may shake, scream, cry, or jump around. I think the people who are involved in healing know that for healing to take place there is always a healing crisis. Allopathic medicine does not permit a healing crisis. In that system they tend to suppress the symptoms to avoid discomfort. This is a so-called ‘cure’. However, this approach leads to chronic degeneration and death. Unfortunately this has been the standard Western medical practice. But those who are really dedicated to healing, and to real, natural health, know that you go through a crisis when you finally let something start to happen. You start to fast a little bit, and by the third day you are in a crisis. You tend to go through a crisis on the first day, the third day, the seventh day, the fourteenth and twenty-first day. Finally, if you keep on fasting, the crisis becomes so traumatic that the body dies.

The same dynamic happens by letting the divine energy flow. The divine energy flows through causing a kind of purification crisis. Also by letting the evolutionary force flow through the central energy channel you enter into a crisis of even greater magnitude. The more central the energy flow, the greater the magnitude of the crisis that will occur, and the more intense the energy will be. Sometimes there are mental crises; sometimes they are physical or emotional. Sometimes they last a few seconds, a few hours, a few days, a few weeks, or even a few months. But in order to attain this more purified, more evolved state, one has to be prepared to go through crises.

Childhood illness will re-occur. Herron's Law of healing says the healing will occur in reverse order to that which the illnesses or the toxification took place. So if you ate a lot of doughnuts and coffee yesterday and you go on a fast today, the first crisis you will have is this craving for doughnuts and coffee, not for the lollipop you had when you were five years old. That will come back eventually, as the purification proceeds backwards, and the purification keeps reaching back earlier and earlier in your life. Finally a very pure state is reached, and when that happens, the evolutionary force that was at work in the womb, when your body was being evolved from a single cell up to the human form, and stopped not long after birth, will take off again. Then you will run into even greater crises. So there is no smooth way to a healthy physical, emotional and mental state, because it always involves the healing crisis, the purification crisis, the evolutionary crisis to at least some extent.

One of my students came to me recently. She was detached and was getting over jealousy, anger and possessiveness. She said, "I'm thinking about quitting doing this meditation." I said, "What has happened?" She said, "If I keep going I'm going to become a saint." She had an intuitive sense that the next crisis was about to come up, which would pertain to the early stages of becoming a saint, the heart opening and loving everyone. This is part of the evolutionary process.

How far one progresses in this meditation depends on how much one can take. How many mental, physical and emotional crises can you put up with? These are resolved by the grace of whatever divine power there may be. I don't think it is in our hands. About the only thing we can do is choose to surrender or to fight it.

The body is an unfolding, evolving, divine living flower that is the inevitable result of the slow process of union between you and whatever else there is. The central chord that connects you and That, is the central energy channel of the body. The rest of the body is built around it, in interaction with whatever environment it happens to be in.

The DNA molecule can adjust to just about any environment there is – hot, cold, dry, wet, dark, light. Inherent in the nucleus of the cell containing the genetic information is the outward manifestation of the divine form.

There is a final divine form, and it has five fingers and five toes, two eyes, two arms, two legs, and looks like the perfect human being. There are all sorts of life forms – birds and animals and trees. Is the human being more divine than they are? Well, there is some evidence to that effect. If God had a form, the form would be the perfected human form. God does seem to have a form, and that is the divine body. The etheric body is this form on the etheric plane, trying to pull along the physical body to evolve to match it. But it is beaten down by the mind and by the will.

What happens is this: you are at one end of the relationship; you are on one end of the chord, one end of the channel between you and God. It is as if you are saying, "I know better, and I'm going to make this be a certain way. I know what I have to do, and I have to take care of things, and I have to use my will to make this body operate the way it's supposed to do. I've got to keep my nose to the grindstone, get my grades, earn my money. I must do this, I can't surrender." One is using one's will, imposing it upon the body, making it do what one says. This creates tension, because you are trying to have it one way, and God is trying to have it another. Who is going to win in the end? But in the meantime, you can fight a pitched battle.

The body may die in this fight between your will and the Divine Truth. You may get headaches, cancer, have heart attacks and all kinds of side effects trying to have it your way. To do the right thing, be conscientious, thinking that you know. The body will eventually die, and you will be born again, and go at it again. And so on. Somewhere along the line, you may begin to wonder about the wisdom of your own powers of decision. You may think, "Wouldn't it be better if I just surrender to the way things are." That is God. God is Truth, and Truth is the way things are. And let God's will be done. If you stop using your will on the body, relaxation comes. The energy flows, purification comes, the evolutionary force does its work. And the whole process happens by the hand of God. When one quits trying to force life to be other than it is energy flows and health improves, following the inevitable crisis, that is. If surrender is then continued evolution actually occurs. I think that this principle that I have been trying to express here has some use in holistic health. Certainly if it is a correct principle, then it would have an application.

Question: Would you clarify the relationship between sex and the evolutionary force?

All sex is an expression of the evolutionary force; the energy of the female coiled one. When it is done for procreation, you get future bodies that continue to reproduce. When it is done for one's own pleasure, trying to fulfil one's desires, then the energy goes into that. And there is some fulfilling of one's desires, and some frustration in about equal balance. So the energy is going into that rather than into the further evolution of this form that you have. It depends what you want. If you want pleasure, then you should go for it. If you want children, you should go for that. And if you want this body to evolve, then you let that happen.

Question: Therefore you think that there is a clear-cut choice between spiritual evolution and sexuality?

No, and pleasure. A practitioner of Natural Yoga who has surrendered has tremendous sexuality, but what is it being used for? The sexuality is being used for evolution towards union with God, rather than being used to satisfy desires. It is sexuality in both cases, but the question is what is it being used for. A meditator does not suppress the energy. If he suppresses it he stops the evolution. He or she even lets that energy increase, and he becomes like a maniac. That is the crisis; and then it blows all that impurity out, and the energy just flows. Then he or she loves everybody, and becomes saintly eventually. And beyond that, when the body becomes divine, he or she has become a god or goddess. So the sexuality is not suppressed, it is just directed through a different channel. Instead of down, it goes up. In Sanskrit,

when the energy goes down it is called *bhoga*, pleasure, and when it goes up it is called yoga.

Question: And if one is not willing to give up pleasure?

The best thing to do is to have moderate sexual activity, and be satisfied with that. Leave Natural Yoga alone. Otherwise you are going to go through an awesome crisis. If you do not have sexual activity, if you maintain celibacy, and you surrender at the same time, then you will go through the awesome crisis of the awakening of the evolutionary force. And without the guidance of a knowledgeable teacher or God, you will not make it. You will quit. The accomplished yogis have found how to transform that energy. Before that process begins, if you just want purification, just have moderate sexual activity, and do your best to surrender in life. Then things will be very nice. But leave the evolutionary force alone; otherwise you will go through an evolutionary crisis. That crisis is based on attachment to lust. "I have to fulfil my sexual desires." That is a certain stage of evolution, and that is where most of humankind is now. There is another stage of evolution that comes right after that, but a huge crisis arises in this stage. This is why the yogis talk about celibacy all the time, in order to force you into that crisis, or you would keep avoiding it.

Vivekananda was practicing celibacy, and he could not make it. He was sitting beside the fire in the evening, and his hands got out of control, grabbed the genitals, and down came the energy. He felt so bad that he leapt on to the fire, forced his genitals into the hot coals, and burnt himself severely. That was because he did not know how to transform the energy.

This is the key that only God or teacher can give. One can not manage this on one's own. It is impossible; you cannot do it yourself. If you try to use your will, you cannot transform the sexual energy into the next level of evolution. It has to be done by God. And no matter how you think and how you try, you cannot do it. After a certain point the will cannot be effective. I tried every possible way to get around this problem, and only by the grace of my teacher was I able to continue.

Question: What effect does surrender have on the uptending life energy?

The uptending life energy is mostly in the upper part of the body, especially in someone who has surrendered. The downtending life energy, the life energy that is in the lower part of the body, has to do with urinating, ejaculating and defecating. Through surrender, in yoga, union with God, the uptending life energy comes down and has union with the downtending life energy. They cancel each other. Both the downtending life energy that likes to throw things down and out, and the uptending life energy that likes to carry things up, vanish in yoga. When they unite, this is yoga, and they transform into the evolutionary force and go up the central energy channel; the uptending life energy vanishes. At that point the body becomes limp. There is no life energy, and the body just goes into the state of equanimity. When it enters the very-kind-flow energy channel, the central energy channel, the evolutionary force rushes up to the crown of the head, and there is union with God. When there is a union between God and you, then you go into equanimity, the transcendental state, where there is no separation between you and God. The uptending life energy and the downtending life energy are peripheral energy that runs bodily functions. Instead of evolving, it is surviving. That is the trouble with having a strong attachment to

wanting to live. You will then try to take all the energy to sustain the life of the body. Ironically, that leads to death. Being attached to living leads to death. When you let go of living and just surrender and say, “God, let your will be done, not mine,” the energy unites, goes into the central energy channel, and eventually brings immortality. The world is backwards! The more you try to make it be your way, the less likely it is going to be that way, and you are in fact going to get the opposite.

Question: In Natural Yoga is one not using the will to surrender?

In the meditation that I teach, Natural Yoga, one does not use the will. One chooses independently of the will to do one thing only, and that is to surrender. You choose not to use the will. So in this meditation, one does not use the will. The divine energy charts the course, not one’s mind. So purifying actions occur, breaths occur, the body moves, chanting occurs, and this is all spontaneous by the divine force and not by one’s own will. Wilful meditation is successful up to a point. After that point, you cannot get any further. After you have purified, you cannot get any further. Wilful spiritual practices will purify but not evolve. Because you cannot evolve by the use of the will.

Question: If I want to do Natural Yoga what happens next?

You should choose what you really want in your life. People who are following the teachings that my teacher has passed on to me, meditate from one to eight hours a day, in a room with the door locked, so they do not have to worry about the rest of the world. When they come out, they use their will again and behave ethically. Eventually surrender will pervade their lives completely. This is nirvana, freedom from engagement, contrivance-free equanimity, the permanent state: permanent union with God. Then they are one with Truth. If this is what you want, the question is what are you really willing to give up? Because we have our attachments. We have the rent to pay, the colour television, our desires to be fulfilled, so we use our will to try to get those things. I am not expecting everyone who hears this message to follow it, but some will. I do not choose for you. But the door is already open to you should you choose. I just point to the door; it is my duty.

Chapter 8

Advice On How To Do Natural Yoga

There are a few things that you should particularly remember about how to meditate. Meditation is a love affair between you and God and, as with all love affairs, should take place in private. If you meditate in a room with the door locked and curtains drawn, so that you will not feel that you are going to be walked in on, or stared at, you will not be prevented from going deeply into meditative states. You will

not feel like you could be ridiculed for wild actions. And it is preferable if you have a place where you are free to make noise. Not mandatory, but preferable. The important thing is that you do not feel that you will be walked in on. Meditate alone, so that you will not be tempted into ego interactions between you and anyone else in the room. There is no way that you can reach the higher limits of this meditation with other people around. It is all right for beginners. Sometimes groups are initiated into Natural Yoga, so group meditation then occurs. But after five, six, seven sessions together you have hit the limit. Some teachers of this technique have people meditate in groups all the time. But there are certain structural limitations of meditation in a group: you do not have total freedom. Kripalu has taught me to teach you: total freedom! Surrender to whatever God wants in your meditation. It is up to the Divine. Therefore meditate alone.

If possible you should try to meditate at the same time every day – at a regularly scheduled time. Normally you can put your meditation in at the beginning of the day. Get up one hour earlier; take a shower or bath. Go to the toilet. Have an empty stomach. Sit down in your room with a locked door at the same time every day. And as you get into the routine after a few weeks it becomes easy. If possible you should meditate every day for at least one hour. At first, try not to go over or under that standard on any consistent basis. Once in a while it is all right. Try to meditate for an hour. If you meditate less you will not feel the full benefit of this technique. As the practice progresses the individual who initiated you into Natural Yoga may allow you meditate longer. But at the beginning meditate for an hour.

Go into the room. You may or may not have an altar. This is up to you. If you happen to be weak in the devotional realm, it is probably a good idea if you do have an altar. Those would be the people who might say, “Oh, I’ve got the idea of God in my head, that’s good enough.” Westerners are sometimes a little shy about having an altar. To my students, being almost entirely Westerners, I have said that you should put on the altar that which is meaningful to you as a representation of the Divine. Something that reminds you or focuses your attention on Truth, Divine Love, the Divine, the Absolute, on Perfection. There might be one, two, three even four things. Try to settle on something and keep it that way. Otherwise you may be saying to God something like: “I don’t like you today. I’m throwing you out. You haven’t been performing the last few days. Something is wrong with you, what is the matter? What kind of a God are you?” You may be tempted then to change what is on your altar. So whatever you choose to put on your altar, keep it there. If you want to develop your devotionality express your love of God through the symbol of the altar: bring flowers, light incense, bring a leaf, anything. It is symbolic, we all know that. But that symbolic action keeps the heart open and the sense of God fresh in your consciousness. It may not seem much at first. But after the weeks roll on and the months roll on this focusing and this expression of devotionality to the Divine pays off in a very powerful way.

In any case give a prayer dedicating the session to God. “I surrender this body, this mind and these feelings to you” - whatever is meaningful to you. Sit straight, eyes closed and keep the eyes closed for at least the first six months after starting to meditate, wilfully if necessary. After that let them do what they want. Keep the back straight and begin with either the partially closed throat breath or the alternate nostril breath and keep on until the energy starts to move or the body starts to get tired. At that point let go with your will completely of your body, feelings and mind and let them do what they will do, whatever they may do, or nothing as the case may be, by

the divine hand. After the pre-determined period of time is up, come out of your meditation, give your thanks to the Divine for that session of meditation, take a few minutes to pull out of your meditation and then leave the room.

If you have to go to the toilet very badly in the middle of meditation go ahead, but if it is mild it is often advisable to ignore it. If during meditation you feel like you have come up out of the meditation do not be fooled by the mind! It is just a change of state: you have left one land and are moving into another. If you think, "Well, it feels like the meditation is over; it is time to leave," do not believe it. You will go through varying levels of contact with the environment with your senses. Finish the pre-determined time of meditation even if it seems like you are just sitting there waiting for the time to end. You will find out as time goes on that you are not really coming up out of the meditation, you are just changing from one state to another. Meditation continues for the pre-determined period of time.

If you should miss a day of meditation or even two or three, all right, but then go right back to it.

Do your best to surrender to God. If you have some vagueness about it, so be that. But one thing you must not do is to surrender to anything else other than God. This will keep you out of trouble. Those people that surrender to spirits and lights and things that go bump in the night face possible danger including craziness. Do not surrender to guides and spirits and space people. Perhaps you will believe, "Dalcor from the planet Ushma is giving me guidance and I have these messages that I have to take." Some people are prone to fall into this trap. Such phenomena may come up in your meditation, well and good, let them, but do not surrender to that. Surrender only to the Lord, only to Absolute Perfection, only to the highest, not to a being in the spirit world, not to your father's money, or to your girlfriend's lustful desires. Surrender only to God. This will keep you out of trouble. This is a very serious point. This is one of the primary things you should remember. The only person I have ever seen get in trouble, seriously in trouble in this meditation is one that insisted on surrendering to spirits. She did have a psychotic break, I pulled her out of it two or three times and she insisted on going back to surrendering to things that are imperfect. This is not Natural Yoga.

Have you seen The Exorcist? A little girl who started surrendering to an entity, who was running her Ouija board ended up with the full devil in place. I do not think that there is any such thing as the devil himself. However, if other people do, if you think there is something less than perfection and less than God – do not surrender to it, otherwise you may get into difficulties. This one principle will save you pain beyond measure. Do not surrender to things in your mind. Do not surrender to paranoia. Do not surrender saying, "Well, I have this pain, I should surrender to this pain." No, do not surrender to the pain. Surrender the pain to God. Do you see the difference? "But I had this resistance, I should surrender to resistance." No, do not surrender to the resistance. Surrender the resistance to the Divine. "I have all these impurities." Do not surrender to the impurities. Surrender the impurities to the Divine and let Him do, or Her do (as you think of it), or It do what It sees fit with these impurities. But do not surrender to them. Surrender only to God, only to God, only to God. Surrender your body, your mind, and your emotions to God. Otherwise this practice can become some magical, weird, mystical type of activity. Remember the principle: Surrender only to God.

Another thing: do not believe any messages for the first four and a half years of your meditation. They may have some truth, but they are filtered through the impurities of the ego, of the mind and the subconscious that is full of untruths and they will pervert the message to their own ends. So do not believe them. Kripalu says four and a half years. Yes, he says, they all have an element of truth, but how can you sort out one thing from the other? The ego is in there trying to get its way: "I've got a message that you should take me to the movies tonight, take me to Disneyland, give me \$10,000 or I am the new Messiah that has returned to earth and I need a temple." How often does this sort of nonsense happen? If you do get deeply involved in this meditation, when you start doing six or eight hours a day people may come to you wishing or believing that you are the new saviour that has come to earth. Do not be led astray. It may even have an element of truth in it. But do not fall prey to a sense of grandiosity. It happens to everybody after a fashion. This is just part of the madness that occurs. It is just a stage you are going through; let it go on by. After four or five years then you can begin to trust the knowledge that is coming through as being pure.

You can tell who your spiritual teacher is or what is divine for you by who you follow or what you follow. That is your source of spiritual guidance. When someone says do something and you do it, that one is your teacher. If money says, "Do so-and-so," and you do it – we know what God is to you. If the doctor says take certain medicine and you do what he says, then he is your teacher. If your guilty conscience says something and you do what it says, it is your teacher. God tells you to do something and you do it, He is your teacher. It is easy to tell who your teacher is.

Another thing you should remember is that if you start to get irritable, I mean really irritable, mentally unstable, really intolerant or paranoid, suspect that the energy is flowing upward carrying impurities into your brain. In which case you should cut back on your meditation, you are doing too much. Speak to the person who initiated you into Natural Yoga. Ask, "How do I transform this energy and purify it?"

You should give this meditation at least three weeks. Do it every day for one hour and see what happens. If at the end of three weeks you have not gotten some feedback, some sort of encouragement, you may choose not to go on. But give it at least that much time before you make a decision about whether it has any use or not.

Try to follow the instructions that I have given you. Most importantly of all do not do wilful actions in your meditation. If you do your doubt will not resolve. Every time the divine energy starts to move you will not recognize that it is in fact divine energy, you will probably think, "Oh, I want to move it, so I move it." As long as you do that things will not resolve. The doubt of who is doing what will not go away. You will probably think something like, "Ah, there is no divine energy here, this is a bunch of nonsense." And you will stop your meditation. And you will be disappointed. It is better to lay there without a finger moving hour after hour than it is to wilfully move. My instruction is not to do wilful actions in Natural Yoga. So do not do them. To give this technique a fair trial, do not do wilful actions, nor prevent things wilfully from happening. For example, if your environment is such that you have a mat that is not wide enough and all your meditation has got to be in that inadequate space, you may try to stop actions that would take you off the mat. These would be wilful actions; they should not be done. So try to arrange your meditation area so that the wilful actions can be kept to a minimum. It is not that it stops the meditation, but it keeps it shallow and you cannot go deep. Optimally you would have a room about three by four meters, completely soundproof, warm and dry with a nice thick but firm pad,

nobody around. You sit for meditation in the middle and just let go. But if you have to restrict yourself, that makes surrender more difficult.

Differentiate between surrendering to the body's urges to do things and surrendering the body to God and let God, the divine energy do what it wants with the body. It is worthwhile for you to go to a little trouble to arrange your meditation area so you can have some space, some quiet if possible, and where you can make noise. Tell your family and whoever is around: "Don't pay any attention to the noises coming out of the room, I'm just doing my meditation." Tell the neighbours that they should not be alarmed. Better still arrange to live a simple, self-sufficient lifestyle away from the city. So that you can meditate in peace.

Inevitably some people having some success with Natural Yoga, a touch of bliss perhaps, will exaggerate or dramatize the practice. They may proselytize. This is typical of the neophyte. If people are drawn naturally to this practice, let them come. If they ask you questions, answer honestly, but try not to upset people. Some people are not ready for this meditation and no one should be forced into it. Do not disturb those who do not want to know. People that are interested will be obviously and easily interested; let them be attracted naturally to this meditation.

There is a period, through which you may pass if you seriously take up the practice of Natural Yoga – it is a period of disturbance. Mentally, emotionally and physically. Childhood diseases will come up and you will think that you are ill. Indeed you may be. The mistake at this point would be to not do your daily meditation. If you choose to consult a medical practitioner, do so, but do your meditation too. And if you do your meditation, you will probably be healed within a day or two or three or four and all the symptoms will be gone. If an illness has not resolved within this period suspect that you are not fully surrendering and talk to your teacher. You may break out in a rash. You may have intestinal disturbances, diarrhoea or cramps. You may think that you are temporarily crazy. It will not last long. You might feel weepy – want to cry and not know what you want to cry about, but you want to cry. It may go on for a day or two, maybe three. Do not worry about it. For those who are doing more hours of meditation it may be more intense and may last for a longer period. This is all part of the purification. Do not panic. Just keep on with your meditation.

After I had spent some months with Master Kripalu I went to our final meeting and asked him: "Is there anything else you should tell me before I leave?" I had not asked any question of him for three weeks, but I asked him just in case I had missed one. He said, "No, there is nothing. It is only this: Once there was a true seeker on his long journey and it became night and he lost his way in the darkness and he saw in the distance in his despair a light glowing. And he made his way to the light, knocked on the door of the hut that he had found, and a holy man came to the door who said, 'What is it my son?' 'I've lost my way,' said the seeker, 'could you help me?' 'I cannot go with you,' said the holy man, 'but I will give you my lantern.' Then he gave the seeker the lantern and the seeker held up the lantern and said, 'But I cannot find my way with this. I can only see for ten feet on this dark night with this lantern.' The holy man replied, 'That is alright; you walk ten feet and you will be able to see another ten and when you have gone that ten you will be able to see clearly for another ten feet. So ten feet by ten feet you will find your way.' " Then he closed the door." Having completed the story, Kripalu said that he had given me this meditation

as the lantern. As long as I kept doing it I would keep finding my way. And I have found this to be correct.

The first time something happens to you in meditation, do not panic. Keep doing your meditation and in three, four, five, six days, it will change, it will straighten out. Only three things will give you trouble: the solution to the creative plexus, the solution to the sustaining plexus, and the solution to the dissolving plexus. The creative plexus is the knot I mentioned earlier that's made up of the first three energy centres, and the sustaining and dissolving plexuses are knots that are higher up in the body. In solving these three plexuses, you need God, the spiritual teacher, or scripture. Otherwise, just keep doing your meditation. Keep at it, at it, at it. And you will find your way. You do not need to have constant contact with the teacher.

I have given you here what you need to know. The rest is up to you. I recommend that you follow the path of moderation. You may choose to stay in the world but be not of the world. Do your work, get your education, get married, have a family, have a house if you will but limit your possessions, eat moderately, be good to people, do no injury, be kind to others, and limit your meditation by agreement with your spouse.

And when the time comes that you feel that you have had enough of the worldly life, when you have enough of the endless cycle of fulfilling desires, then if you like, you can go on to the rest of the path. The path of renunciation of all desire. But do not be premature. Let it come by God's hand. Kripalu had more faith in me than I had in myself. I said to myself: "I'll never be able to be a renunciate. I will never be able to give up sex." Eventually he said to me, "Give it up." I said: "Okay. It is in your hands, Kripalu, whether I can make it or not." Then he went on to tell me, "Yogeshwar, you will be a great saint and you will save your country and the world." And I said, "Oh, my God!" – which turned out to be the right comment. Ahh, ahh, somebody else please do it. All I want to do is meditate. All I want is union with God.

The Evolutionary Force According to the Ancients

In the spiritual community of the West, some incomplete ideas about the evolutionary force have developed. Using the ancient yogic scriptures, a more accurate and complete picture is obtained.

In the past one hundred and fifty years the West has imported many fragments of knowledge about the evolutionary force, the Golden Goddess, the *kundalini*. Because of her nature several errors about the evolutionary force have been misleading us. I, too, was an unknowing victim of these errors until, by the Grace of my spiritual teacher Master Kripalu, as well as yogic scripture, and later the confirmation of my own experiences in meditation, I realized how mistaken I had been.

Firstly, I thought that the evolutionary force had primarily to do with suspension of the life energy, or ‘breath restraint’, for example, the ‘breath of fire’.

Secondly, in my innocence, I believed that a spiritual teacher could directly awaken the evolutionary force through the transference of divine energy. Thirdly, and most seriously, I thought that trance was equanimity – *samadhi*, union with God.

An investigation of what some of the ancient yogis who completed Natural Yoga have written on the evolutionary force offers a more accurate picture.

The *Shiva Samhita* states:

“The evolutionary force is the Supreme Goddess, of the form of electricity, in three and a half coils, and is in the mouth of the very-kind-flow energy channel (the central energy channel).”

In the *Hathayoga Pradipika*, Svamarama says:

“The great Goddess Kundalini sleeps, closing with her mouth the entrance to the seat of Brahman, where there is no pain, which is to be reached.”

In his song-sermon on the *Bhagavad Gita*, Jñāneshvara writes:

“As the brood of a she-serpent bathed in turmeric lie curled up in sleep, so lies this evolutionary force, very small and curled in three and a half circles, like a female serpent with her head turned downwards. It is like a ring of lightning, or folds of flaming fire, or a bar of pure gold.”

Yes, it is true that suspension of the life energy, properly supervised by a spiritual teacher does purify the energy channels in the body, which helps to set the stage for the evolutionary force’s work; however, suspension of the life energy is not kundalini yoga, the yoga of the evolutionary force.

In the *Yoga Sutras*, Patañjali explains:

“Restraints, observances, postures, suspension of the life energy, withdrawal of the senses from their objects, concentration, meditation and equanimity are the eight steps.”

Suspension of the life energy is the fourth step of yoga and the evolutionary force begins its work after the fifth step, withdrawal of the senses.

In the *Shiva Samhita* is written:

“In the body of man there are three hundred fifty thousand energy channels of which fourteen are principal. Among these fourteen, the cooling-flow energy channel (on the left side), the fiery-flow energy channel (on the right side) and the very-kind-flow energy channel (running up the centre of the spine) are chief.”

As we saw earlier, the sleeping evolutionary force is blocking the entrance to the very-kind-flow energy channel, therefore, the life energy cannot flow in that channel until the evolutionary force is awakened. Suspension of the life energy can

clear only the minor energy channels, including the cooling flow and the fiery flow. The very-kind-flow energy channel, the central energy channel, is the exclusive domain of the evolutionary force. For these reasons, it should be clear that evolutionary force yoga and suspension of the life energy are not the same. But both are stages of Natural Yoga.

Now, the second point. When one receives the transmission of divine energy from a spiritual teacher, the life energy, which has been captured by the will, is released. This is the beginning of the life energy's journey toward the upper part of the body. This journey continues, in meditation, for a number of weeks, months, or even years before both the uptending life energy and the downtending life energy, the energy below the diaphragm, are fully released from the slavery of the will.

This full flowing of the uptending and downtending life energies is called the arousal of the life energy. With knowledge from the spiritual teacher and the Grace of God, the energy seals then bring about the union between the uptending life energy and the downtending life energy. This union forces the awakening of the dormant evolutionary force.

The *Hathayoga Pradipika* speaks clearly on the subject:

“The various energy seals should be practiced to awaken the powerful Goddess Kundalini, who sleeps at the mouth of the very-kind-flow energy channel.”

It says, further, about great-penetration energy seal:

“The sun (the uptending life energy) and moon (the downtending life energy) leave the two energy channels, the cooling flow and the fiery flow, and unite with the fire (the evolutionary force, in the very kind flow energy channel); this definitely leads to immortality.”

And again, about root-lock energy seal:

“By its constant practice, the uptending life energy and the downtending life energy unite.”

And also:

“When the downtending life energy and the uptending life energy join with the fire (the evolutionary force), which is by nature hot, then the heat of the body is greatly intensified.”

And about divine-power-moving energy seal:

“By this, the evolutionary force certainly leaves the mouth of the very-kind-flow energy channel.”

These energy seals are learned properly only from a knowledgeable teacher.

Jñanadeva says of his teacher:

“Nivritti has laid his hands on my head and the seeds of knowledge have been sown.”

The *Shiva Samhita* states:

“The yogi should always practice this best divine-power-moving energy seal according to the instructions of his guru.”

The point is then that through the practice of the ten energy seals, as instructed by the teacher, the evolutionary force awakens and opens the doorway to liberation. Initiation starts the process off, but only a determined aspirant of yoga will continue following an ethical code, postures, suspension of the life energy and energy seals long enough so that the evolutionary force will awaken on its own. Even then, the guidance of a teacher is necessary to understand what has happened.

Most aspirants, upon receiving initiation into Natural Yoga, experience automatic purifying actions within a week or two. These are caused by the life energy flowing through the front middle path activating the various energy centres and triggering the nerves and thereby causing the limbs to move and the breath to be controlled. Aspirants should not think that this is the evolutionary force – the kundalini; it is the life energy. The evolutionary force works only in the back middle path – the very-kind-flow energy channel, the dorsal central energy channel. The life energy’s job is to purify; the evolutionary force’s work is evolutionary.

From the foregoing, it is clear that a teacher does not awaken the evolutionary force by initiation alone, but that it awakens only by the purifying action of postures, breath restraint and especially the energy seals.

The third point is that trance is not equanimity – *samadhi*, union with God. By the life energy rising through the body, causing postures, suspension of the life energy, and energy seals, it, the life energy, eventually becomes steady at the throat energy centre. It can go no higher because the front middle path (the pathway for the life energy) ends at the throat. If one tries to continue at this point without awakening the evolutionary force to flow through the back middle path, transfixion – yogic ‘swoon’, or yogic sleep, results.

The *Hathayoga Pradipika* says:

“Transfixion reduces the mind to a state of inactivity. In this trance state, the body becomes wooden-like and cannot move because all the life energy has been withdrawn from it up to the throat. This is a restful state but is not union with God. Equanimity is the eighth and last step of yoga and is a state of full consciousness.”

Patañjali states in the *Yoga Sutras*:

“Equanimity is when that which is meditated upon shines only in its true form, as if in a void.”

Transfixion, or trance, follows the first stage of the withdrawal of the attention from the sense organs. It is an unconscious state.

Patañjali also says:

“Undifferentiated consciousness is attained beyond body consciousness (because of being) absorbed in nature.”

This is what happens in transfixion - absorption in nature. Thus, there is no consciousness. Transfixion, trance or swoon, results in the inactivity of the still existing mind.

In equanimity, on the other hand, there is direct divine knowledge. Equanimity can only be reached through the union of the uptending life energy and the downtending life energy, which is accomplished by means of energy seals. Only then is the evolutionary force activated. The word yoga means union. In the microcosm of the aspirant’s body, that union takes place between the uptending life energy and the downtending life energy. The uptending life energy is the energy representation of your own living soul, your divine self, and the downtending life energy is the energy form of the Ultimate Soul, God. The union of the uptending life energy and the downtending life energy is yoga.

Patañjali’s definition of yoga is:

“Yoga is the cessation of modifications in the mind.”

He also says:

“A fusion of the cognisor, cognition, and the cognized, as in a transparent crystal, takes place for one whose mind is nearly annihilated.”

This yoga awakens the evolutionary force and causes it to flow up the very-kind-flow energy channel, the central energy channel. At the moment of union, the mind (temporarily, at first) is annihilated and equanimity results. The mind is caused by duality; the union of the uptending life energy and the downtending life energy removes this duality and, thereby, the mind.

When through energy seals, the evolutionary force pierces the sustaining plexus, the throat knot, the divine energy can enter the head energy centres and equanimity is achieved. Equanimity is a result of union and is a conscious state.

Svatmarama, in the *Hathayoga Pradipika*, says:

“Then, in the second stage, the uptending life energy unites with the downtending life energy and enters the throat energy centre. The yogi then becomes firm in ‘posture’ (asana - the first stage of yoga), wise and comparable to the Gods.”

This more complete picture of the evolutionary force should clarify some of the confusion that has surrounded the subject. If scholars of yogic scripture and others would compare their theories about the true meaning of these great truths to their own actual experiences in extensive meditation, then they too could share in the divine union through the practice of surrender to God.

Who Should Be Initiated Into Natural Yoga?

The first requirement would be: those who want to grow or evolve or get closer to God or experience for themselves the Absolute Truth or have Divine Union, or Divine Love, any way you want to put it. But it has to be those who would want that through the process of surrender.

There may be those who would think that they would want to do so - they would say, "Well, all these people are doing this technique. If I did it, I could get over my asthma." Those people should not be initiated into Natural Yoga. People who want help with their problems should not be initiated into Natural Yoga. It is for those people who want to evolve, grow toward the Absolute Truth, or God, or Divine Love through the process of surrender.

There is another qualification before you should initiate somebody into Natural Yoga: that they want that growth toward the Absolute, Divine Love more than they want success and wealth and acknowledgment. They may still be caught up to some degree in the world, but what they want is to get out of it. They do not have to renounce it and put on a white robe that day, because even if they did renounce it and put on a white robe that day, they still would be caught up in the world, in spite of themselves. So it is not a matter so much of joining an order, a spiritual growth order. It is a matter of the honest heartfelt intention that puts this growth process towards God first. They do not have to be renunciates in the sense that they are not householders and have actually physically left the world. But they have to be willing to let their attachment, their desires, their goals and purposes in life be dissolved away, however gradually that may be, and be replaced by the desirelessness of their union with God. They have to be willing for that to happen.

There is another requirement. They have to be old enough to make such choices on their own. Normally, that would be eighteen or twenty-one or something like that, or older. But there might be a rare exception to the rule. Does one have to have been married and had children in order to qualify? No. But it does mean that having children and raising them up is not the primary thing in your life. So they have to be old enough, though, to make a decision for themselves. This twelve-year-old says, "Well, I've made this decision for myself. I'm old enough now." And the parents say, "No." So the answer is 'no' because they are not old enough to make the decision for themselves because the law does not permit it. And besides, I am inclined to agree with the law. I do not think that most twelve-year-olds are qualified to make the decision. There might be one twelve-year-old out of all the people born on earth every thousand years that has that ability. If God wants to initiate them into Natural Yoga, let God initiate them.

Another thing is that a husband or a wife should not be initiated without the permission of their spouse. They do not necessarily have to do Natural Yoga themselves, but they have to understand that sooner or later if their spouse does, this is going to lead to the dissolution of their marriage. It would probably be later rather

than sooner, but that will happen. It is not that they will hate each other and it will be a fight, it is just that the awareness, "That is over - what was that about?" will eventually come. "Well, we know what it was about. It was to have and raise children.

Now that that is done and we are advanced in our spiritual practice, I am I and you are you, and what does it matter? This marriage thing does not mean anything." So they have to know that. And if they are not both going to be initiated into this meditation, then the one not initiated has to understand that the other one is going to eventually lose their ambition, lose their goals and aims in life, and instead will be in union with God and will not be into having 'a relationship' as they call it in California.

Question: In the past, you have also made a priority or an important point that the person have had an experience of themselves, in other words, they know who they are, and that they have some sense of what the Absolute is.

Well, I would not require that. I do not think it is necessary. The meditation itself eventually straightens that out.

I would add another condition here. It is that the person initiating considers that the relationship between himself or herself and the person to be initiated is well enough established that the person to be initiated will stick with him or her as their teacher through thick and thin and will continue to practice this yoga. It is hard to say whether they will or not, so you just make your best estimate. You think, "Well that is the kind who would probably stay with it and that is the kind that I could stay with and encourage and support when they need it, and guide from the beginning to the end." And, otherwise, do not initiate them. Just initiating hundreds of people at a time and then turning them loose is a questionable process.

If that is what God wants, well, all right, that is what god does, but I am not here, in answer to your question, recommending that. I am talking about taking responsibility for their guidance from beginning to end. You should not initiate somebody whom you are not willing to have that kind of relationship with. And if you feel that the connection between them and you is not good enough that when you give guidance that they will at least try it, then it is probably best not to initiate them.

I do not think people have to be highly intelligent, but they do have to have one of these three qualities: they either have to be very intelligent, very determined and active people, or they have to be very loving. They have to have one of those three qualities. If they do not have one of those, forget it. Nothing is going to happen anyway.

But the one person who you absolutely should not initiate into Natural Yoga is one who only wants pleasure, material success, or wealth. That is what they want and they have heard that the evolutionary force gives you more creative powers, and they want those to fulfil their desires. Do not initiate them. Tell them to go to somebody else.