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Yoni Tantra

Yoni Tantra

Commentary on Selected Verses

IN LIGHT OF KRIYA YOGA

(Reflections on selected verses of Yoni Tantra)

by

n.w. ("kashi")

(disciple of Sailendra Bejoy Dasgupta)

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Introduction to the Yoga Niketan Commentary on Yoni Tantra

Yoga Niketan is very pleased to make this short commentary upon Yoni Tantra, in the light of Kriya Yoga, available to the world. This commentary has been written by Kashi, a direct disciple of Sri Sri Sailendra Bejoy DasGuptaji Mahasay, himself a direct disciple of Sriyukteshvar Giriji Maharaj. It thus represents a link in the continuum of the Kriya tradition established by the peerless Yogiraj, Sri Sri Shyama Charan Lahiri Mahasay, for the benefit of sincere spiritual seekers everywhere.

It is an unfortunate fact that the Yoni Tantra has been much misunderstood in the West; it has even been used to promote a concept of "spirituality" through strictly gross sexual means. Like many scriptures, the deeper meaning of Yoni Tantra is hidden in the imagery that the Rishis chose to employ. When viewed in the light of Kriya, the Yoni Tantra is revealed as a scripture rooted in the deepest spiritual truths, a source of comfort, inspiration, and upliftment.

The translation of the Yoni Tantra verses into English was done by the Yoga Niketan Team and is copyright of Yoga Niketan and cannot be reproduced without permission of Yoga Niketan. Yoni Tantra is a sacred and secret scripture for initiates of that tradition. We had agreed to friends of that tradition (who had worked with us on the translation) to protect it from unauthorized proliferation.

We bow to the great Kriya Masters and humbly offer this sacred commentary for the benefit of all.

Yoga Niketan Team

Yoga Niketan

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305 Dwapara

Preface

Rubbing in-breath and out-breath, like rubbing two sticks, will make heat and make a fire.

This "fire" becomes visible as light between the eyebrows.

One is to "place the maiden" (reveal the Kutastha) in the circle (circular light between the eyebrows) and pierce that Yoni (retire within it).

It is Kriya.

It is learned from the mouth of the Guru.

Salutations

n.w. ("kashi")

Lift your veil

Tonight you will meet your Beloved

Within this very body is your Beloved

Do not speak wrongly

Lift your veil...

What is the use of having pride in wealth and youth?

This five-colored shirt is false

In the Palace of Space

Burns the Lamp of the Beloved

Do not move from your asana

Lift your veil...

With yoga, unite in the Chamber of Love

You have your Beloved to yourself

Kabir says, "Oh! Such Bliss!!"

"Listen! The Unstruck Drum plays!"

.....Kabir

Yoni Tantra Patala 1

Hari, Hara and Brahma – the Gods bringing about creation, preservation and destruction – are in reality all born from the Yoni. Listen, O Naganandini! (1.6)

Commentary: Everything is born from Kutastha ["the Yoni"] between the eyebrows.

After revering a Sakti-Mantra, if one does not worship the Yoni, one's initiation and the Mantra become a conveyor to hell. (1.7)

>"After revering a Sakti-Mantra"<

Commentary: Making Kriya pranayam (Kriya Proper), rubbing the breaths ["After revering"] Lahiri Mahasay compares Kriya Pranayam to cleaning a weapon such as a sword. One rubs from tail to tip and back again and in this process a sound is emitted. So too in Kriya Pranayam. This sound of Pranayam is the Shakti Mantra. After pranayam one must sit in silence as directed by Guru. To not do so is compared to milking the cow and then kicking over the bucket. Benefits of kriya are lost ["if one does not worship the Yoni, one's initiation and the Mantra become a conveyor to hell"].

Practicing Kriya (Shakti Mantra) he perceives the Kutastha and becoming stuck there effortlessly he becomes saved from the hell of being bound and ruled by sensory objects which always bring pain eventually (as they are bound by time and space and have beginning and end).

If one performs 1728 pranayams, there is dhyana. Staying in that dhyana for extensive periods, the sin that occurs from the mind going in other directions - meaning not abiding in Brahman - is destroyed; one is not released from such sin via something else"

....Lahiri Mahasay from Krishna-Yajurvediya DhyanaBindu Upanishad

"Those who renounce all attraction towards sense-things by controlling the mind and all of the organs of action through the performance of yogakriya and fulfil the karma [work] at hand in this way, they are the great ones.....Swami Sriyukteshvarji's Gita 3 -7-

"Sadhaka enjoined in yoga, attains the Brahmisthiti as described in the previous sloka. His senses are not attracted to the objects of sensual pleasures while coming into contact with them. He sees all the objects from Brahman to the horde of living and non-living manifestations as his own self and becomes omniscient. Due to this reason, while performing accumulated karmas, he does not get polluted. Upon being supremely pure with chitta-jyoti, there does not remain even a shadow of vishayas. ...Pranab Gita||5.7||

O Goddess, by the grace of your Yoni I have become the conqueror of death. Day and night I venerate your Yoni, O Great Goddess; ever do I worship Her, O Durga, O Most Beautiful among the Gods, in the lotus of the heart. (1.8-9a)

>"O Durga, O Most Beautiful among the Gods, in the lotus of the heart. "<

Commentary: Performing Thokar and Omkar Kriya and breaking the heart knot.

Putting mind well in the sushumna, taking up the staff, being firm, focusing in Kutastha, performing Omkar Kriya by circling around to/from the Southern direction and putting fire in the heart --"bhiksha" [alms] - meaning what is shown - see that in that way with very focused mind.....Lahiri Mahasay, Manu 2: 48

In whose mind the divine nature and the hero's nature abide, for him liberation is at hand without any exertion, O Queen among the Gods! (1.9b-10a)

Commentary: always absorbed in the Divine [**"In whose mind divine nature and the hero's nature abide"**]. For such a one Liberation is at hand.

Then he is unable to speak. What of all other talks, if by the power of fortune, too, he unites with Me joined by the Flower? (1.12a)

>"Then he is unable to speak."<

Commentary: It is beyond words. So the sage becomes silent.

"In meditation, after doing 1,728 pranayam the "muni" (sage) has spontaneously/naturally become "mouni" (silent)."

.....Lahiri Mahasaya from Krishna-Yajurvediya Tejabindu Upanishad

>"he unites with Me joined by the Flower?"<

Commentary: Senses become charmed at Kutastha by the Divine Intoxication and the Omkar/Pranava [**"Flower"**]. Gradually mind becomes still between the eyebrows (via the Intoxication) and becomes free from the binding power of the senses and their objects and merges in Kutastha [**"he unites with Me"**].

When by the might of fortune one obtains Her joined by the Flower, and then duly performs the Great Worship, one is apt to obtain liberation. (1.12b-13a)

>"one obtains Her joined by the Flower"<

Commentary: Becoming increasingly charmed at Kutastha, breath and mind settles from all its agitation and becomes one pointed and all thoughts begin to be colored by the stillness of Kutastha. Prana and Apana begin to become settled into samana (at the navel-heart). Performing Kriya in this way with this still one-pointed concentration, immersed in Pranava/Intoxication [**"joined by the Flower"**], that is mind, prana and mantra colored by stillness of Kutastha---- that stillness which issues from the Yoni between the eyebrows. This is the correct way. Now Kriya becomes really powerful because mind is concentrated and still. With the power like a laser.

"when the rajoguna becomes low and is incapable of doing what needs to be done, then the sadhakas, having arrived at the navel-lotus, awaken the Kundalini Shakti by the Guru-instructed Kriya and become still and open."

..... Sriyukteshvarji Giriji from His Gita 2:10-

"In Kriya Yoga, outgoing and incoming breath being subtle, traverse upwards and traverse internally, bringing prana in equilibrium within the same periphery. Hence, it is a friend. When the motion and measures of outgoing and incoming breath become very subtle, slow, and steady, it does not decrease or increase and the mind traverses up and down the subtle path of shusumna very slowly and effortlessly like a thin silk thread from silkworm. When there is no agitation or discomfort in body and mind, and there is a spring of inscrutable Ananda, that is the Samataa Avasthaa of Prana. This state has to be attained by diligent practice of Kriya; it cannot be explained. "

.....Excerpts from Pranab Gita ||4.3||

Commentary: Performing Kriya and becoming still [**"having performed the Great Worship"**] Becomes merged at Kutastha.

Having brought a young lovely woman, devoid of fear and shame, be it the own beloved or another, dressed beautifully, and having seated her in the Mandala, one should bow and offer wine, and worship with feelings of devotion. (1.13b-14)

>"Having brought a young lovely woman"<

Commentary: Making Kriya as described earlier---like a thin silken thread with mind one pointed--- gradually he becomes aware of circular light in the forehead [**"Having brought a young lovely woman. having seated her in the Mandala"**]. As mind becomes still he submits to this place [**"bow and offer wine"**]. He begins to see a tiny Divine Bindu in the middle of the circle which blossoms as he becomes absorbed in ever increasing charm.

Pranab Gita Commentary 4.4: During the Kriya Kaala, first, the sadhaka experiences the indescribable blossoming of Jyotirmanadala (circular divine light). Then inside the mandala, this beautiful and mesmerizing Bindu gradually emerges and assumes the form of Bhawanamohan deity. This Jyotirmandala is Vivasvaan and the deity is verily the Kutastha Brahma – Sri Gurudeva!

>"and worship with feelings of devotion"<

The state where the prana is lodged in complete one-pointed Intoxication in the head. This is Bhakti. True Bhakti arises out of deep levels of absorption at Kutastha—Divine spot between and behind the eyebrows.

Pranab Gita (last sloka Ch 10) narrates the various stages of Sahasrar Kriya. It gets detailed in Ch 10-18.

"The first step is to fix the MIND at Ajna Chakra (KUTASTHA) together with combined four inner organs i.e. Mind, Intellect, Self ego and Chit (Memory). In course of time suddenly, Kutastha is illumined by millions of SUN and MOON of enormous magnitude. This is MONMONA. Thereafter mind adheres to KUTASTHA only. Vision of a golden image of PURUSHA appears. When you are stuck to that image, Bhakti emerges—Mad Bhakta. When you continue to stare without any movement of your eye-lids the PURUSHA expresses happiness and spreads a marvellous glare all around. This experience is MODYAJI stage. Next, the image disappears and soon re-appears like the waves of the ocean, this indicates performance of Namaskar. The symbol of profound Bhakti."Pranab Gita. Introduction comments on Ch 10

"The different courses of Kriya techniques have been designed in such a manner that a Kriya Yogi proceeds towards perfection by passing through the stages of Dhyana (contemplation), Jnana (subtle experiences) Tyaga (renunciation) and Shanti (bliss)---- the four steps in the progress towards ultimate success. Coming "face to face" with Brahma at the Jnan Chakra, effulgence of Jnana flashes out. Lahiri Mahasay termed it as Paravastha of Paravastha of Kriya. He becomes engrossed in Jnana Yajna, the highest form of holy work advocated by the Gita. He is considered as enjoying "pension" of Kriya. One can maintain his physical form as long as he wishes after attaining this supreme spiritual enlightenment. And when he decides that this mortal frame is no longer worth keeping he surrenders his self at the altar of the Supreme Spirit and gets completely merged and identified with Him. This consummation is attaining Kaivalya."Acharya S.B. DasGupta

In beginning levels of practice one will feel some quietude as pratyahara -- sense withdrawal -- is achieved from stilling the mental waves. Gradually as practice deepens a bliss shall emerge from within this spot between and behind the eyebrows to where the mind naturally collapses or "concentrates" itself upon. By "concentration" we do NOT mean focus with effort. We mean concentrate in the same way as a chef will make a "reduction sauce" --- that is he will simmer the sauce until the water evaporates and the sauce is very strong --- "concentrated". The same with the mind. It collapses upon itself until the "water" (the mental waves which dilute the mind) are taken away and then the mind rests in a pure "concentrated" state at this point between and behind the eyes.

When the mind becomes still enough to begin to experience the tremendous Bliss at this point this Intoxicating Joy will spill over into daily activity even when the eyes are open.

It comes from prolonged practice of Kriyas. Bhakti is where mind is held in Intoxication on a single Divine point. Who can describe the greatness of the Divine One?

The Kriyavans know it and speak of it while the hairs stand on end.

Then, seating her on one's left thigh one should worship the Yoni along with the pubic hair, and on the Yoni's cavity apply sandal and offer an exquisite flower. (1.15)

No invocation is [required] there, nor the Jiva-Nyasa (Nyasa of the life-breaths), nor even a Mantra. Offering liquor into her mouth, drawing a half-moon with Sindur, and smearing sandal-paste on her forehead, and placing both hands upon her breasts, one should do Japa one-hundred-and-eight times upon their centre. (1.16-17)

> "Then, seating her on one's left thigh" <

Commentary: Turning from the outer world

> **one should worship the Yoni along with the pubic hair, and on the Yoni's cavity apply sandal and offer an exquisite flower**<

Commentary: Now intoxicated a bit by the sweetness of Kutastha, mind and senses begin to settle inwards towards the outer radiance ["**pubic hair**"] of the Yoni in the forehead. As Intoxication grows, mind becomes more and more charmed into stillness into the center of the Kutastha ["**Yoni's cavity**"]. Now one begins to merge in Kutastha completely, offering up all the senses ["**sandal**"] and life breath and even self ["**exquisite flower**"]

> "**No invocation is [required] there, nor the Jiva-Nyasa (Nyasa of the life-breaths), nor even a Mantra.**"<

Commentary: Now the sat chakra Kriyas (pran kriyas) ["**life-breath, Mantra, invocation**"] fall away by themselves.

Letter 20: Sri Guru's (Lahiri Mahasay's) reply: What comes easily and without strain, that you should do. When tranquillity comes, do not disturb that by doing pranayam or any other Kriya.

Letter 21 Sri Guru's (Lahiri Mahasy's) reply: Once there is Tranquillity, do not do any Kriya. Everything else is good.

"by Pranayama, to move Prana properly in six Chakras is his Sadhana and there is no other Sadhana (for him). This is Aarkurukhu "state". By Pranayam, raising from one Chakra to another and finally to Ajna Chakra, by withdrawal of Karmas, one also abandons the Prana-karma effortlessly. Then one attains Shama-peace. Then Antara (inner heart) stays without any distractions from senses. In this manner, upon establishing Yoga (Yogaarudha) and being free from any distraction, one has to give mind into mind, there remains no other vritti except the feelings of "Hiranyamaye Pare Koshe Virajan Brahma Nishkalam". The mind gets deeply absorbed, verily this is the seventh limb Dhyana Yoga of the eight limbed Yoga. Verily, this Dhyana Yoga is Sahashrar Kriya. 6:3Swami Pranabananda Paramhansa from excerpts from 4:3 of Pranab Gita

> "**Offering liquor into her mouth, drawing a half-moon with Sindur, and smearing sandal-paste on her forehead, and placing both hands upon her breasts, one should do Japa one-hundred-and-eight times upon their centre.**"<

Commentary: Then nectar issues ["**Offering liquor into her mouth**"]. Also subtle mind entering into sushumna via the Yoni between the eyebrows ["**offering liquor into her mouth**"] one may experience that "something breaks" and one loses the ability to do Thokars or Kriyas because there is no sense of direction and no up or down or left or right. All one sees at the forehead is a half moon like image when he attempts to do Thokar or Kriya ["**drawing a half moon with sindur**"].

One withdraws into the center via immersion in Omkar/Pranava sound ["**Japa one-hundred-and-eight times upon their centre**"].

One should stroke her breasts after having kissed her cheeks, and then do Japa one-hundred-and-eight times or a thousand times upon the Yoni-Mandala. (1.18)

Commentary: Breath and the heart knot [**"her breasts"**] which rules the in-breath and out-breath [**"cheeks"**] breaks and collapses so the respirations (and hence all duality) has ceased. Lost in and fully surrendered to Omkar/Pranava [**"Japa one-hundred-and-eight times or a thousand times"**] he merges in the Bindu at Kutastha.

Yoni Tantra

Patala 2

He should worship the Yoni daily, particularly with the Five Tattvas. By merely regarding the Yoni, he gains the merit of ten million holy places of pilgrimage. (2.6)

>"He should worship the Yoni daily, particularly with the Five Tattvas"<

Commentary: Doing the Kriya of moving prana, mind and mantra through the path of the five chakras and up to Ajna. From Muladhar to Ajna.

>Through merely regarding the yoni, he gains the merit of ten million holy places of pilgrimage.<

Commentary: Gradually, via ever enticing Intoxication at Kutastha he is effortlessly led through layer after layer of ecstasy [**"places of Pilgrimage"**] to that which is their Source. Reaching that Source one obtains the benefit of all that which has sprung forth from It. It is the Source of all.

A Tilaka mark on the forehead with the Yoni essence, one's dress of the Kaula type, and one's posture and worship likewise of the Kaula kind – what is there to fear [if one has all these]? (2.7)

>" The tilaka mark on the forehead with the yoni-essence"<

Commentary: Divine Kutastha becomes visible between the eyebrows and stays visible.

He gains the outer indications known to the sages and by which they recognize each other [**"one's dress of the Kula type"**] ---

"The type of sound that is heard by the ears after the second quarter of the night, when all is silent - ch(n)oooooooo, through the special practice of Kriya by the Grace of Sadguru, when, being filled with inner experience, consciousness is stilled, that kind of an unearthly sound - O(N) OOOOOOOONG** - is heard. This is the evidence of the stilling of consciousness. When this is sounded within, certain mudras, meaning, indications appear outside. Seeing these, sages recognize each other. These signs are extremely secret. One can become aware of them through Guru.".....Swami Sriyukteshvar Giriji Maharaj from His Introduction to the Gita*

Posture becomes suitable for the expression of Divinity [**"and one's posture and worship likewise of the Kaula type"**].

The various realizations and secret moods of worship come to him [**"worship of the kaula type"**] totally absorbed in Paravastha.

Resting in the Divine he loses all fear.

"if Kriya is done, there is no fear"

.....Lahiri Mahasay's Gita 18:30

Having inserted the Linga into the Yoni one should strike Her with great effort. Being struck repeatedly Her highest essence is born. (2.10)

>"Having inserted the linga into the yoni"<

Commentary:

1) Mind, prana, and mantra are inserted into the sushumna for Kriya pranayam.

Or,

2) Tongue is inserted into nasal hole. [kechhari]

Or,

3) Prana settles into Kutastha in the forehead [Sahasrar Kriya as directed by Guru]

>" one should strike Her with great effort. Being struck repeatedly her highest essence is born."<

Commentary:

1) He makes Kriya pranayam with great attention and concentration, rubbing the two breaths , in-coming and out-going, just as one rubs two sticks when making a fire. From this friction of rubbing then Divine Light becomes visible between the eyebrows.

"Two developments take place in the performer of Pranayama with intensity; due to 'rubbing' of the two currents of breaths,—the in-coming and the out-going, a brilliant white light manifests within the brain above Sushumna, at about the Medulla Oblangata in between the eye-brows. The Yogis call this light as Body Electricity, Deha Jyoti, which heralds the starting of spiritual experiences to the performer. The second development is what is known to the Yogis as 'awakening of the Kundalini'. The Yoga Sashtras teach that by quickening the pace of Pranayama for sustained and long periods the Kundalini Shakti or the Serpent Power that is supposed to lie dormant at the base of the Sushumna, is awakened which then rises upwards from Chakra to Chakra manifesting appropriate experiences at every Chakra. "Acharya Sailendra Bejoy Dasgupta Mahasay from "Kriya Yoga" Chapter 2 [Yoga Niketan]

Or,

2) He tends to natural course of kechhari. Tongue ascends gradually upwards through the various layers via Kriya to the end of its journey via Kriya instructions of Guru.

"Along with the practice of Kriya Yoga and the advancement of mental absorption, the tongue continues to go up even further. It is said in the scriptures that when the tongue arrives at the end of its full journey, the state of "jada-samadhi" comes about."..... Swami Satyananda Giri from Acharya Sanglap

*No. 94: Sri Guru's [Lahiri Mahasay's] letter:
Swallow the mouth's saliva . There is a sticking point above the holes in the nose and it will go beyond that - gradually. Don't force it; if you do so you can injure yourself. It will do its work after higher Kriya.*

Or,

3) Prana settles into Kutastha in the forehead and merges deep [“strike Her with great effort”] passing through layer after layer of samadhi and ecstasy ---Sahasrar Kriya as instructed by Guru.

On New Moon, at night-time, having gone to a crossroads a man should worship with the Tattva essence the Goddess in the Form of the Yoni, Her who contains the whole world. (2.11)

Commentary: Senses have withdrawn from outer objects [**at night-time**] Absorbed in Kutastha (**In the Yoni**) in the place between the eyebrows at the top of the spine [**New moon**] at the point where Ida and Pingala join [**crossroad**]. At both ends of the spine is the junction between Ida and Pingala---where they flow into sushumna. In First kriya one may experience Divine Stillness at these points. In the end they both become as one. It is the junction [**crossroad**] of in breath and out breath.

In kriya yoga the yogi re-enacts the movement of the moon as it moves in it's elliptical orbit through the twelve zodiacal signs (6 chakras ascending and 6 descending) moving from the point furthest the sun to the nearest point. When it is at the nearest point this is the new moon, Amavasya. When moon reaches the furthest point this is full moon.

One Kriya thus equals one month spiritual evolution:

"The Supreme Yogi Lord Shiva and other great beings have taught that, according to Sadguru's instructions, uniting the moon-like sattvic mind to the totality of rajoguna manifesting in the prana vayu [prana airs] and working this united form within the sushumna, traveling the six lotuses from the two-petaled[Ajna between the eyebrows] to the Muladhar, the furthest point from the Sun - the jiva-Consciousness revealed in the Sahasrara - and again traveling through the six lotuses from the Muladhar to the two-petaled lotus - the nearest point to the Sun revealed as Consciousness - one month's work [evolution] is accomplished.

.....Swami Sriyukteshvar from Chapter 4:8 of His Gita

"Practicing yugal mantra, or the kriya of pranayam at one sitting, including its dawn and dusk, 12 times, meaning 14 times, accomplishes the work of one solar year. This means that the material coagulation concerning arteries, veins and nerves, and thereby also the material coagulation of the body of providence or the subtle body and its ten senses and five pranas are cleared. Thus, their addictions are also purified and the body is prepared to receive the Holy Consciousness-substance. This is called "jada shuddhi." With its dawn and dusk, doing this Kriya 37 times, meaning 39 times [at one sitting] accomplishes the work of three solar years, meaning the work of one "khanda yuga." Thus, the material coagulation in sperm, marrow, all physical elements and thereby the material coagulation in mind and intellect are also purified, and the body is further prepared for the realization of the Holy Consciousness-substance. This is called "khanda shuddhi" or "nadi shuddhi." And doing this Kriya, with its dawn and dusk, 148 times, meaning 150 times, accomplishes the work of 12 solar years. "

.....Swami Sriyukteshvar Giriji Maharaj from His Gita 4:8

Becoming absorbed in the torrential Intoxication which permeates forth from the Divinity between the eyebrows [**with the Tattva essence the Goddess in the Form of the Yoni**]. This place contains the seed "DNA" of all that exists, past, present and future.

Having gone to the border of a cremation ground and offered a Bali of charred whole fish and milk-rice, he becomes an adept like Kubera. (2.12)

>"Having gone to the border of a cremation ground"<

Commentary: Via Kriya, the balancing of the in-breath and the out-breath he becomes still between the eyebrows, the point where due to absorption in the Intoxication all outward attachment is burned and falls away like dust (hence to begin to settle at this point is likened to coming to the "border of the cremation ground"). Here he offers "Bali", that is offers up all sensory attachment and even attachment to the act of breathing. This offering up of the life force and life breath to the Divinity perceived between the eyebrows is the required tribute for entering the breathless realm of the various stages of deep samadhis and ecstasies. He goes beyond time and space. [**he becomes an adept like Kubera**].

One who, on a Tuesday, [seated] near the funeral pyre, does Japa upon the Yonimandala, and having recited the Kavaca, O Goddess, recites the Thousand Names, becomes a son to Kalika and is liberated along with ten millions of his family. (2.13)

Commentary: Kriya is practiced this way--- At the time of sadhana ["on a Tuesday"] one takes the awareness to the base of the spine ["seated"] and drives it along with the life force up through the "narrow way", the gateway and narrow passage at the base of the spine, while establishing the gaze between the eyebrows ["near the funeral pyre"]. Practicing Kriya in this way and rubbing the two breaths the Divine Light becomes visible between the eyebrows ["yonimandala"]. The let him perform 1728 ["recites the Thousand Names"]. He becomes the Lord of Yoga by offering the senses ["ten millions of his family"] in Pratyahar. Mind falls into sushumna via that Yonimandala between the eyebrows.

This (top) Yoni at the two petaled lotus in the forehead is the door to sushumna where the mind enters sushumna. As mind enters into the Yoni between the eyebrows Kundalini Shakti enters up the "Yoni" (in the bottom) at muladhar and rises up, chakra by chakra and one has the various experiences associated with those places.

"With the Sadguru-graced Kriya, the mind, in a subtle form, passes through that door-like Ajna chakra and enters the sushumna by which the Kulakundalini Shakti is awakened. That sushumna functions in five divisions. Through the Kriya of the Sadguru initiated sadhakas, the five distinctions in the sushumna are eventually and gradually experienced as five lotuses in the forms of chakras.

At the area of the anus at the bottom of the spinal column - the four-petaled lotus Muladhar, at the root of the sex organ - the six-petaled lotus Svadhithana, at area of the navel - the ten-petaled lotus Manipura, in the heart - the twelve petaled lotus Anahata and the sixteen-petaled lotus in the area of the throat -- these chakras along with their respective elements: earth, water, fire, air and ether -- the awakened Kulakundalini experiences them when they are revealed. When that Primordial Shakti is awakened in the Muladhar, the mad buzzing of bumblebees is heard and the state of absorption comes into being, and when that chakra is pierced, the sound is heard like that of a flute upon arriving at the Svadhithana. In this way, as the sadhaka's states of samadhi evolve from one to another, piercing through the chakras one by one, through the different sounds of the Pranava the mind, intellect, small consciousness and ego are eventually dissolved. These states have been expounded upon previously. Thus, the jiva-consciousness becomes free of the body of five elements and becomes completely purified. This process is called "Bhuta-shuddhi." Later, when by the practices under Guru's instructions those sixty-thousand nadis' gods come under control, one can leave the workings of the body to them, meaning that one can become detached and separate oneself while keeping the body awake and alive and reside in God. Then, after leaving the sushumna and arriving at the Sahasradal lotus - the place of Total Consciousness - one becomes united with the Satchitananda-filled Brahman-Consciousness and the Self-Knowledge "This Infinite Universe is Me" is revealed. Therefore, there being nothing that exists separately to experience, Pranava, life, nothing is experienced.

.....Swami Sriyukteshvarji's Gita 15-18

"Anahata Nada [Unstruck Sound] springs forth in the heart area, which results in the awakening of the feeling of Boundless Profound Peace, and along with that the Tranquil and True Light of Kutasthachaitanya is revealed - "dhvanerantargam jyotih" [the Light within the Resonance]. In the stillness of witnessing that Light, the door of sushumna is opened. That is the true Illuminated Path. "mahajano yena gatah sa panthah" [the path that has been/is traveled by the Great Ones]. With the experience of Light, the Anahata Nada emanates clearly throughout - down through the Muladhar, and right along with that, the ascension of Shakti is experienced. This is the mystery of breaking through the Muladhar-knot. Needless to say, breaking all the knots does not mean that the knots have been completely broken. The deepening of the progress of this is also experienced slowly, one after another, on the path of the sadhaka's gradual advancement.

.....Swami Satyananda Giri, Acharya Sanglap

"At the time of the sadhana, when the Jyoti is visible in the center of the Yoni, it is called the Atma Darshana. In that knowledge, one undoubtedly understands that I am not the body and I do not have any body."

.....Pranab Gita 9: 17

This vayu , (amritvayu) associating with Merudanda; enters the mouth of Sushumna, enters Muladhara, and traverses through the Vajra Nadi. Subsequently, it penetrates Manipura, Anahata, Vishuddha, and Ajna Chakras, finally reaching the triangular root of the Sahasrar Chakra. Again, traversing the same path, it rests in the outer sky or space. This movement of Vayu which is grasping and renouncing (This Kriya is practiced according to Guru's instruction) is called Adhiyagna, which is also endowed with intellect and with appropriate attraction and repulsion.

.....Pranab Gita 8:3-4

So "Yoni" (opening/mouth/door) exists in both Ajna at the top and Muladhar at the bottom:

"In the muladhara, the center of the universe, Vedabaahu Brahmaa is seated. From his lotus mouth, the Vedas are recited – "Mukha_ambhojalaxmishchatubhagyavedah". Hence, Vedas are called the mouth of Brahmaji. Inside this four angular shape (square) - the seat of prithivi, there is a triangular shape (triangle) – the seat of Yoni. In the middle of this Yoni, there is an origin of sushumna (at the mouth of sushumna)".
.....Pranab Gita |4.32|

"Brahmanadi is located in the interior of Vajra-chitra – the interior of sushumna and penetrates all the lotuses. To penetrate mind into brahmanadi is called awakening of kulakundalini. When mind enters inside that, it expands pure intellect. Whatever is to be known is known to the sadhaka. Hence, it is called Gnana-nadi. The brahmanadi originates from muladhara and ends at bhramarandhra of sahasrar from both directions Please see the second figure. It is open at muladhara and closed at sahasrar."

"The origin of ida, pingala and sushumna is united or is one at Muladhara."
.....Pranab Gita Ch 5

Meaning, one becomes still and absorbed at the top and via the door of the two petaled lotus the subtle mind enters into the sushumna. When mind enters sushumna at the door of the two petaled lotus and becomes increasingly absorbed it is experienced that the top and bottom of the spine are one and the same! The breaking of the muladhar knot where top and bottom are the same--

"Enormous Resonance of Omkar -- Omkar Kriya -- Muladhar and Sahasrar becoming the same -- the feeling of eternal spring."
....Lahiri Mahasay's Gita 10:35

So both top and bottom of the spine are said to be the "Yoni" or "opening".

A hollow pipe filled with air has a hole in each end. The "air" inside the circumference of each hole is the same. If one shines a light through the hole at one end it also shines at the hole in the other end. This is the relationship between the two holes. If one knows the center of one hole one knows the center of the other. They are one. Gradually the awareness of "two" collapses and there is no up or down or left or right. There is only one.

"Muladhar and Sahasrar becoming the same -- the feeling of eternal spring."
....Lahiri Mahasay's Gita 10:35

So, as mind enters sushumna via the door of the Yoni between the eyebrows so then Kundalini Shakti enters up the Yoni (mouth of sushumna) at muladhar and rises up chakra by chakra.

The relationship is this -- As one fixes one's mind between the eyebrows and settles there so Kriya pranayam progresses with greater force and attention as more prana is brought inwards and upwards during Kriya process from the origin point of ida, pingala and sushumna at muladhar on upwards. Similarly, as Kriya pranayam moves with greater force from muladhar upwards then naturally one becomes more absorbed through the door at Ajna Lotus. One feeds off the other and vice versa.

Further, a man offering a Bali of meat and rice in an empty house and having done Japa and recited [the aforesaid texts] becomes a lord among Yogins. (2.14)

Commentary: Offering the tongue in Kechari [**"offering a Bali of meat"**] and offering the senses [**"rice"**] in Pratyahar [the world becomes like an **"empty house"**] let him practice. He becomes Lord of Yoga.

Having seen and touched the Yoni of a menstruating woman, and himself performed Japa one hundred-and-eight times, the Sadhaka becomes an Indra on earth. (2.15)

>**"Having seen and touched the yoni of a menstruating woman"**<

Commentary: Perceiving the Intoxication issuing from Kutastha

>**"and himself performed Japa one hundred-and-eight times"**<

Commentary: In the silence of Kriya Paravastha. That which is after performance of Kriya [**"performed Japa"**].

Perceiving the Divine Light and Intoxication [the "menses"] issuing from Kutastha after repeated and diligent performance of kriya. Becoming absorbed at Kutastha [**"touched to yoni"**] and repeated samadhis there [**"performed japa one hundred and eight times"**]

>**"the Sadhaka becomes an Indra on earth"**<

Commentary: He fully surrenders to It and becomes the vehicle or instrument of the Divine

Having offered Bali with the own seminal fluids and the Yoni Flowers he should recite the Mantra... (2.16)

Commentary: The self merges with the Intoxication as Pranava issues forth [**"recite the Mantra"**].

also:

Commentary: Via Kriya the semen and prana flows upwards into the Yoni in the forehead. Does not flow out and downwards. Only upwards. Via Kriya [**"Having offered Bali"**] even the semen and prana, being enticed and enjoined with the Intoxicating attracting power and Pranava/Omkar [**Yoni Flowers**] of Kutastha then flows upwards into the Yoni in the forehead rather than flowing in any other direction.

Having offered in the middle of the night a Bali of charred whole fish, a hen's egg, a mouse, a buffalo, sweetened meat and a flour-cake, a man who in the Great Place is ever intent on practice, naked, the hair loosened, obtains the highest of all treasures. (2.17-18)

Commentary: The senses [**"charred whole fish, a hen's egg, a mouse, a buffalo, sweetened meat, and a flour-cake"**] are offered into the Yoni in the forehead as pratyahar increases [**"night"**]. Outer sense objects fail to register an impression [**"ever intent on practice, naked, the hair loosened"**]. He merges.

In the supreme Yoni one must do Japa of the Mantra at all times, and perceiving her as the Goddess, worship the lady as the form of Sakti Herself. (2.19)

Commentary: Becoming permanently established in the Paravastha. Kriya continues always at all times. He sees all as the Divine.

A man who is desirous of righteousness, wealth, pleasure and liberation may obtain the four aims of life, if together with other practitioners he offers a Bali of wine and meat at night. (2.20)

Commentary: Offering the senses into Kutastha ["**wine and meat at night**"] and merging in Kutastha

>"**obtain the four aims of life**"<

And so, via his practice the four knots are broken.

"Dharma consists of four parts: 1st part - the tongue rising, 2nd part - breaking the heart knot, 3rd part - breaking the navel-knot, 4th part - breaking the Muladhara-knot. These are the four parts of dharma.".....Lahiri Mahasay, Manu 1:81

With effort one must strike the Yoni, after stroking the breasts. The lady becomes a form of Sakti Herself, when she has reverse intercourse. Then, along with [the lives of] millions of one's family, one's life becomes a well-lived life. (2. 21-22a)

Commentary: Entering the star ["**must strike the Yoni**"] after having performed the Kriya of rubbing the in-breath and out-breath ["**stroking the breasts**"] and breaking the knot of the heart.

The abode that is cool, and the place where the Star can be seen, in which there is "prayag" - meaning the union of Triveni [confluence of the three rivers] -- that is called "madhyadesha" [middle-land]. ...Lahiri Mahasay from Manu 2:21

While remaining in the head for some days, do pranayam to the Eastern direction; later, up to the eyebrows, until the witnessing of the Sun - dawn, dusk -- go into sushumna, be still, and contemplate the experiencing of the Star until revelation happens.....Lahiri Mahasay from Manu 2:101

Also--- forceful strike to the heart knot with Thokar and tongue during Omkar Kriya

The Vision [Darshan] of Kutastha is also a Kriya - it is He whom yogis worship - Omkar Kriya - the oblation of yajna by yajna itself (Thokar with sealed breath).....Lahiri Baba's Gita 4:25*

*[*Translator's note: The parentheses and the text within them are in the original.]*

After worshipping the Great Yoni one should offer the oblation according to the injunction, together with the water from washing the Yoni and washing the Linga. Dividing the water into three parts, one should offer one part to the lady. Mixing the other two parts with liquor, O Great Goddess, the Mantra-adept, that foremost among practitioners, should drink them. (3. 22b-24)

>"After worshipping the Great Yoni one should offer the oblation according to the injunction, together with the water from washing the Yoni and washing the Linga."<

Commentary: Having performed Kriya ["After worshipping the Great Yoni"] he sits in the silence of afterwards surrendering the mind to the quietude which has resulted from rubbing and thus neutralizing the in-breath and out-breath ["together with the water from washing the Yoni and washing the Linga"]

>"Dividing the water into three parts, one should offer one part to the lady."<

Commentary: Performing Kriya according to instruction one withdraws the prana from Ida and Pingala and into sushumna ["The water of the yoni is of three types"]. Merges with Kutastha and offers all to Kutastha. He then absorbs the resulting Intoxication ["the Mantra-adept, that foremost among practitioners, should drink them."]

Also

>" Mixing the other two parts with liquor, O Great Goddess, the Mantra-adept, that foremost among practitioners, should drink them"<

Commentary: "Yoni" and "Linga", meaning tongue and nasal hole. Combining them (tongue into nasal hole) and then combining with the Amrit nectar ["liquor"]. Drinking it. One nourishes body with the Amrita which flows down the nasal passage to the throat. Nourishing the body and making it Divine.

"Somarasa is a yagna which can be accomplished. "Soma" is the name given to the moon. The ambrosia which drips from the moon is indeed that nourishment - nectar of immortality. Meaning that whatever is visible in this world is nourished by that Amrita. Whatever is ingested in the stomach or eaten is digested by the gastric juices. The solids are thrown to the gate of solids and water is thrown to the gate of water and thus, the wastes are thrown out by the Apana Vayu. Whatever is digested and has been homogenized with the tattva, the fire cannot destroy it, which is indeed the Amrita. Verily, this amrita, upon entering the merudanda, with the help of vayu, combines with every atom of the body and reaches to the Mula Triangle of the Sahasrara. There are three mouths – openings of this triangle. They are - One is Ida, second is pingala, and third is Sushumna. Ida Nadi circulates that stream of Amrita in the entire body and nourishes the body. (Sadhaka can observe that when the breath flows through the left nostril, he will not feel the hunger. When the amrita flows in Sushumna, it increases knowledge, And when the stream of Amrita flows in the Pingala, it is eaten by Mahamaya in the form of Surya. (Sadhaka can observe that when the breath flows through the right nostril, he becomes hungry because of the consumption of the Amrita and which leads to hunger and that creates the necessity for eating. The necessity to replenish the body is called hunger.) Sadhaka raises his tongue and enters the nasal cavity, behind the epiglottis, and reaches behind the nasal cavity and penetrates the sinus cavity and finally reaches to the Brahmrandhra – the fountain of nectar of immortality. The Amrita drips from there and reaches to pingala. By preventing the Amrita from entering to pingala, and by pressing the front of the tongue with teeth, one can perceive the abode of Yoni. From that abode of Yoni, it unites with the Lingam - the fountain of nectar from where the Amrita keeps flowing. This ambrosia, with the support of the tongue, drips into the stomach and into the fire of universe (Vaishvanara). When the Vaishvanara cannot digest it, that sudha – nectar upon satisfying the Vaishvanara, and with the support of the Merudanda, and upon nourishing the atoms of the body, again reaches to the triangle of the Sahasrara. This ascent and descent happens again and again. One attains the non-destructible state of voidness (sunyata) upon attaining this state. Verily, this state of indestructible voidness is devoid of any end. Verily, this state – devoid of any end is indeed Aparinaami – immutable. The one which Aparinaami is indeed".....Pranab Gita 9: 16*

With garments, jewels, perfumes and the like he should satisfy that Supreme Lady. He should worship the Wisdom Goddess in her Yoni for the rest of the night after the manner of the injunction. (2.25)

Commentary: The senses [**garments, jewels, perfumes** "] are offered into the Yoni in the forehead as pratyahar increases [**night**"]. Outer sense objects fail to register impression.

Also-

>"Perfume"<

He becomes a Sadhu---one who has renounced. So there is fragrance accordingly-

"Mind becomes Tranquil upon seeing [such] forms and a liquid is experienced in Kriya; when it is damp/moist - water to earth, whose quality is scent - that is experienced. For this reason, sadhus' bodies have the most beautiful fragrance, and they experience scents from afar". Lahiri Mahasay from Manu 1: 78

Also, those subtle inner experiences:

"Keeping the mind happy by the above-mentioned type of technique, the all-pervading Sound of Space, the touch of the prana-air within, the sight of the inexhaustible Light, the Nectarous Ambrosia flowing from the Sahasrara, inner divine scent etc. - when any such type of inner experience arises in consciousness, the mind no longer goes after external things and remains steadily in that".....Swami Sriyukteshvarji from His Gita 6:33-34

Even going beyond these.

Yoni Tantra

Patala 3

O Great Queen, listen attentively! What I shall reveal now is to be kept secret with all effort. It is not to be exposed at any time. By exposing it, Siddhi is lost, by exposing it, death is certain, by exposing it, the Mantra is lost, by exposing it, all merit is destroyed. (3.1-2)

Commentary: In secrecy lies the power of Kriya. In secret practice. One must not reveal it unless given permission of his Guru.

"One who gives the teaching without having received permission to teach the Kriya of Brahman, he does not receive - meaning: the one to whom he gives the teaching does not get any results, and the one who gives it steals from Brahman, and his every step is in hell - meaning suffering comes upon him.".....Lahiri Mahasay from Manu 2: 16

One who bears feelings of sin towards sexual intercourse, or disgust towards blood and semen, or whose mind is clouded by drinking, or who keeps any sense of difference during Sadhana - how could such an evil-natured person revere a Sakti-Mantra and do Japa with it? (3.4-5a)

Commentary: One who is frightened by these practices of sadhana and does not have correct reverence and respect for them, such a one is not suited to practice.

O Goddess, whatever humans do that is devoid of the five substances, all of it is fruitless and at the end [leads] to hell. (3.10)

Commentary: Any action other than the practice Kriya through the five chakras up to Ajna (as instructed by Guru) eventually leads to suffering one remains in bondage to the senses.

Great practitioners, who [see] the slightest difference between the Yoni [and the Goddess], are cooked in hell as in a cooking vessel until the dissolution [of the world]. (3.11)

Commentary: Not seeing the Divine everywhere in all things he suffers as though in hell.

If, applying one's mouth to the Yoni, one performs Japa ten-thousand-times, the sin acquired in ten-thousand life-times is eliminated in that instant. (3.12)

One who with effort offers to the Yoni flowers mixed with the own seminal fluid, or mixed with the own Flower and with liquor, sanctifying them with the Mantra, becomes a son to Kalika – he attains this realization. (3.13-14a)

Commentary: Practicing Kriya Pranayam as directed in the secret and powerful way shown and explained at initiation ["**applying one's mouth to the Yoni**"].

"Sreshtha uttamanga [the greatest and principal part of the body] (mouth) brahmin" - when there is samadhi; the abode of all happiness is "swarga" [heaven]; when one performs Kriya, one is a "brahmin"; from that Mouth - Lord (Purushottama).***

.....Lahiri Mahasay on Manu 1:93

*[*and**Translator's note: The parentheses and the text within them are in the original.]*

The "mahadyuti" [Great Splendor] Kutastha is the secret Dharma of all dharmas; He planned the different works of mouth, arms, thighs, feet and knees; brahmin - from the mouth; kshatriya - from the arms; vaishya - from the thighs; and shudra - from the legs/feet.

.....Lahiri Mahasay on Manu 1:87

Commentary: He practices diligently the numbers ["**one performs Japa ten-thousand-times**"] and merges in Omkar Pranava ["**one performs Japa**"] as explained. Entering into the Paravastha, merging in the Kutastha in the forehead ["**one who offers**"] via increasing absorption of the mind and self with Kutastha, that is merging the Intoxication/Pranava Omkar with the mind ["**offers to the Yoni flowers mixed with the own seminal fluid**"] let him merge deeper and deeper via Sahashrar Kriya (attentive practice of Paravastha as in the special way instructed by Guru)—

"In order to reach that Brahmarandhra, one has to diligently ascend, Chakra by Chakra to the Bhrumadhya (center of the eyebrows). This is done by the controlling and balancing of the life force within the spine, with the help of Brahma-Mantra (Pranav).".....Pranab Gita

"by Pranayama, to move Prana properly in six Chakras is his Sadhana and there is no other Sadhana (for him). This is Aarkurukhu "state". By Pranayam, raising from one Chakra to another and finally to Ajna Chakra, by withdrawal of Karmas, one also abandons the Prana-karma effortlessly. Then one attains Shama-peace. Then Antara (inner heart) stays without any distractions from senses. In this manner, upon establishing Yoga (Yogaarudha) and being free from any distraction, one has to give mind into mind, there remains no other vritti except the feelings of "Hiranyamaye Pare Koshe Virajan Brahma Nishkalam". The mind gets deeply absorbed, verily this is the seventh limb Dhyana Yoga of the eight limbed Yoga. Verily, this Dhyana Yoga is Sahashrar Kriya. 6:3Swami Pranabananda Paramhansa from excerpts from 4:3 of Pranab Gita

Sadhaka! While performing Kriya, you will observe that your mind is not falling towards attraction of Vishayas. There is no relation (attachment) even with Prana-kriya. As soon as the Prana is stabilized, no desires arise anymore. Then only you will know that you have been "Yogaarudha= established in Yoga". At that time, mind takes refuge in Sahasrara Kriyas effortlessly. Then, other than that there remains no other sadhana. After sometime, one attains Brahmi-sthiti. He maintains the state even while experiencing the enjoyments at that time. ||6.4||Swami Pranabananda Paramhansa from excerpts from 4:3 of Pranab Gita

At the base of the Yoni resides the Goddess, in the Yoni abides Naganandini. Kali and Tara live in the Yoni-Cakra, in the pubic hair resides Chinnamasta, Bagalamukhi and Matangi abide near the Yoni, in the cavity of the Yoni reside Mahalakshmi, Sodashi and Bhuvaneshvari. By merely worshipping the Yoni certainly Sakti Herself is worshipped. (3.14b-16)

Commentary: Absorbed in Kutastha and practicing the Paravastha one becomes aware of many Divinities in Kutastha and merges with their source in the Kutastha [**"By worshipping the yoni certainly Sakti Herself is worshipped"**]. Merging in that source then all the deities are worshipped through that One.

One must worship with the blood from the Bali of birds and other species. The Yoni is pleased with the practitioner, who during Japa speaks "Yoni, Yoni", and bestows upon him enjoyment as well as liberation. (3.17-18a)

Commentary: Offering the senses into the absorption of Kriya he perceives the Omkar sound [**"Japa speaks "Yoni, Yoni"**]. The Yoni is fortunate and gives both enjoyment and liberation. He enjoys the tremendous Bliss and becomes free from the binding power of all animal instincts and mental impressions [**"the blood from the Bali of birds and other species"**] --just as a man who puts the sweetest sugar on his tongue -- any lesser sugar does not register.

A Yogi can never be a Bhogi (worldly man), and a Bhogi can never know Yoga. The Kaula practice, however, has both Yoga and Bhoga when the Yoni is worshipped. Without the Yoni-worship all other worship is worthless. (3.18b-19)

Commentary: Having become immersed and permanently fixed in the Paravastha he is beyond the rulership of the senses and their objects. He is their master and can never be ruled by them [**"A Yogi can never be a Bhogi"**].

A man trapped by the senses can never know the Paravastha (until he frees himself via kriya).

Supreme is he who, while glued to the quietude of the Paravastha moves in the world and tends to his duties [**"The Kaula practice, however, has both Yoga and Bhoga when the Yoni is worshipped"**]

"Just as the sea, already full of water, remains calm regardless of rivers and streams entering it, in the same way, those who, even being filled with the Bliss of Brahman, can partake in sense matters in an unperturbed and desireless manner, meaning as if done by an unseen doer -- they are the ones who live liberated from the imprisonment of this material world." Swami Sriyukteshvar Giriji Maharaj from His Gita 2: 70

No. 61: Lahiri Mahasay's letter:

Continue to do Kriya; abstain from thinking about past and future and keep your mind on Prana (life). One must of course do his worldly duties [but] while remaining in and relying on (or, operating from) the Kriya "Paravastha" (the post-Kriya poise).

He should prostrate himself like a stick and then display the Yonimudra. One who is ever devoted to the Yoni and to Sadhana, O Beloved, with him Durga is pleased – what other words are there to say? (3.24-25a)

Commentary: Becoming absorbed between the eyes [**Prostrate himself**] he becomes stuck in Kutastha. Seeing in Kutastha in Yoni Mudra as secretly instructed by Guru. Then he is caught in natural and effortless, one pointed devotion at the Kutastha [**One who is ever devoted to the yoni**].

He becomes silent.

A Yoni that has been penetrated should be worshipped, one must never worship one that is unpierced (i.e. a virgin). By worshipping the unpierced, O Goddess, Siddhi is lost on every step. (3.26)

Commentary: A Yoni which has been "**penetrated**" meaning the place in the forehead between the eyebrows which has been pierced with the tongue (or alternatively pierced by the mind in pranayam). Once pierced (either by getting absorbed there from pranayam or by the tongue in Kechari) -- it has "bled" -- meaning it is now suitable for absorption. Meaning -- mind remains gripped there -- "colored" by the "menses." (Gripped in the Intoxication). Meaning -- mind flows there in absorption effortlessly. The yoni has already "been penetrated". So now it is suitable for absorption. Mind is gripped there.

Until then worship is fruitless.

Yoni Tantra

Patala 4

Only by worshipping Her have I become Siva. Listen, O Parvati! Having worshipped the Yoni of Radha, Krishna obtained his status as Krishna. Sri Rama, the husband of Janaki, having worshipped the Yoni of Sita destroyed Ravana along with his clan, and returning to Ayodhya, lived a beautiful, amicable life... (4.6-7)

Commentary: Merging in Kutastha he becomes Divine. He goes beyond time and space ["I become Siva"]. Tongue entering Rajika ["Worshipping Radha's Yoni"] the course of kechari (via Kriya) gradually becomes complete ["obtained his status as Krishna"]

"after that, one no longer sees with a restless mind, meaning the post-Kriya state. "Gochar" = "go" = the tongue moves in (by the tongue) and such stillness is experienced."Lahiri Mahasay from Krishna- Yajurvediya Tejabindu Upanishad

>"Sri Rama, the husband of Janaki, having worshipped the Yoni of Sita destroyed Ravana along with his clan, and returning to Ayodhya, lived a beautiful, amicable life..."<

Commentary: Performing Kriya the attraction to senses and their objects is "killed" just as putting the sweetest sugar on the tongue and lesser sugar fails to register. He becomes glued at Kutastha ["destroyed Ravana along with his clan"].

> and returning to Ayodhya, lived a beautiful, amicable life..."<

Commentary: Pranayam then falls away effortlessly and according to instruction from Guru he enters into ecstasy ["returning to Ayodhya"] and practices Sahashrar Kriya (the Paravastha in the way instructed by Guru).

"Sadhaka! While performing Kriya, you will observe that your mind is not falling towards attraction of Vishayas. There is no relation (attachment) even with Prana-kriya. As soon as the Prana is stabilized, no desires arise anymore. Then only you will know that you have been "Yogaarudha= established in Yoga". At that time, mind takes refuge in Sahasrar Kriyas effortlessly. Then, other than that (sahasrar kriyas) there remains no other sadhana. After sometime, one attains Brahmisthiti. He maintains the "Sarva-Sankalpa-Sanyasi Yogarudha" state even while experiencing the enjoyments at that time..... Swami Pranabananda Paramhansa, Pranab Gita ||6.4||

Myself, Vishnu, Brahma, the Munis and the Immortals, everything, from Brahma down to a clump of grass is born in the Yoni. (4.10)

Commentary: Everything comes from Kutastha

Greater than everything are the Vedas, greater than the Vedas is the Vaishnava practice, greater than the Vaishnava is the Saiva, greater than the Saiva the Dakshina (right-side), greater than the Dakshina is the Vama (left-side), greater than the Vama is the Siddhanta, greater than the Siddhanta is the Kaula, and there, again, the lover of the Yoni is as [superior as] the sun to a fire-fly, as Meru to a mustard seed. (4.12)

Commentary: Gradually, via ever enticing Intoxication at Kutastha he is effortlessly led through layer after layer of ecstasy to that which is Beyond. ["greater than"]

Yoni Tantra Patala 5

Pranayama in front of the cavity of the Yoni and the Nyasa of the six limbs with the Maya-Bija, then, having done Japa one hundred times upon the base of the Yoni, one should stroke the Yoni on the Linga. (5.27)

Commentary: Pranayama [**"having done Japa one hundred times"**] with gaze between the eyebrows [**"in the cavity of the yoni "**]. Rubbing in breath and out breath [**"one should gently stroke the yoni on the linga"**].

Also, Omkar Kriya: tongue and nasal hole in Kechari [**"cavity of the Yoni"**] he does the japa of the chakras, six up and six down [**"Nyasa of the six limbs with the Maya-Bija"**] as directed secretly by Guru and then he becomes still. Mind and intoxication mingle and mind enters perfect stillness.

For the sake of all practitioners this has been well-described by me. O Queen among Goddesses, this Tantra is not to be revealed at any time. (5.28)

Commentary: It is done in secret according to secret instruction.

It is not to be given to the disciple of another, especially not to one who is not devoted. The Yoni-Tantra has thus been revealed out of love for you, O Great Goddess! (5.29)

Commentary: It is done in secret according to secret instruction.

Via Kriya the mind becomes effortlessly fixed to Kutastha [**"revealed out of love for you"**]. In that state many secret things become spontaneously and automatically known and revealed. It is not revealed to those who are not absorbed in Kutastha and whose minds are thus directed to things other than Kutastha.

Yoni Tantra

Patala 6

If, O Queen among Gods, during bathing time a practitioner is to regard a Yoni, his life certainly becomes fruitful. (6.1)

>"during bathing time a practitioner is to regard a Yoni, his life certainly becomes fruitful."<

Commentary: Sitting in the paravastha one is absorbed in the Divinity between the eyebrows in Kutastha while the nectar flows from the moon in the head ["during bathing"].

"This nectar emerges from the Sahasrara, the spiritual cloud. And that thousand-petaled lotus is revealed in full bloom by yajna. This yajna happens by the Guru-given Kriya.".....Swami Sri Yukteshvarji, Gita 3:14

"I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night"..... Song of Solomon 5:2

"He who has drunk of this nectar, wanders like one who is mad.".....Kabir XLIV

From this he lives the true purpose of life ["becomes fruitful"].

One should regard the own Yoni, or the Yoni of another, and especially the Yoni of a virgin, and in its absence the Yoni of a disciple. (6.2)

Commentary: From this sadhana one begins to see that Divinity everywhere in all beings. That same divinity he perceives in Yoni in Kutastha he now sees everywhere and worships it in all beings.

O Great Goddess, never is there any fear of fire or thieves for him in whose house this Tantra abides, and ultimately he attains liberation. (6.3)

Commentary: He lives free of fear.

In the absence [of a human Yoni] one should worship the Yoni of animals and the like. Simply by performing the Yoni-worship one becomes Vishnu Himself. There is no doubt about this. (6.4)

Commentary: He sees Divinity in all creatures and things ["Yoni of animals and the like"]. He sees in himself the Divine ["becomes Vishnu Himself"].

One is then revered in the heavenly world as well as in the underworld, by Gods and Demons alike. The techniques of the hero's practice are difficult to be achieved. O Durga, out of love for you an easy practice has been revealed. (6.5-6a)

Commentary: He approaches the Guru and the teaching is received ["out of love for you an easy practice has been revealed"].

If, partaking of the Yoni-essence a man is to enter battle, he conquers all his enemies, O Durga, and without doubt emerges victorious. (6.6b-7a)

Commentary: Hanging onto the Kriya Paravastha he carries out his duties of this world ["enter battle"] without being effected or bound by the sense objects ["conquers all his enemies"].

*"Just as the sea, already full of water, remains calm regardless of rivers and streams entering it, in the same way, those who, even being filled with the Bliss of Brahman, can partake in sense matters in an unperturbed and desireless manner, meaning as if done by an unseen doer -- they are the ones who live liberated from the imprisonment of this material world."*Swami Sriyukteshvar from His Gita 2: 70

"his senses are not attracted to the objects of sensual pleasures while coming into contact with them. He sees all the object from Brahman to the horde of living and non-living manifestations as his own self and becomes omniscient. Due to this reason, while performing accumulated karmas, he does not get polluted. Upon being supremely pure with chitta-jyoti, there does not remain even a shadow of vishayas."

.....Pranab Gita||5.7||

What is there by merely bathing in the Ganga, what by revering holy places and the like? There is no devotion comparable to the one given to the Yoni, all else is worthless. (6.7b-8a)

Commentary: "Yoga Shastras lay down many forms; but always remember that Kriya can not only give you all the results these promise but many more. Kriya is the essence of the teachings of the Vedas and the Upanishads. Only one should learn the technique correctly."

.....Acharya Sailendra Bejoy Dasgupta Mahasay in a private letter to a disciple.

Yoni Tantra

Patala 8

"Liberation is not possible without intercourse" – such is the injunction of scripture. The Srutis, Smritis and Puranas were created variously by me for the destruction of the minds of animal-natured people, O Life-Beloved! As a form of supreme bliss one should worship the Yoni having pubic hair. (8. 2-3)

Commentary: Without Pranayam of Kriya (union of female and male—that is, union of in-breath and out-breath) there is no liberation. Via this Kriya one falls to a single point between the eyebrows and becomes absorbed in ecstasy.

Especially in the Kali-age, for him who with supreme devotion worships Jaganmayi (She who contains the world) in the form the Yoni, liberation is at hand. (8.4)

Commentary: Following instructions for Kriya [**"with supreme devotion worships"**] merges with the Kutastha [**"Jaganmayi in the form the Yoni"**].

The tongue is the Yoni, the mind is the Yoni, the ears and the eyes are the Yoni - everywhere, O spouse of the great lord, one must contemplate the Yoni-Cakra. (8.12)

Commentary: Tongue raised in head [**"tongue is the Yoni"**] mind and all the senses merge inwards and merge inwards to kutashta [**"mind is the Yoni, ears and eyes are the yoni"**].

Without the Yoni, O spouse of the great lord, all worship is worthless. Having abandoned all kinds of worship one should practise the Yoni-worship alone. (8.13)

Commentary: Without realization worship is false.

And yet devoid of a Guru even one who is devoted to me does not become accomplished. (8.14)

Commentary: It is received from the Guru.

"Tradition established under directions of the holy Babaji, is that Kriya has to be obtained directly from a Kriya Yoga Guru and to be handed down from the Guru to the initiate in a continuous chain. A Kriya Yogi can only act as a Kriya-Guru when allowed to do so under permission from his own Guru."Acharya Sailendra Bejoy Dasgupta Mahasay from "Kriya Yoga".



Om and Amen

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