



Yoga and My Experience of Teaching in the West Europe

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Yoga is a very deep and vast science. To me Yoga is also another language which exists at a different level altogether. Though Yoga also has its physical and mental side, but it is very little compared to its higher level. Yoga may be in the beginning to reduce our tension, solve the problems of all kinds and remove much misunderstanding within about lot of things. Then a student enters into real Yoga, Inner Yoga. That is the most sublime and pure Yoga where we feel and become one with our inner centre which is so deep down within us that it is beyond *Ānanda—Māyā Kośa* (bless sheath), and *Turiya* state of Yogis.

The point is to know and find out first—what we are, how we think and feel about everything and then what Yoga demands from you the way you have to live now. Which way it is going to affect you, and then lastly, are you ready for all these changes and transformations. Once you start practising Yoga (when say Yoga, mean inner and outer Yoga) there are going to be constant changes in your thinking, feeling and acting. Be ready to flow as Yoga life takes you. There are disciplines in Yoga which are hard to meet with especially in the long run and one should attempt slowly to different part of Yoga. It cannot be forced and neither should we expect things too quickly from Yoga.

I believe that people not only have to learn much more about these body, food, diet, emotions, mental growth, mind discipline, but have to feel consciousness (*Chit*) and grow in consciousness (*Chiti*) Universal power which pervades all sentient and non-sentient beings. This is what I teach in the Yoga as *Śaktiyoga*.

The Central teachings of *Śaktiyoga* is not only to awaken *Kuṇḍalinī-Śakti*, but how to awaken *Chiti-Śakti* consciousness and consciously feel and live into it. It is indeed marvellous to discover consciousness which I feel the science of Yoga and *Tantra* teach very well, and better than other science available on the planet and I am really proud of it as it comes from my country. Though I can give a million definitions and descriptions of what Yoga is, after such a long study, practice, and hearing about by living in many *āshrams* and with many gurus and masters in India that I really feel silly to talk about it because it is such an infinite thing, the more you study and practice, the less you feel you really know about it.

Though a seeker has many many unlimited good experiences in Yoga if one is properly initiated in Yoga that you will feel that you really know how what is Yoga, *Samādhi*, God, everything and at other times one may also feel so insecure at unhappy as though life is totally meaningless, impure and useless. Many positive and negative changes and experiences come in the life of a religious seeker or as our holy Yoga scriptures declares that one seeks the shelter of Guru and God with a sincere heart many bad Karmas shall perish by their grace and the path of Yoga can then become joyful and cheerful which really should be the case, inspite of all the struggles and hardships one may receive. Any way it all has to be learned and figured out by actually doing. Mere study cannot do any good. For instance, my own Guru Swami Kripalu has gone through very painful experience for the purification of the body and mind



by the *Kuṇḍalinī Sādhana* that he is still doing, but still he has maintained a good physical health and cheerful spirit. I have been graced enough, many times, learning under such advanced gurus, and if you go near them to their heart, they will still say 'son ! I do not know much rather nothing. I am still a simple *Sādhaka*.' It is not only because of their humbleness but also due to the mere simplicity of their hearts. I really do not like this particular expression—humbleness—as I have seen many such yogis, Gurus, and advanced students misleading people under guise of their humbleness especially in the West. Sorry to say it but it is true at least and stray away from such Gurus. For this I really admired teaching of Bhagavan Sri Rajneesh who speaks openly about Gurus, yogis, Yoga, Tantra, religion, and spirituality. His teachings in the long run will especially do good to the West and also East.

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No Tāntrik practice is complete without the use of the powerful yantras which can play a vital role in making for a fuller, happier and healthier life.

These yantras are the symbols of gods or goddesses, represented by geometrical designs. They are made up of straight lines, curves, triangles, squares and circles. But the methodology employed for making them is varied.

—Swami Devanand