

Sexual Energy Cultivation or Psychic Energy Purification

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Abstract

Paths and processes abound regarding the supposed possibilities and true potential of humans to attain immortality, enlightenment, and liberation. The stages or states where we transcend the material realm are defined and considered in numerous ways. Having practiced Mantak Chia's Male Sexual Energy Cultivation as well as Psychic Energy Purification according to Kriya Yoga as taught by Michael Beloved, I will attempt a systematic comparative analysis in order to provide a more detailed reply as previously requested from different inquiries.

Introduction

There seem to be a lot of similarities in the consideration of vital energies between the Taoist cultivation of sexual energies and Kriya psychic purification. But when the two practices are considered under some scrutiny, then they appear to not only be quite different but also opposite, in terms of the intention of their practitioners, the methodologies and their applications, as well as the results to be culled out.

Intention to Practice & Intrinsic Predisposition

It may not be understood from a starting point, but the intention one has setting forth after either of these paths does make a difference. It is my understanding that the aim of the cultivation of the sexual energy is to rejuvenate the body by preserving, charging and circulating the semen for males and

ovaries related secretions for females (ovarian kung-fu). Through said processes, one achieves great results in the sense of inner alchemy, a state of harmony can be created, but those accomplishments take place beyond the level of just sexual cultivation.

According to inSelf Yoga or mystic yoga, the intention here too is of great importance, to the extent that it can progress to a more focused mindset through a deeper understanding of what kriya yoga is really about, and how its application yields results acceptable by the practitioner, as well as the pace of advancement. So not only the intent, but also the expectation is to be closely checked in inSelf yoga.

It should also be noted that personal attraction and comfort with such practices are ultimately based on individual natural tendencies ingrained into instincts and other conditions for preferential predisposition, which all direct one's direction(s) in life (and beyond). In absolute terms, one is not better than the other, but for any particular individual one will end up being more appropriate than the other. In the long run self-honesty allows for self-transparency.

Methods & Applications

Both practices involve the manipulation of vital energies, sexual energies, sex hormones, physical as well as subtle circulatory systems, breathing and subtle energy centers.

In the cultivation of sexual energies the manipulation of the sex organs is an intrinsic part of the process. The sex organs are gradually coaxed to respond to will in their state of arousal. This is done by various techniques for males, and they pertain to "churning the testing" as I'd put it. There are a variety of steps and practices that are involved in order to reach a state of seminal and hormonal charge that would allow the activation of the Chi in a meaningful way. As the practice implies a strong excitation of the genitals, it is easy to mistakenly think that even a high degree of mastery can be accomplished by all given enough desire or lustfulness.

Only sufficient intuition and subsequent mastery of the techniques coupled with an intense application will in my opinion allow the life force to become impressed, and be so said awakened.

In inSelf yoga, the sex organs are from the get go considered irrelevant, they are regarded in a very organic manner, as reproductive and urinary appendages. This outlook can affect the intention of those who are bent on pleasure chasing. Should any implication of sex organs come to play, it involves a hormonal directive, and that would be beyond the scope of this comparison. Suffice to state that the practice does square on the effective redistribution of the sex hormones throughout the bodies in order to efficiently reallocate those energies towards other organs and functions aside from reproduction and sexuality. This is in stark contradiction with a neglectful hoarding of sexual energy.

Technically observed, the practice involves an accumulation of prana in the lower energy centers, and when sufficient charge is completed, an application of the two basics locks of the sex and the anus.

For the Taoist method, the sex lock is applied at the base of the perineum with the understanding of controlling the seminal charge, and regarding the cultivation of sexual energies this is done with the organs fully aroused. From yogic breath infusion, the same lock is applied with the understanding of sex hormonal charge, and sexual arousal could imply an external flow of psychic energy which will not be conducive. The kriya yogi(ni) is actually aiming for the psychic sex and anus locks therefore the need for complete interiorization during the practice of this yoga.

When sufficiently fortified and cultivated into more concentrated survival force or potency, the sexual energy can allow for the jolting of the life force towards the higher energy centers. And the tongue may even roll back and taste the amrita sweet nectar, that could be interpreted as the elixir of youth perhaps, but is rather concentrated subtle hormonal release. However, there is no details regarding the mechanism of arousal of the life force or any advice or suggestion as to how to start to control it. Again, I think that only exceptionally are such levels of practice attained, so normally control of the kundalini need not come into the picture.

The fountain of youth, the chalice of eternity in the cultivation of sexual chi accounts for each drop of blood, as they in turn concentrate into sexual fluids enough to amount to great strength and power. As it regards yogic breath infusion, the blood cells are to get charged with subtle oxygen (prana) enough to

course through the body, and in particular to reach lower centers and mix with the sex hormones. This admixture constitutes an unexpected, unusual and unsettling circumstance for the kundalini which now primitively bolts from its base location. In mystic yoga the application of the anus lock directs the abrupt circulation of the life force passing the anal aperture (in both physical and subtle dimensions) upward through the spinal column.

The explanation from some Taoists sects of semen being akin to the spinal fluid which in turn is likened to the gray mind matter has anticlimactically no relevance and no place in InSelf yoga. This format of yoga does is not centered on the physical body and its overall well-being, it is about the psychic purification through a reformation of the energy of the life force itself.

By its ascension to the higher energy centers, the life force is prosaically said to contribute to enlightenment through sexual energy cultivation. InSelf yoga holds that repeated resurgence of the life force into the top energy centers, by dint of the controlled and deliberate swaying of the kundalini allows a familiarization with other higher levels of consciousness, and also better management of the life force's default energy or attitudinal character.

The main medium used in Kriya yoga is the breath fire or bhastrika whereas in the cultivation of sexual chi is practiced testicular breathing. Part of the aim of testicular breathing is to eventually get those organs to be stimulated just by will or power of mind. That is deviant from yoga practice, and so the two methods and their applications do not jibe.

Further Implications

InSelf yoga has for a precept to apprehend the base nature of the life force and gradually work to improve its ways. Sexual proclivities play directly into the agenda of the life force. The core self in higher yoga owes to itself to curtail the life force, because it, the core self ultimately bears the responsibilities of consumed luxuries. Therefore, in that yoga, sexual titillation is counterproductive if not detrimental (outside of the reproduction of a similar bodily form). The consequences are said to be far ranging for

those who are making an effort to observe moral guidelines of the limbed yoga. And, such observations would be addressed within the initial two limbs, though they are observed all along.

In a way a mystic yogin aims for higher celibacy. It is not defined according to external non-sexual engagements, but a systematic purification of the practitioner's psychic content, it is a gradual, painstaking and demanding path. Any sexual involvement as much as other intense attention compelling sensorial experiences deserve internal observation, so a relatively advanced stage of practice. But in particular the sexual pleasure is a bewildering the sensorial experience on account of the life force's stronghold over it, it needs special understanding, not encouragement.

Just as the cultivation of (sex) chi is obsessed with validating/gratifying the sexual aspect of the body as essential tools to increasing vitality, hence donning eternal life; so does kriya yoga focus on frustrating the sexual elements (in their quest of pleasure), because feeding their comfort will only favor their adherence to and empowerment from Kundalini (over the core-self's welfare); a self-defeating position to Kriya practice. Entrenchment in sexual vigor and stamina are corrosive to the aims of this yoga.

In definitive, sexual organs implications are not supportive of responsible advancement in inSelf yoga and is not taught in its classic format. However consideration of sexual involvement is too great and grave to not be thoroughly addressed in the ardent labor towards mystic psyche purification. Two manuals are fundamental for mystic yogis in search for self-transparency and less implicating sexual endeavors, they are both by my yoga teacher the illustrious Michael Beloved; "Masturbation Psychic Details" & "Sex You!".

The critical level of consideration of sexual implications, in kriya yoga is necessary at a beginning level even if its correct understanding and responsible application will be gradual. The exposition of insightful teachings into these dynamics and their karmic (or individuals' correlating existential energy manifestations), can only be done by an advanced master in the domain of psychic perception and manipulations.

Along the path of Taoism a master like Charles Luk from looking at the diagram he contributed indicate that he has attained a level of advancement and mastery that allows him to properly access, disseminate and propagate such information. That level of introspection and introversion is far beyond genital coaxing and manipulations, so the sexual cultivation of chi though very alluring will need to be truly supplanted by a longing desire for more of a direct cleansing of the sexual energies, versus their adulation into a more potent and detrimental force in the large vein of samara or repeated births and deaths.

Samsaric bondage is the most common factor linking all entities using material bodies, and directly confronting that precept is the aim of kriya yoga, it runs contrary to any sort of cultivation of sexual fluids. Their careless and irresponsible cultivation ties the core-self entity tighter to the wheel of samsara, in addition to making those cycles turn more detrimentally. Those fluids on the path of the mystic yoga have the very purpose of facilitating rebirths of disincarnate folks awaiting opportunities for a new human form. Therefore, any reference to such elemental medium is best done with considerations for the energy of the bodiless persons the practitioner is somehow connected to.

In the details, there is a profound distinction as to the consideration of semen according to Mantak chia's approach and Michael Beloved's. According to the latter, semen is an ancestral medium and as such must be utilized accordingly, it is not in any way an elixir for the living! Semen is also not extrapolated into anything along the spin and cerebral spheres. InSelf yoga hones in on the hormonal reservoirs and their reallocation.

***Health Considerations of male sexual energy conservation**

Males with spiritual inclination are the most likely ones to adhere to concepts and ideologies of seminal retention. It is a superficial approach to spiritual emancipation, and that stems from important social considerations particularly from a moralistic and religious standpoint. This limited and narrow approach although validating to the self-esteem isn't ultimately sustainable over time.

So long as there is lack of insight and recognition as to the need and origin of sex, sexuality as well as sexual performance along with its orchestration, the results seemingly gained from seminal retention are ephemeral and rather trite. And though the motivations are overwhelmingly for improved health, stamina and pleasure there are possible downfalls of such practices.

Nowadays, there are some who through the internet who are subscribing to the “no-fap” an avoidance of pornography and masturbation. But there are significantly more who practice variations “edging” approaching climax then delaying or abstaining from completion, in order to heighten the reception to pleasure, and take advantage of the benefits of lack of seminal loss through emission. A gross imitation of the Taoist Sex Energy Cultivation. Unfortunately, due to the overwhelming presence and use of pornography as well as regular exposures within a sexually toned modern society, excessive pleasuring is more or less the norm.

The pressures exercised on the reproductive organs are misguidedly and irresponsibly liable for creating different health complications in some cases, as different types of traumas may be created. It can be the case that some may feel heavy dull lower backaches or even ejaculatory complications. But to watch out for particularly are ramifications concerning the very health of the prostate gland, a generally delicate and misunderstood organ.

Difficulties in the prostate gland over time can include chronic non-bacterial prostatitis whereby it becomes inflamed and gives symptoms of Urinary Tract Infection. For those experiencing such problems, it is important to seek out proper prostatic care, albeit with the help of medical advice and consultation.

In these ways, nature is tacitly indicating a miscalculation on the part of the practitioner and a need for reconsideration or correction. Of course, these situations will depend on individual situations and karmas. It is noteworthy, however, that in an interview on London Real, June 1st, 2017, Brian Rose asked Mantak Chia within the last couple of minutes from the end, how long he has gone without emission and the answer was one month. As a media interviewer, Brian has no need to be complaisant

or otherwise discreet towards Master Chia, so it may be a unique situation where he reveals this information.

It can be hoped that such information from a renowned and followed practitioner is included in his writings and that beginners are well informed and fully aware of the possible implications along with the adequate perspectives.

Pursued Results & Objectives

Though not typically exposed, the information of advanced Taoism gives indication of very high levels of introspection or meditation. It is noteworthy here to realize the fact that the type of yoga practiced in the context of this article is uniquely for the purpose of establishing favorable conditions for proper meditation sessions. The physical by-product of wellness and vitality are distractive, even if such premise connects as well to the subtle body, the state of which is determinant of one's level of meditation, and self-introspection.

The breath infusion practice does provide profuse oxygenation and subsequent energization of the subtle body, a definite boon to the kriya yogi(ni). It is most reinvigorating and healing to the physical body, the condition of which is supportive of and participative in the process of clarifying and lightening the density and possible opacity of the subtle form. There is no desire to perpetuate the physical form, no vain misconstrued concept of immortality of anything physical whatsoever. It can be taken for granted that the average tantric yogi particularly in the Western setting is bound to move opposite to the inSelf yogin(i).

Kriya practice and techniques favor and endeavor for the pathway to the subtle body and beyond. Angelic heavenly realms of existence are equally considered distractions to the laser focused intention and attention of such yogins. Sexual developments are even grosser forms of deviations, albeit indispensable and at the very origin of a responsible participation to all forms of life and civilization within the material realms. In that context, to the inSelf yogin(i) the material body itself is not the main vessel but a mere tool to be utilized for the aspirations to consciousness elevation.

Conclusion and Considerations

At this point in my assessment, the similarities between the two practices regard directly impacting the life force. Under further scrutiny are revealed certain clear divergences in some critical areas such as objectives of the practice and the rate of advancement or realizations of the practitioners.

In tantric practice in the Western environment, the connotation of sexual indulgence invariably clouds the any psychic manipulations, whereas the way of kriyas requires by definition psychic manipulations in order to manifest. But in either case the physical routine of the practice can promote greater insight for the ones who are adequately predisposed for keener advancement.

Sexual cultivation allows for the fortification and channeling into more concentrated survival force or potency to be applied to bodily functions of maintenance, healing, regeneration, rejuvenation and other personal furthering. Such objectives are grand in the consideration of Daoism as referred to by Mantak Chia, its central pillar is the increased energization of the sexual energy.

Ironically, Kriya yoga supports a skillful and responsible bypassing of the sexual energy while endeavoring to avoid its accumulation, and simultaneously distributing sex hormones throughout the body, in order to encourage the reinvigorating of other organs and parts of the body. This is part of the effective reformation program of the life force. And it permits the relieving of the subtle body from negative or dulling forces so that it will be easier to address, making the practice more efficient.

The similarities in the mechanics of these two practices do not hold, they turn out to have divergent results, particularly when time, interest and effort spent practicing are taken into consideration. More critically, the intentions and motivations stand contrary from one to the other. One hoards sexual energy right at the seat of the kundalini, and the other aims at absolutely avoiding that. Ultimately the end it turns out justifies the means!

End

*: Segment added post script (*Health Considerations*).