



# REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631(UIF)

UGC APPROVED JOURNAL NO. 48514

VOLUME - 8 | ISSUE - 9 | JUNE - 2019



## MANAVALAKALAI YOGA - A MODERN VERSION OF RAJA YOGA

**Dr. Sangetaa**

**Arivuthirukoil, Aliyar, Pollachi, Coimbatore, Tamil Nadu, India.**

### ABSTRACT:

*Vethathiri Maharishi one of the greatest spiritual guru of the twentieth century developed his own method of Purification and conscious development and named it as "Manavalakalai Yoga" or "Simplified Kundalini Yoga". The underlying ideology behind Manavalakalai Yoga is to incorporate the concept of living liberation unknown to the modern man. Vethathiri Maharishi also claimed that his method is a modern version of Raja Yoga made suitable to to adapted by the modern man. In the preface of the book Yoga for Modern Age, Vethathiri Maharishi writes,*



**KEYWORDS:** *Vethathiri Maharishi , conscious development , Modern Age.*

### INTRODUCTION

"Very early in my life, I started experimenting with various systems of yoga. After more than two decades of practice and research, I found that Rajayoga is best suited for our Age and the only hope for modern man with his awakened and questioning intellect"

### CONCEPT OF RAJA YOGA :

History has presented humanity with various opinions regarding the concept of Raja yoga. The verse of Hathapradipika by Svatmarama stands as a proof to this.

bhrāntīyā bahumatadhvānte  
rājayogam ajānatām|  
haṭhapradīpikāṃ dhatte  
svātmārāmaḥ kṛpākaraḥ||

The compassionate Svatmarama has composed (this work called) the "Light on Hathayoga" for people ignorant of Rajayoga because they are lost in the darkness of many (different) opinions (on it) - Hathapradipika 1.3

The word Raja Yoga can be found in the Yogatattva Upanishad, one of the minor Upanishads and belonged to Krishna Yajurveda. It is explained that although yoga is one, according to usage and practice it is divided into many kinds. One of them being Raja Yoga.

yogo hi bahudhā  
brahmanbhidyate vyavahārataḥ  
|  
mantrayogo layascaiva  
haṭho'sau rājayogataḥ || 19||  
"Now I shall proceed to describe

Yoga to you: Yoga is divided into many kinds on account of its actions: (viz.,) Mantra-Yoga, Laya-Yoga, Hatha-Yoga and Raja-Yoga."

According to Yogatattva Upanishad it is after practicing all the twenty stages of Hatha Yoga, the state of Raja Yoga is attained. tato bhavedrājayogo nāntarā bhavati dhruvam | yadā tu rājayogena niṣpannā yogibhiḥ kriyā || 129||

From the text of Yogatattva Upanishad it can be concluded such Conscious evolution is assisted by practices which are prescribed in Hatha Yoga, Mantra Yoga and Laya Yoga.

In Hathayogapradipika Yogin Swātmārāma, after saluting first his Gurū Srinātha explains Haṭha Yoga for the attainment of Raja Yoga. Yogin Swātmārāma

identifies Raja Yoga as a result of Hatha Yoga, i.e., an end and not the means.

praṇāmya śrī-ghuruṃ nāthaṃ svātmārāmeṇa yoghinā |  
kevalaṃ rāja-yoghāya haṭha-vidyopadiśyate || 2 ||

Yogatattva Upanishad is trying to conclude that Raja Yoga is a state when achieved replaces the aspect of duality between the subject and object with the aspect of nonduality. Then he obtains the Raja-Yoga and certainly he does not meet with obstacles.

tato bhavedrājayogo nāntarā bhavati dhruvam |  
yadā tu rājayogena niṣpannā yogibhiḥ kriyā || 129||  
tadā vivekavairāgyaṃ jāyate yogino dhruvam |  
viṣṇurnāma mahāyogī mahābhūto mahātapāḥ || 130||  
tattvamārge yathā dīpo drśyate puruṣottamaḥ | 131||

When a Yogin fulfils his action by Raja-Yoga, then he certainly obtains discrimination and indifference to objects. Vishnu, the great Yogin, the grand one of great austerities and the most excellent Purusha is seen as a lamp in the path of truth.

A similar explanation is given in Yogasikhopanisad. It is explained that whenever there is the union of the Prana and Apana (vital airs), similarly of the red and white vital fluids, the conjunction of the sun and moon, and of the Jivatman and Paramatman, the conjunction (between the two constituting a pair) of the several pairs, that is known as Yoga. Here, Yogasikhopanisad implies that removing the concept of duality is Yoga.

evaṃ tu dvandvajālasya saṃyogo yoga ucyate |  
atha yogasikhāṃ vakṣye sarvajñāneṣu cottamām || 69||

In Yogasikhopanisad the concept of Raja Yoga has been explained as the conjunction of the Rajas with the Retas (of the male organ), (i.e., of Sakthi and Siva). It is indirectly explained that the state of Raja Yoga removes the concept of duality leading to understanding of nonduality. In other words Raja Yoga is a state where the consciousness has attained perfection enough to understand that every existence is the same as the highest metaphysical Reality.

rajo vasati jantūnām devītattvaṃ samāvṛtam |  
rajaso retaso yogādrājayoga iti smṛtaḥ || 137||

Similar view can be found in the text of Kurma Purana. The Ishvara Gita from the Uttara Vibhaga mentions two types of Yoga. The Abhava Yoga and Maha yoga. According to Nicholson, Maha yoga is explained in Kurma Purana as,

“It is the type of yoga that goes beyond the preparatory practice of “the yoga of non-being” (abhāva-yoga) exemplified by Patañjali and other yogis who present cessation (nirodha) of mental activity as the ultimate form of yoga. The exercises of the “great yoga” facilitate the yogi’s identification with Lord Śiva until union (saṃyoga) is achieved”

He further clarifies that this practice is not just a mental exercise by which the yogi visualizes himself “as if” he were Lord Śiva. Rather, it is a transformative practice through which the yogi becomes the Lord. At the highest level of yogic absorption, the difference between the meditating subject and the object of his meditation dissolves.

The Īśvara Gītā’s “one-pointed mental focus” on Śiva is ultimately the same as the “union of the individual self with the Lord” (ātmeśvara-saṃyoga).

yoga is the one-pointed focus  
of the mind on me through suppression  
of other mental activity.

I have just told you its eight means.

mayy ekacittatā yogo vṛtṭyantaranirodhataḥ

tatsādhanāny aṣṭadhā tu yuṣmākaṃ kathitāni tu - Ishvara Gita Chapter 11, verse 12

As the purpose of Mahayoga is ultimately conjoining with Siva it can be interpreted as a step for Raja Yoga experience. The concept given in Yoga Shikoupanishad is cited to validate this point. The term Maha yoga has also been explained in Yoga Shikoupanishad as a composition of all the four yogas, i.e., Mantra yoga, Laya yoga, Hatha yoga and Raja yoga.

kathitaṃ tu tava prītyā hyetadabhyāsakṣaṇam |

mantra layo haṭho rājayogo'ntarbhūmikāḥ kramāt || 129||

Walk through the inner stages of Mantra-, Laya-, Hatha- and Raja-Yoga, ||129||

eka eva caturdhā'yaṃ mahāyogo'bhidhīyate |

hakāreṇa bahiryāti sakāreṇa viśetpunaḥ || 130||

this is indeed a unique fourfold Maha-Yoga. |130||

JivanMukti - Viveka of Swami Sri Vidyaranyasaraswati gives a similar explanation.

“Knowledge of the oneness of Paramtma spoken of in the sastram, and Jivatma present as the egoistic subject of all conscious acts, brought about from knowledge of the sense of the great Text, demolishes the whole of that sense of separateness which is born of illusion. The impossibility of the rise of this illusion again, is the peculiar merit of this demolition thus accomplished. This direct conviction of the one-ness of the two soul and supreme soul is brought about at the point where the two fuse, so to speak, into each other; and this is the real twilight-worship”<sup>80</sup>

Here the word Sandhya (twilight) means ‘a joint.’ Ordinarily the joint is placed at the beginning and end of day when ‘night joins with day.’ This is the moment of twilight-worship. Hence according to Manilal N.Dvivedi, Raja-yoga interprets it to mean the point where the individual soul merges into the supreme soul and oneness is realized.

It is further explained that when a Yogin fulfils his action by Raja-Yoga, it will generate within the Yogin detachment out of discrimination as well as manifest the Yogin as a beacon-light in the path of truth.

tadā vivekavairāgyaṃ jāyate yogino dhruvam |

viṣṇurnāma mahāyogī mahābhūto mahātapāḥ || 130||

tattvamārge yathā dīpo dr̥śyate puruṣottamaḥ |

yaḥ stanaḥ pūrvapīṭastaṃ niṣpīḍya mudamaśnute || 131||

In one of his books Vethathiri Maharishi has explained that achieving perfection of consciousness at the state of Thuriya is Raja Yoga. He writes,

Thuriya meditation which activates the cells in the brain and during which the consciousness rules supreme, this state is called “Raja yoga”.

Vethathiri Maharishi through this explanation is trying to ascertain that Raja Yoga is a state to be achieved through conscious evolution. It is not a method to achieve the state of self-illumination but it is the very state of self-illumination. The word illumination here implies the meaning of experience. Understanding can happen only after experiencing the truth. It is a confirmation to the truth. Raja Yoga is the experience undergone by human consciousness to realize the true state of Brahman. Bhagavad Gita says,

rāja-vidyā rāja-guhyam pavitram idam uttamam  
 pratyakṣhāvagamaṁ dharmyaṁ su-sukhaṁ  
 kartum avyayam - Bhagavad Gita Chapter 9, Verse 2

Guhya means “secret.” This knowledge is also the supreme secret. Experience is secret, only known to the consciousness of the one experiencing it.

This explanation of Raja yoga given by Vethathiri Maharishi is intune with the concept given in Hatha Yoga Pradipika. It asserts as follows,

rāja-yoghaḥ samādhiścha unmanī cha manonmanī |  
 amaratvaṁ layastattvaṁ śūnyāśūnyaṁ paraṁ padam || 3 ||  
 amanaskaṁ tathādvaitaṁ nirālambaṁ nirañjanam |  
 jīvanmuktiścha sahajā turyā chetyeka-vāchakāḥ || 4 ||

Raja yoga, samadhi, unmani, manonmani, amaratva, laya, tatva, sunya, asunya, parama pada, amanaska, advaita, niralamba, niranjana, jivanmukti, sahaja and turiya denote the same state of being. Just as with salt dissolved in water becomes one with it, so the union of Atman and Manas (mind) is denominated samadhi, When the breath becomes exhausted, and mind becomes Praliyate (still, reabsorbed), they fuse into union called samadhi. This equality, this oneness of the two, the living self and the absolute self, when all Sankalpa (desire, cravings) end is called samadhi.

After the time of the Hathapradipika, Hathayoga texts such as the seventeenth-century Hatharatnavali which defined a rajayogin as one who could retain his semen.

āyusyaṁ vardhate nityaṁ yadi binduḥ sthīro bhavet |  
 utpattisthitisaṁhāre bindur eko hi kāraṇam ||

tato bhaved rājayogī nāntarābhavati dhruvam - Hatharatnavali 2.104–2.105ab

“If one’s semen is always stable, longevity increases, (for) semen alone is the cause of birth, life, and death. Because (of this), one becomes a rajayogin and certainly not otherwise”

Retaining semen prevents the body's natural essences from becoming depleted as they normally flow downwards from the brain or 'sea of marrow' and are lost during ejaculation or menstruation during the reproductive processes. It is this Energy or essence which is responsible for the reproductive processes in the body which allow the body to rejuvenate itself as well as for the reproductive processes which give rise to offspring, essence is also an important component in the manufacture of vitality or energy, the primary motive force which is life itself. Once Vitality is improved you can influence the strength and movement of your Energy by mentally directing, or meditating on, the stream of energy.

Further there has been no such consensus on the means for achieving Raja Yoga, nor the mechanisms by which it is achieved. Amanaska, Sambhavi Mudra was the main technique for achieving Rajayoga (that is, samadhi), but in the Dattatreyaयोगasastra and the Yogabija, Mantrayoga, Layayoga and Hathayoga were the means to Rajayoga. Amaraughaprabodha states that Rajayoga is achieved by fusing the mind with an internal sound. Sarngadharapaddhati and the Sivasamhita states that Rajayoga is achieved by visualization and meditation practices involving Chakras and Kundalini. Hathapradipika focuses on Sambhavi and Khecari mudras and Nadanusandhana (that is, fusion of the mind with the internal sound) for the attainment of Rajayoga.

After the time of the Hathapradipika, further variations on Rajayoga emerged in Hathayoga texts such as the seventeenth-century Hatha ratnavali which defined a rajayogin as one who could retain his semen. Yogasikhopanisat, Rajayoga is defined as the union of menstrual blood (rajas) and semen (retas).

The Concept of Raja Yoga can be concluded as,

1. It is a state to be achieved. It is an end and not the means.
2. It is a state into which one has to evolve himself to understand the true nature of self.
3. Once evolved it becomes a conscious experience of the self (Self - illumination).
4. It is highest spiritual state of being in tune with the Ultimate while still living (State of Jivan Mukthi).
5. The experience of Truth leads to understanding of nonduality of Nature.
6. Once realized it automatically converts the self-illuminated one into a beacon-light in the path of truth. (Becomes Guru).

Further, Vethathiri Maharishi accepted that the old method of learning Raja Yoga was a very difficult one and almost impossible for the common man to practice. He writes,

“The restrictions imposed and the conditions prescribed were so many that the ordinary individual, especially the normal family-man, could never think of practicing this Yoga.”

This had motivated Vethathiri Maharishi to develop a science that would not incorporate the methods of Raja Yoga but in a form that was universally applicable. He writes,

“As I felt that such a great Science should be brought within the reach of everyone who is eager to learn it, I decided to formulate a practical and simplified method.”

### **EVOLUTIONARY STAGES OF MANAVALAKALAI YOGA OR SIMPLIFIED KUNDALINI YOGA :**

The Evolutionary Stages of Raja Yoga developed by Vethathiri Maharishi and termed as Manavalakalai Yoga or Simplified Kundalini Yoga are based on the following principles:

1. During the first stage there are the initial efforts of putting the body and its energies in order by regulating the flows of elements and bipolar function of Biomagnetism. This helps to get rid of some diseases.
2. The second stage implies special work on cleansing and developing specific energy systems of the individual - chakras and meridians. It is done in two stages :
  - a) Moving the consciousness from one chakra to another
  - b) To work with Energy circulation so that the vital fluids produced by daily life can produce true vitality
3. The third stage involves refinement of the consciousness to facilitate the individual consciousness to merge with Absolute consciousness. It involves the following processes:
  - a) Withdrawal of the consciousness from the physical layer into the subtle layer of Energy field through meditation and sublimation.
  - b) Integration of Individual consciousness with Universal consciousness.
  - c) Cognition of Absolute Space, including its dynamic aspect.
  - d) The advanced consciousness established in the state of Absolute Space.

### **ORGANS OF MANAVALAKALAI YOGA OR SIMPLIFIED KUNDALINI YOGA :**

In order to implement the above principles Vethathiri Maharishi identified certain practices that became the core Organs of Manavalakalai Yoga or Simplified Kundalini Yoga.

### **SIMPLIFIED PHYSICAL EXERCISE :**

The highly complex human body is designed and nurtured by Almighty with utmost care. However, through the uncounted generations, from one-sense beings, due to ignorance, innocence and emotional moods the human physique and psyche have incurred certain deteriorations structurally and functionally. As a consequence, discomfort, miseries and diseases are on the increase in the lives of mankind. Man has to think, analyze, realize, correct and regulate these factors.

In order to streamline the physical system, first the polarity arrangement of the cells of the body has to be set right. Only when this is effected, circulation of blood, air, heat and magnetism will become regular and uniform. The cell arrangement can be set right only by proper exercise. The comprehensive

training for this reformation is "Simplified Physical Exercise". The Simplified Physical Exercises comprises of the following nine parts :

1. Hand Exercise
2. Leg Exercise
3. Neuro-muscular breathing Exercise
4. Eye Exercise
5. Kapalapathi
6. Spinal Exercise (Makarasana)
7. Massage
8. Accupressure
9. Relaxation

### **KAYAKALPA :**

The wonderful rejuvenating exercise system called "Kayakalpa" is a set of exercises that is capable of purifying the sexual vital fluid and would also enhance its strength, quality and quantity. The food we consume is transformed into the following seven elements successively, by the precise metabolic system inside each one of us.

They are : Juice, Blood, Flesh, Fat, Bone, Marrow and Sexual Vital fluid.

Among these, the sexual vital fluid, known as the reproductive fluid – the comprehensive essence for human kind - is highly valued because it is the core material that stores the appearance, nature, growth and functioning modes of the human body. Only the sexual vital fluid, which is chemical storehouse for the life energy, is responsible for the birth and death of living creatures. The entire tree is condensed in the waveform inside a seed. Likewise, the human being is condensed and contained in every molecule of the sexual vital fluid. Also the deeds and thought waves generated all along the evolutionary chain are magnetically characterized in infinitesimally shrunken form at the Genetic centre, for which the chemical counterpart is the sexual vital fluid.

Because of the lack of proper knowledge about such a potential treasure bearing the welfare of human life most of the human population spoil it and wastefully expend the sexual vital fluid. This mistake ruins the human prosperity. The Siddhars of South India who did researches for the welfare of humankind, realized these facts and altruistically contributed certain exercises to humanity designed to purify and strengthen the sexual vital fluid. These regenerative exercises are called "Kaya Kalpa Yoga". Due to the interest in Siddha system of medicine and from analysis of many Siddha texts, Vethathiri Maharishi modified and unified many methods and formulated the present form of "Kaya Kalpa Yoga" taught in all SKY centres.

By doing the exercises regularly one can live a long and healthy life. The poles of the cells all over the body are aligned correctly. The sexual vital fluid becomes purified so that disease of oneself and future progeny are eliminated or avoided. With regular practice the vitality of Life force increases which facilitates the practitioner to mentally direct his Life force to higher chakras and finally merge with the Absolute Space.

### **MEDITATION :**

Meditation is a psychic practice to attain peace and stability. Detaching from the senses, the mind is fixed on the life force. The inward journey of the mind towards the innate consciousness is called meditation. Only the meditation practice will bring one's mind to subtle range of mental frequency. In higher frequency one may easily become egoistic or emotional leading to thoughts and deeds out of harmony with nature and other people. Such disharmony leads to loss of strength, health and happiness. To eradicate these unwanted characters, mind's frequency has to be maintained at subtler frequency. In meditation the frequency becomes subtler and subtler.

The first step in meditation is called "initiation". To begin with, the biomagnetic energy called "Kundalini" which is intensified at the genetic centre is awakened, raised and intensified at "agna

chakra”, between the eyebrows. The aspirant has to just mentally observe his own biomagnetic force. This kind of mental observation of one’s own biomagnetic force is the first step of meditation. Later the aspirant is taught to transfer the life-force to intensify successively at other energy centres in the body and finally expand beyond the body and merge with the absolute space. The practice of this type of meditation is unparalleled for getting purified in this lifetime itself from all the sinful characters accumulated all along the lineage of evolutionary stages.

### **INTROSPECTION :**

The process of analyzing and getting a total understanding of oneself. Introspection is a practical methodology for sublimating the negative emotions of greed, anger, vengeance, miserliness, vanity, immoral sexual passion and worries. After learning meditation the aspirant has to put himself through some important psychic practices under the process of Introspection in order to have his character reformed, to get enlightenment and to enjoy peaceful and happy life. Introspection includes:

1. Practices of self-analysis designed to take stock of positive and negative characteristics in our personality.
2. Eliminate the unwanted and incompatible aspects of one’s character.
3. Strengthen the habits of good thought, word and deed and discerning and rejecting the habits which are unwanted.

The five techniques of introspection are:

1. Analysis of Thoughts
2. Streamlining of Desires
3. Neutralization of Anger
4. Eradication of Worries
5. Realization of Self

These practices will make a man to understand the value of his own existence. By constant research and by leading a virtuous way of life, he dissipates the imprints of sins day by day. As a result, the soul becomes pure and perfect and his mind is peaceful. Benefits of Introspection courses:

1. Expansion of Mind
2. Control over undue psychic attachment in relationship with men and materials.
3. By exposition and practical techniques of introspection, one is enabled to suitably modify his or her hereditary and past traits.
4. Maneuvering of temperamental moods such as ego, possessiveness, greed, anger, miserliness, passion, inferiority and superiority complex, vengeance and fear.
5. One is able to change one’s personality and bring out the latent talent and innate strength resulting in cheerful and successful life.
6. The process of analyzing and getting a total understanding of oneself. A systematic practice to get this understanding and to lead a life without causing pain to self and others.
7. Develop values such as Integrity, Equanimity, Love, Compassion, Strength of Character and Courage.

### **BIO-MAGNETISM ENHANCEMENT TECHNIQUES :**

The physical body is made up of millions of tiny cells, stacked together. The circulation of biomagnetism through the cells creates a polarity with each cell having a north and a south pole, which keeps them attached to each other. The pressure of biomagnetism should be sufficient to maintain the polarity of the cells, keep them attached to each other and regulate the other circulations viz. Blood, heat and air circulations, in the body. The cells of the body as well as the mind

function well only if the pressure of biomagnetism is sufficient. A portion of the biomagnetism is utilised by the cells of the body for their functioning, and another portion by the cells of the brain for the functioning of the mind. Biomagnetism can be intensified through the practice of Lamp gazing and Mirror gazing, during which process gazing at a lamp or a mirror is done in a prescribed manner.

#### CONCLUSION :

These techniques of Manavalakalai yoga not only purified the mind but also expanded the mind beyond the physical body to merge with the omnipresent Absolute Space which is explained in Spirituality as "Jeeva Brahma Ikkya Mukthi". This process of merging the individual consciousness with the Absolute consciousness, i.e the state of Raja yoga would ultimately lead to the liberation of every soul irrespective of caste, creed, religion and gender.



**Dr. Sangetaa**

**Arivuthirukoil, Aliyar, Pollachi, Coimbatore, Tamil Nadu, India.**