

## Translocating Lust Into Love : Yugala Sadhana

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### Abstract

In this article I intend to show that how Baul's sexual rituals (yugala sadhana) leads one to meet one's Moner Manush. And also discussed that Baul philosophy holds that the body is a microcosm of the macrocosm of the Universe and that the Divine, located in the body, has separated into male and female principles in order to experience pleasure. I have also discussed how the 'action of breath' or dom(er kaj) translocate lust into love.

**KEYWORDS:** Deha Sadhana, Dam Sadhana, Seminal retention ,Women

### 1.Introduction:

*O crazy mind*

*For this reason I have not become mad*

*I haven't found any such madman*

*Only false madman everywhere,*

*True madman nowhere ...*

The Bauls are the madman of Bengal, they are madly in search of their Moner Manush, Bhagan, who resides within them, basing on strong songs, rhymes, composed on the theory of dehatatva and sadhana.

It is partially this detachment from the world and partially his intense emotional states which make the Baul appear to be mad. However, 'madness' has different meanings for the Baul and the non-Baul, the outsiders. The non-Baul considers the madman (ksepa) as irrational, weak, escaping from the world, ill or possessed. For the Baul, madness is the glory of Bhagavan and shows commitment to a spontaneous love that defines traditional social rules. The madman Bauls are such that, their hair are matted but the knots of his heart were united. They are wildly enthusiastic, passionate towards God. Bauls follow their own religion (Baul dharma), with its own belief system and sadhana or practices.

### 2.Objectives:

→ To show that Bauls are search of his Moner Manush.

→ To show how lust can be transformed into love by Dam - Sadhana

→ To show the significant role of the women in Baul Sadhana to reach the 'Unreach'

### **3. Material and Method:**

This is a descriptive study. It is based on metaphysical view. Field work at Bolpur Shantineketan, short film on Baul philosophy, some research papers, books, ebooks has been followed to prepare this research paper.

### **4. Result:**

In this paper I intend to show with reference to Krishna and Radha ras-lila. And also shown that Baul spiritual practice focuses on the body. Without reference to the body, practice is considered irrelevant or imaginary. A Baul proverb states, "What is not in the body is not in the universe". So God, not metaphorically, but literally indwells physically in the heart and body fluid and can be merged with love. Because mature sexuality, based on love (prema) rather than lust (kama).

### **5. Discussion**

#### **5.1 Upendranath Bhattacharya's contribution of five major elements to the Baul outlook**

Upendranath Bhattacharya, a respected writer on Baul and a practitioner of Baul dharma, finds five major elements that contributed to the Baul outlook.

- (A) First he stresses on Baul's non-vedic character and its affinities with tantra. Bauls follow the Vaishnava emphasis on love and this leads them to 'Sahaj Manush', a realization of and union with the inner self. It may be reached by two ways, spontaneously by worshipping mankind (manush bhajana) or by worshipping of passion (rager bhajana).
- (B) Guruvada or worship of teacher is the second major element of the Baul outlook. In Baul philosophy Baul women are considered as guru to reach the Ultimate Truth. Firm devotion towards the teacher leads to the grace of God and to the teacher's true essence, the perfected state.
- (C) The third element of the Baul outlook is brahmanda. It is believed in the Baul philosophy that God dwells physically in human body, He literally lives in maharasa, the water of bliss, which is certain liquids of the body. In Baul dehatatva it is believed that not only God dwells within the body, but the deha also contains fourteen realms, sky, river, sea and mountains, which can be known through the ritual practices of the body (deha sadhana).
- (D) The fourth element is, the ideal form of each individual, the 'Moner Manush'. By deha sadhana the Baul wishes to capture the 'Sahaj Manush' and merge with Him.
- (E) The fifth element is, svarupa. It states that the true nature of man and woman is the union of Krishna and Radha or Shiva and Shakti, this is called jugala milana. These deities in union dwell in a natural state of intense emotion.

#### **5.2 Baul dehatatva in search of 'Sahaj Manush'**

The essence of Baul philosophy is just like an estuary where different rivers meet and merge into the sea of oneness that is deeper, richer and more liberated. The songs composed by Lalon Fakir embrace and preach oneness of all religion into humanism,

universal brotherhood, gender equality and also the pain of being apart from the Divine. The Bauls or the Fakirs believe that the pain of beings apart from the Divine cannot be eased by textual study, debate or even prayer. Like other tantrics, they believe that the body is a microcosm of the universe in which the Supreme resides, and that it is the only instruments for gaining liberation or mokṣa. If one desires to realize the supreme then one should focus on the inner being, for that reason the physical body, where the Lord resides must be kept exceedingly pure for it is here the Bauls believe that the temple of the supreme exists. The Bauls believe that in search of the supreme, sexuality plays an important part.

Similar to the tantrics, the Bauls or the Fakirs believe that the means to experience Divine love is through human love; through the physical forms of man and woman. Baul practice sexual intercourse with seminal retention during his partners menstrual period. It is believed that God dwell physically in the sexual fluids of the body, and these fluids meet during sexual ritual, which takes place when the male and the female essences are believed to be strongest. At this time the male and the female aspects of the Divine are understood to be fully present and the God can be perceived by the performers of the rituals (Yugal – sādhanā). During a woman's menstrual period the active form of the supreme, called the Sahaj manush becomes manifest in the lowest cakra, the mulādhāra. The main aim of this sādhanā is to reunite the dual principles that were separated when the world was created.

This tantric sādhanā of Baul has a different philosophy and to have this yugal sādhanā successful to reach the supreme at this very situation it is necessary to bring under control lust, anger, greed, infatuation, vanity and envy. The male practitioner visualize himself as a woman in order to change his lust (strong sexual desire) into love by preventing semen loss. And thus in order to realize the truth of the supreme one have to realize the truth of the body where the supreme resides.

### **5.3 Yugala Sadhana**

The Baul places the the human body, the microcosmic form of the form of the macrocosm, in the center of their philosophy. Bauls avoid all religion in which the natural goodness of the soul is overshadowed by ceremony and ritualism. It is for this reason that the Bauls call their way as 'ultra path' (the reverse) and think of the process of their spiritual advance as the process of proceeding against the current, because according to their philosophy the Supreme resides within. Thus the Baul discipline maintains that the physical body must be kept exceedingly pure. And they considers by translocating lust into love one can make his body pure, to reach the Ultimate Truth, Moner Manush. Sexuality(love) plays an important part in the Baul search for the Ultimate Truth.

Ritual practice is largely disputed among the Bauls. Those for rituals believe they are mandatory to achieve the desired state of perfection are bartaman panthi baul , in contrast the sahajiya feel ritual practice is only necessary when a person does not have a close relationship with the Divine. Yugal- sadhana (joint sadhana involving a man and woman together, as opposed to a lone individual) is an essential component of bartaman panthi practice.

### **5.3.1 Control over seminal emission leads to Supreme Truth**

Within Yugal- sadhana, it is considered essential for the Baul to learn control over seminal emission. Genital intercourse, is advocated at and for varying periods. And it is said that intercourse is practiced during the menstrual period of the woman, to reach the Supreme Truth. Alternatively it may be allowed during the fourteen days which follow the three days of the menstruation. It has been prescribed by the scriptures that in general, at the time of conception of children intercourse are scrupulously avoided.

The bartaman – panthis differ from most others in their conviction that retention of vital essence can only, or atleast most effectively be achieved with a female partner.

It is said that the seminal fluid must be induced to descend to be heated on the fire of sexual intercourse with the woman. And metaphorically may be said that churning or stirring, as in the processes of thickening sugar-cane juice or preparing sweetmeats (raser bhayan, raser pak) over a fire overflows, and at that moment the heat of the fire must be deduced, after several attempts of this process, the juice will so thicken that if it is kept on the fire continuously even for a long time it will not overflow.

A similar analogy may be given of ‘fixation’ (or ‘killing’), where mercury (parad or ras) that is semen, is killed (made solid and immovable) with sulphur (gandhak), that is, the woman (cf. Eliade 1962 : 133 ff). Shiva and Gauri are associated with mercury and sulphur respectively.

The bartaman – panthi maintains that this process of control of seminal emission translocate lust into love and thus helps in search of the Ultimate Truth, which resides within.

### **5.3.2. Significance of women to reach the ‘Unreached’**

The greatest truth of the body is that it is the dwelling place of the Highest Being. And women or the female body is highly honoured in Baul sadhana. In philosophy, song and ritual practice (sadhana), the women are viewed embodiment of an overflowing shakti (energy or power, conceptualized as famine) as worthy of respect and as Guru to their male partner. Women are indispensable companions in Baul sadhana, in Baul sadhana the completeness of women is emphasized, because without woman who is also known as seba dasi, no man can find his ‘Moner Manush’ alone. The women possess all ‘four moons’ (metaphorically) that is - urine, faeces, sexual fluids and menstrual fluids for Divining gain. These four moons (caricandra) have four colours: black, yellow, red, and white. These are associated with the four basic elements of the body, in some cases conceived as earth, water, fire and air. However, in the context of ritual practice, they become bishtha (excrement, or in Baul language mati); mutra (urine or rasa); rajas (blood called rupa or stri-virya) and sukra (semen, also called rasa). Whereas men do not possess all these four, thus the aim of the male practitioner may be construed in two different ways. He may wish to ingest either her femaleness (to unite with his maleness) or her completeness – that is

to become complete manush like her. In absorbing her female qualities, he attempts to gain her capacity for autonomy for the creation of completeness within herself.

The Baul also concentrate on the nine doors that are the openings of the body, prakriti which implies mainly the women as well as nature and control of breathing, known as Dam – Sadhana. Deha – Sadhana is the base of Dam – Sadhana which ultimately helps the Baul to reach into the spiritual Divinity. This implies that women are indispensable companions/or Guru in their Sadhana.

#### **6. Mahasukha (intense joy) can be realized through psychological process.**

After a brief discussion, that not lust (kama) rather love leads one to meet the Ultimate Reality. I would like to conclude my paper with reference to Krishna and Radha ras-lila, both of whom could ignore their own gratification in order to please the other. Both Krishna and Radha were controlled and detached in the midst of sexuality, and neither was subject to orgasm, the failure of that control. In the Bhagavata Purana, Krishna is described at the dance of ras-lila. Although making love to large numbers of gopis, He was called atmani avaruddha-saurata, “He whose semen was held within Himself”, or “one who controlled his erotic energy”. Such control is associated with a mature sexuality, based on love (prema) rather than lust (kama). It is only a ripened love which contains sweetness:

*Let ripeness appear*

*In its own time*

*For the full flavor of the fruit*

*A green jackfruit*

*Can be softened by blows*

*But not made sweet.*

*As Erfan Shah says of this process:*

*To find nectar*

*Stir the cauldron*

*On the fire-*

*And unite the act of loving*

*With the feeling for love*

*Distill the sweetness of the heart*

*And reach the treasures.*

Thus Baul ritual practice is based on the primordial duality of male and female, and with the help of the rituals or sadhana mahasukha or the union with the Supreme Being, Isvara, can be attained, which is based on the realization through psychological process.

Isvara or Supreme Reality is man in his true or natural state (Sahaja Manush). He is mad of love (prema), and when He is encountered, the Baul feels a continuous bliss which arises from love. During the Yugal-Sadhana, Isvara meets Kulakundalini, who is also believed to be Prakriti and another aspect of the man of the heart (Moner Manush) Isvara merges with her of various yogic practices, specially breath control (Dam-Sadhana). The feeling between Isvara and Kulakundalini is called the bliss of the of union (milanananda) and is assumed to be identical to the union of Krishna and Radha in the paradise of the body (deha-vrindavan). To feel this way continually is the state of Sahaja.

Thus at the end it may be summed up that Baul spiritual practice focuses on the body. Without reference to the body, practice is considered irrelevant or imaginary. A Baul proverb states, "What is not in the body is not in the universe". So God not metaphorically, but literally indwells physically in the heart and body fluid and can be merged with love.

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