



ACTIVE CONSCIOUSNESS MEDITATION

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Pranayama Techniques & Kriyas

Pran + Ayaam = Pranayaam

'Pran' means breath or respiration or universal energy or power or life.

'Ayaam' means extension or expansion.

Therefore Pranayaam means extension of the breath or life span.

According to the Yoga Sutra of Maharshi Patanjali, acquiring the skill of controlling and regulating the inspiration (inhaling of the breath), the expiration (exhaling of the breath) and retention of breath is called 'Pranayaam'. It is also called Vayu Sadhana. 'Life' exists in the nervous system, the blood circulatory system, heart, lungs, digestive system, excretory organs, etc. Pranayaam strengthens, protects and energizes them. There is a saying in this context in Sanskrit that "Pranayaamena Yuktena, Sarva Roga Kshaya Bhaveth." If Pranayaam is practiced systematically and regularly, all the diseases can be avoided, prevented and controlled. However, improper practice may cause problems.

There are five kinds of breath.

The name, place of existence, and benefactors for each are:

| | |
|--------|---|
| Praan | Heart – Respiration |
| Apaan | Below the navel, kidneys, anus & genitals - Excretion |
| Samaan | Between heart, Liver, & navel stomach, pancreas - Digestion |
| Udaan | Throat, eyes, nose, ears, arms - Speech |
| Vyaan | Whole body - All the activities of the body |

There are four components of Pranayaam:

| | |
|---------------|------------------------|
| Purak | Breathing in |
| Rechak | Breathing out |
| Antar Kumbhak | Holding the breath in |
| Bahya Kumbhak | Holding the breath out |

According to modern physicians, the function of both the nostrils is one and the same. But Yogis have found the difference between the functioning of the two nostrils. According to their research findings, the breath that moves through the right nostril is a bit warm. Therefore, they called the breath passing through the right nostril as 'Surya Nadi' or 'Surya Swar'. Similarly, the breath that moves through the left nostril is a bit cool, so it is called 'Chandra Nadi' or 'Chandra Swar'. Importance has been given to coordinate these two in Yogashastra. 'Ha' is denoted as 'Chandra' and 'Tha' is denoted as 'Surya'. As a result of this co-ordination 'Hath Yog' has evolved. 'Hath Yog' is the science related to Chandra and Surya Nadis. The entire science of Pranayaam deals with Chandra-Surya swars.

1. NADI SHODHAN PRANAYAAM (Saral Pranayaam or Anulom-Vilom Pranayaam):

Procedure:

Sit erect, eyes are closed. The concentration is focused on the point between the eyebrows for some time. Then the right nostril is closed with the right thumb and the complete inner air is breathed out through the left nostril slowly. Then the air is breathed in through the left nostril. Then right nostril is opened and the left nostril is closed with the right-hand ring finger. The inside air is completely breathed out through the right nostril and again breathed in through the right nostril only. Now one round of Pranayaam is completed. In the initial stage, three such rounds are practiced. Later the number of rounds is increased gradually up to comfortable and available time, which can be around 10 to 15 minutes per day.

At the beginning, Rechak (breathing out) and Purak (breathing in) are practiced for some days. After getting Rechak and Purak as a comfortable habit then Antar Kumbhak (holding the breath in) is practiced. After acquiring perfection in these three components then Bahya Kumbhak (holding the breath out) is also taken up. Regular practice as above helps in getting the skill of controlling the breath. Later after three to four months of constant practice, the components of Nadi Shodhan Pranayaam may be scheduled as follows:

Rechak – 10 seconds
Bahya Kumbhak – 5 seconds
Purak – 5 seconds
Antar Kumbhak – 20 seconds

They should be practiced by watching the time carefully.

The above schedule tells us the ratio of 2:1:1:4. When the practitioner gets the habit of this schedule, he/she may gradually increase the time in the same ratio up to 60 seconds for Rechak, 30 seconds for Bahya Kumbhak, 30 seconds for Purak and 120 seconds for Antar Kumbhak. It may take about one year of serious practice to reach this level.

Awareness:

The breath.

Advantages:

This pranayaam cures cold, cough and headache. There will not be any tension. The mind gets peace and tranquility. Sense organs, nerves and all the systems in the body are cleaned. Regular practice helps to slow down the normal breathing rate, resulting in elongating the life span.

2. BHASTRIKA PRANAYAAM:

Bhastrika means the bellow of the furnace. The bellow provides air to the furnace. In this Pranayaam process, breathing through the nose sounds like the bellow of the furnace.

There are four kinds of Bhastrika Pranayaam. They are:

Chandrang
Suryang
Sushumna
Chandrang – Suryang

Procedures:

Chandrang Bhastrika:

This can be practiced either standing or sitting erect. The right nostril is closed with the right thumb. From the left nostril the air is breathed out with great force, speed and sound. Immediately with the same force, it is breathed in. This should be continuously exercised for 10 times or any number of times to the possible extent. Navel should be sucked in during Rechak. Chest, navel and stomach should be bulged during Purak. This Pranayaam should be intensively practiced by the people who have abnormal blood pressure and excess heat in the body. People suffering from Asthma should do it lightly.

Suryang Bhastrik:

By closing the left nostril with right ring finger, the exercise is practiced with force as above. People who have excess cold in the body and suffering from breathing trouble should practice this exercise intensively. People suffering from abnormal blood pressure and who have excess heat in the body should do it lightly.

Sushumna Bhastrika:

Closing the right nostril, the air is breathed out with force through the left nostril and again breathed in through the same nostril. Then the left nostril is closed and the air is breathed out with force through the right nostril and immediately breathed in through the same nostril. Quickly changing the nostril, the action is repeated in quick successions as long as it is possible. The chest and stomach are sucked in and expanded consequently. The glands of liver, spleen, intestines, pancreas and kidneys are stimulated and energized with this Bhastrika.

Chandrang Suryang Bhastrika:

The air is completely breathed out through both the nostrils with force and the navel is sucked in towards backbone. Again, it is breathed in through both the nostrils and the stomach is expanded to its maximum. The sound of breathing should resemble the sound of the furnace bellow. This is to be rhythmically practiced to the possible maximum number of times and rest should be taken thereafter.

Awareness:

The heat which is generated in the chest and stomach.

Advantages:

It reduces excess fat from the body. Potbelly is gradually slimmed. Appetite increases. Phlegm is reduced and the heat in the body is increased. It purifies the lungs & blood and cures asthma. The efficiency of physical and mental work increases and thinking is sharpened.

Prohibition:

People suffering from heart disease, ulcer, giddiness and those pregnant should not attempt the above kriyas.

Those who practice this Pranayaam should take milk, butter or ghee.

3. BHRAMARI PRANAYAAM: Bhramari means humming bee. In this Pranayaam the breathing sounds like the humming of a bee.**Procedure:**

The thumbs are placed in both the ears. Mouth is closed. Air is inhaled and withheld inside. Tongue is in a normal position. The withheld air is slowly released through the nose creating a humming sound inside the nostrils. This is repeated about 20 times. Eyes are closed during this process.

Awareness:

The humming sound.

Advantages:

This helps in streamlining the sound production process. The tone becomes melodious, delicate, smooth and rhythmic. This prevents and cures throat diseases. Tension is released and the mind becomes fresh and rejuvenated.

Note:

The meditator should come out of the trance through the humming sound of Bhramari. The Omkar sound is also a Bhramari Pranayaam. The first cry of the born infant is the first Bhramari activity in life.

4. SHEETALI PRANAYAAM: This Pranayaam cools down the body.**Procedure:**

The tongue is stretched out and folded like a tube. The air is gradually sipped with a hissing sound through the folded tongue. The mouth is closed. The air is withheld inside for some time and released slowly through the nose. This is practiced three times at the beginning, later it is increased to 15 to 20 times.

Awareness:

Cooling effect in the throat.

Advantages:

This is very useful for people suffering from high blood pressure. The diseases of mouth, throat, tonsils and skin are prevented and controlled. The heat in the eyes is reduced. The entire body is cooled down. It quenches the thirst in the absence of water. Stress and tension reduce. Angry persons become peaceful.

Note:

This should be intensively practiced in summer and less in winter.

5. SEETAKARI PRANAYAAM: The hissing sound “s-s-s-s” is produced during this Pranayaam.

Procedure:

The upper and the lower teeth are pressed tight together and the tip of the tongue is made to touch the teeth ridge. The lips are opened wide and the air is sucked in through the tightly pressed teeth with the hissing sound, then the lips are closed. The inhaled air is withheld for some time inside, later it is released slowly through the nose. This is practiced three times at the beginning. It is later increased to 15 to 20 times.

Awareness:

The cool feeling inside the mouth.

Advantages:

All the advantages of Sheetal Pranayaam are there in this. It keeps the mouth clean and cool. It strengthens the teeth.

Note:

This should not be practiced in excess during winter. It may well be practiced in summer. People suffering from acute cold are advised not to attempt this.

6. SURYA-BHEDI PRANAYAAM: This generates energy in the form of heat in the body.

Procedure:

Every time, a deep breath is inhaled slowly through Suryanadi i.e. right nostril, and after withholding for some time it is exhaled through the Chandranadi i.e. left nostril.

Awareness:

The warm breath.

Advantages:

It is highly beneficial for people suffering from low blood pressure. It cures cough, cold and asthma. Strength of the body is increased. Mind becomes alert. This helps in developing concentration before meditation.

Note:

Heat is increased in the body through this activity. People of heat body and who suffer from acidity, fever, heart disease, high B.P. or epilepsy are advised not to attempt this.

7. CHANDRA-BHEDI PRANAYAM: This keeps the body cool like the moon.

Procedure:

Every time, a deep breath is inhaled slowly through Chandra nadi i.e. left nostril. After withholding it for some time it is slowly exhaled through Suryanadi i.e. right nostril.

Awareness:

The cool breath.

Advantages:

It keeps the body always cool. High blood pressure and the anger are reduced. Mind is always pleasant and full of joy.

Note:

People suffering from acute cold or asthma should not attempt this.

8. UJJAYI PRANAYAM: It keeps the mind in a subtle state.

Procedure:

A soft snoring sound is to be produced in the throat during the practice of this exercise. The head is bent a little low. The tongue is bent upwards and it touches the roof of the mouth (palate). The air is inhaled slowly, through the nose, with a melodious sound created inside the throat, withheld inside for some time and exhaled through the nose with a soft snoring sound in the throat. In second variety, the exhalation is done through only the left nostril, shutting the right one with the right thumb.

Awareness:

The soft sound in the throat.

Advantages:

It stimulates throat, lungs and heart. The diseases of ear, nose and throat are prevented. A cough, asthma, blood pressure are controlled. Anxiety, depression and negative thoughts are gradually eliminated. It is also practiced in Shanti asan to get a sound sleep, at bedtime.

9. KAPAL-BHATI SHUDDHI PRANAYAAM: It purifies the entire skull including brain, eyes, ears, nose, throat and the central nervous system.**Procedure:**

Every time breath is inhaled normally and exhaled with force creating a vigorous jerk inside the nostrils (as if sneezing out). With the jerk, abdomen moves in automatically every time.

Advantages:

It improves memory, concentration, confidence and willpower, reduces fear, negative thoughts and lethargy. Stomach problems are also solved.

In addition to these, there are many more varieties of Pranayaam.

Practitioners may learn under expert guidance and derive benefits by practicing the different Pranayaams with a peaceful mind and a whole heart according to their needs and convenience.



Sukshma Yoga Kriyas

Micro Yoga exercises are independent in nature. People of every age can practice and benefit from these exercises. They provide good exercise for the organs as a result. The efficiency of organ function increases and man feels energized. These exercises can be comfortably practiced within 20-30 minutes, during which the entire body is relaxed and recharged.

Maintenance of health is the assumed result of micro Yoga practice. Before practicing any Yogasanas or other physical exercises, micro Yoga should be practiced as a warming up process.

Micro Yoga can be practiced in a sitting position either on the floor, on a spread carpet or a chair. As these are very subtle exercises, they need a lot of awareness and total concentration for full-fledged benefits. For whichever part of the body the process is done, the mind should be focussed on movement of that part only.

1. Prayer

Procedure:

Sit in a comfortable posture preferably Sukhasan with hands folded. Join both palms in Anjali Mudra or prayer pose in front of the heart Chakra. Take a deep breath in and breath out with a calm mind. Chant the prayer.

Advantages:

Helps in purification of thoughts, increases concentration of mind. Helps in developing patience and the wavering of mind reduces.

2. Throat-Vocal cord Kanth shudhi

Procedure:

Keep the back and head straight. Touch the pit of the throat gently with the index finger. Take a deep breathe in, breath out and in, in quick successions.

Awareness:

The pit of the throat.

Advantages:

Clarity of voice develops.

3. Kriya to increase will power

Procedure:

Keeping the backbone straight, tilt the head backward. Gently tap the back of the skull using all 5 fingers. Take a deep breath in and then breathe out, breathe in, in quick successions.

Awareness:

The back of the skull (Shikha mandal).

Advantages:

This helps in increasing the will power and reducing fear.

4. Kriya to develop memory

Procedure:

Keeping the backbone straight, head should be half bent in the front. Gently tap the top of the head using all the 5 fingers. Take a deep breath in and then breathe out and breathe in, in quick successions.

Awareness:

Top of the head.

Advantages:

It helps in improving memory power.

5. Kriya for development of intelligence/ thinking capacity

Procedure:

Keep the backbone straight. Bend the head forward and touch the chin to the chest. Touch the center of eyebrows with the index finger. Take a deep breath in and then breathe out and breathe in, in quick successions.

Awareness:

Center of the eyebrows.

Advantages:

Development of intelligence/thinking capacity.

Note: While performing these kriyas, do not allow the breath to go below the throat. Each Kriya can be practiced 3 – 4 times While performing the kriyas eyes should be closed for better concentration.



Mantra Chanting Meditation

- 3. Series 1 ~ Om
 - 4. Series 2 ~ Ik Oankaar
 - 5. Series 3 ~ Waheguru
 - 6. Series 4 ~ Satanama
 - 7. Series 5 ~ Om Namah Shivaya
 - 8. Series 6 ~ Om Mani Padme Hum
-

Mantra meditation has become increasingly popular in recent years. The practice consists of the two individual components of chanting mantras and of meditation and has a different purpose for every person. Mantra meditation requires consistent practice, but is simple and can affect many positive changes in your life.

Explore why you want to use mantra meditation. Every person has a different reason for meditating from health benefits to attaining a spiritual connection. Figuring out why you want to use mantra meditation will help you identify the best mantras to chant and time to dedicate to your meditation practice.

There are many different health benefits to mantra meditation including lower blood pressure and heart rate, decreased anxiety and depression, less stress, and greater feelings of relaxation and general well-being. Mantra meditation can also have spiritual benefits such as liberating your mind and letting go of any attachment to things you can't control.

Find an appropriate mantra or mantras for your intention. One of the goals of chanting mantras is to feel their subtle vibrations. This sensation can help you affect positive changes and enter a deep state of meditation. Each mantra has different vibrations and you want to find one that corresponds to your intention. Repetition of mantras can help you disconnect from any thoughts that arise during meditation and also help keep you focused on your intention.

There are many different mantras from which you can choose. These six classes are a few examples of powerful mantras that you can chant. Om or aum is the most basic and powerful mantra you can chant. This universal mantra will create powerful, positive vibrations in your lower abdomen. You can repeat aum as many times as you wish for your chanting.

Procedure:

Set an intention. No mantra meditation practice is complete without first setting an intention. By taking a few seconds to dedicate your practice to something, you may be able to focus more intently and achieve a deeper state of meditation. If you don't know what your intention is, consider something as simple as "letting go."

Find a comfortable place to practice. You'll want to practice mantra meditation in a comfortable and quiet space. This can be somewhere in your home, or even in places such as a yoga studio or church. Look for a somewhat darker place to practice meditating so that you don't get overstimulated from the light. Make sure the place you practice your mantra meditation is quiet so that no one can disturb you or break your concentration.

Before you begin your mantra meditation, sit in a comfortable cross-legged position with your hips elevated above your knees with your eyes closed. This will help you sit with a straight spine, which is the best position for your body to absorb the mantra's vibrations and focus on your intention.

If you can't get your hips above your knees, sit on as many blocks or folded blankets as necessary until you achieve this position.

Place your hands lightly on your thighs. If you like, you can place one hand in chin or gyan mudra, which represents universal consciousness. Chin mudra and prayer beads may help you enter a deeper meditation. The use of prayer or mala beads may help to focus yourself. Or lightly touch the bases of your palms, then the palms themselves, and finally your fingers to make prayer hands. You can leave a small space between your palms if you like to let energy flow. Lightly bow your chin towards your chest.

Focus on your breath and the feeling of each inhalation and exhalation while avoiding the tendency to control your breath. This will help you focus on your meditation practice and achieve greater relaxation. It can be hard to not control your breath, but learning to let it go will help your overall meditation practice. The more you practice, the easier this will get.

Chant your chosen mantra. There are no prescribed times or ways to chant your mantra, so do what feels best to you. Even a small amount of mantra chanting can have significant benefits. Consider starting your chant with an aum, which is the most elemental sound. As you chant, you should feel the mantra's vibrations in your lower belly. If you can't feel this sensation, try sitting up straighter. There are different perspectives on correct pronunciation, but simply do your best with the Sanskrit. You're chanting and meditating for your well-being and not perfection, which may subvert the reason you're practicing.

Decide if you want to continue chanting or silently meditate. Chanting itself can be a form of meditation, but you can also choose to transition from a chanting meditation to a silent meditation. Either choice you make, you will reap the benefits of a mantra meditation practice. Allow your body to flow with what it wants and whatever works for you in the moment. There are times when you may want to continue chanting or other times when you will want to meditate silently. The point is to not force your body or your mind.

Meditate for as long as you want. When you've finished chanting your mantra, transition to a silent meditation by staying in the same seated position and feeling any sensations that arise in your body. Sit in silent meditation for as long as you like. This will allow you to focus on your intention and help you achieve greater relaxation. Continue to focus on your inhalations and exhalations and any lingering vibrations from your mantra chanting. Let your thoughts come and whenever they arise. This will teach you to focus and let go of anything you can't control. Anytime you need to refocus your mind, you can repeat "let" with every inhalation and "go" with every exhalation.

Meditation takes consistent practice. You will have good days and bad days and accepting this is part of the meditation journey.



Chakra Meditation

The Chakra Meditation cleanses, activates, energises and opens your seven major chakras and brings balance to the mind, body and soul. It is recommended to practice meditation on a daily basis, in a quiet place. Sunrise and sunset are ideal times.

Procedure:

Allow your eyes to comfortably close. Focus on your natural breath, relax your body and soften your mind. Become aware of the different sounds around you and just let them be there. Come back to your natural breath and just concentrate on how you inhale and exhale for about a minute. Allow your mind to empty what it no longer needs to hold on to, let it flow out and away. Allow your body to release what it no longer needs to hold on to, let it flow out and away.

Start focusing on your 1st chakra, your root chakra. Visualise how your root chakra breathes in and out. Imagine how it inhales nourishment, life force energy and red light and turns your 1st chakra in shiny, bright, red light. Let it soften and gently expand. Inhale and exhale for 21 times.

When you are ready, allow your awareness to move up to your sacral chakra. Start focusing on your 2nd chakra. Visualise how it breathes in and out. Imagine how it inhales nourishment, life force energy and orange light and turns your sacral chakra in shiny, bright, orange light. Let it soften and gently expand. Inhale and exhale for 21 times.

When you are ready, allow your awareness to move up to your 3rd chakra, your solar plexus chakra. Visualise how it breathes in and out. Imagine how it inhales nourishment, life force energy and yellow light and turns your solar plexus chakra in shiny, bright, yellow light. Let it soften and gently expand. Inhale and exhale for 21 times.

When you are ready, allow your awareness to move up to your 4th chakra, your heart chakra. Visualise how it breathes in and out. Imagine how it inhales nourishment, life force energy and green light and turns your heart chakra in shiny, bright, green light. Let it soften and gently expand. Inhale and exhale for 21 times.

When you are ready, allow your awareness to move up to your 5th chakra, your throat chakra. Visualise how it breathes in and out. Imagine how it inhales nourishment, life force energy and blue light and turns your throat chakra in shiny, bright, blue light. Let it soften and gently expand. Inhale and exhale for 21 times.

When you are ready, allow your awareness to move up to your 6th chakra, your third eye chakra. Visualise how it breathes in and out. Imagine how it inhales nourishment, life force

energy and indigo light and turns your third eye chakra in shiny, bright, indigo light. Let it soften and gently expand. Inhale and exhale for 21 times.

When you are ready, allow your awareness to move up to your 7th chakra, your crown chakra. Visualise how it breathes in and out. Imagine how it inhales nourishment, life force energy and violet light and turns your crown chakra in shiny, bright, violet light. Let it soften and gently expand. Inhale and exhale for 21 times.

When you are ready, come back to yourself and in your own time become aware of your surroundings - the air on the surface of your body, the sounds around you, near and in the distance, etc. You can also lie down in Shavasana for a few minutes after the meditation if you wish so.



5 Senses Meditation

In the third stage of practice, the mind is trained to become totally silent. It is free from disturbances and thoughts. Now, the mind is concentrated on the internal energy centers of the body. It is gradually tried to feel happiness and the divine bliss of the spiritual light – this is the peak in meditation and that is the ultimate and grand finale of this course. Throughout the practice, breathing normally, the eyes are closed calmly, body is at ease.

THE FIRST STAGE – BREATH AWARENESS:

Before starting the six processes, the following steps are done to prepare:

1. Recognizing the importance of breath:

Without breathing no one can live even for a couple of minutes. But the breathing is so natural and automatic; we never feel its importance at all. For recognizing its importance, breath is inhaled and held inside, by shutting the mouth and nose, as long as possible. At this moment the aspirant struggles to breathe out. That is when he recognizes the importance of exhalation. Then slowly it is breathed out completely and held outside as long as possible. When he struggles to breathe in, he recognises the importance of inhalation. This is done for 2 to 5 minutes continuously.

2. Preparing to feel the touch of breath:

The back of one palm is placed very near to nose, but without touching. Now the breath is every time exhaled forcefully. The touch of it is felt on the skin of the palm. This is done for 2 to 5 minutes.

Now the aspirant is ready to practice the six processes of concentrating the mind through breath awareness. Each of the following processes should be practiced for 2 to 5 minutes each.

1. Either sitting comfortably or lying, slow and deep breath is inhaled and exhaled in a natural way. The touch of breath should be felt on the skin inside the nostrils while inhaling and exhaling. This should be felt continuously for a few minutes.
2. The coolness should be felt in the nostrils while inhaling and the warmth while exhaling. The cool and warmth feelings should be continuously felt inside the nostrils for some time.
3. While breathing in, it should be felt that the body is being energized by the oxygen that is inhaled and while breathing out. It should be felt that the impurities of the body

and mind are sent out in the form of carbon dioxide. The practitioner should feel that his body is energized and the mind and body are purified with every breath continuously for some time.

4. The divine bliss should be felt entering inside while inhaling the breath and while exhaling it should be felt that, the pains, sorrow, diseases, agony and tension are being eliminated. One should feel happiness & joy being inhaled and all problems exhaled with every breath continuously for some time.

5. While breathing in, it should be felt that the noble-satvika qualities such as love, affection, friendship, kindness, sympathy etc. are being further developed and while breathing out, the negative tendencies such as anger, lust, passion, hatred, jealousy, ego, etc. are being eliminated from the mind. Thus, with every breath, one feels that he/she is becoming a better person.

6. While inhaling, the mind should follow the breath, through the nose, throat, windpipe and deep into the lungs. Similarly, while exhaling, the mind should start from the lungs, pass through the windpipe, throat and nose and go out of the body. The mind should follow the breath, continuously for some time.

Practicing these six processes, it should be tried gradually to acquire efficiency in them within a few days. It may take generally 3 to 4 days. Each process is to be practiced 2 to 5 minutes at the beginning. After succeeding a little in the first, the second may be taken up, and so on. Each of these processes should be treated as complete and independent ones. One, two or all may be practiced, wherever and whenever one gets some leisure time.

The main purpose is to make the practitioner efficient in:

1. Using time in a better way for a good cause
2. Developing concentration
3. Making the meditation techniques easy
4. Giving up the ill thoughts
5. Reducing the depressions and anxiety in the mind
6. Strengthening the welfare and good thoughts

THE SECOND STAGE - PANCHEDREY-NIGRAH SADHANA:

Control the five sense organs to streamline their activities.

Controlling the five sense organs is the main task in this stage. It is necessary to get a grip of control over ears, tongue, nose, eyes, and skin. There has been no prescribed procedure to control them hitherto. Continuous research has been conducted for many years and practicable systematic procedure is evolved to control the sense organs. This unique procedure is successfully followed in Gandhi Gyan Mandir Yoga Kendra and in its branches.

It should be tried to control one after another sense organ. The concerned sense organ functions more efficiently when it is controlled. Also, the disturbances in the mind, due to the activity of that sense organ, is reduced almost to zero level by continuous effort.

1. Control over ears:

Listening is the main function of ears. Whenever any sound is heard, the concentration of the mind is distracted. But whenever mind likes any sound, at that time no other sound can disturb at all. For example, when we listen to our favorite song or if we talk to the people we like most, our ears don't listen to any other sounds through their vibrations touch your eardrums. Basing on this fact, we can acquire the skill of controlling our ears. The following six techniques are suggested in this regard.

The First Stage:

Sit in an erect position. A loud sound is created in the nose through quick successions of breathing in and breathing out as in Bhastrika. No other outside sound should be listened to. The loud sound created in the nose should only be listened to. It should be done for a minute at the beginning and gradually increased to 2 to 5 minutes, with rest in between.

Note: This should be done with an empty stomach in the morning or after 4 hours of taking meals. Persons suffering from heart problems or weakness should perform lightly.

The Second Stage:

Sitting comfortably in the erect position, long and deep breaths are inhaled and exhaled slowly, creating deep sound in the nose. The mind should be concentrated on listening only to the deep sound in the nose for 2 to 5 minutes. At that time, all other sounds should be avoided.

The Third Stage:

This is a subtle activity. Breathing should be normal. No external sound, even that of the breath, is heard. The mind should be fully focused on inhaling and exhaling. Try to listen to the minute sounds of breathing that generally the ears are unable to hear. This should be practiced for 2 to 5 minutes.

The Fourth Stage:

There are always many sounds around us. Some are loud and the others mild. Anyone sound among them should be selected and that alone should be heard with complete concentration for about 5 seconds. Then the next and the next and so on. Try to hear one after another. Only one sound is to be heard at a time for 5 seconds each. Except for that particular sound, all other sounds should be avoided. Continue this for 2 to 5 minutes.

The Fifth Stage:

Giving up all the nearby sounds, a distant or remote sound coming from any direction or even from the sky should be selected, such as the sound of a bus, a lorry a train or an airplane, etc. Or any sound produced at a far-off place and it should be tried to listen to for about 10 seconds. One after other such far-off sounds should be tried to listen to while avoiding all other sounds. Though it is a complicated exercise, it is an unachievable one. This is better done at late night or early morning hours.

The Sixth Stage:

Both the ears are closed with the thumbs to prevent all the external sounds. It is tried to listen to the inner sound. At the beginning, a low humming sound would be continuously heard for 2 to 5 minutes. Immersing completely in that sound, it should be tried to succeed further down into the lotus heart (the middle of the chest) to listen to the divine sound called "Brahma Naad." It takes a long time in acquiring the efficiency to reach this stage.

These Six Stages / Kriyas help in streamlining the listening skill. They also increase the capacity of hearing even mild and minute sounds. Regular practice will help to get control of ears so that at the time of higher sadhana of meditation, no sound will disturb the aspirant.

2. Control over the tongue:

Tongue performs two tasks. One, it talks and two, it tastes and swallows. These two tasks are to be performed with great care. If one doesn't have control over talking, he/she may spoil the good relations with others. Also, if one doesn't have control in eating, he/she may eat things, which may spoil the health. Whenever relations with others are spoiled, negative emotions generate and they disturb at the time of meditation. Also, if physical health is spoiled, that also will disturb. Hence, the following process, which can control both the activities of the tongue, is quite important.

Whenever a favorite or a delicious item is eaten or drunk, its taste remains for a long time in the taste buds of the tongue. Whenever that delicious item is again seen or thought of, its taste is felt again in the buds and the saliva starts secreting. This phenomenon is explored and used in controlling the tongue.

A number of items (solids, liquids, paste, etc.) are consumed in a day. It should be tried to recollect each item for 2 to 3 seconds. Then the place and time of consumption should be recollected for 2 to 3 seconds. This is mainly done to improve the memory. Finally, the taste of the item should be felt by focusing the mind on the tongue for 5 to 6 seconds. Likewise, each item consumed during the day is to be recollected and felt one after the other. This helps the mind in controlling the speech and taste buds. If once the buds come under the control of the

mind, even the most delicious item in the world cannot tempt him/her unless the mind wants to. Similarly, howsoever the situation may be, the speech always remains sweet.

Note: To get early perfection in this Kriya, the tastes of consumed items are recollected by the tongue immediately after the consumption, for few seconds. The gap between consumption and recollection should be increased day by day. By doing so the tongue is brought under control and neither unwanted words are uttered nor harmful things (howsoever delicious they may be) are consumed.

This Kriya also helps in using soft words and improves the sense of feeling the taste. Soft words make life sweeter.

3. Control over the nose:

At the time of meditation, if suddenly some things having good or bad smells are brought near to the aspirant, these smells may create a big disturbance in the practice. So, the following process to control the nose is quite important.

A number of foul smells and good fragrances are smelt throughout the day. All the smells which are smelled during the day should be recollected each one at a time for 2 to 3 seconds in their order. Then the time and place of feeling that smell is remembered for 2 to 3 seconds. This is done to improve memory. Later that particular smell should be felt in the glands of the nostrils for 5 to 6 seconds. It should also be felt as if the object emitting the smell is present near the nose. Like this, all the smells one after the other should be felt taking 10 to 12 seconds each.

Note: To acquire proficiency in this skill, the practitioner has to actually feel every type of smell, foul and fragrant, and after some time he/she should recollect it with the help of the mind and try to re-feel the same smell. The gap between the smelling and recollection of its feeling should be increased day-by-day.

This activity improves the capacity of smelling and gets control over the smelling organ, the nostrils so that no smell will disturb the aspirant at the actual time of meditation.

4. Control over the eyes:

Among all sense organs, eyes are intensively disturbed. In turn, they disturb the concentration of the mind. It is necessary to arrest such disturbances. The following activities will help to attain control on eyes.

Eyes are closed and the mind is concentrated on eyes. It is felt that there is a dark coloured screen in place of eyelids. In fact, eyelids work as a screen.

1. The faces of the persons seen on that day (during the previous 24 hours) should be recollected and seen one after the other on the imagined screen behind the lids. Each face is recollected for 2 to 3 seconds. Then place and time, where the person was seen should be recalled for 2 to 3 seconds (for improving the memory) and the face is visualized by the mind on the screen for 5 to 6 seconds.
2. Every day a number of objects and events are seen. They should be recalled and seen one after the other on the screen. Each is recollected for 2 to 3 seconds. It should also be recalled where and when that object or the event was seen for 2-3 seconds. Each object or the event should be felt seen or visualized on the screen of closed eyes for 5 to 6 seconds, one after the other in the sequence of their occurrence.
3. Newspapers, magazines, posters, signboards, advertisements, books, invitation cards, identity cards, etc. of different colours, sizes, subjects, languages, etc. are read every day. They should be felt-seen on the screen of the closed eyes one after another. Each is recollected for 2 to 3 seconds. To improve memory, it is also recollected where and when it was read for 2-3 seconds. Later it should be felt-read on the screen each at a time for 5 to 6 seconds.

Note: For effective and quick results, whenever a person or an incident is seen or a paragraph is read, the above kriya is practiced immediately after some time initially. The gap between actually seeing and recollecting should be increased day-by-day.

The above kriyas enrich the performance of the eyes. The disturbances in the observation of the sight are reduced. The clarity of the sight is improved. The disturbances in the mind are reduced and the concentration is improved. The kriyas are very useful for STUDENTS.

5. Control over the skin:

At the time of meditation, if any mosquitoes or insects bite, or anything touches any part of the body, the mind is disturbed. By performing the prescribed following kriyas, a control on the skin can be achieved and no touch will disturb the aspirant thereafter. Skin is the largest sense organ covering the whole body. Skin starts responding to stimulations right from birth. Something or the other touches the skin every moment, but it is rarely felt, unless it is very rough or smooth, hard or soft, cold or hot, etc.

The following kriyas help in controlling the feeling of touch.

1. The air of the fan touches the body. Though it is a common experience it is seldom noticed. In this kriya, the air of the fan is felt touching the skin, directly or touching through the hair or through the clothes.

The mind is to be concentrated on the top of the head. The mind should feel the air of the fan touching the skull. Later the touch of the air should be felt on the forehead, eyes, ears, nose, lips, cheeks, and chin. Then neck, back, backbone, and waist. After that throat, chest, abdomen, right arm (from shoulder to fingers), and right leg (from thigh joint to toes). Similarly left hand and left leg respectively.

Apart from the air of the fan, whenever traveling, the air in the moving train or bus or on any moving vehicle should be felt touching the different parts of the body as said above. The drivers should not practice this kriya, as they have to concentrate their attention on the road alone.

2. Sitting erect, it should be realized that the body is being pulled down by the gravitational force of the earth. After some time, the aspirant will automatically feel the body either heavy or light. This state of the body should be felt for a few minutes. This helps in making the body aware that it always touches the ground.

3. The skin generally does not realize the touch of clothes or garments that are worn. They are only felt when either they are too rough, too smooth, or too heavy. If certain parts of the body are moved, the clothes rub the skin and the touch can easily be felt.

Sitting erect, shoulders are moved up and down and the rigorous touch of the clothes on a small area on the back is felt. After a few seconds, the movements of the shoulders are stopped and it is tried to feel the continuous touch of the clothes at the same spot of the back even though they are not moving.

Then the shoulders are moved forward and backward. The rubbing of the clothes is felt on a small area on the chest or the abdomen. After some time, the movements of the shoulders are stopped, and the touch of the clothes is continuously felt at the same small area.

The right shoulder is moved up and down and the touch of the cloth is felt on the right upper arm. The movement is stopped and the touch is continuously felt for few more seconds. Then it is practiced on the left shoulder also.

Legs are stretched, placing palms on the floor. The right knee is moved up and down, and the skin on a small spot of the leg feels the rubbing of the clothes. The movement of the leg is stopped and the touch of the cloth is continuously felt at the same small area. The same action is repeated on the left leg.

While changing the clothes and drying the body after a bath with a towel, the skin can easily feel the touch of clothes. The touch of the cloth is felt continuously for some time.

4. Certain parts of the body touch each other but no one takes a note of it. The aspirant has to notice it and feel the same later. For example, eyelids touch the eyes, lips touch each other, tongue touches different parts in the mouth and lips. Similarly, hands touch the legs when one sits or gets up. Fingers touch among themselves and so do the toes.

Pressure is created for 2 to 3 seconds at the point where two parts touch each other and this touch is felt. Then the pressure is released and the same touch is continuously felt for few more seconds. In this activity the sense of touch should be started feeling from the right eye to the point between the last two toes of the left leg one after the other, covering all such touches in the entire body.

5. The human body is composed of innumerable cells. Thousands of cells are used up or destroyed every moment. Thousands of new cells are generated every moment. The part, where these cells are generated or destroyed, vibrates minutely. These minute vibrations are not noticed as the mind is always busy. In this kriya, the practice of the feeling of the vibrations is explained as:

A torch light is carried in the darkroom to search a particular thing. If that particular thing is identified the focus of the light is concentrated on it. This minute kriya of feeling the minute vibrations is like focusing the light in the dark on a particular object.

Either lying or sitting comfortably the mind is slowly spiraled on the skin of each part of the body and concentrated upon the point where minute vibrations are felt for 2 to 3 seconds and then the

At the beginning, the mind is concentrated on of the head performing these kriyas. Later the concentration is shifted on to the face, neck, back, waist, chest, and abdomen and the minute vibrations on these parts are carefully felt. The same activity is continued also on both the hands and legs. At every part, the concentration is spiraled and the vibrations are felt for 2 to 3 seconds. The entire skin of the body is surveyed with concentration, feeling the vibrations at every point on the body. It is a difficult activity.

The above activities help in acquiring control over the skin. During the practice of meditation, a number of disturbances are to be faced. Mosquitoes may bite, the buzzing of the insects may disturb the concentration. When once the control over the skin is acquired nothing can disturb the Yogi. Even the pricks of the needles or the fire on the skin are conveniently borne without any disturbance in the concentration.

Each of the kriyas related to the five sense organs is a complete process in itself. They can be practiced in any order or at any time whenever it is convenient. But they are to be practiced every day regularly to acquire the skill of controlling the activities of sense organs and thus day-by-day reducing the disturbances finally leading towards the ultimate stage of meditation.



Antarang Yoga Sadhana

The higher Yoga for the development of mind, intellect and spirit.

This stage of Active Consciousness Meditation is to focus on the internal Yoga practice.

THE THREE STEPS ARE:

- A. Pratyahaar = Detachment of the Mind
- B. Dharana = Better Health Concentration
- C. Dhyan = The Highest Peak of Meditation

A. Pratyahaar Detachment of the Mind:

In Pratyahaar the mind is totally made silent or thoughtless detaching from all subjects and objects, and prepared for the next stage of Dharana.

The main objective of Pratyahaar is to train the mind to be in a state of thoughtlessness. The mind is to be kept away from various feelings, emotions and thoughts. The body should be actionless and the mind should be peaceful and thought-free. This state of body and mind is called Pratyahaar.

How can the mind be kept in a thought-free state? There has been no correct answer to this question. After practicing and analyzing various existing methods, techniques and procedures, a systematic procedure has now been evolved successfully. The same procedure is being followed here.

Let us consider the following phenomenon. If the electricity breaks down suddenly in the night, it is dark everywhere. Nothing is seen. And again, if the electric supply is resumed, immediately the darkness vanishes. It is clear with the example that there was brightness before the darkness and also after the darkness. Similarly, there is a small time-space between one thought and the next thought. That very small space of time between the two thoughts, which may be of just a second, it is the thoughtless state of mind. The practitioner should try to keep the mind in that thoughtlessness for a little more time and gradually increase this vacuum between the thoughts. The time-space between the thoughts is the time of Pratyahaar. This requires great commitment and total attention.

Procedure:□

The body is kept at ease either in the sitting or in the lying position. The mind observes the thoughts in it as just a witness for some time. Then the mind is concentrated on the breathing. When the concentration is focused on the breathing, the other thoughts are gradually reduced. After concentrating the thoughts on the breathing, slowly even the consciousness of

the breathing should be reduced and ultimately given up. This is the thoughtless state of mind. During practice, one or the other thought may come in the mind, the practitioner should be quite strict at this point and expand the state of the thoughtlessness between every two thoughts. Even the thought of thoughtlessness should not be there in the mind. This is neither absent-mindedness nor unconscious state nor asleep state. This is the state of thoughtlessness i.e. state of zero activity or total silence.

This is one of the most difficult states of mind in Yoga science. It can be achieved by regular practice every day. If something is to be written on the blackboard, the blackboard is cleaned first, so is the case of the mind. All the thoughts are to be removed from the mind. This is the silence or Pratyahar. In short, the mind is kept clean through the process of Pratyahar for better results in the next steps.□

B. Dharana Better Health Concentration:

The mind is concentrated on various energy centers and from that the aspirant enters the final stage of Dhyana.

No work can be successfully completed without concentration. Even in a simple ordinary work like eating, drinking, reading, writing, speaking, listening, walking, etc. the concentration is necessary. Different procedures are followed in different schools that teach Dharana. For example, Tratak Kriya, Mantra – chanting, breath awareness, sitting in front of a Yantra or an idol of a deity and concentrating the mind on it, focusing the mind on various energy centers in the body, etc.

In this Active Consciousness Meditation course, the following process of Dharana is followed, which is the result of continuous research of many years. During this long period, the following four parts of the body have been finally identified as the energy generating centers.

1. The center between the eyebrows, Bhruvuti, is the center for intellectual sharpness. It develops the thinking capacity and improves knowledge. This is also called 'Agya Chakra' center for issuing the instructions to the different parts of the body.

Concentrating the mind at the center of the eyebrows will help in the sharpening of intellect.

2. The pit below the throat is the center for mental development. The thoughts are generated here. They reach the brain through Manovaha Nadi and then relative action starts. Focusing the mind on this pit in the throat helps to develop psychological powers like memory, concentration, will power, confidence etc.

3. The pit below the center of the chest is the center for spiritual development. This is also known as Lotus Heart. Behind this, is the main residence of soul i.e. spirit. Focusing the mind in this center will help to develop spiritual powers.

4. The navel is the center of physical energy for the entire body. The vital energy generated in the navel is supplied to the total body through 72,000 energy channels. Concentration on navel helps to develop physical energy.

If the mind is concentrated regularly on the above four points in the body; physical, psychological, intellectual and spiritual progress starts taking place.

Dharana is practiced in three steps:□

Step 1

Concentrate the mind on the four centers above 1) Bhrukuti – the center between the eyebrows; 2) the pit below the throat; 3) the lotus heart in the center in the chest and 4) the navel. The mind should feel their existence for some time. This feeling is the first step in it.

Procedure:□

1. Either in lying or sitting position, Bhrukuti the center between the eyebrows is touched with the tip of the right forefinger for some time. The feeling of the touch is felt. The finger is taken off. Still, the touch of the finger should be tried to feel continuously at the same spot for some time. This feeling is called concentrating the mind on the center that sharpens the intellect.
2. The right forefinger touches the pit below the throat for some time. The feeling of the touch is felt. The finger is taken off, and it is tried to continue the same feeling of touch at the pit below the throat. This feeling of touch (without the touch of the finger) is called concentrating the mind on the center that develops the psychological power.
3. Putting all the right fingers and thumb together, a bunch of the five fingertips is made. The pointing bunch of the fingers is placed in the small pit in the center of the chest – the lotus heart and the touch is felt. After some time the fingers are taken off from that place, and it is tried to continue the feeling of the touch. This is called the concentration of the mind on the center for spiritual power.
4. The bunch of the right fingers is placed on the navel and the touch is felt. After some time, the fingers are taken off from the navel. The feeling of the touch should be continuous for some time, though the fingers don't touch. This is called concentrating the mind on the center for physical energy.

After continued regular practice of feeling the same with and without touch, the direct concentration of the mind on the energy centers can be felt. At the beginning, the feeling of the touch on each point should be felt for 2 to 3 minutes. This experience should be repeated 3 to 4 times. Whichever energy out of the above 4 is more required, the mind should be concentrated on that particular energy center for a longer period.□

Step 2

In the second step, the four energy centers are made to feel the special experience through the mind. This is an act of mental visualization i.e. mental feeling is just like one sees with open eyes.

1. The center of the is related to intellect, and intellect is related to knowledge. Knowledge is deemed to be the Light. The Sun is the source of light. Concentrating the mind on the center of the eyebrows, it should be tried to visualize the scene of the rising sun there. After continued practice of feeling sunrise for a few days, the golden pink coloured sun rays are to be felt spreading on the entire forehead. This process indicates the expansion of the knowledge every moment just as the sunlight brightens every moment.
2. The psychological power is centralized in the pit below the throat. The mind is related to joy and happiness. Happiness is indicated by delightful green colour resembling the greenery of paddy fields. The mind should be concentrated on the pit, visualizing a green belt, the sign of pleasure and happiness around the neck. This helps to feel more happy.
3. The spiritual power is unlimited as the sky is. The sky is blue. The mind is concentrated on the lotus heart in the pit in the center of the chest. It should be tried to visualize that the sky blue is spreading all over the chest. This experience of visualization increases the spiritual power of the aspirant.
4. The physical energy is indicated by the flames of fire and the flames of fire are indicated by bright orange-red colour. The mind is concentrated at the center of the navel and it is tried to visualize a bright red circle around the navel, resembling the colour of flames of fire. This feeling increases physical energy. After experiencing gradually, one after the other feelings are felt in the mind. Initially, the required colours may not be felt at all, there is no need for disappointment. Continuous practice helps in getting the desired results in a few days.

Step 3

The above (1) intellectual, (2) psychological, (3) spiritual and (4) physical energies are inked with the Supreme Energy, the GOD in this third stage. The aspirant has to visualize the all-pervading Supreme Energy in the form of OM symbol in each of the above four energy centers, in specific size and colour. This is a further extension of the above – second step.

1. Pink-golden rising sun is imagined and felt in the center of the eyebrows. Keeping the sun in the background, the symbol OM of half an inch in size in bright red colour is visualized in the circle of the sun. This is the union of the intellectual energy with the Supreme Energy (GOD).

2. Making the pit below the throat as center, the pleasant green coloured belt should be felt in the entire neck. The symbol OM of one inch in size in dark green colour should be visualized on the throat pit. This is the union of the psychological energy with the Supreme Energy (GOD).
3. The sky blue colour should be felt spreading all over the chest. The symbol OM of two inches in size in dark blue colour should be visualized on the lotus heart. This is the union of spiritual energy with the Supreme Energy (GOD).
4. The bright red circle should be felt around the navel. The symbol OM of half an inch in size in dark brown colour should be felt on the navel. This is the union of the physical energy with the Supreme Energy (GOD).

According to the choice of the practitioner, any other symbol such as Swastik, Semi Circle, Crescent, Cross, Star etc., may be used in place of OM. Even the figure of the favorite Deity may be visualised in place of OM. They should be felt in the above-referred size and colour. The symbols can be felt seen either from the inside of the body or from the outside. It is expected that the practitioner, following the above kriyas of concentration, will acquire the skill of developing the intellectual, psychological, spiritual and the physical powers and try to reach the highest peak in the meditation and successfully feel the BLISS OF THE SUPREME.□

C. Dhyan = The Highest Peak of Meditation

It has already been said that there are a number of different methods and techniques in use to meditate. Active Consciousness Meditation has evolved a unique technique in two stages:

1. The union of MIND and ATMA (Soul) or visualisation or feeling the touch of the soul with the mind.
2. The union of ATMA (Soul) with the PARAMATMA (Supreme Soul)
The first stage requires constant practice. The second stage is the result of the perfection of the first stage. In the Active Consciousness Meditation course, the acquisition of the skill of attaining the highest peak in the first stage is the final and ultimate.

Generally, the existence of Atma is felt in the entire body. The important seat of Atma in the body is at the back of the Lotus Heart (pit at the center of the chest), exactly in the middle between the chest and the back named as the Hriday Gufa (Heart Cave). The prime objective of Active Consciousness Meditation course is to make the practitioner get the utmost minute feeling of Atma through the mind penetrating through the Lotus Heart and reaching the above-referred heart cave.

Whenever anything is lost in the dark, we use a torchlight and search it. The torch is made to move from one spot to another spot to search the required thing in the dark. Exactly, in the same way, the MIND has to enter the Lotus Heart and start the search in, above, below, left, right, around and all the sides of the line connecting chest and back and exactly behind the lotus heart by moving the mind from spot to spot. During the course of this search, a slight minute touch of Atma is felt by the mind. This feeling is like the sparkling flame of a lit candle. Different practitioners may feel the flame in different colours like blue, green, orange, red, golden, white etc. This feeling of a sparkling flame may be for just a second or two in the initial stage. The constant practice gives the capacity to retain it for more time. When the mind feels this Divine light of Atma, the entire body starts to feel the divine bliss. A melodious music is heard in the ears; a delicious taste is felt on the tongue; a sweet fragrance is smelt in the nose; a bright light is felt seen in the eyes; a smoothening and caressing blissful touch is felt all over the skin. The practitioner feels these Divine Experiences but cannot express them in words. In the words of Saint Kabirdas.

“Atam Anubhav Gnyan ki Jo Koyi Poochhai baat; So Goonga gud khaikai kahai kaun mukh swad?”

How can anyone describe the blissful spiritual experience when asked? How can a mute person describe the taste of jaggery??

Procedure:

It is practiced either lying comfortably or sitting erect at ease. The mind is concentrated on the breathing. When the concentration is settled, then it should be shifted to the Lotus Heart and tried to send the concentration into the chest. As a needle of injection is pricked and sent in, so the concentration should be sent into the lotus heart. The mind should be completely calm and peaceful. The concentration, according to the already explained process starts searching the Atma. At the beginning, the experience of the spark is possible for only a fraction of a second. The search should be continued.

It should be practiced for 15 to 30 minutes in the initial stages. Later the practicing time may be extended gradually to one hour.

During the practice the body should be in a stable position, i.e., it should not be moved. If not, the concentration is disturbed. The practice should be intensified with a strong will and perfect concentration.

This sparkling experience is the ultimate achievement of the sadhana of Active Consciousness Meditation, full of spiritual bliss.

Through the above methods, the practitioner acquires the skill of performing a number of kriyas/activities simultaneously. The practitioner has to make good use of the available time in attempting various kriyas.

The success of breath awareness, controlling sense organs, Pratyahaar, Dharana and acquiring grip in Meditation depends upon the interest and the strong belief of the practitioner.

It is expected that the aspirants will follow the methods suggested in Active Consciousness Meditation course and get relieved of the physical and psychological problems and attain the Divine Bliss, and feel the union of Atma with Paramatma in this life itself making their lives worth living by realising the Supreme Soul.□



Sri Yantra Dhyana Yoga Meditation

Dhyana is derived from the word Dhyai which means to think of. It is the contemplation and meditation of spiritual things. When we practice Dhyana Yoga we are meditating on a single flow of idea. We go into a state of revolving only on that chosen object and at the same time deepening our process of concentration. The aim is to withdraw all senses from various objects of interest and focus on one object. Dhyana Yoga produces a state of tranquility.

Dhyana Yoga is a system of silencing the body, mind and intellect in the form of Meditation. When we meditate we calm the mind and help realign our inner self to the right path. It requires one-pointedness of mind-controlling its movement.

Objectives:

Cleanse the subconscious.

Develop concentration.

Clear the mind.

Bring about various stages of unified communion with God.

Object of focus:

The object of focus for our meditation is called Yantra. Yantra is a geometrical representation of the Divine. There are different kinds of yantras, each Yantra represents different aspects of the Divine.

NOTE: Find Sri Yantra on page 42.

Benefits:

Clears obstacles in your journey.

Brings success in whatever endeavor you are in.

Manifestation of your intents and goals.

Procedure:

- Keep the back straight and the tip of the index finger touching base of the thumb.
- Look at the Yantra for 2 to 3 minutes. You can go according to whatever interests you - it may be the petals or color or triangles or the dot in the center.
- Seeing the Yantra. Inhale deeply. Take the Yantra inward. Hold the breath. Close eyes. Then a little later, exhale slowly. Open eyes. Repeat this 3 times.

- Focus on the Lotus petals. Starting from the top petal, focus on each petal independently moving in clockwise direction. Can be slow. Do this for 2 to 3 minutes. Complete one cycle.
- Focus on the triangles in the center, as you chant the mantra 21 times:
Om Shreem Hreem Shreem
Kamale Kamalaleyi
Praseeda Praseeda
Om Shreem Hreem Shreem
Mahalaxmiyei Namaha
- Your focus may run along the lines in the triangle or from one triangle to another. You can just allow it to be that way.
- Focus on the center or Bindu – as you focus on the center you get connected to the transcendental or the Divine.
- Pray that the divine be with you and guide you. If there is any particular intent, you can tell it here. Here the intent would be clearing of obstacles in any aspect of your life, or having anything that your heart desires for when the prayer is over you can continue your focus for 7 minutes. Allow whatever comes up.
- Afterward, lie down in savasana for 5 minutes.

This Mantra, known as the Shree Yantra Mantra

is a tribute to Mahalakshmi (Shree), the Hindu Goddess of wealth, prosperity (both material and spiritual), fortune, and the embodiment of beauty. She is the wife of Vishnu. It is said that if you recite this mantra daily 108 times financial worries and troubles will go away.

Meaning:

Om, Shreem & Hreem - Cosmic vibration sounds.

Kamale Kamalalaye - One who resides on the lotus flower.

Praseeda - Be pleased.

Mahalaxmiyei Namaha - Goddess Mahalaxmi, I bow to you.

Mahalakshmi is also known to preside over 16 forms of worldly wealth: Fame, Knowledge, Courage and Strength, Victory, Good Children, Valor, Gold, Gems and other Valuables, Grains in abundance, Happiness, Bliss, Intelligence, Beauty, Higher Aim, High Thinking and Higher Meditation, Morality and Ethics, Good Health, and Long Life.

This mantra is usually chanted when worshipping using the powerful Shree Yantra. Shree Yantra is a yantra (device) dedicated to Goddess Lakshmi. It gives relief from all sufferings and provides wealth and good fortune. Shri Yantra is composed of nine independent triangles

(trikons), mystically drawn one within the other. The four triangles that point upwards and five pointing downwards are interlaced in such a way as to form 43 smaller triangles.

The various deities residing in the nine layers of the Sri Yantra are described in the Devi Khadgamala Mantra. They are:

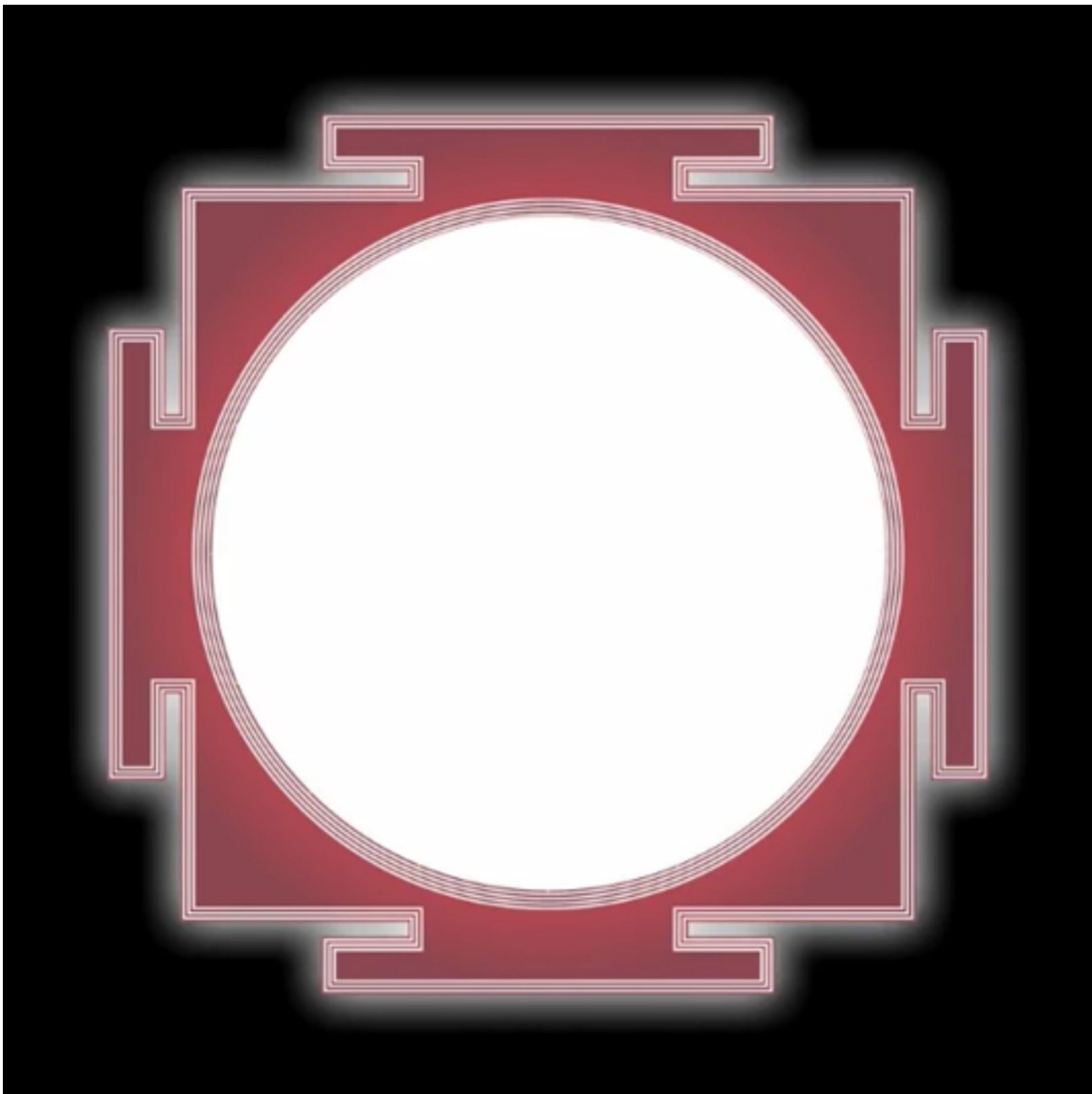
| | |
|-----------------------------|------------------------------------|
| Trailokya Mohan or Bhupar - | a square of 3 lines with 4 portals |
| Sarva Aasa Paripurak | a 16-petal lotus |
| Sarva Sankshobahan | an 8-petal lotus |
| Sarva Saubhagyadayak | composed of 14 small triangles |
| Sarva Arthasadhak | composed of 10 small triangles |
| Sarva Rakshakar | composed of 10 small triangles |
| Sarva Rogahar | composed of 8 small triangles |
| Sarva Siddhiprada | composed of 1 small triangle |
| Sarva Anandamay | composed of a point or Bindu |

The Sri Yantra is a powerful symbol that dates back to over 12,000 years ago, originating in ancient India. Its name translates to “sacred instrument.” It’s intriguing to note that the series of complex and interlocking triangles in the Sri Yantra are a perfect ratio of Pi, the divine number. The Sri Yantra is said to be intellectually constructed by an ancient sage after a deeply profound meditation, (or by higher intelligence), to represent the primordial sound, Aum. Some say that when you chant the mantra Aum with harmonics at Schumann resonance, then the Sri Yantra can form on water!

Go to the next page to get closer look at each of the Sri Yantra’s levels:

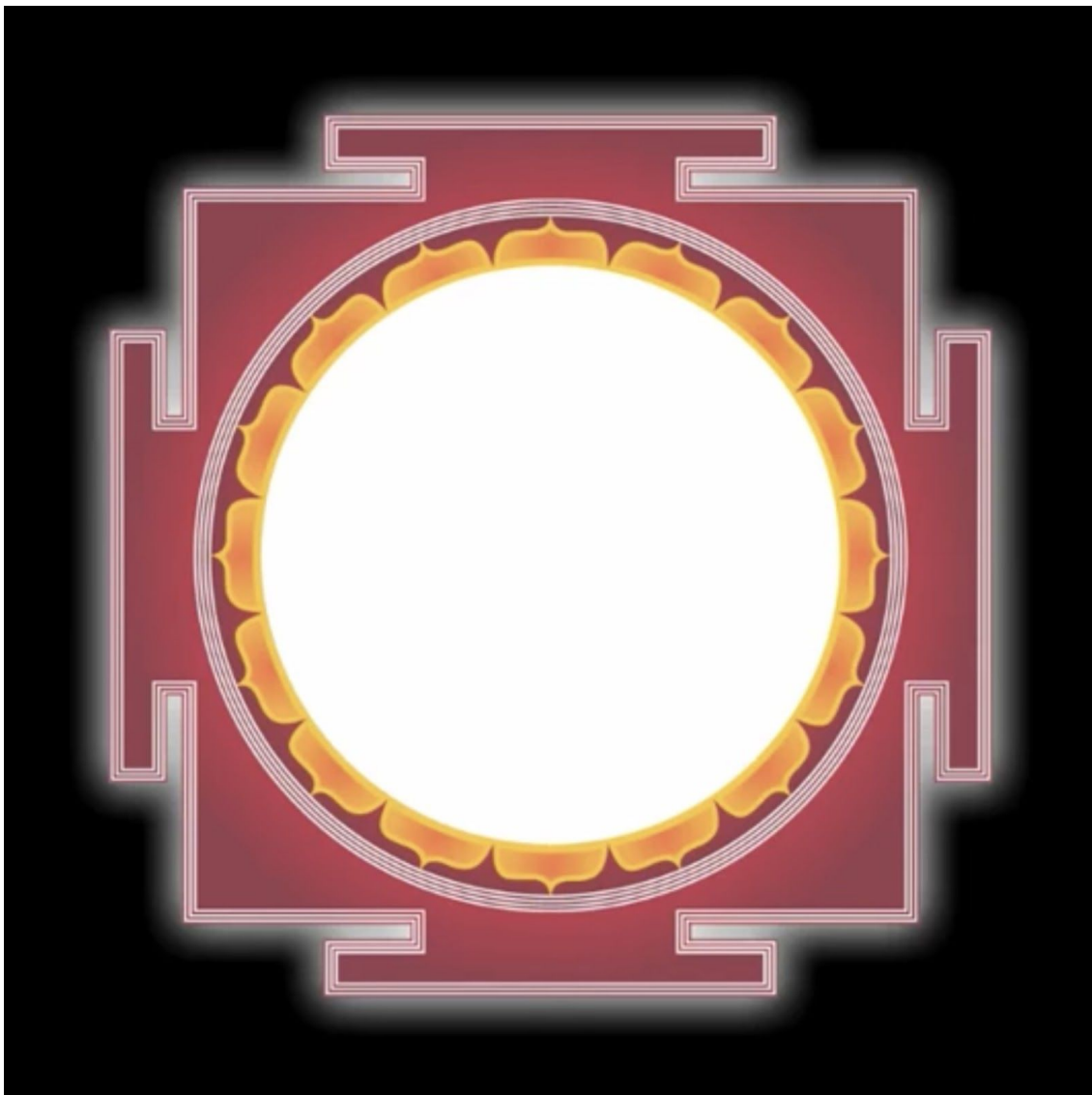
Level 1: Called The Earth Square. Related to the 1st chakra located at the base of the spine. Represents grounding and security in your life and is connected to success, to bring you more vitality, courage and self-confidence.

Focus on the outermost square with its four portal doors. This is our mooladhara chakra, the first chakra on the base of the perineum area. This level represents grounding, security and is connected to success. Here you fully connect to your core with more vitality, courage and self confidence. Feel this heightened awareness of your inner self, your soul. Visualize what would make you truly happy. Do you know what you truly want in life? Take a deep breath in through your nose and breathe out through your mouth.



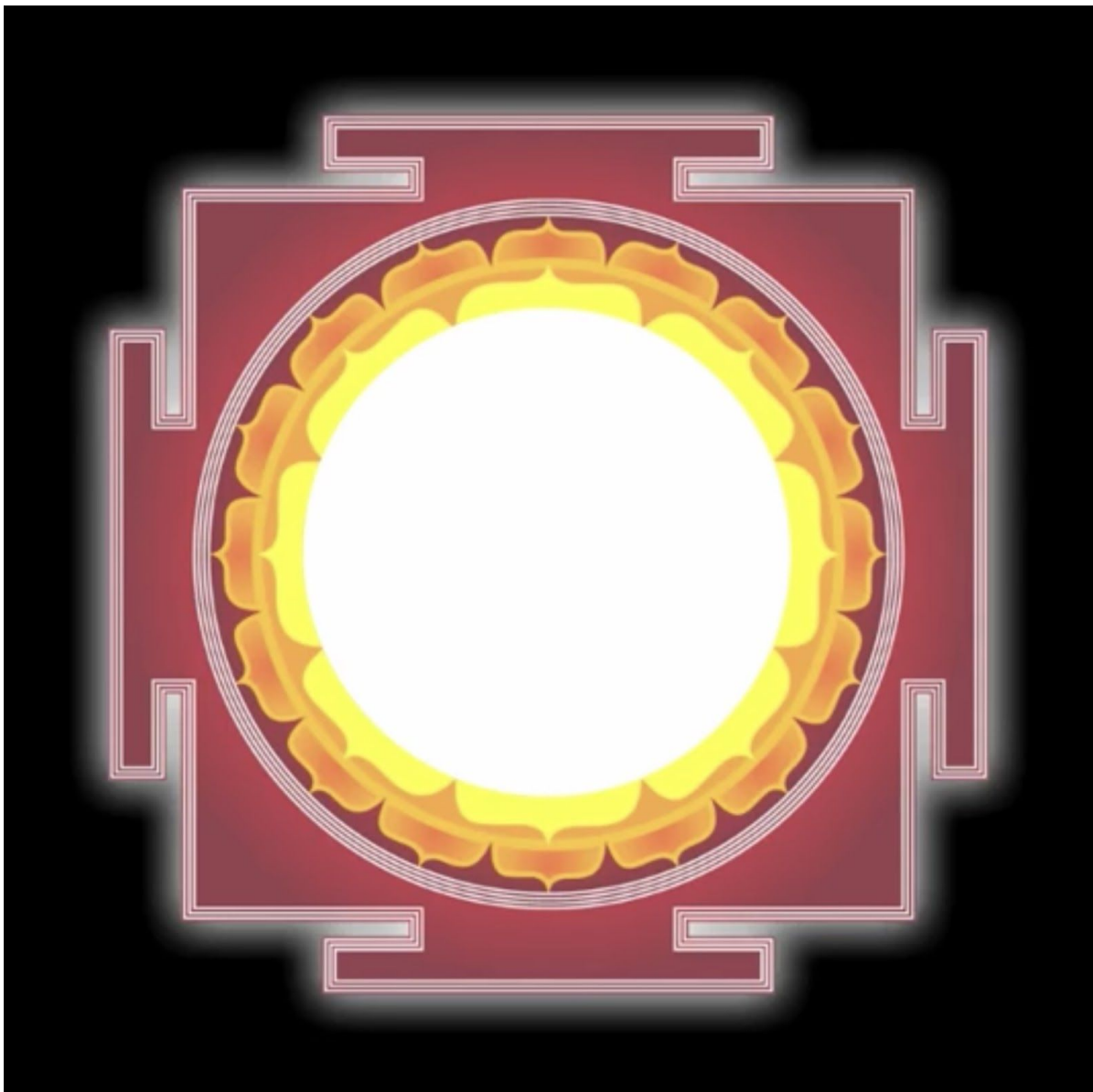
Level 2: This level corresponds to the 16 petals of the Sri Yantra and is related to the 2nd chakra found in the middle of the pelvis. These petals represent the different types of energies and powers in which your soul understands, interacts, and explores the outside world. The 2nd chakra represents sexual energy in terms of creation for what you truly desire.

Find your breath at the sacral area. You are corresponding to the second level of the Sri Yantra. Focus on the petals starting from the top petal. Focus on each petal independently moving in clockwise direction. These petals represent different forms of powers and energies through which your soul, your inner self, is connected. Through these powers and energies you interact, explore and understand the outside world. What do you want to create? This level represents sexual and creative energy. Breathe in and let the power of this level flow creative energy and prosperity deep within you. At the next inhale bring your focus to how you feel on a daily basis with those who surround you - your friends, your family, your community. And as you explore these thoughts breathe in the love and gratitude, as the spark of creation gets ignited within you. Breathe out any toxins and distrust that you may feel, continuing to allow your breath energy to move up.



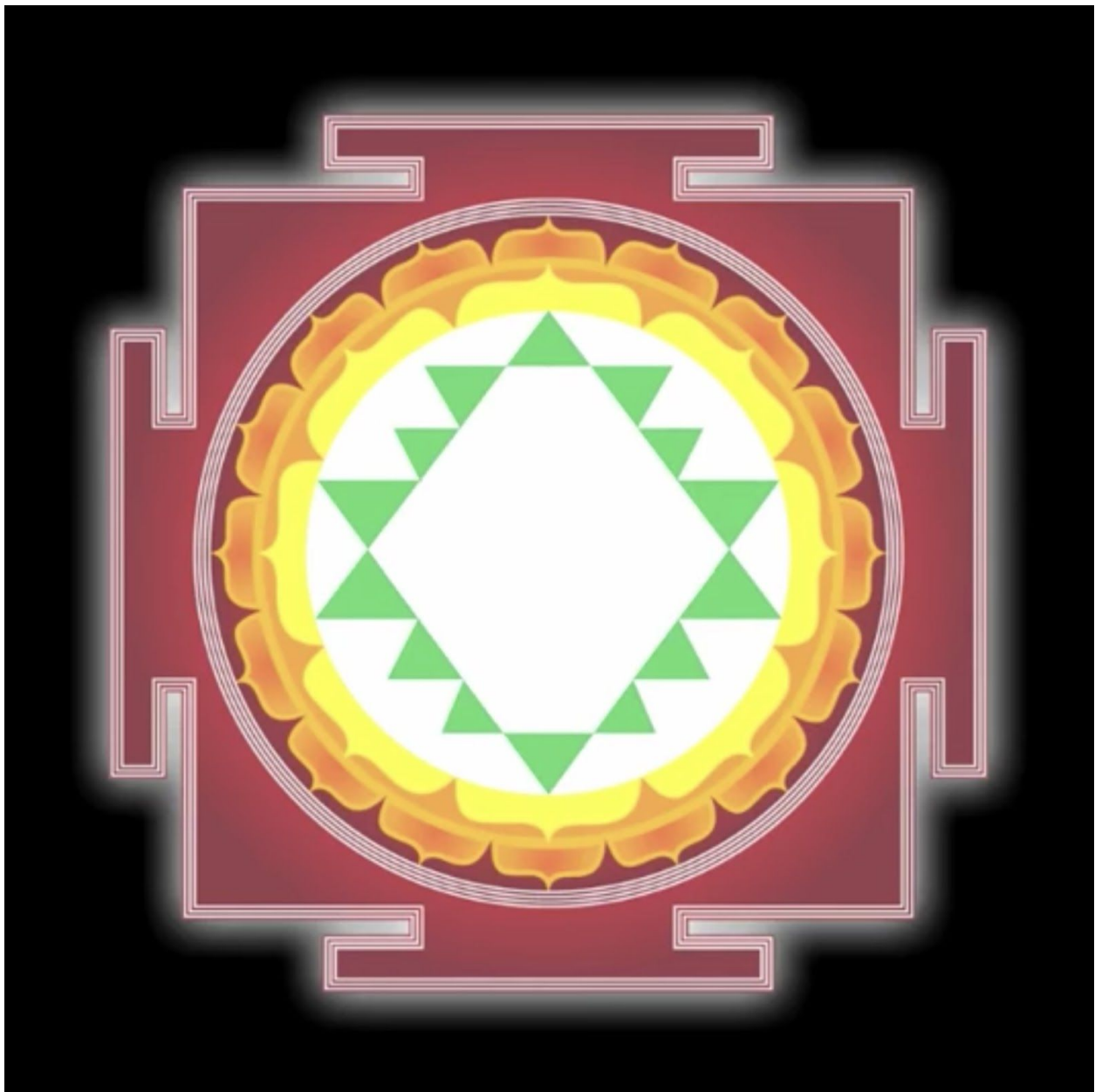
Level 3: The 8 lotus petals of the Sri Yantra. Coined with 3rd third chakra and found behind your navel. This level represents your personal power and self-confidence and the chakra is also called the solar plexus, evoking a feeling of power in your core which houses intuition.

This level represents the 8 yellow petal lotus which contains strong powers in your manipura chakra buried deep within you. Notice any quivering sensation in your solar plexus in your navel region. Take control of this power within you, what do you need to do to make what you want happen.



Level 4: This level is represented by 14 triangles and is connected to your heart since the 4th chakra represents unconditional love. It's about love making your desires reality by attracting what you need.

Now you start to feel this energy moving up to your heart center, breath in an expansive opening breath and breath out any stress that resides here. Focus on the 14 triangles, this is where unconditional love resides. Imagine a green light surrounding your body.



Level 5: Represented by the 10 triangles. The 5th chakra, located at the base of the neck, correlates with communication, self-expression, and truthfulness. Aren't all of these essential in success?

You will now begin to feel this energy moving faster in a circle as it moves up at the base of your neck into your throat. This is the 5th level you can see the 10 triangles in the Sri Yantra. Start to imagine your breath flowing from your nostrils to your throat as a bright blue light. Let the light fill this area, cooling your throat down. As this cooling happens blue energy flows through your throat. It helps you speak your truth and balance the flow of communication, wisdom, and learning all around you. What do you need to attract to actually implement what you want? As you envision all that you need, feel these powers converting you into a virtual magnet of truth.



Level 6: The 10 inner triangles of the Sri Yantra holds the talu chakra – a lesser known chakra located at the medulla oblongata, at the base of your brain. This level is about projection and protection.

Now at the 6th level of the Sri Yantra, the 10 inner triangles, you may notice a flow of energy within you that leaves a sweet taste on the roof of your mouth. This is the sweet nectar of consciousness. At the next inhale place the tip of the tongue to the roof of your mouth and scrape the pallet softly. Feel the energy soften, giving you a resurgence of power. As you heighten your awareness here, as these energies course through you, feel the sense of protection arise. What protections do you need so that you don't get knocked back down? It's a very important question so continue to breathe into sweetness as you access the protection that you need to create what you desire.



Level 7: These 8 triangles correlate to the 6th chakra located in the center of the forehead (your pineal gland), and is called the third eye. It allows you to connect to your power of perception and clairvoyance.

At level 7th of the Sri Yantra let the breath be steady, as you feel the indigo light expanded into the space between your eyes. Breath in your intuition. Breath out any negativity - any negative build up, that which is negatively affecting your life. As you breath in and out here, notice the power of the 8 triangles is eradicating the negativity and removing everything that has blocked you from what you desire. You may start to feel a tingling at your forehead.



Level 8: Level 8 is represented by the primary inverted triangle. The 7th chakra, located at the center of the crown of your head, is found here. This level represents your divinity, spiritual being, and the portal to the cosmos.

Be aware of that sensation as your breath centers you, and brings your energy in an upwards motion towards the center of the crown of your head. This area represents the 8th level of Sri Yantra, the primary inverted triangle. Breathe in deeply here, as you focus at this level and connect to your complete self. Exhale as you detach from all illusions of your current reality that do not allow you to be fully happy. What would you do? What would you need to accomplish to be truly happy? What current reality do you need to detach from in order to accomplish what you want? Let the flow of energy from head to toe and from toe to head coincide with your breath. It is here that you are given anything you wish to accomplish. Feel your new reality take root, where you have everything you want and need - mind, body, spirit, intelligence, health, wealth, abundance in all aspects of your life. And as the vibration settles through out your body, let your breath be your guide here. Take slow breaths in and out here.



Level 9: The last level, is the dot in the center of the Sri Yantra, called the Bindu and relates to the outer chakras of the body, to the universe.

Now bring your focus to the center of the Sri Yantra, the dot, the central Bindu. Let this focus penetrate your thoughts as clarity sweeps over your mind. This the 9th level of the Sri Yantra. Allow truth to settle in. Are you completely clear, joyous and blissful about what will make you the happiest? Yes, you know what will make you truly happy. And so continue to feel this breath, and feel this bliss within you, and feeling your ties to the universe, to the wondrous ways it has conspired to you, in your favors so far, to the beauty that surrounds you, in this very moment internally and externally. And take a deep exhale.

Chant this mantra 108 times.

Om Shreem Hreem Shreem
Kamale Kamalaleyi
Praseeda Praseeda
Om Shreem Hreem Shreem
Mahalaxmiyei Namaha



Lie down in shavasana for 5 to 10 minutes.

