

SAGE GUIDE

Tantra Yoga

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Shaktanand

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1. Yoga Nidra

A. Basic - Yoga Nidra

Total number of practices listed:

Beginners: 03, Intermediate: 03, Advanced: 21

1. Introduction to Yoga Nidra:

The modern human being is subjected to so many stresses today at any time that it is extremely difficult to relax properly for a moment even. Be it professional life or family life. Actually, in the name of growth and ambition people are burning themselves up so quickly that by the time they realize it, it is too late. Right from the childhood one is told to study hard to get good grades, study harder to crack different competitive examinations and then go for best professional colleges. Once out of there, one seeks to join good companies. After serving 2-3 years, they take admission into management courses with astronomical fee structures. To pay those kinds of fees, one takes loans from the banks which have to be repaid. Whatever iota of peace is left in life is taken up by specialization and super specialization in respective fields, which has become a hallmark of modern study pattern. *The race is towards knowledge but not wisdom.*

So right from the childhood to entering into the professional life, one is subjected to so much stress for desired achievements and feared failures that a person is continuously undergoing mental tensions that it becomes his natural behavior to be continuously in that state. With such continued state of mind, our bodies react by activating undesired secretions that in the long run has very bad effect on our overall health, both physically and mentally. So, unless or until we bring about some semblance of peace in our lives, we will be heading towards all kinds of hospitals, which are thriving these days on the medical insurance covers being bought by the modern generation personally or through their employers. Instead of setting the life patterns into right rhythm, we are rather going in the opposite direction of treating the symptoms instead of the cause. The western world realized it and is coming around to realize their wrong materialistic life style these days while our society is aping the western values, in this pursuit, they have almost lost their culture, knowledge and peace of mind. Thus, in this never-ending race, a child lost childhood, a young person lost youth, a married person the balance of married life and their children lost the care of their parents. It seems, we have developed Technology at the cost of Humanity. It is really high time that we focus our attention on the deteriorating values in society, premature diseases, alienating ourselves from our moral codes which are making the society directionless, embracing ignorance while our forefathers enjoyed a well-balanced thinking with loftiest of the ideals.

With people working in closed spaces and artificial ambient conditions and long erratic working styles and hours, the normal pattern of life has changed. When one should be awake, one is sleeping and while one should have been asleep, one is fully awake. Thus, affecting the circadian* rhythms in our bodies. *{Circadian rhythms are endogenous (self-sustained) and are entrained (adjusted) to ambient environment by different aspects such as light, temperature and hormonal secretions in our bodies. The hormonal secretions may affect our metabolic system and may cause life style*

diseases like Diabetes and Obesity. For example, Pilots who cross many different time zones in a single day may develop fatigue. During exposure to blue light, Melatonin is suppressed five times more as compared to yellow light of sodium bulbs.} Thus, after sleeping even, many people do not feel fresh. This dearth of freshness everyday keeps accumulating and ultimately results into different kinds of stresses of mind and diseases of our physical body. It is here that one would like to stress the need of ancient knowledge of our seers & Rishis to provide relaxation to the mind and health to our bodies. Thus, the need for Asanas, Pranayams to *keep the body fit* and different meditative practices to *keep our mind stable*. For relaxation and mental peace, one very powerful practice, which is being discussed here, is of Yoga-Nidra.

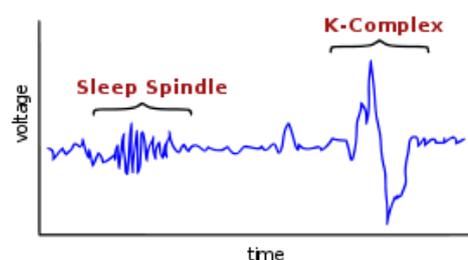
During the process of natural sleep, one goes through a process of 6-8 hours to relax the body, mind and to create rejuvenation. Melatonin, a secretion produced by our pineal gland is responsible for sleep-wake up cycles, maintains the gastrointestinal lining and regulates immune system. As per researchers, a sleeper passes through 5 different phases during his/her sleep with each stage lasting 5-15 minutes. As per many, complete sleep cycle takes about 90 to 110 minutes. The first sleep cycle has short REM-cycles and long deep-sleep cycles but later in the night REM cycle span increases and deep sleep period decreases.

Stage 1: (Light Sleep)

It is a Non REM sleep stage. We go to sleep, but it is very light and we can be easily awakened. The muscle activity slows down, and our eye movement is very slow. Brain waves are faster, like Beta & Alpha ranging from 7-21 Hz. Alpha is reduced by 50%. It lasts only a few minutes and eye balls roll slowly. N-REM sleep is said to be '*an idling brain in a movable body*'.

Stage 2: (Light Sleep)

Slightly deeper sleep with spindles and K-complexes as most important feature of stage-II sleep pattern. Sleep spindles are waves with frequency 12-15 lasting 0-3 seconds every 3-10 seconds. Eye movement stops, brain waves become slower with only occasional burst of energy wave. Heart rate starts slowing down and body temperature starts falling too. Alpha (7-11 Hz) & Theta (4-7 Hz) waves may be predominant during this phase. During this stage, memory consolidation and synaptic pruning takes place. (It's a process in which extra neurons and synaptic connections are eliminated in order to increase the efficiency of neuronal transmissions.) Spindles and K complexes are generated. *Spindles are progressively increasing and gradually decreasing close to delta waves while K complexes are high amplitude sharp waves occurring occasionally*. It can be understood pictorially as below.



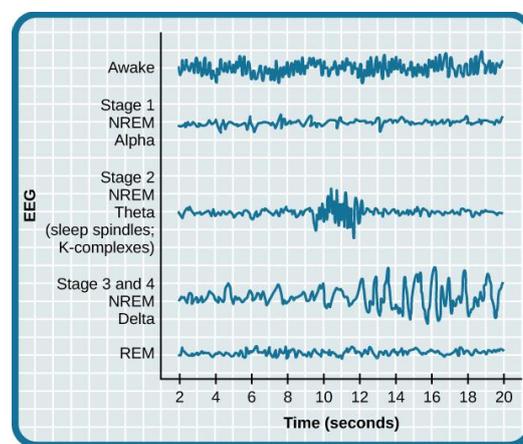
Stage 3: (Deep Sleep)

Extremely slow Theta (4-8 Hz) and Delta (0.5-4 Hz) waves are generated in the brain. Sound sleep is described by the pattern of Theta waves. 'Parasomnias' can occur during this phase like; sleep walking, bed wetting, reacting to bad dreams etc. These occur in during transition from sound sleep to deep sleep time. This transition may be called between REM sleep and Non-REM sleep pattern. Most of the dreaming takes place during REM sleep phase. Muscles are paralyzed during this sleep to prevent from injury by acting to the dream pattern. Some dreams are remembered, some are just forgotten. *This phase is the stage, which decides the quality and effect of our sleep. This stage is identified if 20 to 50 % of times Delta waves prevail. REM is said to be 'an active, hallucinating brain in a paralyzed body'.*

It is said that people in the age group of 20's spend 20%, in the age group of 40-50 years 10% and in the age group of above 70 years spend 5% of their sleep time in stage 3. Stage 3 and 4 are large amplitude delta activity.

Stage 4: (Deep Sleep)

During this phase, delta(0.5-4 Hz) waves are predominantly produced by our brain and hence one is quite away from the worldly reality. Thus, if someone is woken up from this state suddenly, one may feel disoriented. This stage is identified if 50% of the time Delta occurs. The slow and large amplitude oscillations indicate that neurons of the cortex fire high synchrony. Most sensory inputs cannot reach the cortex. As heart rate, respiration rate and kidney process slow down, digestive process increases. We can compare the wave pattern in different sleep phases as below



One keep moving from Stage 1 → Stage 2 → Stage 3 → Stage 2 → Stage 1 respectively. This whole cycle may take 90 minutes, which may even average between 100 – 120 minutes. Thus, an individual may go through 4-5 cycles during the night and then wake up. This results in 7-8 hours of sleep time.

In waking stage, we may be in 15-50 Hz frequency thus ranging from Beta to Gama range. In pre-sleep phase we may be in the 8-12 range of Alpha while the deep sleep stage of 1-4 Hz, may pass through 4-8 Hz, 4-15Hz, 2-4 Hz to 0.5-2 Hz respectively. This cycle gets repeated again and again. REM occurs between 07-30, covering both Alpha and Beta wave values. Infants spend 50% of their sleep time in REM sleep.

During delta wave (0-4 Hz) generation one goes into the deep sleep where our body *builds up by releasing growth hormones¹, relaxes all the muscles to be ready for new day movements² and the brain also moves to no thinking time³* to relax from the daily full of continuous thought process.

Thus, we can say that that the main aim on the subtle level for sleep is to bring the mind into no thought state by generating Delta waves in our brain. Now to generate delta waves in our brain area we need to devise such a process. A trained practitioner may enter into such a state more easily than a beginner would. An adept may be able to remain calm, focused and observant with frantic activity of higher gamma (100-200) Hz even all around in the brain. It has been proved with modern gadgets on many such subjects. It is just like a soldier sitting quietly, meditating in the battle ground. This needs great focus, courage, practice and control on the self, such state is exhibited by high yogis.

Now coming back to the subject of Yoga-nidra(Yogic sleep), we can say that in this process one *neutralizes the gross body and enters into the one's own subtle body*. One leaves the area of motor cortex, sensory cortex and move to the area of mind. In the grosser sense of the anatomy of our brain we can say that one goes from the frontal part of the brain into the rear part of the brain or rather mid brain area which comprises of the all-important endocrine glands like Pineal, Pituitary, Thalamus, Hypothalamus, Amygdala and Hippocampus is also nearby which carries long-term memory.

In natural course, this process of sleep takes time. But in the case of the yoga-nidra, this state is reached in a quicker manner. A trained yogi may be able to attain the same relaxation, which may be elusive to even eight-hour sleep of an ordinary person. During it the subject is guided through a process of quick relaxation by moving from a space of gamma, beta and Alpha realm to Theta and Delta range. But the difference here is that while in the sleep state, the outer senses are not responding but in the case of Yoga-nidra the state of the senses is fully heightened while the body is totally at rest. Thus, in the state of inert physicality our mind can be taught anything. It can be used to teach children anything. A beginner will fall into lower frequency of Theta and Delta while an adept may move at will into the realm of Gamma waves with totally relaxed body.

This practice can be done both in sitting as well as lying position. In case of beginners' due to their tendency to fall into sleep, it is advised that they should do in sitting position while an adept can do in lying position also as he has much greater control over his body and senses.

2. Neutralizing the Gross body:

Choose a clean, well ventilated, comfortable and sweet-smelling environment. Put your yoga mat on the floor; sit in padmasan or any comfortable asan on it. Take a deep breath and chant 'Om' three times to focus our mind on the practice at hand. Try the whole group chants in the same intonation. Our chant will be matching others, when we cannot hear our own chant however. When all the chants of different participants match, an expansion of energy takes place and a *common pool* of energy is created. A person who hasless will get from this *common pool* and those who have extra may contribute to this pool.

Lay yourself in the most comfortable position. Inhale, all the relaxation and freshness through the nose, deep and long; exhale all the tiredness and staleness out through the mouth three times. On '1' inhale and on '2' exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

Joins legs together, arms straight besides the body, hands open with palms touching the thighs, stretching boththe toes; tighten the whole body from head to toe. Hold this position for 10-15 seconds; suddenly let go of the muscles and relax whole of the body.

Now bring your attention to your breath. Watch your breath going in and coming out through the nose. Bring your consciousness to the tip of the nose. With each inhalation go inside the body moving from nose, to throat, to wind pipe Trachea and then into the lungs watching everything from inside. Do it five times.

1..... inhale slowly.

Along with your breath move inside your body. See the nasal passage, throat and wind pipe from inside. Enter your lungs; see all the air sacs inside where oxygen and carbon dioxide exchange is happening. Blood is being purified. Experience.

2.....Exhale....retracing the path taken earlier.

1.....inhale see all the membranes from inside.

2.....Exhale and come back to the tip of the nose.

1.....Inhale again enter your body along with your breath.

2.....Exhale, thus experiencing the whole passage and come back to the tip of the nose.

Now once again adjust your body in the most comfortable position and after that please do not move at all.

Now we will relax whole of the body part by part. As soon as any name is taken, try to relax that particular place immediately as much as possible.

Visualize yourself and all the things around you. Walls, doors, windows, ceiling, floor, people, your mat, sounds outside, sounds inside, sound of your breathing.

Slowly the breath in both the nasal passages is balancing, become aware of the breathing pattern in your nasal passages.

Relax whole of your body above the navel.....(Pause),
whole of the body below the navel.....(Pause),
complete left-hand side of the body.....(Pause),
complete right hand side of the body.....(Pause),
whole of the body touching the floor.....(Pause)
and
whole of the body facing up.....(Pause).

Now we will be relaxing our body part by part. Focus on particular part and try to send waves of relaxation sweep through that particular space. Put all your emotions, your bhav behind it to achieve the maximum benefit.

Relax left foot, right foot, left ankle, right ankle, left calf, right calf, left shin, right shin. Left knee, right knee, left thigh, right thigh, left hip, right hip, anus, organs of urination and procreation, lower abdomen, waist, navel, lower back, middle back, upper back, diaphragm, left side of the chest, right side of the chest, complete rib cage, left clavicle, right clavicle, left shoulder, right shoulder, left upper arm, right upper arm, left elbow, right elbow, left wrist, right wrist, left palm, right palm, left thumb, right thumb, left forefinger, right forefinger, left middle, right middle, left ring, right ring, left small finger, right small, back of the left hand, back of the right hand, complete left hand complete right hand.

Relax left wrist, right wrist, left forearm, right forearm, left elbow, right elbow, left upper arm, right upper arm, left shoulder, right shoulder, left collar, right collar and neck.

Relax skin around the neck.....(Pause),
all the muscles and fibers in the neck.....(Pause),
vein and arteries in the neck.....(Pause),
vertebral column in the neck.....(Pause),
spine in the neck.....(Pause),
larynx and pharynx, thus all the vocal chords.....(Pause).
Relax complete neck.

Relax back of the head, top of the head, complete forehead, left temple, right temple, left ear, right ear, left side of the lower jaw, right side of the lower jaw, chin, lower lip, upper lip, tongue, pallet and throat. Relax left nasal passage, right nasal passage, partition between the two and complete nose.

Relax left cheek, right cheek, Relax lower eyelids, upper eyelids and eye balls. Relax the space between the eyebrows. Relax complete forehead. Relax whole of the scalp and every nook and corner of the body.

Now our whole gross body is totally inert and still we are feeling something expanding and contracting inside the gross frame irrespective of the breath...(Pause).

Experience.....(Pause).

That which is expanding and contracting, experience, it is our subtle body.

One must experience it to the full to perform any serious higher dhyana practice. **Breath** moves in the gross body while our **Pran** or **life force** moves in the subtle body. Experience it first by holding the inhaled breath and later without holding it.

So now inhale slowly, completely fill up your lungs to the brim and hold your breath. Concentrate on the expanding and contracting feeling in the body irrespective of the movement of the physical body.....(Pause).

This is our subtle body in which all our ten pranic energies flow.

Release your breath and relax.

Now try to experience subtle body movement without holding of the breath but make your breath subtle.

The proportion in which one experiences the ten pranas in the subtle body by that much percentage one is said to experience respective subtle body.

Observe your breath, both the nasal passages are flowing equally which means we are breathing through Sushumana or Madhya nadi or Shunya Nadi. The whole body is totally neutralized, one can hardly feel anything. It is totally relaxed. Experience this state. The body is totally at rest while all the senses are totally heightened.

Now we are going out of this state. Keep your eyes closed till told to open.

Slowly.....flex your toes.....(Pause),
Flex.....your fingers.....(Pause),
Move your neck from side to side.....(Pause),
Tighten and loosen your hips.....(Pause),
Tighten and loosen your stomach.....(Pause),

Turn to your left side, drawing up your right knee, get up with its support in to sitting position. Sit in Sukhasan or Padmasan or Radha Padmasan (half lotus pose) or Vajrasan whichever is easy to maintain.

Now chant Om! Three times through the space of your eye brow centre, place of third eye or Chidakaash. Experience the vibrations inside your own body as well as in the space of practice. Be thankful for the practice, for the time, for company and for the environment and experience of the relaxation.....Peace.....andbliss.

Now rub both the palms together and generate heat.....(Pause).

Cup each eye with one palm and transfer heat in to the eye lids by holding the palms over the eyes. After waiting for a few seconds, slowly open your eyes inside the palms. Remove the hands and place them in your lap or on the knees.

This ends the practice of body relaxation.....Om!

3. Sushumana Dhyana:

Opening of our Sushumana is a pre-requisite to move into higher states of dhyana.

Choose a clean, well ventilated, comfortable and sweet-smelling environment. Put your yoga mat on the floor; sit in padmasana or any comfortable asana on it. Take a deep breath and chant 'Om' three times to focus our mind on the practice at hand. Try the whole group chants in the same intonation. Our chant will be matching others, when we cannot hear our own chant however. When all the chants of different participants match, an expansion of energy takes place and a *common pool* of energy is created. A person who has less will get from this *common pool* and those who have extra may contribute to this pool.

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Relax left cheek, right cheek, Relax lower eyelids, upper eyelids and eye balls. Relax the space between the eyebrows. Relax complete forehead. Relax whole of the scalp and every nook and corner of the body.

Now our whole gross body is totally inert and still we are feeling something expanding and contracting inside the gross frame irrespective of the breath...(Pause).

Experience.....(Pause).

Now our whole gross body is totally inert. Watch your breath moving in and out of your nose. Observe it closely, neither left nor right passage will be flowing predominantly. When it becomes difficult for us to ascertain as to which passage is flowing mainly, it means at that time both the passages are equally flowing. When both the passages are flowing equally then we say Madhya-nadi is flowing or Shunya-nadi is flowing or Sushumana is flowing.

Concentrate on the vertebral column. 33 vertebrae delicately joined together with each other. Each one separated from other by the cushion of the disc. 7 vertebrae in cervical, 12 in thoracic region, 5 in Lumber region, 5 are fused in Sacrum and 4 are fused together in Coccyx. Become aware of the cylindrical passage inside the whole column. Inside it is our spine. The Spine is filled inside by the CSF i.e. Cerebro-Spinal -fluid. Our body secretes it every day and it keep moving continuously up and down the length up to the brain. The volume of ventricles is about 25 ml while CSF is produced @ of 0.2-0.7 ml per minute, resulting into 6-700 ml per day. The brain is also floating inside this CSF and inside the brain also there are pockets holding the CSF, known as ventricles. All these are interconnected with each other.

Bring your concentration to a space below the tail bone in the perineal region. In men it is the space between anus and testes while in the women it can be the mouth of Uterus. Feel this place, breath in and out through it. It will not be possible till our breath is extremely subtle. This is the seat of *Mooladhar Chakra*.

Become aware of a space leading from this point to the crown of our head, thought the spine. Inhale and exhale. When we inhale our breath travels from nose towards our navel while another energy moves in the opposite direction. This is called Pran or Life force or Chi. Raise this opposite flowing energy inside the Sushumana located in our spine. With each inhalation raise it up inside the spine, which is like a capillary tube and while exhaling visualize it as overflowing this capillary and coming down from outside. Continue doing this 11 times, experiencing this passage, which is called Sushumana. When we go into dhyana, one feels the heat wave rising upwards in the spine. Thus when we feel heat or Ushma rising inside the spine, actually we are experiencing Sa-Ushma or Sushumana.

When dhyana in the Sushumana becomes stronger, move more and more in to it. There is another tubular coaxial structure inside the **Sushumana**. Bring your consciousness inside this space. As we move our pran and consciousness inside this area, the heat waves starts turning in to a bolt like feeling. As our whole-body shudders when we experience a great lightning bolt in the sky similar way our body starts feeling jerks as if pranic energy is jumping in side our spine. Yogi sitting on his asana starts feeling of jumping like a frog. That is why this space is called **Vajra** i.e. like a lightning bolt. Experience this state. As we move more and more inside, we are freed more and more from our Vrittis' or attachments of the outside world. One starts developing more and more vairagya or detachment from the world. Experience this strong centering of the self.

Keep moving the pranic energy inside this channel though it will become more and more subtle. Now move more inwards in to this Vajra by visualizing another tubular pipe inside the Vajra, which is coaxial to it. As we move more and more into it the feeling of jerks subside, and one starts seeing the form, that is why this nadi is called **Chitra**, which means a scene. A yogi in this state experiences darshan of different forms though it depends upon ones samkalp or purpose which one carried strong in one's mind before the start of sadhana.

Now move to the central axis of the Chitra, also known as Brahm Nadi. It is the moment when our consciousness is extremely centered. One becomes oblivious of the surroundings or to the outside sensory impulses. Our sense organs are totally inwards, the motor reactions of the gross body are gone. This is the axis on which different Chakras are experienced. Experience the different levels of consciousness at different chakras by raising the pranic energy and staying there for a few seconds. First raise it to the level of Uro-genital area - a seat of *Swadhishtan chakra* and stay for a few seconds. With Ujjai breath, raise the pranic energy to the digestive area around navel - a seat of *Manipur chakra* and wait for a few seconds. Raise the pranic energy higher to the level of the heart – a seat of *Anahat Chakra* and stay for a few seconds. Further raise the energy to the level of throat – a seat of Vishudhi Chakra and stay for a few seconds. Again, raise the prana to the level of pineal gland or space between the eyes – a seat of *Ajna chakra*; experience this space for a few seconds. Closing the anus tightly, raise the pranic energy to the level of *Sahasrar Chakra*, the crown of the head and stay for a few seconds.

Staying at this place one feels highly elated. An indication of this is that a smile comes without an effort on the face of the sadhak. Now slowly descend the pranic energy and consciousness back to the level of Ajna, then to the level of Vishudhi, then to the level of Anahat, then to the level of Manipur, then to the level of Swadhishtan and then to the starting level of Mooladhar. Thus, we have completed the Sushumana dhyana practice.

Slowly try to move your toes and flex your fingers. Move your neck slowly from side to side. Tighten and loses your hips and stomach. Interlock your fingers atop your navel. Inhaling stretch your arms above your head, stretch your toes down wards, tighten whole of your body relaxing bring back your arms to the starting position and slowly come up into sitting position without opening your eyes.

Become aware of the mat on which you were lying, (Pause)
The people who are all around you in this practice, (Pause)
The room in which you did the practice. (Pause)
Concentrate on the sounds coming from outside the room. (Pause)

Chant 'OM' three times and be thankful for the time and practice.
Rub both of your palms together to generate some heat. Cup each eye with respective palm and soak in the heat into our eyelids. Slowly remove the hands and start opening the eyes. This completes the practice of Sushumana Dhyana.

B. Intermediate - Yoga Nidra

1. Body Recreation:

Choose a clean, well ventilated, comfortable and sweet-smelling environment. Put your yoga mat on the floor; sit in padmasan or any comfortable asan on it. Take a deep breath and chant 'Om' three times to focus our mind on the practice at hand. Try the whole group chants in the same intonation. Our chant will be matching others, when we cannot hear our own chant however. When all the chants of different participants match, an expansion of energy takes place and a *common pool* of energy is created. A person who has less will get from this *common pool* and those who have extra may contribute to this pool.

Lay yourself in the most comfortable position. Inhale, all the relaxation and freshness through the nose, deep and long; exhale all the tiredness and staleness out through the mouth three times. On '1' inhale and on '2' exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

Joins legs together, arms straight besides the body, hands open with palms touching the thighs, stretching both the toes; tighten the whole body from head to toe. Hold this position for 10-15 seconds; suddenly let go of the muscles and relax whole of the body.

Now bring your attention to your breath. Watch your breath going in and coming out through the nose. Bring your consciousness to the tip of the nose. With each inhalation go inside the body moving from nose, to throat, to wind pipe Trachea and then into the lungs watching everything from inside. Do it five times.

1..... inhale slowly.

Along with your breath move inside your body. See the nasal passage, throat and wind pipe from inside. Enter your lungs; see all the air sacs inside where oxygen and carbon dioxide exchange is happening. Blood is being purified. Experience.

2.....Exhale....retracing the path taken earlier.

1.....inhale see all the membranes from inside.

2.....Exhale and come back to the tip of the nose.

1.....Inhale again enter your body along with your breath.

2.....Exhale, thus experiencing the whole passage and come back to the tip of the nose.

Now once again adjust your body in the most comfortable position and after that please do not move at all.

Now we will relax whole of the body part by part. As soon as any name is taken, try to relax that particular place immediately as much as possible.

Visualize yourself and all the things around you. Walls, doors, windows, ceiling, floor, people, your mat, sounds outside, sounds inside, sound of your breathing. Slowly the breath in both the nasal passages is balancing, become aware of the breathing pattern in your nasal passages.

Relax whole of your body above the navel.....(Pause),
whole of the body below the navel.....(Pause),
complete left-hand side of the body.....(Pause),
complete right hand side of the body.....(Pause),
Whole of the body touching the floor.....(Pause)
and
Whole of the body facing up.....(Pause).

Now we will be relaxing our body part by part. Focus on particular part and try to send waves of relaxation sweep through that particular space. Put all your emotions, your bhav behind it to achieve the maximum benefit.

Relax left foot, right foot, left ankle, right ankle, left calf, right calf, left shin, right shin. Left knee, right knee, left thigh, right thigh, left hip, right hip, anus, organs of urination and procreation, lower abdomen, waist, navel, lower back, middle back, upper back, diaphragm, left side of the chest, right side of the chest, complete rib cage, left clavicle, right clavicle, left shoulder, right shoulder, left upper arm, right upper arm, left elbow, right elbow, left wrist, right wrist, left palm, right palm, left thumb, right thumb, left forefinger, right forefinger, left middle, right middle, left ring, right ring, left small finger, right small, back of the left hand, back of the right hand, complete left hand complete right hand.

Relax left wrist, right wrist, left forearm, right forearm, left elbow, right elbow, left upper arm, right upper arm, left shoulder, right shoulder, left collar, right collar and neck.

Relax skin around the neck.....(Pause),
All the muscles and fibers in the neck..... (Pause),
Veins and arteries in the neck..... (Pause),
Vertebral column in the neck..... (Pause),
Spine in the neck..... (Pause),
Larynx and pharynx, thus all the vocal chords..... (Pause).
Relax complete neck.

Relax back of the head, top of the head, complete forehead, left temple, right temple, left ear, right ear, left side of the lower jaw, right side of the lower jaw, chin, lower lip, upper lip, tongue, pallet and throat. Relax left nasal passage, right nasal passage, partition between the two and complete nose.

Relax left cheek, right cheek, Relax lower eyelids, upper eyelids and eye balls. Relax the space between the eyebrows. Relax complete forehead. Relax whole of the scalp and every nook and corner of the body.

Now our whole gross body is totally inert.

Now melt whole of your skin into the floor.....(Pause),
Now melt all the fat into the floor.....(Pause),
Now melt all the muscles and ligaments into the floor.....(Pause),
Now melt all the organs into the floor.....(Pause),
Now melt all the arteries, veins and nerves into the floor.....(Pause).

Now we are left behind only without skeletal system only. Observe your skeletal system from head to toe lying prone. Open the ankle joints and separate the feet from the legs and release all the bound-up energy.....(Pause)

Now open your knee joints and separate lower legs from the thighs...(Pause)

Now open the hip joints and separate thighs from torso or pelvic.....(Pause)

Now separate our wrists from the arms.....(Pause)

Now open your elbow joints separating the upper and lower arms.....(Pause)

Now open the shoulder and separate arms from the torso.....(Pause)

Now separate neck from the upper body.....(Pause)

Now open the skull into two parts, left and right half.....(Pause)

Your whole body is disjointed. All the bound-up energy in the joints has been released. Now you cannot move anything in it as there are no linkages and no muscles to move them. One is totally at rest, still, no movement whatsoever.

Observe your body from top to bottom. Now brings your attention to your toes. See your toes breaking, transforming into small-small atoms and disappearing into the cosmic space. Whole of the foot is gone.

See your lower legs breaking into atoms and evaporating into the space.

Upper leg bones are breaking into atoms and evaporating into the air.

Whole torso is breaking and turning into atoms.

Whole of the vertebral column is converting into atoms and moving into the space.

Whole of the rib cage is breaking into atoms and moving into space.

The skull is breaking into atoms and diffusing into the cosmos.

Whole body has broken into atoms and disappeared into the cosmic space.

Whatever is left behind is only subtle body.....Expanding.....Contracting.....

Irrespective of the breath. With this continuous expansion and contraction, at the last moment we leave this gross frame behind to seek a new fresh body of next birth. This subtle body, like a star, expanding and contracting enters into the new body frame and takes that shape immediately.

Now all the skeletal system has been converted into atoms and moved into cosmic space. All the irregularities of the old frame have gone with the atoms. Now we are going to reframe the body attracting fresh atoms back from the cosmos and recreate a new body without any problems of the earlier one.

Re-attract the atoms and start building your feet from the toes upwards.....(Pause)
 Attract all the atoms of the lower legs and re-build upto knees.....(Pause)
 Attract all the atoms of the torso to recreate it.....(Pause)
 Recreate the vertebra.....(Pause)
 Recreate your rib cage. (Pause)
 Recreate your hands. (Pause)
 Recreate forearms. (Pause)
 Recreate Upper arms. (Pause)
 Recreate shoulders and clavicles. (Pause)
 Recreate your skull. (Pause)

All the bones have been recreated. Now join your feet to lower legs....lower legs to upper legs....upper legs to your torso.....torso to the vertebral column.....vertebral column to rib cage.....clavicles to the vertebra and rib cage...skull to the vertebral column. Whole skeletal system thus has been recreated and joined together a fresh.

Recreate all the muscles and fibers in the body.....(Pause)
 Recreate all the organs in to the respective place from down to up.....(Pause)
 Join them with the network of veins, arteries and nerves.....(Pause)
 Cover them with desired thickness of fatty layers.....(Pause)
 Cover them the tightness of your new skin.....(Pause)
 Grow new hair and nails on this fresh new disease free body.....(Pause)
 Move to the area of your heart. See the four chambers of the heart. Just above the right atrium or auricle is located sinoatrial node also called SA node. From here, initiate the contraction of the muscles to enable start the heart pumping system...(Pause)

Heart beat has started, blood is being circulated to all parts of the body....(Pause)

Thus we have created a perfectly new, disease free body for ourselves. Repeat this Procedure again and again with full faith in heart and focus to enable the body heal itself.

Slowly try to move your toes and flex your fingers. Move your neck slowly from side to side. Tighten and looses your hips and stomach. Interlock your fingers atop your navel. Inhaling stretch your arms above your head, stretch your toes down wards, tighten whole of your body relaxing bring back your arms to the starting position and slowly come up into sitting position without opening your eyes.

Become aware of the mat on which you were lying, (Pause)
 the people who are all around you in this practice, (Pause)
 The room in which you did the practice. (Pause)
 Concentrate on the sounds coming from outside the room. (Pause)

Chant 'OM' three times and be thankful for the time & practice.
 Rub both of your palms together to generate some heat. Cup each eye with respective palm and soak in the heat into our eyelids. Slowly remove the hands and start opening the eyes. This completes this practice of *Body Recreation*.

2. Colour Visualization:

During this practice we will train ourselves to visualize various colours in our body. Enhanced visualization capacity is essential for experiencing the forms during higher spiritual practices.

Choose a clean, well ventilated, comfortable and sweet-smelling environment. Put your yoga mat on the floor; sit in padmasan or any comfortable asan on it. Take a deep breath and chant 'Om' three times to focus our mind on the practice at hand. Try the whole group chants in the same intonation. Our chant will be matching others, when we cannot hear our own chant however. When all the chants of different participants match, an expansion of energy takes place and a *common pool* of energy is created. A person who has less will get from this *common pool* and those who have extra may contribute to this pool.

Lay yourself in the most comfortable position. Inhale, all the relaxation and freshness through the nose, deep and long; exhale all the tiredness and staleness out through the mouth three times. On '1' inhale and on '2' exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

Joins legs together, arms straight besides the body, hands open with palms touching the thighs, stretching both the toes; tighten the whole body from head to toe. Hold this position for 10-15 seconds; suddenly let go of the muscles and relax whole of the body.

Now bring your attention to your breath. Watch your breath going in and coming out through the nose. Bring your consciousness to the tip of the nose. With each inhalation go inside the body moving from nose, to throat, to wind pipe Trachea and then into the lungs watching everything from inside. Do it five times.

1.....inhale slowly.

Along with your breath move inside your body. See the nasal passage, throat and wind pipe from inside. Enter your lungs; see all the air sacs inside where oxygen and carbon dioxide exchange is happening. Blood is being purified. Experience.

2.....Exhale....retracing the path taken earlier.

1.....inhale see all the membranes from inside.

2.....Exhale and come back to the tip of the nose.

1.....Inhale again enter your body along with your breath.

2.....Exhale, thus experiencing the whole passage and come back to the tip of the nose.

Now once again adjust your body in the most comfortable position and after that please do not move at all.

Now we will relax whole of the body part by part. As soon as any name is taken, try to relax that particular place immediately as much as possible.

Visualize yourself and all the things around you. Walls, doors, windows, ceiling, floor, people, your mat, sounds outside, sounds inside, sound of your breathing. Slowly the breath in both the nasal passages is balancing, become aware of the breathing pattern in your nasal passages.

Relax whole of your body above the navel.....(Pause),
Whole of the body below the navel.....(Pause),
Complete left-hand side of the body.....(Pause),
Complete right hand side of the body.....(Pause),
Whole of the body touching the floor.....(Pause)
and
Whole of the body facing up.....(Pause).

Now we will be relaxing our body part by part. Focus on particular part and try to send waves of relaxation sweep through that particular space. Put all your emotions, your bhav behind it to achieve the maximum benefit.

Relax left foot, right foot, left ankle, right ankle, left calf, right calf, left shin, right shin. Left knee, right knee, left thigh, right thigh, left hip, right hip, anus, organs of urination and procreation, lower abdomen, waist, navel, lower back, middle back, upper back, diaphragm, left side of the chest, right side of the chest, complete rib cage, left clavicle, right clavicle, left shoulder, right shoulder, left upper arm, right upper arm, left elbow, right elbow, left wrist, right wrist, left palm, right palm, left thumb, right thumb, left forefinger, right forefinger, left middle, right middle, left ring, right ring, left small finger, right small, back of the left hand, back of the right hand, complete left hand complete right hand.

Relax left wrist, right wrist, left forearm, right forearm, left elbow, right elbow, left upper arm, right upper arm, left shoulder, right shoulder, left collar, right collar and neck.

Relax skin around the neck.....(Pause),
All the muscles and fibers in the neck.....(Pause),
Vein and arteries in the neck.....(Pause),
Vertebral column in the neck.....(Pause),
Spine in the neck.....(Pause),
Larynx and pharynx, thus all the vocal chords.....(Pause).
Relax complete neck.

Relax back of the head, top of the head, complete forehead, left temple, right temple, left ear, right ear, left side of the lower jaw, right side of the lower jaw, chin, lower lip, upper lip, tongue, pallet and throat. Relax left nasal passage, right nasal passage, partition between the two and complete nose.

Relax left cheek, right cheek, Relax lower eyelids, upper eyelids and eye balls. Relax the space between the eyebrows. Relax complete forehead. Relax whole of the scalp and every nook and corner of the body.

Now our whole gross body is totally inert.

Concentrate on your navel. Visualize a **red** light point in the middle of the body at the level of the navel. Expand and increase its size to the size of a golf ball. From the navel descend this light point to the left hip joint in the pelvic area and from there descend it in to the left leg. As it descends into the leg its light starts filling up the leg with red light. It is descending towards the feet and spreading red colour into the thighs, into the knees, into the shins and into the feet. Whole leg has turned red. Red light is pouring out of the pores of the whole leg skin.

Now see that light point again arising up towards the torso and to move into the right leg. As it descends into the right leg its colour also starts changing into red. As the whole right leg too fills up with red light, it oozes out of every pore of the skin. Both the legs are filled with red light. The ball of light is coming up through the leg towards the pelvic. As it enters the pelvic, it too gets filled up with red light. Now both legs along with pelvic are filled with red light.

Bring the ball up towards the neck and see your waist, your diaphragm, your chest being filled up with red light. The ball moves to the left shoulder and into the left arm again filling every space up to the tips of the fingers with red hue.

The red ball comes up towards the right shoulder and moves across the clavicle joints towards the right shoulder and into the right arm filling all with red light. As it descends into the right, from shoulder towards elbow, down into the wrists, hands, finger tips, everything gets filled up with red light.

Same ball rise up through the right arm into the right shoulder, into the neck, up into the skull. Both neck and skull has turned red. The red ball dissolves into the light itself.

Now whole of our body is shining red, every pore of the skin is exuding red light. Expand thus red glow in the space all around you. Fill the whole room with your red light.

Watch your body from the top and in one go contract the whole red light into a ball at the level of your navel.

Now change the colour of the ball into **orange** and again expand that light into every part of the body and see it oozing out of every pore of the skin, filling the spaces around with its hue. Watch your body shining yellow from top.

Again, contract this yellow colour quickly into the navel. Now turn the ball into **blue**. Explode the blue ball to fill the whole body with blue hue. Expand it in to your whole body as earlier. Let it ooze out of every pore of the skin. Expand it all around filling the whole room with it.

Again, contract the whole blue light into the navel. Now turn the ball into **golden** colour. Now explode this golden ball turning the whole body golden. Golden light oozes out of every pore of the skin. Expand it to fill the whole room with it.

Contract the light back into your navel and experience a ball of **white** light there now. Explode this white ball filling the whole body instantly with white light. Whole room is filled up with this light of peace and joy.

Slowly start contracting this white light towards your body. See it compressed to up to the middle of the room, further contracted to space up to one foot around your body. Let every neuron of the body soak into this light and feel yourself, breathing this light of Peace..... (Pause),
Harmony..... (Pause),
Joy..... (Pause),
Love..... (Pause),
Abundance..... (Pause),
Health..... (Pause),
Wellbeing of the whole cosmos... (Pause).

Stay in that feeling, enjoy this state of mind, soak in all these attributes and be thankful for this moment, for this life, for this body and for the beautiful world.

Slowly see that ball dissolving into our pranic energy and disappearing.

Slowly try to move your toes and flex your fingers. Move your neck slowly from side to side. Tighten and loses your hips and stomach. Interlock your fingers atop your navel. Inhaling stretch your arms above your head, stretch your toes down wards, tighten whole of your body relaxing bring back your arms to the starting position and slowly come up into sitting position without opening your eyes.

Become aware of the mat on which you were lying, (Pause)
the people who are all around you in this practice, (Pause)
The room in which you did the practice. (Pause)
Concentrate on the sounds coming from outside the room. (Pause)

Chant 'OM' three times and be thankful for the time and practice.
Rub both of your palms together to generate some heat. Cup each eye with respective palm and soak in the heat into our eyelids. This ends the practice of Colour Visualization.

3. Elemental Cleansing:

This practice can be performed both sitting and lying as per the wish or convenience of the practitioner. During this practice we will train ourselves to visualize various colours in our body. Enhanced visualization capacity is essential for experiencing the forms during higher spiritual practices.

Choose a clean, well ventilated, comfortable and sweet-smelling environment. Put your yoga mat on the floor; sit in padmasan or any comfortable asan on it. Take a deep breath and chant 'Om' three times to focus our mind on the practice at hand. Try the whole group chants in the same intonation. Our chant will be matching others, when we cannot hear our own chant however. When all the chants of different participants match, an expansion of energy takes place and a *common pool* of energy is created. A person who has less will get from this *common pool* and those who have extra may contribute to this pool.

Lay yourself in the most comfortable position. Inhale, all the relaxation and freshness through the nose, deep and long; exhale all the tiredness and staleness out through the mouth three times. On '1' inhale and on '2' exhale.

- 1.....inhale; 2.....exhale.
- 1.....inhale; 2.....exhale.
- 1.....inhale; 2.....exhale.

Joins legs together, arms straight besides the body, hands open with palms touching the thighs, stretching both the toes; tighten the whole body from head to toe. Hold this position for 10-15 seconds;..... suddenly let go of the muscles and relax whole of the body.

Now bring your attention to your breath. Watch your breath going in and coming out through the nose. Bring your consciousness to the tip of the nose. With each inhalation go inside the body moving from nose, to throat, to wind pipe Trachea and then into the lungs watching everything from inside. Do it five times.

- 1.....inhale slowly.

Along with your breath move inside your body. See the nasal passage, throat and wind pipe from inside. Enter your lungs; see all the air sacs inside where oxygen and carbon dioxide exchange is happening. Blood is being purified. Experience.

- 2.....Exhale....retracing the path taken earlier.

- 1.....inhale see all the membranes from inside.
- 2.....Exhale and come back to the tip of the nose.
- 1.....Inhale again enter your body along with your breath.
- 2.....Exhale, thus experiencing the whole passage and come back to the tip of the nose.

Now once again adjust your body in the most comfortable position and after that please do not move at all.

Now we will relax whole of the body part by part. As soon as any name is taken, try to relax that particular place immediately as much as possible.

Visualize yourself and all the things around you. Walls, doors, windows, ceiling, floor, people, your mat, sounds outside, sounds inside, sound of your breathing. Slowly the breath in both the nasal passages is balancing, become aware of the breathing pattern in your nasal passages.

Relax whole of your body above the navel.....(Pause),
Whole of the body below the navel.....(Pause),
Complete left-hand side of the body.....(Pause),
Complete right hand side of the body.....(Pause),
Whole of the body touching the floor.....(Pause)
And
Whole of the body facing up.....(Pause).

Now we will be relaxing our body part by part. Focus on particular part and try to send waves of relaxation sweep through that particular space. Put all your emotions, your bhav behind it to achieve the maximum benefit.

Relax left foot, right foot, left ankle, right ankle, left calf, right calf, left shin, right shin. Left knee, right knee, left thigh, right thigh, left hip, right hip, anus, organs of urination and procreation, lower abdomen, waist, navel, lower back, middle back, upper back, diaphragm, left side of the chest, right side of the chest, complete rib cage, left clavicle, right clavicle, left shoulder, right shoulder, left upper arm, right upper arm, left elbow, right elbow, left wrist, right wrist, left palm, right palm, left thumb, right thumb, left forefinger, right forefinger, left middle, right middle, left ring, right ring, left small finger, right small, back of the left hand, back of the right hand, complete left hand complete right hand.

Relax left wrist, right wrist, left forearm, right forearm, left elbow, right elbow, left upper arm, right upper arm, left shoulder, right shoulder, left collar, right collar and neck.

Relax skin around the neck.....(Pause),
All the muscles and fibers in the neck..... (Pause),
Vein and arteries in the neck..... (Pause),
Vertebral column in the neck..... (Pause),
Spine in the neck..... (Pause),
Larynx and pharynx, thus all the vocal chords..... (Pause).
Relax complete neck.

Relax back of the head, top of the head, complete forehead, left temple, right temple, left ear, right ear, left side of the lower jaw, right side of the lower jaw, chin, lower lip, upper lip, tongue, pallet and throat. Relax left nasal passage, right nasal passage, partition between the two and complete nose.

Relax left cheek, right cheek, Relax lower eyelids, upper eyelids and eye balls. Relax the space between the eyebrows. Relax complete forehead. Relax whole of the scalp and every nook and corner of the body.

Now our whole gross body is totally inert.

Our body, like all the objects in the world, comprises of five elements, namely Earth, Water, Fire, Air and Space. Many practices abound in cleansing these body elements as per Yoga, as per Tantra and as per Sankhya philosophy. Yogic Procedure can through practice of breath, Tantra Procedure can be through the use of Kundlini and Samkhya one can be practiced through discrimination. The first five chakras represent five elements.

Bring your attention to the space of **Mooladhar** chakra. Visualize the four-petal chakra there and focus on its centre. Start breathing through it. It brings the sensation of the pranic energy and breath movement there; one should take slow low and very subtle inhalation and slow exhalation.

Breathe in through the center and breathe out through the center. As you inhale, feel this space expanding and as you exhale feel it contracting.

Observe whole of the gross body which comprises of skin, fat, bones, flesh, hair and nails etc.....(Pause)

Mooladhar is the seat of grossest element Earth which provides form and weight to us.....(Pause)

On the subtle level it provides us the basic comforts of life, which are essential like food, clothing and living place.....(Pause),

A space of our survival instincts..... (Pause),

A divinity in the form of the Mother earth, who nourishes..... (Pause),

An element through which whole creation takes birth and sustenance..... (Pause).

Breathe in and breathe out, continue doing so for 11 times.

As we continue with this breathing a cool feeling will start forming in the area of **Mooladhar**. A feeling of lightness in that space too will be felt. Visualize that the element of earth comprising the whole body is getting cleansed.

On completion of the 11 breathings through the center point of the chakra, hold your consciousness in the middle of the chakra chanting the seed syllable 'LAM' 03 times which spreads yellow colour all around.

Now raise your pranic energy into the second chakra in urogenital area, **Swadhishthan** with the help of Ujjai breath. When you reach into this chakra, hold your pranic energy there only.

Swadhishthan,

A place of the self..... (Pause)

A place of sperm and Ova..... (Pause),

A place of creation..... (Pause),

A place of creativity in a person..... (Pause),

A space of blue water element..... (Pause).

Come to its center and try to feel this point by slowly inhaling and exhaling it 11 times.

As you inhale and exhale through it feel that all the procreative secretions are getting purified, all the creativity in the mind is getting sharpened. A quality to produce something new is being enhanced. Feel.....that you can. Experience.....the space being getting cooler and lighter by each breath.

After completing the 11 breaths through the chakra and keeping your consciousness in the middle of it, chant the seed syllable 'Vam', 03 times. Feel yourself bathed in the mercurial blue of the 'Vam' nectar.

Feel yourself being engulfed by the pure blue water which has turned into an ocean of nectar.

Start raising your pranic energy slowly with Ujjai into the third lotus of Manipur, an area around diaphragm space.

A city of jewels..... (Pause),
A place of digestive fire..... (Pause),
A place of red engulfing flames..... (Pause),
A seat of all our past samskaars..... (Pause).

Experience the space of this lotus or chakra by breathing in and out through this centre. One would observe that as we move upwards from the Mooladhar, the element becomes subtler and subtler, while the corresponding breath to experience the respective space becomes grosser and grosser. Breathe in and out, the fire of this chakra. As you breathe in, see the flames rising from this center and as you breathe out feel the flames going down. Observe the flickering tongues of the flames ready to eat up anything offered into it, ready to burn all the past karmas and samskaras of its devoted practitioner. Keep breathing in and out through it for 11 times.

Bring your consciousness in the middle of this space and chant vermilion coloured 'Ram' beej three times and feel it spreading its grace throughout our body, cleansing everything.

Now raise your pranic energy with the help of Ujjai breath in to the level of the heart on your centre line, into the chakra of **Anahat**. A space where sound is generated without any striking. Inhale and exhale through this centre,

Feel the space of this lotus blossoming.....(Pause),
Revealing the smoky coloured element of air.....(Pause),
In the forms of tornados and typhoons it can annihilate anything.....(Pause),
In the form of sweet smelling fresh air, it can lift our spirits..... (Pause),
An element without which most of the life on our beautiful planet cannot survive..... (Pause),
A seat of emotion, bhav, love..... (Pause).

Mentally bow down to such a powerful. Air and Fire are the two best cleaners of the Cosmos.

Inhale and Exhale.....feel the whole area getting cleansed. Feel the divinity of air in all its strength favorably disposed there and ready to bless the sadhak (or practitioner). Breathing and out through this space 11 times.

Bring your consciousness to the middle of this element of Air, chant the seed syllable of this element 'Yam', 03 times and feel its power, freshness, bliss and peace spreading throughout.

From the centre of the Anahat with the help of the Ujjai breath raise your pranic energy and consciousness into the middle of your throat, a space of **Vishudhi** chakra. As the name suggest, it's a space of purity, encompassing all the elements and hence representing the element of Space. Start inhaling and exhaling through its centre. The element is much subtler than the earth, but the breath has to be quite gross to experience this space.

Take long deep inhale and exhale, feeling the lotus of Vishudhi. Visualize the half crescent moon in it with 'Ham' seed syllable in the middle.

Inhale exhale through it 11 times.

As you inhale experience the omnipresence of this element.....(Pause),
Feel this element embracing all the other four elements inside..... (Pause),
It abounds inside and outside us i.e. in the pind as well as in the brahmand....(Pause),

Stand in the white nectarial light of the half crescent moon, soak in through every pore of the skin, imbue the whole consciousness with it and bow down to the all-pervading element of space and experiencing the seed syllable of 'Ham' in the centre of it space chant it 03 times.

Now from the seat of Vishudhi chakra descend your consciousness in to the fourth chakra of Anahat, a seat of element of Air.

Descend further down to the middle of third Manipur chakra, a seat of Fire element.

Descend further your consciousness in to the second chakra of Swadhishtan, a seat of water element.

Descend further your pranic energy and consciousness into the first chakra of Mooladhar a seat of earth element.

Now start contracting the space of Mooladhar and merging our pranic energy into it.

This completes our practice of *Elemental Cleansing* through breath.

Flex your toes and fingers, take a deep inhale and stretch your complete body. Move your neck slowly from side to side. Come into sitting position if lying. Rub both palms together, generate heat and cup each eye with one palm. Spread the warmth through the eyeballs. Chant 'Om' three times come out of the dhyam practice.

C. Advanced

1. Experiencing Ten pranic energies:

Choose a clean, well ventilated, comfortable and sweet-smelling environment. Put your yoga mat on the floor; sit in padmasan or any comfortable asan on it. Take a deep breath and chant 'Om' three times to focus our mind on the practice at hand. Try the whole group chants in the same intonation. Our chant will be matching others, when we cannot hear our own chant however. When all the chants of different participants match, an expansion of energy takes place and a *common pool* of energy is created. A person who has less will get from this *common pool* and those who have extra may contribute to this pool.

Lay yourself in the most comfortable position. Inhale, all the relaxation and freshness through the nose, deep and long; exhale all the tiredness and staleness out through the mouth three times. On '1' inhale and on '2' exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

Joins legs together, arms straight besides the body, hands open with palms touching the thighs, stretching both the toes; tighten the whole body from head to toe. Hold this position for 10-15 seconds;..... suddenly let go of the muscles and relax whole of the body.

Now bring your attention to your breath. Watch your breath going in and coming out through the nose. Bring your consciousness to the tip of the nose. With each inhalation go inside the body moving from nose, to throat, to wind pipe Trachea and then into the lungs watching everything from inside. Do it five times.

1.....inhale slowly.

Along with your breath move inside your body. See the nasal passage, throat and wind pipe from inside. Enter your lungs; see all the air sacs inside where oxygen and carbon dioxide exchange is happening. Blood is being purified. Experience.

2.....Exhale....retracing the path taken earlier.

1.....inhale see all the membranes from inside.

2.....Exhale and come back to the tip of the nose.

1.....Inhale again enter your body along with your breath.

2.....Exhale, thus experiencing the whole passage and come back to the tip of the nose.

Now once again adjust your body in the most comfortable position and after that please do not move at all.

Now we will relax whole of the body part by part. As soon as any name is taken, try to relax that particular place immediately as much as possible.

Visualize yourself and all the things around you. Walls, doors, windows, ceiling, floor, people, your mat, sounds outside, sounds inside, sound of your breathing. Slowly the breath in both the nasal passages is balancing, become aware of the breathing pattern in your nasal passages.

Relax whole of your body above the navel.....(Pause),
whole of the body below the navel.....(Pause),
complete left-hand side of the body..... (Pause),
Complete right hand side of the body..... (Pause),
Whole of the body touching the floor..... (Pause)
and
whole of the body facing up.....(Pause).

Now we will be relaxing our body part by part. Focus on particular part and try to send waves of relaxation sweep through that particular space. Put all your emotions, your bhav behind it to achieve the maximum benefit.

Relax left foot, right foot, left ankle, right ankle, left calf, right calf, left shin, right shin. Left knee, right knee, left thigh, right thigh, left hip, right hip, anus, organs of urination and procreation, lower abdomen, waist, navel, lower back, middle back, upper back, diaphragm, left side of the chest, right side of the chest, complete rib cage, left clavicle, right clavicle, left shoulder, right shoulder, left upper arm, right upper arm, left elbow, right elbow, left wrist, right wrist, left palm, right palm, left thumb, right thumb, left forefinger, right forefinger, left middle, right middle, left ring, right ring, left small finger, right small, back of the left hand, back of the right hand, complete left hand complete right hand.

Relax left wrist, right wrist, left forearm, right forearm, left elbow, right elbow, left upper arm, right upper arm, left shoulder, right shoulder, left collar, right collar and neck.

Relax skin around the neck..... (Pause),
All the muscles and fibers in the neck..... (Pause),
Vein and arteries in the neck..... (Pause),
Vertebral column in the neck..... (Pause),
Spine in the neck..... (Pause),
Larynx and pharynx, thus the entire vocal chords..... (Pause).
Relax complete neck.

Relax back of the head, top of the head, complete forehead, left temple, right temple, left ear, right ear, left side of the lower jaw, right side of the lower jaw, chin, lower lip, upper lip, tongue, pallet and throat. Relax left nasal passage, right nasal passage, partition between the two and complete nose.

Relax left cheek, right cheek, Relax lower eyelids, upper eyelids and eye balls. Relax the space between the eyebrows. Relax complete forehead. Relax whole of the scalp and every nook and corner of the body.

Now our whole gross body is totally inert.

Whole Cosmos abounds with energy whether in animate or inanimate objects.

Our gross body comprises of five elements. Breath moves through this anatomical structure.

Our body is also working continuously whether at rest or on the move. The power, which is used for it is called 'Energy' by the scientists and 'Pran' by our ancient yogis. This pranic energy in human body works differently at different places. Due to its different functioning at various places it has been given ten specific names. Today, through this practice let us experience these different pranic energies operating in our bodies towards which most of the populace is quite ignorant though we live in it for decades together.

Bring your attention to your breath.....Inhale slowly through your nose. As you inhale feel the path traced by the breath in gross body. As we inhale, the breath moves from the nose into the throat and is felt moving towards the navel though it fills our lungs.....Experience (3 breaths).

Focus your whole attention on the space between your navel and your throat. As the breath from the throat moves down towards the navel, simultaneously another energy rise up in opposite direction from the navel towards the throat....Experience (Pause).

As we exhale the breath returns from the navel towards the throat while this other energy falls back from the throat back into the navel.....Experience (Pause).

Keep your attention focused in this area only. Experience the simultaneous movements of these two opposite moving energies. As we breathe in, our breath flows from the throat area down towards the navel while the energy rising from the navel moves towards the throat.....Experience(Pause).

As we breathe out our breath from the navel moves back towards the throat while the other force moves back towards the navel simultaneously.....Experience (Pause).

Thus energy which flows from the navel and travels between navel and throat and always flowing in the direction opposite to breath is called **Pran**....(Pause).

In the absence of this Pranic energy, we will not be able to eat or drink or do anything.

The opposite movements represent LIFE while their similar direction movement represents DEATH. The day they start flowing in the same direction, a Yogi realizes that his time to leave the body is drawing near, death is imminent and he must prepare himself well for his next journey. (Pause).

Now bring your attention to the area between your navel and anus. The breath during inhalation flows from throat towards the navelwhile another energy flows from the navel towards the anus.....Experience... (Pause).

As our exhaled breath moves from the navel towards the throat, the other energy travels from the anus towards the navel in the same direction.....Experience (Pause).

Both these currents flow in the same direction. If this second energy gets imbalance, our system of excretion will get upset.

This energy which flows in the area of navel to anus is called **Apan**.....Experience (Pause).

Now bring your attention to the area of waist around the navel. Slowly inhale and hold your breath.

Focus on the waist, where an energy is continuously moving from left to right and right to left quickly.....Experience (Pause). Exhale. Continue breath, holding and exhaling for 2-3 times.

This energy is moving very quickly irrespective of the breath movement but perpendicular to navel-throat-anus axis. This energy which moving right and left in the waist is called **Samaan**. It is the digestive fire. If this pranic energy is weak, digestion will suffer.

Now bring your attention to the space between your chest and neck.

As you inhale, you feel an energy spreading upwards in the chest area towards the neck.....Experience (Pause). Continue breathing 3 times and experiencing it.

This energy which moves upwards in the chest area is called **Udan**. It controls our speech and expression.

Another Vayu which emanates from our heart and lungs; travels throughout the body and travels outwards towards the extremities.....Experience (Pause). It helps all other pranic functions, where ever there is any dearth of pran it provides the balance.

Concentrate on your hip joints to the toes on both legs. Feel.....an energy is flowing spirally all around the legs towards the toes, downwards.....Experience (Pause).

Now concentrate on the space between the shoulders and the finer tips on both sides. Similarly feel the flow of another spirally outward moving energy.....Experience (Pause).

Similarly concentrate on your neck and head and feel another energy moving spirally outwards from neck towards the top of the head...Experience(Pause).

All these energies moving spirally, outwards are called **Vayan**.

These were the five main pranas' experienced by you.

Concentrate on your eyes. When you get up from sleep or from concentrated dhyana, it becomes a little difficult to open our eyes. The eyelids feel heavy. This happens because the pranic energy called **Koorm** has moved inside and hence the eye lids are little locked. After any meditative practice with closed eyes, we rub over palms together and generate some heat. Then each eye is cupped with respective palm and the heat is transferred into the eye lids. Thus, eyelids are sort of activated in the absence of the Koorm pranic energy which ofcourse is regained in a few seconds. So, alertness in the eyes is the function of this pranic energy.

Now concentrate on your nasal area. Remember the time when you sneezed last. Just before the onset of sneeze, one felt an itchy, bubbly sensation in the nasal track. This feeling of bubbles or itch in the nasal track is caused by Krikal.

Concentrate on your thorax cavity. Whenever body is feeling sleepy, we yawn. This is a natural reaction of the body to seek extra energy through fresh oxygen. This extra energy to boost up the body system is called **Nag**.

Concentrate on the space around your solar plexus. Whenever we feel improper digestion in our stomach and gases are formed, then we feel a heavy knotty kind of sensation in the solar plexus area. The gases move upwards resulting in the release of them through our esophagus and mouth in the form of belching. The energy which causes this belching to drive out the unwanted gases out of the system is called **Devdatt**.

Concentrate on the whole body. Visualize the time of final leaving of the body. When the Atma, the soul leaves on the next journey, the gross body is left behind. Without the energy of the atma, all the sense become non-operative. Gross systems stop functioning, brain the controller of the bodily systems dies and along with it the whole-body system. Now the body has to degenerate. To help it degenerate faster, a pranic energy bloats the body after death. This energy which bloats the body is called **Dhananjaya**.

Pran, Apan, Saman, Udaan, Vayaan are called pran and Koorm, Krikal, Naag, Devdutt and Dhanajaya are called Up-pranas. These five main pranas and five up-prans represent 10 energies in our body and they flow in the subtle body. The percentage, by which we experience them in our body, is the percentage by which we experience our subtle body.

Flex your toes and fingers, take a deep inhale and stretch your complete body. Move your neck slowly from side to side. Come into sitting position if lying.

Chant 'Om' three times,

Thank the lord for providing this beautiful time (Pause),

Peaceful and joy filled atmosphere (Pause),

Inspirational company of all present (Pause).

Rub both palms together, generate heat and cup each eye with one palm. Spread the warmth through the eyeballs.

Come out of the meditation, open your eyes slowly. Bow down to the supreme, receive the grace and blessings. Be thankful for everything. This ends our practice of ten pranas.

2.Subtle body play:

Choose a clean, well ventilated, comfortable and sweet-smelling environment. Put your yoga mat on the floor; sit in padmasan or any comfortable asan on it. Take a deep breath and chant 'Om' three times to focus our mind on the practice at hand. Try the whole group chants in the same intonation. Our chant will be matching others, when we cannot hear our own chant however. When all the chants of different participants match, an expansion of energy takes place and a *common pool* of energy is created. A person who has less will get from this *common pool* and those who have extra may contribute to this pool.

Lay yourself in the most comfortable position. Inhale, all the relaxation and freshness through the nose, deep and long; exhale all the tiredness and staleness out through the mouth three times. On '1' inhale and on '2' exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

Joins legs together, arms straight besides the body, hands open with palms touching the thighs, stretching both the toes; tighten the whole body from head to toe. Hold this position for 10-15 seconds;..... suddenly let go of the muscles and relax whole of the body.

Now bring your attention to your breath. Watch your breath going in and coming out through the nose. Bring your consciousness to the tip of the nose. With each inhalation go inside the body moving from nose, to throat, to wind pipe Trachea and then into the lungs watching everything from inside. Do it five times.

1.....inhale slowly.

Along with your breath move inside your body. See the nasal passage, throat and wind pipe from inside. Enter your lungs; see all the air sacs inside where oxygen and carbon dioxide exchange is happening. Blood is being purified. Experience.

2.....Exhale....retracing the path taken earlier.

1.....inhale see all the membranes from inside.

2.....Exhale and come back to the tip of the nose.

1.....Inhale again enter your body along with your breath.

2.....Exhale, thus experiencing the whole passage and come back to the tip of the nose.

Now once again adjust your body in the most comfortable position and after that please do not move at all.

Now we will relax whole of the body part by part. As soon as any name is taken, try to relax that particular place immediately as much as possible.

Visualize yourself and all the things around you. Walls, doors, windows, ceiling, floor, people, your mat, sounds outside, sounds inside, sound of your breathing.

Slowly the breath in both the nasal passages is balancing, become aware of the breathing pattern in your nasal passages.

Relax whole of your body above the navel.....(Pause),
Whole of the body below the navel..... (Pause),
Complete left-hand side of the body..... (Pause),
Complete right hand side of the body..... (Pause),
Whole of the body touching the floor..... (Pause)
and
Whole of the body facing up..... (Pause).

Now we will be relaxing our body part by part. Focus on particular part and try to send waves of relaxation sweep through that particular space. Put all your emotions, your bhav behind it to achieve the maximum benefit.

Relax left foot, right foot, left ankle, right ankle, left calf, right calf, left shin, right shin. Left knee, right knee, left thigh, right thigh, left hip, right hip, anus, organs of urination and procreation, lower abdomen, waist, navel, lower back, middle back, upper back, diaphragm, left side of the chest, right side of the chest, complete rib cage, left clavicle, right clavicle, left shoulder, right shoulder, left upper arm, right upper arm, left elbow, right elbow, left wrist, right wrist, left palm, right palm, left thumb, right thumb, left forefinger, right forefinger, left middle, right middle, left ring, right ring, left small finger, right small, back of the left hand, back of the right hand, complete left hand complete right hand.

Relax left wrist, right wrist, left forearm, right forearm, left elbow, right elbow, left upper arm, right upper arm, left shoulder, right shoulder, left collar, right collar and neck.

Relax skin around the neck..... (Pause),
All the muscles and fibers in the neck..... (Pause),
Vein and arteries in the neck..... (Pause),
Vertebral column in the neck..... (Pause),
Spine in the neck..... (Pause),
Larynx and pharynx, thus the entire vocal chords..... (Pause).
Relax complete neck.

Relax back of the head, top of the head, complete forehead, left temple, right temple, left ear, right ear, left side of the lower jaw, right side of the lower jaw, chin, lower lip, upper lip, tongue, pallet and throat. Relax left nasal passage, right nasal passage, partition between the two and complete nose.

Relax left cheek, right cheek, Relax lower eyelids, upper eyelids and eye balls. Relax the space between the eyebrows. Relax complete forehead. Relax whole of the scalp and every nook and corner of the body.

Now our whole gross body is totally inert.

Inside the gross, is our subtle body. It is like a transparent bubble like form which is continuously expanding and contracting.....Experience (Pause).

This is the body in which all our ten pranic energies are moving.
It is exactly of the same shape as your physical frame.
Mentally fold and unfold left leg of this subtle body without moving the gross leg.
First do it slow, then fold and unfold quickly.....Experience (Pause).
Repeat same on the right leg.....Experience (Pause).
Now move both legs simultaneouslyExperience (Pause).
Now keeping your subtle left upper arm still fold and unfold the lower arm from the elbow, so that it is moving in plane vertical to the floor. First do it slow and then move it quickly.....Experience (Pause).
Repeat same on the right lower arm andExperience (Pause).
Now extend both of your subtle legs to touch the other wall. Now extend through the wall. Retrace back to the normal.

Extend your arms to touch the gate of your house where ever it is. Return.

Roll your subtle body first towards left and then towards right three times.

Move the subtle neck and head first to the left and then to the right.

Now bring your upper subtle body into sitting position and lay it down back again.
Repeat three times.

Now slowly try to raise the subtle body out of the gross vertically. Take it one foot above....Take it two feet above...three feet above....four feet above....five feet above. Thus, feel the lightness of the subtle body.

Let it move up through the ceiling. A subtle body cannot be bound by the gross world, it can move through all the gross objects.Experience (Pause).

From the top, look at all the spaces around you. Now slowly descend downwards into the gross frame.

Now descend your subtle body into the floor. Let it go 3 feet below and look upwards from below.

Come back into your physical frame. Now with your subtle body sit on your own pelvic. Do 108 jap of your guru mantra, your Isht devta and offer at the feet of the divine. Slowly move back into the gross body.

Now slowly bring the consciousness back to your physical frame partially and come into sitting position. Now from the sitting position project your subtle body 3 feet in front and try to hold it still there.

Now bring it back and project it backwards and hold it 3 feet away.....(Pause)

Now bring it back in to the gross and project it 3 feet away to the left hand side..... (Pause)

Now bring it back in to the gross and project it 3 feet away towards right... (Pause)

Now bring it back into your gross body..... (Pause)
As one gets more and more experience of the subtle and more and more control over it, we can increase our projection of it through greater and greater distance.

Now concentrate on your gross body, take 03 deep breaths, move your neck side to side and flex your fingers and toes.
Chant 'Om' 03 times.

Rub both palms together and generate some heat. Cup each eye with respective palm and transfer some heat into the eyelids. Open your eyes slowly.

Bow down to the supreme for this time and, practice and experience.
This ends our practice of subtle body.

3. Shakti Chalan:

Choose a clean, well ventilated, comfortable and sweet-smelling environment. Put your yoga mat on the floor; sit in padmasan or any comfortable asan on it. Take a deep breath and chant 'Om' three times to focus our mind on the practice at hand. Try the whole group chants in the same intonation. Our chant will be matching others, when we cannot hear our own chant however. When all the chants of different participants match, an expansion of energy takes place and a *common pool* of energy is created. A person who has less will get from this *common pool* and those who have extra may contribute to this pool.

Lay yourself in the most comfortable position. Inhale, all the relaxation and freshness through the nose, deep and long; exhale all the tiredness and staleness out through the mouth three times. On '1' inhale and on '2' exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

Joins legs together, arms straight besides the body, hands open with palms touching the thighs, stretching both the toes; tighten the whole body from head to toe. Hold this position for 10-15 seconds; suddenly let go of the muscles and relax whole of the body.

Now bring your attention to your breath. Watch your breath going in and coming out through the nose. Bring your consciousness to the tip of the nose. With each inhalation go inside the body moving from nose, to throat, to wind pipe Trachea and then into the lungs watching everything from inside. Do it five times.

1.....inhale slowly.

Along with your breath move inside your body. See the nasal passage, throat and wind pipe from inside. Enter your lungs; see all the air sacs inside where oxygen and carbon dioxide exchange is happening. Blood is being purified. Experience.

2.....Exhale....retracing the path taken earlier.

1.....inhale see all the membranes from inside.

2.....Exhale and come back to the tip of the nose.

1.....Inhale again enter your body along with your breath.

2.....Exhale, thus experiencing the whole passage and come back to the tip of the nose.

Now once again adjust your body in the most comfortable position and after that please do not move at all.

Now we will relax whole of the body part by part. As soon as any name is taken, try to relax that particular place immediately as much as possible.

Visualize yourself and all the things around you. Walls, doors, windows, ceiling, floor, people, your mat, sounds outside, sounds inside, sound of your breathing.

Slowly the breath in both the nasal passages is balancing, become aware of the breathing pattern in your nasal passages.

Relax whole of your body above the navel..... (Pause),
Whole of the body below the navel.....(Pause),
Complete left-hand side of the body..... (Pause),
Complete right hand side of the body.....(Pause),
Whole of the body touching the floor.....(Pause)
and
Whole of the body facing up.....(Pause).

Now we will be relaxing our body part by part. Focus on particular part and try to send waves of relaxation sweep through that particular space. Put all your emotions, your bhav behind it to achieve the maximum benefit.

Relax left foot, right foot, left ankle, right ankle, left calf, right calf, left shin, right shin. Left knee, right knee, left thigh, right thigh, left hip, right hip, anus, organs of urination and procreation, lower abdomen, waist, navel, lower back, middle back, upper back, diaphragm, left side of the chest, right side of the chest, complete rib cage, left clavicle, right clavicle, left shoulder, right shoulder, left upper arm, right upper arm, left elbow, right elbow, left wrist, right wrist, left palm, right palm, left thumb, right thumb, left forefinger, right forefinger, left middle, right middle, left ring, right ring, left small finger, right small, back of the left hand, back of the right hand, complete left hand complete right hand.

Relax left wrist, right wrist, left forearm, right forearm, left elbow, right elbow, left upper arm, right upper arm, left shoulder, right shoulder, left collar, right collar and neck.

Relax skin around the neck..... (Pause),
All the muscles and fibers in the neck..... (Pause),
Vein and arteries in the neck..... (Pause),
Vertebral column in the neck..... (Pause),
Spine in the neck..... (Pause),
Larynx and pharynx, thus all the vocal chords..... (Pause).
Relax complete neck.

Relax back of the head, top of the head, complete forehead, left temple, right temple, left ear, right ear, left side of the lower jaw, right side of the lower jaw, chin, lower lip, upper lip, tongue, pallet and throat. Relax left nasal passage, right nasal passage, partition between the two and complete nose.

Relax left cheek, right cheek, Relax lower eyelids, upper eyelids and eye balls. Relax the space between the eyebrows. Relax complete forehead. Relax whole of the scalp and every nook and corner of the body.

Now our whole gross body is totally inert.

Digestive system, excretory system, respiratory system, circulatory system, nervous system, all of these are working continuously in our body even when we are sleeping

or in total rest position. Thus, some energy is continuously being consumed by our body to maintain it. This minimum requirement of the body to sustain itself is called Basal metabolic rate of the body. Hence the body, which is alive, is filled up energy everywhere. This energy is called Shakti and movement of the Shakti is called Chalan and hence Shakti chalan is the practice of moving the energy in our body or outside at will. Yogis practice it in such a way that when they want to leave the body, they carry this energy out through the desired point in the present body to enter into a new one. This has been described in the sloka of Geeta '*Vasansi Jirnani yatha vihaye.....*'

Bring your attention to your navel. Visualize a ball of energy there. From this energy centre move it to both the shoulders in the form of alphabet 'V'. So, this energy moves from navel to the two shoulders simultaneously and returns to the navel from the two shoulders together. Run the energy along this channel as quickly as possible.

Now from the navel move this energy through the legs to the big toes on both sides together and return to the navel. Repeat it 7 times. Experience.

Take this energy ball to the anus and run it up to the crown of the head through the spinal column and brain. Bring it back to the anus. Repeat this movement quickly. Experience.

Take this energy ball to the throat area. Run it between the shoulders as quick as possible. Experience.

Now take this ball of energy into the left and moving it through the left arm, left shoulder, right shoulder, right arm to the right hand. Retrace this path back to the left hand. Now run this energy as quickly as possible in this pathway, energizing the whole channel. Experience.

Now bring this ball of energy in the centre of the brain. Let it expand to fill up the whole skull and then contract to a fine point at the middle of the brain. Perform it as quick as possible. Feel the waves of energy flowing through all the layers of the brain. Experience.

Slowly come up into sitting position, keeping eyes closed and without any jerk to body. Sit in Sukhasan, Sidhasan or Padmasan whichever is easy.

Concentrate on the space inside the skull. Make a ring of energy of this ball turning clockwise, horizontally in the middle of the skull. Turn as quickly as possible.

Now rotate this turning circle in such a manner so that it tilts into vertical direction. Rotate quickly.

Now tilt it 45 degrees to the left inside the skull and continue rotating, now turn it 45 degrees to the right and continue rotating. Experience.

Now concentrate in the middle of brain and from there moving through the eyebrow centre bring it outside the body. Travelling downwards, enter it through the space of mooladhar chakra up into the spine and travelling through it from backside reach the brain centre again. Thus, make this forward roll of the energy. Start moving this circulatory path continuously and slowly increasing the speed of the roll. Make it as quick as possible till the body starts jumping like a frog. Experience this Shakti chalan. Repeat the same circulatory path but in opposite direction and run quick.

Now bring it to the centre of the mooladhar, open and close the four-petal lotus there as fast as possible. Do 11 times.

Quickly raise this energy to the second chakra and open and close the six petal lotus there 11 times, raise it to the third Manipur chakra of ten petals and open and close it quickly.....Now raise it to fourth Anahat chakra of 12 petals and open and close it as quick as possible....now raise it to the 05th chakra of Vishudhi and open and close this chakra quickly.....now raise it the 02 petal Ajna chakra and open and close it quickly.....now raise it to the 07th chakra of Sahasrar and open and close it quickly. Suddenly let this energy fall into the centre of the Mooladhar again.

There see this ball of energy break into energy waves and spread through whole of our body. Now relax and feel the whole body super charged with pranic energy. Every pore of the skin is oozing out this energy. The whole space where this practice has been carried out is also super charged.

Now chant ‘Om’ three times and bow down to the lord for this bliss filled practice.

Rub both pals together and generate some heat. Cup each eye with respective palm and transfer some heat into the eyelids. Open your eyes slowly.

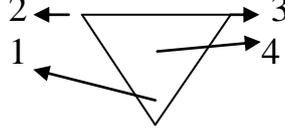
Bow down to the supreme for this time and, practice and experience.

This ends our practice of subtle body.

4. Bhoot Shuddhi:

◌

Waterpot and asan establishment: Sit on asan draw a downward pointing triangle on one's left hand side in front with red chandan. Take some rice mixed with kumkum/roli saying following release them on the four points as below,



ॐअन्नतायनमः¹ (Om! Anantaye Namah¹), ॐनागायनमः² (Om!Nagaye Namah²)
ॐकूर्मायनमः³ (Om!Kurmeye Namah³) and ॐपात्राधारायनमः⁴ (Om! Patradharaye Namah⁴). Rotating fore-finger and middle finger of right hand over the triangle in clock wise direction, strike it on the left palm to generate a sound of astrabeej PHAT. Place a copper pot over it. Chanting Om! Fill it with water. Invoke waters of Ganga Yamuna and Saraswati in to it. Perform Avgunthan mudra, Surbhi mudra, Matasya mudra and Shankh mudra over it. Thus this water has become charged and is ready to be used for any purpose of cleansing.

Draw similar triangle under asan by rolling front portion of asan while sitting over it and same poojan be performed on point 1, 2 and 3 as above. On point 4 one should instead say ॐकमलासनायनमः(Om! Kamalasanaye Namah) and re-spread the asan over the yantra.

Pavitrikaran: Take water in your left palm and close it with right hand. Energise the water by chanting beej mantra Ham (हं), Yam (यं), Ram (रं), Lam (लं), Vam (वं). Chant following mantra over it,

ॐ अपवत्र पवत्रोवासर्वावस्थामगतोपवा, यास्मरेत्पुण्डरीकाक्षः,
सःबाह्याभ्यन्तराःशुचः॥ॐपुनातुपुण्डरीकाक्षःपुनातु॥
(Om! Apvitr pavitro va sarva vastham gato piva, ya smaret pundrikakshah, sah bahya-abhyantrah shuchih. Om! Punatu pundrikakshah punatu.)

Sprinkle this water with left hand fingers leaving aside forefinger over one's body and other also if present. Such water can be used to cleanse any inanimate objects also which is to be used in poojan.

Water Sipping/आचमन: with copper spoon take water from the pot and put it on right hand palm joining its thumb with forefinger.

With great faith chant following mantras

ॐअमृतोपसतरणमसस्वाहा। Drink first sip of water from base of the right hand palm with strong faith that it is cleansing my speech.

ॐअमृतापधानमसस्वाहा। Drink this second sip with strong faith that it is cleansing my mind.

ॐसत्यंशःश्रीर्मयिःश्रयतांस्वाहा। Drink this third sip with strong faith that it is cleansing my Antahkaran/अन्तःकरण.

Shikha Vandan: (place where pundits keep a tuft of hair to knot). Shikha is like a flag which is established at top of fort represented by our head. Take some water in the left hand palm and dip all the five fingers of right hand in it and touch it to the place on skull where shikha generally is, with following mantra

चद्रूपणीमहामायेदिव्यतेजासमन्विते,
(Chid rupini mahamaye divayateja samanvite)

तिष्ठदेवी शखामध्येतेजोवृद्धम्कुरुष्वमे।
(Tishtha devi shikhamadhya tejo vridhim kurushwame)

Thus knot the shikha if one has, else just mentally feel to have done it.

Pranayam: Perform nadi-shodhan. With each inhalation increase power of body, mind and soul and with each exhalation see all the negativity going out. Chanting the following mantra, rotate the consciousness on the seven chakras in our body.

ॐभूः¹ ॐभुवः² ॐस्वः³ ॐमहः⁴ ॐजनः⁵ ॐतपः⁶ ॐसत्यम्⁷ ॐतत्स वतुःवरेण्यम्भर्गोदेवस्य धमहि
धयोयोनःप्रचोदयात्। आपोःज्योतिरसोअमृतम् ॐभूःभुवःस्वः ॐ

Om Bhu, Om Bhuvah Om Swah Om Maha Om Janah Om Tapah Om Satyam.

Om! Tatsvituh Varenyam Bhargo-devasya-dhimahi Dhiyo Yonah pracho dayat.

Aapo jyoti raso amritam Om! Bhuh Bhuvah Swah Om!.

(As per Sri Yukteshwar Giriji, भूर्भुवःस्वर्महर्जनस्तपःसत्यमतिसप्तलोकः, worlds, lokas or realms of creation are seven in no; *Bhuloka*¹, *Bhuvahloka*², *Swarloka*³, *Maharloka*⁴, *Janaloka*⁵, *Taploka*⁶, *Satyam*⁷. *Bhuloka* is sphere of gross matter, *Bhuvahloka* is sphere of fine matter or electric attributes, *Swarloka* is the sphere of magnetic poles and auras or electricity, *Maharloka* is the sphere of magnets, atoms, *Janaloka* is the sphere of spiritual reflections, the sons of God, *Tapaloka* is the sphere of Holy ghost, the Universal spirit, *Satyaloka* is the sphere of God, the eternal substance. Out of these seven, first three comprise the material creation or kingdom of darkness or maya. *Maharloka* is in the middle and serves as door between the gross & subtle spiritual creation and is also called दशमद्वार or tenth door.

Bhu:-It is the material world of gross desires.

Bhuvah:- Comprehends second portion of material creation of finer subtler forces.

Swah:- Fit to understand magnetic third portion called Chit, He is called Vipra, near perfect being. It is a state of treta-yug.

Mahar:- It is kingdom of God. Through true repentance he reaches here, free from maya, bear clean heart and he enters natural caste of Brahmins (knowers of Brahm).

Jana:- Not merely by reflecting but manifesting spiritual light he enters this realm.

Tap:-This is the realm of Kutasth chaitanya.

Satyam:- Abandoning the vain idea of his separate existence, achieves oneness with spirit.)

Nyas:

Purpose of nyas is to establish divine forces at various places in our body and banish all negative forces from entering there. On the other hand we can also say, its purpose is to awaken all the shaktis/ divine forces which are lying dormant in our body. It has been observed that nyas is always performed at sandhi sthalas (locations) in our body. As to enter a house, one can come in through either a door or a window only. Hence nyas are also done to guard those points in our body which can be affected by outside forces. They are two in number namely Kar-nyas and

Ang-nyas.

1. Kar-Nyas:

Touch both thumbs together and say ह्राम्अंगुष्ठाभ्याम्नमः (Hram Angushtabhyam Namah); join both forefingers together and say ह्रीं तर्जनीभ्याम्स्वाहा (Hreem Tarjanibhyam swaha); join both middle fingers together and say ह्रूमध्यमाभ्याम्वष्ट (Hroom Madhyamabhyam Vakhat); join both ring finger tips and say ह्रैः अना मकाभ्याम्हुं (Hraim Anamikabhyam Hum); join both little finger tips together saying ह्रौं कनिष्ठाभ्याम्वौष्ट (Hraum Kanishtabhyam Vaukhat) and then first joining both palms together and then back of the hands together and then strike forefinger and middle finger of right hand on to left palm and generate the sound of phat, thus saying ह्रः करतलकरपृष्ठाभ्याम्फट् (Hrah Kartal-kar-prishtabhyam-Phat).

2. Ang-Nyas:

Take water in the left hand palm from the copper pot and dip all the fingers of right hand in to it. Touch heart¹, Head², Shikha³, cross both arms across the chest⁴, with forefinger-ring finger touch both eyes, with middle finger touch eyebrow centre⁵; snap fingers in all the eight direction around head in clockwise direction⁶.

ह्राम्हृदयायनमः¹ (Hram Hridaya Namah); ह्रीं शरसीस्वाहा² (Hreem Shirse Swaha); ह्रूं शखायेवष्ट³ (Hroom Shikhaye Vakhat); ह्रैः कवचायहुं⁴ (Hraim Kavchaye Hum); ह्रौं नेत्रयायेवौष्ट⁵ (Hraum Netrayaye Vaukhat); ह्रः अस्त्रायफट्⁶ (Hrah Astraye Phat).

3. संकल्प/Samkalp(resolve):

Its purpose is to make strong resolve to take ones sadhana to logical end without any distraction and obstruction.

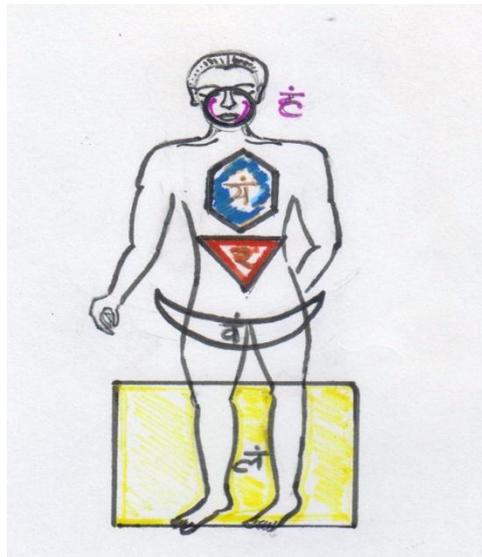
To bring mind under control, gaze at nose tip for a few minutes and watching one's breath moving in and out. Raise the consciousness through Sushumana above, Ajna, above Bindu, Above Ardhchandra and in to निरोधका/ Nirodhka (a triangular space in

the middle of which Guru paduka or his feet are located), the name itself means unqualified are not allowed. Keeping the body still, perform poojan of guru in guru-chakra seeking his blessings for successful completion of the spiritual practice being started.

Do dhyān of Mooladhār chakra and with Ujjai raise the Kundlini through spine up to Sahasrār located in the crown of our head. While moving up one should stop at different chakras. Perform this movement a few times. Then with each breath raise the Kundlini up and down in the Sushamāna.

4. Yantra Dhyān:

Visualize a human form and generate five yantras of five elements located at various places as per the figure below:



Up to knees from feet generate a square form having yellow colour and लं (LAM) written in it. Experience the qualities of earth element.

Generate white shining half-moon on thighs and torso. Write वं beej in its middle. Experience the qualities of water element.

Generate a downward pointing triangle red in colour in the area between navel and solar plexus with red colour रं beej written in its middle. Experience the qualities of fire element.

Generate a hexagonal figure in the space around chest area in grey colour. Write यं (Yam) beej in it. Experience the attributes of air element.

Generate a circle in the area of neck and write हं (Ham) beej there. Experience the attributes of space element in it.

Keep on watching all the five yantras and their details from 1st Lam to 5th Ham yantra a number of times.

Now moving from top to downwards, start dissolving the yantras one by one. Thus all the varnas, earlier generated while going up along with yantras are annihilated.

Dhyan of Paap-purush (Sin-man) :

In left side of stomach visualize a thumb sized form of an ugly पाप/sin पुरुष/man. See its form with red eyes, disheveled hair, black colour, teeth protruding out of the mouth, thick lips, potbellied, having an axe (right) and a shield (left) in his two hands. See it moving there. With the help of breath and power of mantra we will change it as detailed below.



पाप-पुरुष/Sin-man

Close right nasal passage, inhale through left nasal chanting यं (Yam) beej four times and see the paap purush turning whitewith the effect of air element.

Close both nasal passages and raise the flames of fire element रं (Ram) beej burning the paap purush. After its complete burning we will be left behind with white ashes in its place.

Exhale the white ash through right nasal passage with Yam beej and mix it with nectar of moon and water of the वं (Vam) beej. Knead the ashes with water and nectar and create a new ball or pind.

Chant लं (Lam) beej and see it turning golden in colour like the inherent colour of earth element.

Chanting ether element beej हं, increase its size. Slowly see its size becoming bigger and bigger till our whole body encapsulated by it with strong feeling that we have taken a new birth.

Again re-form the tattvas in opposite sequence. We will try to follow the process of creation or Brahmhdhara, i.e. creation taking place from Hrinyagarbha, the golden egg.

(cosmic nature)

Golden egg→Paramatma→Prakriti→Mahatattva→Ahamkaar (ego)→Ether
 (divine intelligence) (Cosmic Ego) (Space)
 →Air→Fire→Water→Earth. Thus all the five elements are recreated.

As we move from Ether to Earth re-establish these yantras i.e., Circle, Hexagon, Traingle, Half crescent moon, Square at respective places as seen earlier at the start of this practice.

Chanting SOHAM mantra in breath, raise the Kundlini power from Mooladhar to Sahasrar through the Sushumana channel in the spine. The separate the Jeevatama from Parmatama.

Bring Dhyana to Eye-brow centre, place of Chita-kaash.

Visualize a wavy red ocean with red coloured sky above. On the waves of this red ocean, see a red lotus floating. On this lotus see the form of red skinned devi adorned with red ornaments having three eyes and six arms holding a trident¹, Goad², Arrows³, Bow⁴, Noose⁵ and a human skull⁶ dripping with blood. Seek her blessings, may the Mother provide joy and happiness. Red is the colour of dynamism.

Bhasm Application: Sitting on asana, taking deep breath put thumb, middle finger and ring finger in ash prepared for the purpose of application on forehead. Chanting mantra , 'ॐ ह्रीं नमः शवाय', with middle and ring finger apply two lower lines of the tripund moving from left side to right side of the forehead. With the help of thumb apply third top line of the tripund moving from right to left of the forehead.

Thus we complete the Procedure of Bhoot Shuddhi and are ready for further sadhana of Kundlini.

5. Yogi Darshan:

Choose a clean, well ventilated, comfortable and sweet-smelling environment. Put your yoga mat on the floor; sit in padmasan or any comfortable asan on it. Take a deep breath and chant 'Om' three times to focus our mind on the practice at hand. Try the whole group chants in the same intonation. Our chant will be matching others, when we cannot hear our own chant however. When all the chants of different participants match, an expansion of energy takes place and a *common pool* of energy is created. A person who has less will get from this *common pool* and those who have extra may contribute to this pool.

Lay yourself in the most comfortable position. Inhale, all the relaxation and freshness through the nose, deep and long; exhale all the tiredness and staleness out through the mouth three times. On '1' inhale and on '2' exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

Joins legs together, arms straight besides the body, hands open with palms touching the thighs, stretching both the toes; tighten the whole body from head to toe. Hold this position for 10-15 seconds..... suddenly let go of the muscles and relax whole of the body.

Now bring your attention to your breath. Watch your breath going in and coming out through the nose. Bring your consciousness to the tip of the nose. With each inhalation go inside the body moving from nose, to throat, to wind pipe Trachea and then into the lungs watching everything from inside. Do it five times.

1.....inhale slowly.

Along with your breath move inside your body. See the nasal passage, throat and wind pipe from inside. Enter your lungs; see all the air sacs inside where oxygen and carbon dioxide exchange is happening. Blood is being purified. Experience.

2.....Exhale....retracing the path taken earlier.

1.....inhale see all the membranes from inside.

2.....Exhale and come back to the tip of the nose.

1.....Inhale again enter your body along with your breath.

2.....Exhale, thus experiencing the whole passage and come back to the tip of the nose.

Now once again adjust your body in the most comfortable position and after that please do not move at all.

Now we will relax whole of the body part by part. As soon as any name is taken, try to relax that particular place immediately as much as possible.

Visualize yourself and all the things around you. Walls, doors, windows, ceiling, floor, people, your mat, sounds outside, sounds inside, sound of your breathing.

Slowly the breath in both the nasal passages is balancing, become aware of the breathing pattern in your nasal passages.

Relax whole of your body above the navel..... (Pause),
whole of the body below the navel.....(Pause),
Complete left-hand side of the body..... (Pause),
Complete right hand side of the body..... (Pause),
Whole of the body touching the floor..... (Pause)
and
Whole of the body facing up..... (Pause).

Now we will be relaxing our body part by part. Focus on particular part and try to send waves of relaxation sweep through that particular space. Put all your emotions, your bhav behind it to achieve the maximum benefit.

Relax left foot, right foot, left ankle, right ankle, left calf, right calf, left shin, right shin. Left knee, right knee, left thigh, right thigh, left hip, right hip, anus, organs of urination and procreation, lower abdomen, waist, navel, lower back, middle back, upper back, diaphragm, left side of the chest, right side of the chest, complete rib cage, left clavicle, right clavicle, left shoulder, right shoulder, left upper arm, right upper arm, left elbow, right elbow, left wrist, right wrist, left palm, right palm, left thumb, right thumb, left forefinger, right forefinger, left middle, right middle, left ring, right ring, left small finger, right small, back of the left hand, back of the right hand, complete left hand complete right hand.

Relax left wrist, right wrist, left forearm, right forearm, left elbow, right elbow, left upper arm, right upper arm, left shoulder, right shoulder, left collar, right collar and neck.

Relax skin around the neck.....(Pause),
All the muscles and fibers in the neck.....(Pause),
Vein and arteries in the neck.....(Pause),
Vertebral column in the neck.....(Pause),
Spine in the neck.....(Pause),
Larynx and pharynx, thus all the vocal chords.....(Pause).
Relax complete neck.

Relax back of the head, top of the head, complete forehead, left temple, right temple, left ear, right ear, left side of the lower jaw, right side of the lower jaw, chin, lower lip, upper lip, tongue, pallet and throat. Relax left nasal passage, right nasal passage, partition between the two and complete nose.

Relax left cheek, right cheek, Relax lower eyelids, upper eyelids and eye balls. Relax the space between the eyebrows. Relax complete forehead. Relax whole of the scalp and every nook and corner of the body.

Now our whole gross body is totally inert.

Now concentrate on the eye brow centre, a place of Chidakaash.

Chidakash, a space which is generally seen dark while closing the eyes in ordinary people. This darkness represents ignorance, maya which snares the whole creation. Since most of the creation lives in illusion, hence this space is seen as dark inside us.

As one progresses on the internal path, light starts appearing in this space of darkness. By the percentage this space is illumined by that very amount the ignorance gets removed.

Raise your consciousness a little upwards, feel the coolness of it. Now through this space keep on inhaling and exhaling. Accentuate the feeling of this very point on your forehead.

Visualize this point in the form of a gate to enter your internal world. Open this gate and step over into the other side.

Everyone in the universe is seeking joy and happiness. But alas their direction of seeking it is not correct. One is seeking them outside while the source of it lies inside everyone. Change this direction, seek it and it shall be provided. Each one is a traveler in this world of illusion, seeking that light of truth, which is eternal and source of ultimate bliss.

The door opens into a garden. It is night time. Moon is up in the sky, shining full. Whole of the garden is bathed in its cool brightness. The beautiful garden with lush green grass, undulating landscape provides a feeling of peace and joy. All around one can see flower beds with full bloom roses. Whole garden is filled up with the fragrance of these roses. Red, pink, yellow, black etc. All different kinds of colours are there. In the background one can hear a soft flute being played in accompaniment of Sitar (seven stringed musical instrument). One follows the sound and a couple playing this heart lifting music. One side is a pond of crystal-clear water, which is filled with blooming pink lotuses. The subtle fragrance of the lotuses enters your nose and seem to fathom the depths of the very soul. A time stands still. A moment spent here is much bigger in the outside world.

The traveler passes them on further towards the east direction. Moon is moving towards west, its dark spots smiling and guiding and coaxing the traveler further on the journey. The traveler continues the journey in this garden of peace and joy.

A row of blooming trees swaying in the gentle breeze of the night comes up. The rustle of their leaves is like music to the ear. It seems, all the yakshinis' and yoginis on those trees are singing happily in unison. The traveler bows down to all of them in the mind and seeking their blessing moves on. Reaching the end of garden, traveler starts following a small path which is leading up towards the mountain in front. Grass, bushes, sound of the crickets. As one moves slowly thorough the moonlit night, the traveler becomes aware of the animal kingdom lurking in the back ground. Unafraid of those entities, with perfect peace in mind, journey is continued up the mountain path. Mid way, one stops for the moment to see the garden left behind, the path trekked up and moon going farther westward, smiling, blowing kisses of love and invigorating the whole creation.

End of night is approaching fast. One is nearing the mountain top. On the eastern horizon one can see the sky getting lighted. Slowly it turns reddish. Arun is called the charioteer of the chariot of the Sun. Since a charioteer is seen first after that the occupant is seen, that's why red hue in the eastern sky is seen first and the Sun follows it. One has reached the top and entered the precincts of an ashram. The red light is falling on the door of a mud hut/kutiya in that ashram. The door is wide open. The red hue of the sky starts changing to yellow and getting brighter. One reaches the door of the hut and looks inside. One can see a yogi sitting in Sidhasan on his seat of lion skin. A yogi is like a lion controlling all his senses. The Sun has risen up in the background. The tripund (three lines made from ashes and sandal) on the forehead of the yogi are shining and he sits there with eyes closed and serene smile on his face from the anand of the inner being. A small Deepak of ghee is lighted in front of him on an altar. The first rays of the Sun enter over the shoulder of the traveler on to the face of the Yogi's third eye. Traveler enters the hut bows down in front of the yogi in silence. The yogi opens his eyes to invite the outer Sun's light into the inner Sun. Finding the traveler prostrated in front of him raises his right hand to bless. With love, joy, compassion oozing out of his eyes, blesses the traveler.

Seeking the blessings of the yogi, one experiences an ocean of joy, peace and bliss, the traveler seeks pardon from the yogi for disturbing him in his dhyana sadhana and comes out of the mud hut. He starts his return journey down the mountain path. Morning air is cool and fresh, one can see the birds getting ready in their own day's work. Collecting food, chirping and attending to their small ones.

Slowly traveler descends down the mountain into the garden which he traversed at night. Passing by the trees, lotus pond, flower beds reaches the gate through which he entered into this inner journey.

The traveler steps in and shuts the doors behind. Once again, he has reached his point of third eye. Become aware of the whole space around, co practitioners there, the mat on which one were lying and the whole physical frame. Now slowly flex toes and fingers, move neck from side to side, take 2-3 deep breaths, interlock fingers over the stomach, inhaling stretch them over the head, stretching toes and legs too. Hold this stretched position for a few seconds and then relax suddenly bringing the arms back to the sides of our thighs. Keeping the eyes closed; slowly sit up in Sukhasan, or Sidhasan or Padmasan or any asana which is comfortable.

Now chant 'Om' three times and bow down to the lord for this bliss filled practice.

Rub both palms together and generate some heat. Cup each eye with respective palm and transfer some heat into the eyelids. Open your eyes slowly. Bow down to the supreme for this time and, practice and experience.

This ends our practice of Yogi Dhyana.

6. Ice and Fire:

Choose a clean, well ventilated, comfortable and sweet-smelling environment. Put your yoga mat on the floor; sit in padmasan or any comfortable asan on it. Take a deep breath and chant 'Om' three times to focus our mind on the practice at hand. Try the whole group chants in the same intonation. Our chant will be matching others, when we cannot hear our own chant however. When all the chants of different participants match, an expansion of energy takes place and a *common pool* of energy is created. A person who has less will get from this *common pool* and those who have extra may contribute to this pool.

Lay yourself in the most comfortable position. Inhale, all the relaxation and freshness through the nose, deep and long; exhale all the tiredness and staleness out through the mouth three times. On '1' inhale and on '2' exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

1.....inhale; 2.....exhale.

Joins legs together, arms straight besides the body, hands open with palms touching the thighs, stretching both the toes; tighten the whole body from head to toe. Hold this position for 10-15 seconds;..... suddenly let go of the muscles and relax whole of the body.

Now bring your attention to your breath. Watch your breath going in and coming out through the nose. Bring your consciousness to the tip of the nose. With each inhalation go inside the body moving from nose, to throat, to wind pipe Trachea and then into the lungs watching everything from inside. Do it five times.

1.....inhale slowly.

Along with your breath move inside your body. See the nasal passage, throat and wind pipe from inside. Enter your lungs; see all the air sacs inside where oxygen and carbon dioxide exchange is happening. Blood is being purified. Experience.

2.....Exhale....retracing the path taken earlier.

1.....inhale see all the membranes from inside.

2.....Exhale and come back to the tip of the nose.

1.....Inhale again enter your body along with your breath.

2.....Exhale, thus experiencing the whole passage and come back to the tip of the nose.

Now once again adjust your body in the most comfortable position and after that please do not move at all.

Now we will relax whole of the body part by part. As soon as any name is taken, try to relax that particular place immediately as much as possible.

Visualize yourself and all the things around you. Walls, doors, windows, ceiling, floor, people, your mat, sounds outside, sounds inside, sound of your breathing.

Slowly the breath in both the nasal passages is balancing, become aware of the breathing pattern in your nasal passages.

Relax whole of your body above the navel.....(Pause),
whole of the body below the navel.....(Pause),
complete left-hand side of the body.....(Pause),
complete right hand side of the body.....(Pause),
whole of the body touching the floor.....(Pause)
and
whole of the body facing up.....(Pause).

Now we will be relaxing our body part by part. Focus on particular part and try to send waves of relaxation sweep through that particular space. Put all your emotions, your bhav behind it to achieve the maximum benefit.

Relax left foot, right foot, left ankle, right ankle, left calf, right calf, left shin, right shin. Left knee, right knee, left thigh, right thigh, left hip, right hip, anus, organs of urination and procreation, lower abdomen, waist, navel, lower back, middle back, upper back, diaphragm, left side of the chest, right side of the chest, complete rib cage, left clavicle, right clavicle, left shoulder, right shoulder, left upper arm, right upper arm, left elbow, right elbow, left wrist, right wrist, left palm, right palm, left thumb, right thumb, left forefinger, right forefinger, left middle, right middle, left ring, right ring, left small finger, right small, back of the left hand, back of the right hand, complete left hand complete right hand.

Relax left wrist, right wrist, left forearm, right forearm, left elbow, right elbow, left upper arm, right upper arm, left shoulder, right shoulder, left collar, right collar and neck.

Relax skin around the neck.....(Pause),
all the muscles and fibers in the neck.....(Pause),
vein and arteries in the neck.....(Pause),
vertebral column in the neck.....(Pause),
spine in the neck.....(Pause),
larynx and pharynx, thus all the vocal chords.....(Pause).
Relax complete neck.

Relax back of the head, top of the head, complete forehead, left temple, right temple, left ear, right ear, left side of the lower jaw, right side of the lower jaw, chin, lower lip, upper lip, tongue, pallet and throat. Relax left nasal passage, right nasal passage, partition between the two and complete nose.

Relax left cheek, right cheek, Relax lower eyelids, upper eyelids and eye balls. Relax the space between the eyebrows. Relax complete forehead. Relax whole of the scalp and every nook and corner of the body.

Now our whole gross body is totally inert.

Concentrate on your physical frame, which ever position you are in. Visualize your body filled up with an ocean of water. Big waves rising and falling. All around

nothing but only water, wherever you can see, only water is seen. This ocean is flowing in our head, our neck, our chest, our stomach, our pelvic, our legs and our feet. Concentrate on the water inside your toes, especially bog toes. Now feel that the temperature in falling and waters are becoming cooler and cooler. Just at the end of the big toe, water is solidifying. A small molecule of ice is formed. Watch its structure. See this crystallization moving from the tips of the toes towards the base of the toes and into the feet. Whole feet have turned into a block of ice; feel the cold ice formed feet. This crystallization is going from the heel into the legs. Everything is turning white and cold. Knees and thighs are solidifying into ice. Whole pelvic has transformed into a block of ice, everything inside is frozen. You cannot move any lower joint as everything has become a mass of ice. Now see this solidification travelling upwards.

The stomach area has solidified.....(Pause),
Chest has turned into a block of ice.....(Pause),
now Neck.....(Pause),
Shoulders.....(Pause),
Arms.....(Pause),
Hands.....(Pause),
Fingers.....(Pause),
Head has also converted into a block of ice.....(Pause).

Whole body is of ice. One can feel the coolness of the ice throughout.
One can feel the crystallized white body. Whole gross form is frozen, nothing can move, even no hair on the whole body can move. Everything has turned into ice.

Concentrate on this form. Visualize the centre line of your gross body. At the level of the heart on this centre visualize a small point of light, red in colour.

Bring your attention to this lighted red point very closely. As you concentrate on this point you find that it is not a light point, but flames are rising out of it. Now mentally start expanding these flames.....(Pause)

They have become size of a golf ball in the chest.....(Pause)

One can feel heat spreading in the chest. As the heat starts spreading, the molecules of ice start collapsing and turning back into water. As these flames start expanding more and more throughout the chest and neck region, all the shoulder, neck and head ice converts to water.

Arms and hands also convert back to water.....(Pause).

Stomach and pelvic ice also melt.....(Pause),

Thighs are melting.....(Pause),

Lower legs are melting.....(Pause),

Heels, feet and toes also melt down.....(Pause).

All the ice is gone, fire has risen to the level of the head and down towards the legs and feet.....(Pause)

Heat wave is expanding and spreading throughout this body...(Pause)

Water is heating up, starts boiling, starts evaporating.....(Pause),

Body is getting more and more heated up.....(Pause),

Feel the heat from top to bottom.....(Pause),

Coolness of the ice is completely replaced by the heat of the steam and fire.

Feel the flames expanding, coming out of your body.....(Pause),

Flames are rising above our head.....(Pause),

Our whole body is engulfed in it. All the gross body is a ball of fire, red in colour. Feel the heat of your fire body spreading all around. Whole of the area in which one is sitting is getting heated up.....Experience. (Pause).

See all other sitting in the practice also converted to balls of flames. Whole room is filled up with such balls of fire, shining red fire balls. Fire, an element which converts everything into its own form which it embraces. It is present everywhere, in the waters of the ocean, in the ice bergs of the poles, in the woods of the trees of the forest, in the stones, inside every living being in the form of digestive fire. Now slowly reduce the size of fire to our body only. Bring it down from head into the neck

From the feet into the ankles,

From the neck into upper chest,

From the feet through the legs into the pelvic,

From the upper chest to the level of the heart, from the pelvic to the diaphragm to the area of solar plexus and in to the level of the heart.

Now visualize the whole fire in to the size of a golf ball at the level of the heart, on your center line. Reduce it into smaller and smaller size till it disappears.

Now the whole fire has disappeared, heat is gone and temperature is back to normal.

Now discontinue this visualization. Recreate the whole body, the skeletal system, the digestive, excretory, circulatory, respiratory, muscular and skeletal.

Now chant ‘Om’ three times and bow down to the lord for this bliss filled practice.

Rub both pals together and generate some heat. Cup each eye with respective palm and transfer some heat into the eyelids. Open your eyes slowly.

Bow down to the supreme for this time and, practice and experience.

This ends our practice of Ice and fire.

7. Internal Homa

Sit in a comfortable asan. Keep the back straight but not tight. Chant 'Om' three times to focus.

Focus on your breath. Watch tip of your nose. Through inhalation go inside your own body and see whole of the respiratory tract from inside. Go inside your lungs and be an observer to the process of exchange of oxygen and carbon dioxide between the breath and the blood.

Come back to the tip of the nose and relax. Let the breath move slowly in and out through the nose be a sakshi or observer to it.

Observe your whole body from head to toe sitting in an asan. Now bring your attention to your central axis.

In the central part of the body is your vertebral column. Inside it is your spine. The spine filled up with Cerebro-Spinal fluid.

Inside it, visualize subtle yogic nadi Sushumana. Inside it, visualize another co-axial nadi Vajra. Inside it, visualize another coaxial nadi Chitrani. Inside it, visualize the central axis for all the three (i.e. Sushumana, Vajra, Chitra) Brahm nadi. The brahm nadi is the one on which all the chakras are located.

Focus all your attention on this hair like thin Brahm nadi. Moving from the perennial floor, base of the body, to the top crown of the head.

Visualize the 07 chakras strung on it in the bud form. When pranic energy enters into them and they start opening and pointing upwards.

Concentrate on the mooladhar chakra with seed mantra 'LAM' and having four petals Vam, Sham, Sham and Sam. In the center of this four petal lotus is a smoky Shiv lingam around which is coiled Kundlini Shakti in the form of a baby snake.

Chant 'Hum' three times and let it raise its head upwards. With the attrition of pran and apan, light up the Kundlini fire coming out of the mouth of the serpent.

This is the space of the *Ann-maya kosha* which is supported by all the food we eat. As the food is eaten, it is digested inside and whatever is not desired is moved out in form of urine and stool. The digested food is turned into various usable forms and in the last it is converted into the seed of a human, Virya or sperm. Raise this virya up and offer it into the raging fire of the kundlini. Whatever is offered to fire becomes one with it. As one offers an ahuti or offering in the yajna, one gets something in return. The veerya gets purified and out of this fire comes Oj.

Raise the fire to the second realm of *Pran-mayakosha*, now spark the fire in this kunda (space in which fire is lit and offering are put) with fanning of pranic energies and now offer the Oj received from the first yajna into this raging fire.

Remember, the idea of doing a yajna is to continually offer whatever is received in to the divine fire again and again. Here the Ojas gets purified and out comes the Kalpana, imagination a faculty of the mind.

Now with ujjai raise the fire into the *Manomaya kosha*, realm of mind. Fan the fire with pranic energy and rage it. When it is ready to take the offering with its flickering tongues, with all humility offer the Kalpana or imagination faculty of the mind into it. It consumes it, purifies it and converts it into Samkalp and Vikalp or strong will power to achieve different kinds of karmas. Now sadhak has developed the wavering movement of imaginations of his mind into a focused strong will power of the mind. But this also is not to be kept but offered for higher purposes.

Now raise the fire into the realm of *Vigyan maya kosha* raise the fire further in it. As the fire rises into the higher and higher realms, its flickering starts reducing. Offer the Vikalp into it so that only good purified Vishudh-samkalp is left behind. The samkalp may yield things which may favour or oppose. Offer everything into it fire which leads to Anand.

Now raise the fire in the realm of Anandmaya kosha and offer the ahuti of Anand into this offering. Without keeping anything for oneself, one offers everything to the divine fire. As anand is also offered, the fire loses its attribute of heat, burning and flickering. It turns into a jyoti, which is still, cool like millions of moons' put together. One enters the ocean of peace where there is no movement, no attrition, no thought of the world, no me or mine but a perfect stillness which devours everything into and yet never changes. It is like an ocean which takes so many rivers into it and yet remains calm.

Have darshan of this jyoti and become one with it.

Now slowly descend from the jyoti into the Anandmaya kosha recollecting the offering of Anand.

Descend from Anand maya kosha to Vigyan kosha, recollecting the offering of Vishudh Samkalp.

Now descend further from Vigyanmaya kosha to Manomaya kosha collecting the offering of Samkalp-Vikalp.

Now descend further towards Pranmaya kosha collecting the offering of Oj.

Descend into the Annamaya kosha and out of the fire take the offering Virya.

Thus, we have completed one kind of internal havan.

There are many kinds of such havan which can help a practitioner on his journey of evolution.

Slowly become aware of your body and surroundings. Flex your toes and fingers. Take a deep breath, stretch your arms and move your neck from side to side.

Rub your palms together, generate some heat and cup each eye with respective palm.

Transfer some heat into it and open them slowly.

Chant Om three times and complete this practice.

Shantih! Shantih! Shantih!.

8. Bhoot-lipi and Mantra Sadhana:

During mantra jap, when one starts a new mantra, as per scriptures many sanskaars of it are to be done in the similar way as we do during the birth of a new born child. The mantra is received from the guru and hence is called as guru-putra (child of the guru) whose flowering is the responsibility of the disciple. After doing the above mentioned sanskaar, before starting the actual jap a special Procedure of Bhootlipi should be followed so that the mantra get thoroughly embedded in the sadhak and never separates from him/her.

Dhyan:

Ankonmukt Shashank koti Sadrisham Apeen Tunga Staneem,
Chandra Ardhankit Mastakaam Madhumadad, Lol Netra Treyam,
Vibhranaam Nisham Var Jap Vateem, Vidyam Kapalam Karair,
Adyaam Yauvan Garvitaam Lipi Tanum, Vagishvareem Ashraye.

Viniyog:

Om Shri Bhootlipi Mantrasya, Dakshina Murti Rishih, Gayatri Chandah, Shri Varneshwari Devta, Mantra Jagrati Haitave Nyase Viniyogah.

Nyas:

A.

Alphabet	Kar Nyas	Shadang Nyas
Kam/कं	Angushtha Bhyam Namah	Hridaye Namah
Cam/चं	Tarjanibhyam Swaha	Shirse Swaha
ṭam /टं	Madhyamabhyam Vashat	Shikhaye Vashat
Tam /तं	Anamikabhyam Hum	Kavchaye Hum
Pam /पं	Kanishtha-bhyam Vaushat	Netra Treyaye Vaushat
Ṣam /सं	Kartalkar Proshthabhyam Phat	Astraye Phat

B.

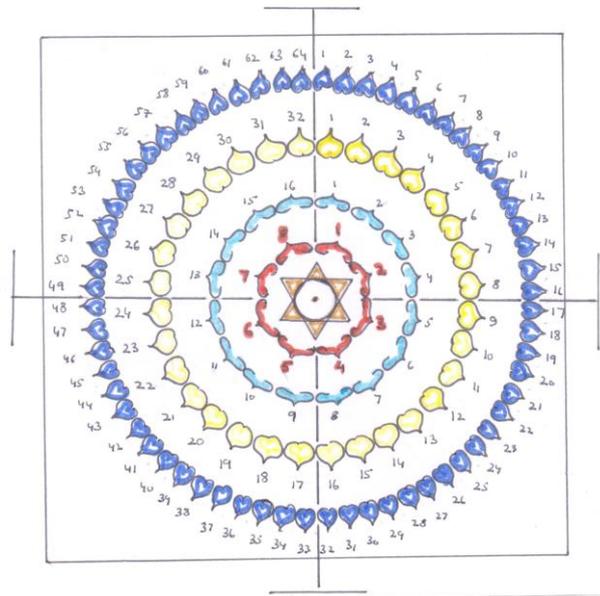
Varga	Varna	Place
Navam	sa, ṣa, sa श ष स	Mooladhar
Ashtam	Pa, Pha, Ba, Bha, Ma प फ ब भ म	Swadhishtan
Saptam	Ta, tha, Da, Dha, Na त थ द ध न	Navel
Shashth	ṭa, ṭha, da, dha, ṇa ट ठ ड ढ ण	Heart

Pancham	ca, cha, ja, jha, na च छ ज झ ञ	Throat/Neck
Chaturth	ka, kha, ga, gha, ca क ख ग घ ङ	Bindu
Tritiya	ya, ra, la, va, ha य र ल व ह	Naad
Dwitya	e, æ:, Ô, au ए ऐ ओ औ	Shiv
Pratham	a, i, u, ri, lri अ इ उ ऋ लृ	Shakti (feminine power)

C.

क (ka) Agramool	र (ra)	Anus
च (ca) Upagramool	ल (la)	Heart
ट (ṭa) Madhyadesh(middle)	ह (ha)	Eyebrow Center
त (ta) Gather (lower stomach)		
प (pa) Both sides		
ष (ṣa) Back		
श (sa) Navel		

Bhoot Lipi Yantra



Make a pen of a twig of an apple tree and make an ink of kumkum, chandan etc. Draw a bhoot lipi Yantra with it as shown above, starting from a bindu in the center, around which an 8 petal lotus is drawn and followed by, 16 petal lotus, 32 petal lotus, 63 petal lotus and finally four doors of bhoopur as shown in the sketch below. Collect

following things for minor poojan of the yantra, namely Dhoop/incense stick, Deep/Deepak/light, flowers, Arghya & Padya, fruits and some sweets.

Direction Devta/Divinity Poojan:

Perform the poojan of direction devtas along with their armaments as follows:

N-E:

Om! Ishanaye Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Om!, Trishoolaye Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

East:

Om! Indraye Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Om! Vajraye (bolt) Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

S-E:

Om! Agnaye Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Om! Shaktaye(fire ball) Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

South:

Om! Yamaye Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Om! Dandaye(stick) Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

S-W:

Om! Nairritaye Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Om! Khadgaye(Sword) Namah

West:

Om! Varunaye Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Om! Pashaye(noose) Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

N-W:

Om! Vayave Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Om! Ankushaye(Goad) Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

North:

Om! Kuberaye Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Om! Gadaye(mace) Namah.

N-NE(Up):

Om! Brahmne Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Om! Padmaye Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

S-SW(Down):

Om! Vishnave Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Om! Chakraye(Disc) Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

Bhoopur & Dwarpaal poojan:

Om! Bhoopuraye Namah¹,
Om! Chatuhdwarpalaye Namah².

64 Petal Lotus Poojan

1.Om! Pinglakshyai Namah¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

2.Om! Vishalakshyai Namah², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

3.Om! Smridhyai Namah³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

4.Om! Vrighyai Namah⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

5.Om! Shradhayai Namah⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

6.Om! Swahyai Namah⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

7.Om! Swadhayai Namah⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

8.Om! Mayayai Namah⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

9. Om! Vasundharayai Namah⁹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 10.Om! Sangyayai Namah¹⁰, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 11.Om! Trailok-dhatryai Namah¹¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 12.Om! Savitriyai Namah¹², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 13.Om! Gayatriyai Namah¹³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 14.Om! Tri Dasheshvaryai Namah¹⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 15.Om! Surupayai Namah¹⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 16.Om! Bahurupayai Namah¹⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 17.Om! Skand Matayai Namah¹⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 18.Om! Anuchyut Priyayai Namah¹⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 19.Om! Vimlayai Namah¹⁹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 20.Om! Amlayai Namah²⁰, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 21.Om! Aruniyai Namah²¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 22.Om! Arunayai Namah²², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 23.Om! Prakriyai Namah²³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 24.Om! Vikriyai Namah²⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 25.Om! Srishtitayi Namah²⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 26.Om! Sthitiyai Namah²⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 27.Om! Samriyai Namah²⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 28.Om! Sandhyayai Namah²⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 29.Om! Matyai Namah²⁹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 30.Om! Satyai Namah³⁰, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 31.Om! Hamsinyai Namah³¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 32.Om! Mardikayai Namah³², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 33.Om! Kubjikayai Namah³³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

- 34.Om! Aprayai Namah³⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 35.Om! Dev Matayai Namah³⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 36.Om! Bhagwatyai Namah³⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 37.Om! Devkiyai Namah³⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 38.Om! Kamal Asanayai Namah³⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 39.Om! Tri-Mukhayai Namah³⁹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 40.Om! Sapt-Mukhayai Namah⁴⁰, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 41.Om! Anyayai Namah⁴¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 42.Om! Surasur Mardinayai Namah⁴², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 43.Om! Lamboshthayai Namah⁴³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 44.Om! Urdahv Keshinayai Namah⁴⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 45.Om! Bahu-Shirshayai Namah⁴⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 46.Om! Vrikodarayai Namah⁴⁶, , Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 47.Om! Rathrekhayai Namah⁴⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 48.Om! Shasirekhayai Namah⁴⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 49.Om! Aparyayai Namah⁴⁹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 50.Om! Gagan Vegayai Namah⁵⁰, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 51.Om! Pawan Vegayai Namah⁵¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 52.Om! Bhuvan Malayai Namah⁵², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 53.Om! Madanaturayai Namah⁵³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 54.Om! Anang Madnayai Namah⁵⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 55.Om! Anang Mekhlayai Namah⁵⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 56.Om! Anang Kusumayai Namah⁵⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 57.Om! Vishwa Rupayai Namah⁵⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 58.Om! Asur Bhayankarayai Namah⁵⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

- 59.Om! Akshobhyai Namah⁵⁹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 60.Om! Satyavadiniyia Namah⁶⁰, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 61.Om! Vajrarupayai Namah⁶¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 62.Om! Shuchi Vratayai Namah⁶², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 63.Om! Vardayai Namah⁶³, , Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 64.Om! Vagishayai Namah⁶⁴,

32. Petal Lotus Poojan:

- 1.Om! Vidyayai Namah¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 2.Om! Hrimiyai Namah², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 3.Om! Pushtiyai Namah³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 4.Om! Pragyayai Namah⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 5.Om! Sinivalyayai Namah⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 6.Om! Kuhuyai Namah⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 7.Om! Rudraveerya Prabhayai Namah⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 8.Om! Nandayai Namah⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 9.Om! Ghoshayai Namah⁹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 10.Om! Ridhidayai Namah¹⁰, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 11.Om! Shubhayai Namah¹¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 12.Om! Kaal Ratriyai Namah¹², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 13.Om! Maha Ratriyai Namah¹³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 14.Om! Bhadra Kalyai Namah¹⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 15.Om! Kapardinyai Namah¹⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 16.Om! Vikriyai Namah¹⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 17.Om! Dandyai Namah¹⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 18.Om! Mundinyai Namah¹⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

- 19.Om! Indu-Khandayai Namah¹⁹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 20.Om! Shikhandinyai Namah²⁰, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 21.Om! Nishumbh Shumbhinyai Namah²¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 22.Om! Mathanyai Namah²², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 23.Om! Mahishasur Mardinayai Namah²³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 24.Om! Indraniyai Namah²⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 25.Om! Rudraniyai Namah²⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 26.Om! Shankarardh Sharirinyai Namah²⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah. Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 27.Om! Nariyai Namah²⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 28.Om! Narayinyai Namah²⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 29.Om! Trishoolinyai Namah²⁹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 30.Om! Palinyai Namah³⁰, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 31.Om! Ambikayai Namah³¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 32.Om! Ahladinyai Namah³², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

16 Petal Lotus Poojan:

- 1.Om! Kalyai Namah⁰¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 2.Om! Vikralyai Namah⁰², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 3.Om! Umayai Namah⁰³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 4.Om! Saraswatyai Namah⁰⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 5.Om! Shriyai Namah⁰⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 6.Om! Durgayai Namah⁰⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 7.Om! Ushayai Namah⁰⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.
- 8.Om! Luxmiyai Namah⁰⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

9.Om! Shrutyai Namah⁰⁹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

10.Om! Smrityai Namah¹⁰, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

11.Om! Dhrityai Namah¹¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

12.Om! Shradhayai Namah¹², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

13.Om! Medhayai Namah¹³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

14.Om! Matyai Namah¹⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

15.Om Kantiyai Namah¹⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

16.Om! Sinivalyai Namah¹⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyam Samarpayami Namah.

8 Petal Lotus Poojan:

1.Om! Brahmyai Namah¹, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

2.Om! Maheshwaryai Namah², Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

3.Om! Kaumaryai Namah³, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

4.Om! Vaishnavyai Namah⁴, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

5.Om! Varahyai Namah⁵, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

6.Om! Narsinghyai Namah⁶, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

7.Om! Aindrayai Namah⁷, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

8.Om! Chamundayai Namah⁸, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

06 Star Shakti Poojan:

Om! Shad-dal antargate Shad-shktibhyo Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

Central Bindu Poojan:

Bindu Madhye Vishvayoni swaroope, Sarv Matrika Swaroope, Vag-Shaktyai Namah, Om! Arghyam, Padyam, Dhoopan, Deepam, Pushpam, Ritu Phalam aivam Naivedyan Samarpayami Namah.

Our Hindi varna mala alphabets, also called varna matrikas, contain 16 vowels and 34 consonants arranged in a specific order in 8 groups, namely, अ/A¹, क/Ka², च/Cha³, ट/ṭa⁴, त/Ta⁵, प/ Pa⁶, य/ Ya⁷, श/ Sha⁸, called ashtvarg. When a mantra is to be chanted

for the first time, a jumbled composition of ashtvarg it is put in front of the mantra and similar composition in reverse order at the back of the mantra. This set of (Jumbled ashtvarg) - (mantra) - (reverse jumbled ashtvarg) is repeated for 108 times or one mala. By the end of this, the mantra gets thoroughly embedded in every part of the brain. After this one is advised to start his actual jap sadhana if the mantra.

Total 42 alphabets of Bhootlipi.

Ū Ī rī a Lri Ô au ai e	09
ऊईऋऌ अलृ ओ औ ऐ ए	
ra, ya, va, ha, la	05
रयवहल	
kha ka gha ga ca	05
ख कघ गङ	
cha ca jha ja űa	05
छ च झ ज ञ	
ṭha ṭa dha da ṇa	05
ठ ट ड ढ ण	
tha, ta, dha, da, na	05
थ त घ द न	
pha, pa, bha, ba, ma	05
फ प भ ब म	
sa, ṣa, śa	03
स ष श	-----
Total:	42

Repeat the alphabets along with the mantra by putting them once in front and then in reverse order at the back of the mantra as shown below.

{(ऊईऋऌ अलृ ओ औ ऐ ए रयवहल ख कघ गङ छचझजं ञं टठडढणं थतं घ दनं पफबं भमं सं षं)}

(मंत्र / Mantra)

(शंषंसं मं भं बं फपं नं दं घं तंथं ञं जं झं चं छं ङं गं घं कं खं लं हं वं यंरं एं ऐं औओ लृ अं ऋ ई ऊं) x 108 times or One mala.

After doing the jap of one mala, perform havan with the above mantra using the requisite material for respective desired outcome. For the happiness of the different devtas (it can be male or female) one may use specific materials for ahuti.

After performing havan do tarpan, Marjan and perform Kumari poojan to seek devtas blessings and finish the anushthan.

9. Mala Making:

While doing any Vaidik or Tantric practice, mantra jap is a very essential component. This requires 02 things:

1. A guru to grant the mantra and the Procedure of the lineage;
2. A mala to carry out the jap on.

When entering into the field of mantra jap, a sadhak has to do millions of jap for his spiritual advancement. Thus, a lot of time& effort goes in to it. Thus, for any sadhak or serious spiritual practitioner, thejap mala is a very important tool in the sadhana. Apart from what material it is made of, another factor which is of utmost importance is 'how to make it'. Normally very few people know it or do it. Generally, they buy from the market itself. But One is of the view that since it is a very important and serious thing for the sadhak, then he must make sure that it is made with utmost detail and authenticity of the scriptures before committing his precious time and effort to the sadhana of mantra jap. This procedure has been dealt with at length in our standard tantric text. We are pleased to share here, with all the serious sadhaks, the method in detail in step by step instructional mode for the practitioners to do-it-themselves way. Hope sadhaks will be able to copy it. Since the varnas are 50, they are used twice along with first alphabets of the ashtakvarg to make the total $50 \times 2 + 8 = 108$. Ksha being the meru which comes at the top and is not be ever crossed during jap on mala and the system may be followed as below:

Wash all the crystal bead in water of Ganges.

Take milk of different cows like Nanda, Bhadra, Jaya, Rikta, Poorna and wash all beads in it.

Collect panch-gavya and wash everything in it.

Again purify them with curd s of above mentioned cow's milk.

Wash in scented water.

Chanting 'Om', with the help of a peepal tree leaf, bath all of them in the waters of Ganges.

Smear them with Shakti Asht Gandh.

Now perform the ahvaan/invite of all the devtas of the rosary offering different things like, Arghya & Padya, Dhoop & Deep, flowers and flower garland, Naivedya, Ashtgandh, Clothes and ornaments to each and every Shakti/divine power.

O A-kaar(अं), who defeats death, please establish in this rosary of mine.

O A-kaar(आ), You who represents power of attraction, please establish in this rosary.

O i-kaar(इं), You who provides sustenance and are power of attraction, please enter in to this rosary of mine.

O -kaar(ईं), You who represents purity and power of speech, please enter in this bead.

O u-kaar(उं), You who provides all kinds of power, please enter in to this rosary bead of mine.

O ou-kaar(ऊं), You who are a powerful speaker and cannot be endured, please enter in this bead.

O ri-kaar(ऋं), You who are the cause of agitation of mind, please enter in to this bead of my rosary.

Orī -kaar(ऋ), You who casts spell over others(sammohan) and are effulgent, please enter in to this bead of my rosary.

O Iri-kaar(ऌ), You who are the knower of everything, secretive, creator of ill-will, please enter in to this bead of my rosary.

Olrī-kaar(), You who are the cause of attachment, please enter in to this bead of my rosary.

O e-kaar(ए), You who can control all, please enter in to this bead of my rosary.

O ai-kaar(ऐ), You who are pure and satvic, please enter in to this bead of my rosary.

O Ô -kaar(औ), You who represent the whole group of alphabets out which this creation came and are eternal and pure, please establish in this bead of mine rosary.

O au-kaar(आ), You who live in the heart of all the alphabets and are serene, please enter in to this bead of my rosary.

O an-kaar(अं), You who can control even elephants and can enamor all, please enter in to this bead of my rosary.

O ah-kaar(अः), You who are destroyer of death and very horrifying to look at, please establish in to this bead of my rosary.

O Ka-kaar(क), You who neutralizes all kinds of poisons and are favorable disposed, please enter in to this rosary.

O Kha-kaar(ख), You who creates agitation in every heart, please establish in this rosary.

O Ga-kaar(ग), You who neutralizes all obstructions and are greater of the greats, [please establish in this rosary of mine.

O Gha-kaar(घ), You who provides good fortune and power to immobilize anything, please enter in to this rosary.

O ṅa-kaar(ङ), You who annihilate everything and are extremely aggressive, please come in to this rosary.

O Ca-kaar(च), You who neutralizes all baneful(abhichaar) effects, my prostration, please enter in to this rosary of mine.

O Cha-kaar(छ), You who are cruel and annihilates all the evil spirits, please establish in this rosary.

O Ja-kaar(ज), You who kill all Kritiyas, Dakinis etc and are cruel & horrifying to look at, please establish in this rosary.

O Jha-kaar(झ), You who annihilates all spirits, please enter this rosary.

O ṅn-kaar(ञ), You who are negator of Death, please enter in to this rosary.

O ṭa-kaar(ट), You who are polite & soft and remove all kinds of diseases, please enter in to this rosary.

O ṭha-kaar(ठ), You who are moonlike, please enter in to this rosary.

O da-kaar(ड), you who are beautiful to look at and removes all the poisons, please establish in this rosary of mine.

O dha-kaar(ढ), you who polite and can remove all kinds of wealth, please establish in this rosary of mine.

O ṇa-kaar(ण), you who are attractive and provide all kinds of boons to the sadhaks, please enter in to this rosary of mine.

O ta-kaar(त), you who are always happy, provides all kinds of wealth and grain, please enter in to this rosary of mine.

O tha-kaar(थ), you who sustain and multiply everything and are beautiful, please enter in to this rosary of mine.

O da-kaar(द), you who are pure and help achieve Dharma, please enter in to this rosary of mine.

O dha-kaar(घ), you who are grand, removes all poisons & fevers, please establish in this rosary.

O na-kaar(न), You who peaceful, provides material comforts and final emancipation too, please enter in to this rosary.

O Pa-kaar(प), you who remove all kinds of poisons and obstructions, please enter in to this rosary of mine.

O Pha-kaar(फ), you who represent light and shower all kinds of boons and sidhis, please come in to this rosary.

O Ba-kaar(ब), you who remove all doshas and are beautiful to look at, please enter in tot his rosary.

O Bha-kaar(भ), you who pacify the ill effects of all spirits and are horrifying to look at, please enter in to this rosary of mine.

O Ma-kaar(म), you neutralize all those who generate enmity, please enter in to this rosary.

O Ya-kaar(य), you who are omnipresent and are pure, please establish in to this rosary of mine.

O Ra-kaar(र), you who creates wealth and are distorted, please establish here.

O La-kaar(ल), you are bright and sustain the whole world, prostrations to you, please enter in to this rosary of mine.

O Va-kaar(व), you sustain everyone and are pure, please enter in to this rosary of mine.

O śa-kaar(श), you who provides all kinds of fruits and are sacred, please enter in to this rosary of mine.

O ṣa-kaar(ष), You provide dharma, Arth(Wealth), Kaam(Desire) and moksha(final emancipation) to all and are pure & white, please enter in to his rosary of mine.

O sa-kaam(स), you who are the cause of everything, related to one and all; please enter in to this rosary of mine.

O Ha-kaar(ह), You who are pure and represent whole of the literature, please establish in this rosary of mine.

O Ksha-kaar(क्ष), You who expounds both phenomenal and transcendental world and are light form, kindly establish in this Sumeru of my rosary.

Make 50 more (except Ksha last bead) as above and 8 extra with A¹, Ka², Cha³, Ta⁴, Ta⁵, Pa⁶, Ya⁷, Sha⁸. Now take a cotton string made by the hands of a young girl, kumari. One by one string all the 100 beads first repeating the ishta or Guru mantra and applying brahm granthi between the beads. Thus string all the 108 and at the top in the sumeru put Ksha bead and finally knot the mala from the top. Now place this mala on the flower bed, do its tarpan with water, ganges water, panch gavya, water, asht gandh, water, itra etc.

Mala Poojan:

All divinities who roam this earth, I bow to you, please enter in to this mala.

I bow to all ancestors, please establish in this mala/rosary of mine.

All divinities living in space, ether, please enter in this knowledge filled rosary of mine, my prostrations to you all.

All the divinities residing in heavens, I bow before you, please enter into the rosary of mine.

All the powers representing vidya of 70 million mantras, 64 kalas, please accept my prostrations and establish in this rosary of mine.

I prostrate to the powers of Brahma, Vishnu and Shiva, all of you, please enter in to this rosary of mine, I bow to you all.

I bow to 96 tattvas of Samkhya philosophy, You who provides boons to all those who do jap, who removes all the obstructions of the sadhak during tapasya or austerities, for them you provide everything like Kaamdhenu even, please establish in it.

All Shaivites, Vaishnavites and Shakti devotees, whose count may be in hundreds and thousands and who live in Brahman, I pray to them, please enter in to this rosary of mine.

I bow to all those power which annihilate death. Please be elated and happy by my mere remembrance, enter here to provide pleasure to sadhaks.

You provide life to all, are creatrix of the whole cosmos, protector of it, you move in the whole creation in the form of oceans and rivers, reside in each and every heart and are present everywhere, I bow to you.

You who are present in the four kinds of speech, in all the elements, Vidya/knowledge, cause of all Shaktis, prayed to by Rishi Vashishtha, served by Vishwamitra, please accept my repeated prostrations.

Thus appease all divine shaktis in set of two sets of 50 matrika crystal beads. After this add 08 more for first alphabets of all the groups अ (a) क (ka) च (ca) ट (ṭa) त (ta) प (pa) य (ya) ष (śa) and क्ष (ksha), this completes all the 108+1 beads of our rosary.

Now take a cotton thread woven by the hands of a Kumari. This thread should be used to string all the beads on to it. Chanting the guru mantra or Isht mantra one should apply each knot in between the beads and on the 109th bead of Sumeru.

Place this mala on a flower bed. Offer dhoop/incense, deep/light, flowers, seasonal fruits, sweets to the rosary thus made. Take three circumambulations of the mala in clockwise direction with all faith and love. Say,

O Bhagwati Mantra Matrike, O rosary who brings all under control, I bow to you.

O Mantra Matrike, you freeze everyone's movement, you create storm in their hearts/minds, I bow to you.

O you who are death for everyone and are vanquisher of death, I bow to you. You awaken everyone, I bow to you.

Bow in front of the flower bed on which the mala is placed. With all respect and reverence pick the mala up, touch it your forehead, put it inside the mala bag. Now this mala is ready for any kind of jap.

A story goes like this, that there lived a Kauthoom Brahmin in Mithila, Bihar who studied scriptures&Vidyas for a period of 3100 years and became adept in all of them. A son was born to him and he tried to teach his son whatever he has learnt till then. But the little child refused to learn anything from him, except the Hindi alphabets. He was really fed up.

He would ask his son, implore him to study time and again but all his requests fell on deaf ears. One day when he was pestering his son for going in for studies, the son replied that there is no need to study as he knows everything. Father laughed and said what you know. He said I know whatever is there to know. He told his father; look there I no need to study anything if one knows the alphabets alone. According to him,

a-au is 14 manvantars
ka-Tha is 12 Adityas,
Da-Ba is 11 rudras,

Bha – PA is 8 Vasu,
Sa-H are 2 Ashwani Kumars,
(•) Bindu is called Jarayuj
(:) Visargh, is called Andaj
All jhiva muleeya alphabets are called Swedaj,
All Updhamniyam alphabets are called Udbhij.

So O father, one who knows all this is the real yogi, a siddha or a serious practitioner of matrika varnas. One who performs his/her anushthan with support from all the devtas mentioned above, he alone gets established in the ardh matra of lord Shiva.

10. Ida, Pingla and Sushumana Practice:

A.

Sit in a comfortable asan. Concentrate on your breath. Take slow and deep inhalation thinking that peace and relaxation is moving inside through the breath. Hold for a second and let the feeling spread throughout the body. Slowly exhale all the tension of the body and agitation of the mind with exhalation. Do it five times.....(Pause).

Relax complete body below the navel.

Now relax whole of the body above the navel.

Relax complete left side of the body.

Relax complete right side of the body.

Relax all the joints..... (Pause),

Relax all the muscles..... (Pause),

Relax whole of the digestive system..... (Pause),

Relax whole of the excretory system..... (Pause),

Relax complete respiratory system..... (Pause),

Relax complete circulatory system..... (Pause),

And relax whole of the nervous system..... (Pause).

Our physical body is a great marvel of nature. So many systems are working together without any hiccups. Body is breathing and co-coordinating action with it. Mind is thinking and also directing other senses to work simultaneously. Food provides energy to the body, through a complex reaction of chemicals with each other's, energy in the form of heat, electrical impulses and electromagnetic radiations. We eat food, and the feeling of satiation is provided by brain to the physical body to stop eating. The most amazing being of the auditory system which converts sound energy in to electrical energy which gets transmitted through a network of nerve cells in to our brain. A trained meditative brain can relax any part of the body by sending feeling of relaxation there. A trained breath practitioner can change the breath from one nasal passage to another by thinking. He can change the flow of any of the five elements flowing at any time in our breath; he can change the sequence of their flow even just by a command from his mind. These are just a few examples of amazing things being done by our body.

All these signals are sent through brain to different parts of the body. In yoga, it is said that there are 72,000 nerves in our body. Out of these, 13 nerves are considered to be very important and out of them too, three are considered to be most important in our body. These three are called, Ida, Pingla and Sushumana. Today's practice would be to experience them and along the way we will learn many more interesting things about which you may not have thought earlier.

Watch your breath keenly. Check which one of your nasal passage is flowing prominently now. Our nose is a system to keep the body temperature in check. Like in a car, when the temperature of the engine rises, thermostat valve opens and lets the coolant from the radiator flow in to the engine casing and bring its temperature down. When the temperature goes down, the thermostat valve closes and stops the flow of the coolant in to the engine. In the same way one of the nasal passages is heating

while other is cooling and both flow equally in a healthy person. Each flows for a period of ONE hour before it changes to the other side.

Visualize, your body's centre line.

Visualize, a mercurial blue horizontal line perpendicular to our shoulder line on our central axis, extending a little out of the front and back of the body above the head. Inhale and brighten up its mercurial blue colour and see it shining. Exhaling descend it along the center line in to the body from crown to eye brow centre.....(Pause),
From eye brow center to throat area.....(Pause),
From throat to the level of the heart.....(Pause),
From the level of heart to our navel....(Pause),
From navel to Uro-genital area of Swadhishtan chakra....(Pause),
From there to anal area of Mooladhar chakra.....(Pause).

Now inhale and slowly raise this line again to the top of the head space. Repeat this process three times and accentuate the feeling of energized central axis of the body throughout vertebral column.

Now bring your focus to your vertebral column. A flexible vertebra, consisting of 33 vertebrae, hooked together, separated by cushioning discs, having a hole inside each one. 07 lightly built vertebrae in the neck area, known as Cervical spine, 12 in thoracic region forming Dorsal spine pairing with the 12 ribs, 5 heavily built in the lower back region called Lumber spine, 5 fused together in the Sacral area and 04 fused together in the coccygeal region forming our tail bone. It provides all kinds of twist and turns to our body and helps maintain posture. In the absence of it whole body will just flop down. Cervical is convex posteriorly while both Thoracic and Lumber concave anteriorly. Lumber helps to provide us with straight posture. Observe your spine.....(Pause)

Inside each vertebra a hole is there, all the holes in Cervical, Dorsal and lumber aligning with each other to provide a continuous length of space for spinal column to travel in. Spinal column is hollow from inside and filled up with CSF, a colorless liquid Cerebro Spinal Fluid. It continuously travels up and down the spine and connects with the ventricles of brain.....(Pause).

On the back locate the point of your mooladhar chakra center. Inhale and exhale through it, three times. Accentuate its feeling..... (Pause).

Now concentrate on your throat. Breathe in and out through a point below Adam's apple for three times.....intensify the feeling of this point.....(Pause).

Now at the back visualize a parabolic line joining your Mooladhar point with the point in the neck going from the left side of the central axis of the spine. This is our Ida, the cooling Moon channel or Parvati swar path..... (Pause).

Now visualize a similar parabolic path going up from Mooladhar point to the neck point from the other side i.e. right side of the spine. This is called Pingla, the heating Sun channel or Shiva swar path.....(Pause).

Travelling in between these two, Ida and Pingla, in vertically straight direction from Mooladhar to throat area is the most important Sushumana. This is the channel in which pran is raised during practices and sensation of heat or ushma is felt. Sushumana channel is extremely important from the spiritual point of view. Once inside it, only then one will be weaned away from the illusory world outside.....(Pause).

Now mentally we are clear of the preliminary location of the three most important nadis in the back side. Now concentrate on the store of pran in the Mooladhar chakra. Inhale with Ujjai and raise the pran slowly along the left parabolic path of Ida to throat area point. Hold the pran there and then descend it down through central vertical axis of Sushumana.....Experience.

Inhale raise through Ida up to throat, exhale and descend down to Mooladhar through Sushumana. Repeat it 5 times and charge this channel.

Now concentrate on the right hand channel of Pingla. Raise the pran in pingla and take up to throat point. Hold for a few moments and then descend with exhalation slowly through Sushumana.....Experience.

Inhale and raise through Pingla once again up to throat, exhale and descend through Sushumana down to Mooladhar. Repeat 05 times.

Now raise the pran through both Ida and Pingla simultaneously and descend through Sushumana. Repeat 05 times....Experience.

Thus we completed the preliminary practice of movement of pran through Ida, Pingla and Sushumana. Once this is experienced then we can go in to more complex actual path of Ida and Pingla channels in our body.

10. Ida, Pingla and Sushmana Practice:

B.

Sit in a comfortable asan. Concentrate on your breath. Take slow and deep inhalation thinking that peace and relaxation is moving inside through the breath. Hold for a second and let the feeling spread throughout the body. Slowly exhale all the tension of the body and agitation of the mind with exhalation. Do it five times.....(Pause).

Relax complete body below the navel.
Now relax whole of the body above the navel.
Relax complete left side of the body.
Relax complete right side of the body.
Relax all the joints..... (Pause),
Relax all the muscles.....(Pause),
Relax whole of the digestive system.....(Pause),
Relax whole of the excretory system.....(Pause),
Relax complete respiratory system.....(Pause),
Relax complete circulatory system.....(Pause),
And relax whole of the nervous system.....(Pause).

With Ujjai, move your breath up and down through Sushumana three times.....
.....(Pause).

Breathe through the point of Mooladhar.....three times..... (Pause).
Breath through the center of Swadhishtan.....three times..... (Pause).
Breath through the point of Manipur.....three times..... (Pause).
Breath through the point of Anahat at the heart level.....three times.... (Pause).
Breath through the point of Vishudhi in the neck area....three times... (Pause).
Breath through the point of Ajna, in the eye brow center.....three times... (Pause).

Now bring your attention once again to your back side. Now draw a parabolic path of the Ida on the left side of the Sushumana starting from Mooladhar up to Swadhishtan and then cross over to the right hand side of the Sushumana.

Continue the upward ascent in parabolic manner and pierce the point of Manipur at the level of Navel and cross over to the right side of Sushumana.

Same way, following the parabolic path, rise up on the level of Anahat, at the level of the heart, and cross over to the left side of Sushumana.

Rise further, following the parabolic path, to the level of Vishudhi in the throat area. Pierce it and cross over to the right side of the Sushumana.

Rise still higher and following the parabolic path, meet the point of eye brow center through left side of the Sushumana.

Thus the path of Ida is clearly defined. Now with Ujjai, inhale and raise the pran up through

Mooladhar to Swadhishtan, from left side,

Swadhishtan to Manipur, from right side,

Manipur to Anahat, from left side,

Anahat to Vishudhi, from right hand side,

Move from Vishudhi to Ajna in the eye brow center from left hand parabolic path. Hold the pranic energy at the eye brow center for a few moments and then descend through Sushumana all the way to Mooladhar.

Repeat this pranic movement process through the psychic path way 05 times.

Now bring your attention to Pingla channel. Draw a parabolic path of the Pingla on the right side of the Sushumana starting from Mooladhar up to Swadhishtan and then cross over to the left hand side of the Sushumana.

Continue the upward ascent in parabolic manner and pierce the point of Manipur at the level of Navel and cross over to the left side of Sushumana.

Same way, following the parabolic path, rise up on the level of Anahat, at the level of the heart, and cross over to the right side of Sushumana.

Rise further, following the parabolic path, to the level of Vishudhi in the throat area. Pierce it and cross over to the left side of the Sushumana.

Rise still higher and following the parabolic path, meet the point of eye brow center through right side of the Sushumana.

Thus the path of Pingla is clearly defined. Now with Ujjai, inhale and raise the pran up through

Mooladhar to Swadhishtan, from right side,
Swadhishtan to Manipur, from left side,

Manipur to Anahat, from right side,

Anahat to Vishudhi, from left hand side,

Move from Vishudhi to Ajna in the eye brow center from right hand parabolic path. Hold the pranic energy at the eye brow center for a few moments and then descend through Sushumana all the way to Mooladhar.

Repeat this pranic movement process through the psychic path way 05 times.

Now activate both the psychic path ways together. Raise the pranic energy through both Ida and Pingla together simultaneously along the opposite parabolic paths, to meet at the eye brow center. And then descend them down through Sushumana all the way back to Mooladhar..... (Pause).

Repeat this process 05 times and get an accentuated feeling of the channels of Ida, Pingla and Sushumana, the most important channels of our subtle body.

Now slowly flex your toes and fingers. Tighten and loosen your hips and anus a few times. Interlock your fingers of both hands, inhaling, stretch them up above the head and bring them down in relaxed manner.

Rub both palms together, generate some heat and cup each eye with respective palm to transfer some heat in to the eyes. Remove both the palms and slowly open the eyes.

Chant 'Om' three times and complete the practice.

11. Experiencing the elements in our breath:

On the path of spiritual evolution, in certain systems, to know the flow of elements in the body is very helpful. Here we will share a system as to how to control and know which element is predominantly flowing in our body at any time. Though there is a complete separate system under the “Swar Vigyan”, in which various combination of Ida, Pingla, and Sushumana with different elements is given with the practical application for worldly use or spiritual use. Here we will limit ourselves only with the practice of knowing the elements and ways to change them.

Sit in any comfortable asan like Sukhasan, Sidhasan and Padmasan whichever is suitable and can be maintained for longer duration of time without getting uncomfortable.

Watch your breath going in and out through the nose. With each inhalation, experience relaxation spreading in the body and with each exhalation feel the tiredness being guided out. Each inhalation should bring in the feelings of love, peace and joy while each exhalation should be guiding hatred, aggression and sadness out of our system.

Relax all the muscles and fibers in the body. Relax all the joints. Relax respiratory system, digestive system, excretory system, circulatory system, muscular system, skeletal system and nervous system. Everything in the body, all the systems totally relaxed.

Become aware of all the surroundings. Hear the farthest of the noises. Bring your attention to the area in which you are sitting, the floor, the ceiling, the doors and windows, people sitting along with you.

Become aware of the asan or seat on which you are sitting.

Now bring your attention to your breathing through your nose. Every healthy human being breathes 10,800 times during the day and 10,800 times during the night. Thus one breathes 21,600 times in 24 hours period.

Closely observe the nasal passage which is predominantly flowing right now. Our breath can be flowing through left or Right nasal passage or at transition time it may flow through both the nasal passages equally...Experience.

Breath flows through a normal healthy human being each nasal passage for a period one hour before it changes to the other. This changing of breath flow from one nasal passage to the other one is called changing of nadi.

The left nasal passage is called Ida, Chandra nadi, Moon or Parvati while right passage is called Pingla, Surya nadi, Sun or Shiva swar. Here swar does not mean sound but breath. Concentrating on the two nasal passages, check which side is flowing.

After completing the flow in one nadi the breath automatically starts shifting from one side to the other nasal passage. Before it completely shifts to the other side a time

comes when breath flows equally in both the nasal passages then Shunya nadi, Madhya nadi or Sushumana is said to be active.

The left nasal passage is cooling, and right nasal passage is heating as per the qualities of the Moon and the Sun respectively. The Moon and the Sun both are present in us in the form of our breathexperience them... (Pause).

The Sun, riding on a chariot of with seven horses is the creator of the whole world, our world will freeze to death if the Sun were to extinguish at any moment. It is the cause of all creations on this Earth. Moon is responsible for filling all the vegetation with its nectar or sap.....cool.....shining....though with the light of the Sun only.

Be thankful to the Sun and the Moon in the outside world as well as inside us in the form of breath..... (Pause).

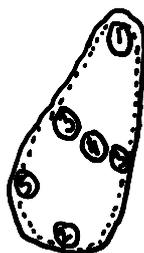
Make a fist of your left hand and put it in the right arm pit and press right arm over it. Now keep observing your breath in the nasal passage. Within 30-40 seconds it will start moving towards left nasal passage or Ida will get activated. If one is already breathing through left, it will continue in the left, but one was breathing through right at start, it will change to left.
Experience the change.

Now lay yourself down on the left side. Observe the breath, it will change to the right side or Pingla will get activated.... Experience. Thus, we can see that we can alter the nasal passage by two methods i.e. by keeping fist under the arm pit and pressing it down by the arm or by lying on one side. In the both the cases, we see that whichever armpit is pressed breath goes to the other side nasal passage. When we put left fist in the right armpit and pressed the right arm over it, the right arm pit got pressed; similarly, when we sleep on the right side again right arm pit is pressed. In both cases, left nasal passage is activated.

Again, come into sitting position. Observe which nasal is flowing. The breath can also be commanded by the mind. A higher practitioner can do that very easily. Command it to change form left to right or right to left at will.

Once the nasal passage has been located then we must observe it in a subtler manner. Inside our nasal passage it can flow through five different point or places as shown below:

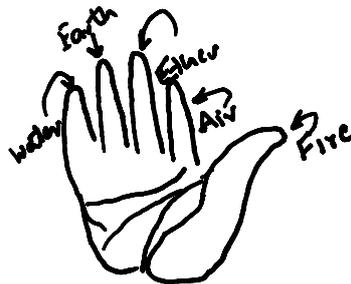
1. It can flow at the top or ceiling of the nasal passage.
2. It can flow from the bottom or floor of the nasal passage.
3. It can flow from the sides of the nasal passage.
4. It can flow from the center of the nasal passage which is difficult to perceive.
5. It can flow along the inner circumference of the nasal passage.



Nasal Passage→

We can easily manipulate the flow with the help of hand forms or hast mudras to start with and once our mind has focused and become strong then we can carry out these changes just by the force of the mind i.e. mere thinking.

Sitting in the meditative state with eyes open or close, make fists of both the hands, place over your knees and extend thumbs upwards. Hold this form for some time. In 20-30 seconds on keen observation, one would find that the breath has moved to the ceiling of the nasal passage. At this moment FIRE element has been increased in our body, our thumb represents fire and fire always climbs upwards and it is represented in our nasal passage also at the top.



Our hands have five fingers. All these fingers represent different elements. Thumb represents fire, little finger represents Water, fore finger represents Air, ring finger represents Earth and middle finger represents Space or Ether. Whatever touches earth or thumb gets increases and whatever is pressed by thumb gets decreased. For example, the tip of fore finger touches the tip of the thumb, then element residing in the forefinger i.e. Air starts increasing, if it is pressed by thumb, the Air element starts decreasing. In our body air element is responsible for all the thought process. Similar way it happens with other elements and respective fingers too.

Now touch the tip of the little finger with the tip of the thumb on both hands and closely start observing the breath in particular nasal passage. Slowly, it will start descending in the nasal passage till it starts flowing on the floor of the nasal passage. The hand form in this case represented Water element and water always flow on the bottom. At this moment all the water elements or secretions in the body will be increasing.

Now touch the fore finger with the tip of the thumb. Hold the hand form and observe the flow of the breath through the nasal passage. In few seconds only, the flow will start moving towards the sides. Generally, it makes sound while moving in the breath. The air flow is always crooked and hence it is always sideways and not straight. Currently all the air element things in the body are increasing. Experience it.

Now touch the middle finger tip to the tip of the thumb and start observing the shift in the breath inside the nasal passage. Now the breath will start flowing in a ring like manner spirally touching the inner circumference of the nasal passage. This is element Ether. As space is all over, hence it pervades all the corners of the nasal too and all the elements lie in it too. At this moment, the spaces in the body are increasing. Experience it.

Touch the tip of the ring finger with the tip of the thumb, thus activating the Earth element in our body. One will observe that the breath will start contracting and a time will come when it will become very difficult to feel where it is flowing. At that time, it will be flowing in the middle of the nasal passage and difficult to perceive. At this moment all the gross material in the body will be increasing. Experience it. The grossness of the body is of the earth element. Thus, this hand form can help us decrease our gross matter production and hence weight.

Thus, we have experienced the changing of Ida, Pingla and Sushumana along with the five elements in our breath. In certain spiritual practices when we want to utilize specific elements of the body then we can use this method. Best control will be with the mind and not with the hands. Thus, hand forms can be used by initiates but mind changing can be done by adepts.

Once the above-mentioned practice has been experienced, next step comes to experience the timings of the flow of the elements in our breath and their sequence of occurring in the breath. This can be experienced only if we sit for a specific time cycle. As per the timings mentioned in the standard spiritual text the five elements flow timings are fixed for a healthy human being as follows:

In any nasal passage

Earth element flows for 20 minutes,
Water element flows for 16 minutes,
Fire element flows for 12 minutes,
Air element flows for 04 minutes.

Total: $20+16+12+08+04=60$ minutes.

For the sequence of flow the elements move from Air→Fire→Earth→Water→Space
Detach yourself from the practice of the elements. Become aware of your body....
Your seat.....People around you.....the room in which you are sitting.....
Sounds within the room.....Sounds outside...Sounds from afar.

Now flex your toes and fingers, stretch your body, moves your neck from side to side. Rub both palms together to generate some heat and cup each eye with respective palm and transmit some heat into the eye lids. Slowly remove your hands and open your eyes. Chant 'Om' together and experience the peace and joy flowing around.

This ends our practice of the five elements in breath from changing point of view only.

Om! Shantih...Shantih...Shantih.

12. Kundlini Sadhana

Spread Asan on the floor. Perform nyas and dhyana of the Kundlini as explained in the previous practice. Sit in any dhyana asana, preferably Padmasana or Sidhasana.

Perform Viniyog, Nyas, Dhyana, Stuti & one mala of Mantra as given below, prior to starting sadhana of chakras.

वनियोग (Viniyog):

अस्य सर्व सध्दिदा श्री कुण्डलनी महामन्त्रस्य, भगवान श्री महाकाल ऋषः, वश्व-
व्यापनी (इष्ट देवता स्वरूपा) महाशक्ति श्रीकुण्डलनी देवता, त्रिष्टुप छन्दः, माया बीजं,
सध्दिः शक्तिः, प्रणवः कीलकं, चतुर्वर्ग प्राप्तयर्थे जपे वनियोगः।

Asya Sarva Sidhida Shri Kundlini Mahamantrasya, Bhagwan Shri Mahakaal Rishih, Vishwavyapini (name of isht devi) Mahashakti Shri Kundlini devta, Trishtup Chandah, Maya Beejam, Sidhidah Shaktih, Pranavah Keelkam, Chaturvarga Praptyarthe jape viniyogah.

It means we are doing this sadhana for achieving four fruits of Dharma, Artha, Kama & Moksha.

Nyas for six points on hands and body: (षड् अंग न्यास)

बीजकर न्यासअंग न्यास

(Shadang Nyas)	(Kar Nyas)	(Ang Nyas)
ह्रां	अंगुष्ठाभ्याम् नमः	हृदयाय नमः
Hram	Angushthabhyam namah	Hridayaya namah
ह्रीं	तर्जनीभ्याम् स्वाहा	शरसे स्वाहा
Hreem	Tarjanibhyam swaha	Shirse swaha
ह्रूं	मध्यमाभ्याम् वषट्	शखायै वषट्
Hrum	Mahyamabhyam Vashat	Shikhaye Vashat
ह्रैं	अनामकाभ्याम् हुं	कवचाय हुं
Hraim	Anamikabhyam Hum	Kavchaye Hum
ह्रौं	कनिष्ठाभ्याम् वौषट्	नेत्र-त्रयाय वौषट्
Hraum	Kanishthabhyam Vaukhat	Netra Trayaye Vaukhat
ह्रः	करतल-करपृष्ठाभ्याम् फट्	अस्त्राय फट्
Hrah	Kartalkar-prishtha-bhyam fat	Astraya fat

Above nyasas should be read as ह्रां अंगुष्ठाभ्याम् नमः, ह्रां हृदयाय नमः etc. Kar Nyas are done at the base of Thumb, forefinger, middle finger, ring finger, baby finger and palm & back of hand respectively. Ang nyas is done on heart, head (cow lick, at the back of head where a Brahmin ties his shikha), chest(arms crossed over chest), eyes (right hand forefinger on right eye-ring finger on right eye and middle finger on third eye respectively).

Nyas for whole body: Chant the mantra and touch particular part mentioned along with it on body visualizing particular shakti being placed there.

क्षं नमः ललाटे ळं नमः मुखावृते हं नमः दक्षनेत्रे सं नमः वामनेत्रे
Ksham namah-forehead **Ldam** namah-face **Ham** namah-Right eye **Sam** Namah-Left eye
 षं नमः दक्षकर्णे शं नमः वामकर्णे वं नमः दक्षनासायाम् लं नमः वाम नासायाम्
Ṣham namah-Right ear **Ṣ am** namah-Left ear **Vam** namah-Right nasal **Lam** namah-Left Nasal
 रं नमः दक्ष गण्डे यं नमः वाम गण्डे मं नमः ऊर्ध्व ओष्ठे भं नमः अधरोष्ठे
Ram namah-right side of neck **Yam** namah-Left side of neck **Mam** namah-upper lip
Bham namah-Lower lip
 पं नमः शरसी नं नमः मुखे
Bam namah-Upper teeth **Fam** namah-lower teeth **Pam** namah-head **Nam** namah-Face
 तं नमः दक्ष करतले
Dham namah-right shoulder **Dam** namah right elbow **Tham** namah-right wrist **Tam** namah-right palm.
 णं नमः दक्ष कराग्रे ढं नमः वाम बाहूमूले ङं नमः वामकर्पूरे ठं नमः वाम मणबन्धे
Nam namah-right hand finger tips **Dham** namah left shoulder **Dam** namah left elbow
Ṭham namah- wrist
 टं नमः वाम करतले ञं नमः वाम कराग्रे झं नमः दक्षोरूमूले जं नमः दक्षजानूनी
Ṭam namah-left palm ~ nam namah-left hand finger tips **Jham** namah-right side of hip joint **Jam** namah-right thigh
 छं नमः दक्षगुल्फे चं नमः दक्षपादतले ङं नमः दक्षपादाग्रे घं नमः वामोरूमूले
Cham namah-right calf **Cam** namah sole of right foot **Ang** namah right toe tips
Gham namah left hip joint side
 खं नमः वाम गुल्फे कं नमः वामपादतले अः नमः वामपादाग्रे
Gam namah-left thigh **Kham** namah-left calf **Kam** namah-left foot sole **Aah** namah-left foot finger tips.
 ऐं नमः नाभौ
Am namah-right side back; **Aum** namah left side back; **On** namah-full back **aem** namah-navel
 एं नमः जठरे लृ नमः हृदये लृ नमः दक्षांशे ऋ नमः ककुदी
Aim namah stomach **Lreem** namah-heart **Lrim** namah-complete right side of body, **reem** namah-waist
 उं नमः हृदयादी वामकरान्तम्
Rim namah-complete left side **Um** namah-heart to right finger tips **Um**-heart to right hand finger tips
 आं हृदयादीकुक्षो
Æm namah-Heart to right foot toe ends **Em** namah-heart to left feet toes ends
 अं नमः हृदयादीमुखे.
Am namah-heart to face.

ध्यान(Dhyan):

प्रसुप्त भुजगाकारां, स्वयम्भु लंग्माश्रितां,
वद्युत्कोटी प्रभां देवीं, वचत्र वसनान्विताम्,
Prasupt bhujagakaram, swayambhu lingamashritam,
Vidyut koti prabham devim, vichitra vasnanvitam,

श्रृंगारादि रसोल्लासां, सर्वदा कारणप्रयाम्,
एवं ध्यात्वाकुण्डलनीं ततो भजेत समाहित ।
Shringaar adi rasollasam sarvda karan priyaam,
Evam dhyatva kundleem tato bhajet samahita.

मन्त्र (Mantra):

ऐं ह्रीं श्रीं कुलकुण्डलनी जगनमाता सद्धं देही देही स्वाहा ।
Om! Aim Hreem Shreem Kulkundalini Jaganmata sidhim dehi dehi swaha.

मानस पूजन (Mental poojan):

लं पृथव्यात्मकम् गन्धम् श्री महाकुण्डलनी अनुकल्पयामी नमः
Lam prithviyatkam gandham Shri Mahakundlini anukalpyami namah
हं आकाशात्मकम् पुष्पम् श्री महाकुण्डलनी अनुकल्पयामी नमः
Ham Akashtmakam pushpam -----,,-----,,-----
यं वाय्वात्मकम् धूपं श्री महाकुण्डलनी अनुकल्पयामी नमः
Yam Vayavatamkam Dhoopam-----,,-----,,-----
रं वह्न्यात्मकम् दीपम् श्री महाकुण्डलनी अनुकल्पयामी नमः
Ram Vahnayatamkam Deepam-----,,-----,,-----
वं अमृतात्मकम् नैवेद्यम् श्री महाकुण्डलनी अनुकल्पयामी नमः
Vam Amritatmakam Naivedyam -----,,-----,,-----
शं शक्त्यात्मकम् ताम्बूलम् श्री महाकुण्डलनी अनुकल्पयामी नमः
Sham Shaktyatmakam Tamboolam-----,,-----,,-----

कुण्ड लनी स्तुती (Prayer to Kundlini):

आयान्ति कुण्डलनी सुषुमणा, सरणर्मध्य प्रसाराम्,
Ayanti Kundlini Sushmana, Sarnirmadhaya Prasaram,
लूता तन्तू तता तनीयसीं, हैम वद्युदाकाराम् ।
Loota tantu tate tniyaseem, Haim Vidyuda Karam,
सार्ध त्रिवलयाकारां गुञ्जन्मधुरोलंब वहाराम्,
Sardh Trivalyakaraam Gunjanmadhurolamb Viharam,
श्वासोच्छ्वास क्रमेण प्राणदाम्, स्वयम्भूलंगप्रकाराम्,1, कुण्ड लनी शक्ति
Shwasuchwas Kramen Prandaam, swayambhu ling prakaram,

मूल चतुष्के वेद दलान्कित, वं शं षंसंरूपाम्,
Moolchatushke Ved Dalankint, Vam Sham Ssham Sam Roopam,
तत्र त्रिकोणे मदनागारे, धराधार लं भूषाम् ।
Tatra Trikone madnagare, Dharadhar Lam Bhusham,

सौवर्णाभामुद्यदभास्कर, भास्वर ब्रह्म स्वरूपाम्,
Sauvarnabham Udyad Bhaskar, Bhaswar Brahm Swaroopam,
गजमुखलसताम्चैन्द्रदेवताम्, डाकन्याञ्चित रूपाम् । 2, मूलाधार
Gajmukh Lasitam Ch Indradevtam, Dakinanchit roopam,

बं भं मं यं रं लं वर्णाम् षडदल, स्वाधष्ठानमधष्ठाम्,
Bam, Bham, Mam, Yam, Ram, Lam Varnam Shaddal,
Swadhishthan adhishtam,
सन्दूरारुणलसदरवन्दे, बं कारे मकरस्थाम् ।
Sindorarun lasdarvinde, Bam kare makarsatham,
नीरदनीरकलेवर केशव, श्रीवत्सांग वशष्ठाम्,
Neeradneelkalevar Keshav, Shri Vatsang Vishishtham,
नानाभरणायुधासुनीला, राकणी शक्तिमधष्ठाम्।3,स्वा धष्ठान
Nanbarnayudhasunila, Rakini Shaktimadhishtam.

डं ढं णं तं थं दं धं नं पं फं चत्रित वर्ण वशष्ठाम्,
Dam, Dham, Nam, Tam, Tham, Nam, Pam, Fam
Chitrit Varna Vishshitham,
दिग्दल मध्ये मणपूरस्थां, रं चतुरस्रमधष्ठाम् ।
Digdal madhye Maniporstham, Ram Chaturasramadhishtam.
भस्म वलप्ताङ्गस्य पुरारे, वृद्धस्यात्र प्रतिष्ठाम्,
Bhasm Viliptangasya purare, Vridhsyatra Pratishtam,
ध्यायेन्मन्त्री लोकशङ्करी, लाकनी शक्तिरवस्थाम् । 4, म णपूर
Dhyayenmantri Lokshankari, Lakini Shaktiravstham.

कं खं गं घं ङं चं छं जं झं, टं ठं वर्ण व्यवस्थाम्,
Kam, Kham, Gam, Gham, Ang, Cham, Chham,
Jam, Jham, Tam, Tham Varna Vyavastham,
तरुणादित्यदलाम् अनाहते, कञ्जलके यंनिष्ठाम् ।
Tarunaditya Dalam Anahate, Kinjalke Yam Nishtham.
तत्रसुरासुर वन्दितेश्वरे, सार्ध चंद्रशून्यस्थाम्,
Tatra SurasurVanditeshwere, Sardh Chandra Shunyastham,
सुधास्यन्दि कंकाल मालनी, काकनी शक्तिमतिस्थाम् । 5, अनाहत
Sudha Sayandi Kankaal Malini, Kakini Shaktimatistham.

अं आं इं ईं उं ऊं ऋं ॠं लृं लृं एं ऐं औं औं अं अः,
Am, Aam, Im, Im, Um, Um, Rim Reem, Lrim,
Lreem, Aim, Aem, Om, Aum, An, Ah,
स्वर सन्दिपते पूर्ण शशांके,भास्वर वृताकाराम् ।
Swar Sandipte Poorn Shashanke, Bhaswar Vritakaram.
हं खं बीजे सदाशवस्या, गरिजाभन्नवहाराम्,
Ham Kham beeje Sadashivasya, Girija bhinn viharam,

कण्ठ वशुद्धे सुध्याधवला, शाकनी शक्तयाधारां । 6, वशुद्ध
Kanth Vishudhe Sudhaya Dhawla, Shakini Shaktyadharam.

भ्रू-मध्ये द्वे दले अप्यवदाते, हं क्षं वर्णाकारम्,
Bhru madhye Dwidale apyavadaate, Ham Kṣam varnakaram,
आज्ञा चक्रे शशि सम शुभा, हाकनी शक्तिमापाराम् ।
Agya chakre Shashi sam shubhra, Lakini shaktimaparam.
इतराख्ये शवलङ्गे वलसति, प्रणवेजगदाधाराम्,
Itrakhye Shivlinge vilasati, Pranve jagdadharam,
वद्युद दीपते तत्र त्रिकोणे, ध्यायेद ब्रह्मवहाराम् । 7, आज्ञा
Vidyud deepte tatra trikone, dhyayed brahm viharam.

तेजोमयम पद्मावदातम्, शरसीच ज्ञानाधारम्,
Tejomayam Padmavtaram, Shirasi ch gyan adharam,
आदिक्षान्त पञ्चाशद् वर्णैः, चन्द्रमण्डलाधाराम् ।
Adi ant panchshad varnaih, Chandra mandala dharmam.
परमामृतेन श्लक्ष्णंशुभ्रं, चन्द्र मण्डलाधारम्,
Parmamriten Shalakhshanam shubhram, Chandra mandaladharam,
वद्यु दीपतमर्ण त्रयोपरी, शून्य बिन्दवागाराम् । 8, सहस्रार

Vidyut diptimarn trayopari, Shunyam biindavagaram.
परमानन्द समाधौ मग्नः, भवति च वश्व वयोगी,
Parmanand Samadhau magna, Bhawati ch vishwa viyogi,
नीरज कान्त शरीर लब्ध्वा, परमामृत समभोगी ।
Neeraj kant shareer labadhwa, Parmamrit sam bhogi.
वागवादिन्या प्राप्य प्रसादम्, सृजति काव्य शत कोटिः,
Vagvadinya prapya prasadam, Srijati kavya shat kotih,
ब्रह्मण लीनःसुखमासीनः, भवति कल्प शत योगीः । 9, फलश्रुति
Brahmani leenah sukham aseelah, bhawati kalp shat yogih.

Now one is ready to do any Chakra sadhana.

13. Kundlini Sadhana- Mooladhar Chakra:

Perform a few paranayams as per the following details:

Deep breathing (slow)-3 times; Anulom Viloma – 5 times; Ashwini Mudra – 108 times.

Do Arohan (ascending) and Avrohan (descending) of pran in the Sushumaan for 7 times. Keep your body straight but not tight.

Watch your breath through nose. Change your breath to right nasal passage while sitting by putting hands in Bhairav Mudra (right upward pointing palm on the left hand upward pointing in the lap). Observe the breath. Once it starts flowing in the right passage, change the hands to opposite i.e. left hand over the right hand in the lap, which is called Bhairavi Mudra. This will change the breath to the left nasal passage.

Slowly bring your attention to the tip of the nose and hold the consciousness there for some time. The breath will start to centralize and madhya nadi or Shunya nadi or Sushumana will start operating. As the Sushumana starts operating keep yourself centred and proceed on the sadhana as below:

Chant 'Hum/ह्रं' (in the lowest possible swar or 'Sa' of the Indian music system) beej from the gut strongly with simultaneous contraction of the anus or guda/गुदा while stressing on the end sound of 'Ma'. Feel it hit the middle of the Mooladhar or center of the lotus and shoot up the energy into Sushumana to Sahasrar. Do it three times to energize the bindu of the lotus.

Start opening the central bindu and become aware of the dhoomra (smoky) lingam there. The lingam is not well outlined or clear similar to the ignorance of the consciousness of the beginner here. Wrapped around the lingam, is the baby snake representing the Kundlini Shakti/ Power. The Parashakti is drowned here in the ocean of maya or illusion after descending from the highest state of oneness.

The four petal red lotus of Mooladhar, with yellow square in its center karnika. In the middle of that square is the triangle in the centre of which is the bindu where dhoomra lingam is located. The beej mantra Shakti of 'Lam/लं' resides here. It is encircled by four shaktis located on the petals of the lotus namely vam /वं, Sam/शं, षam/षं, षam/सं respectively. All chanting should be done here in the 'Sa' swara of Indian music system.

Chant Lam/लं beej and feel the beej strike the middle of the lotus. Repeat it five times. This will provide us location of the area of the lotus.

Become aware of this lotus of Mooladhar, whose basic natural attribute is desire which in worldly way translates to kaam or sexual desires. This attribute of desire is to be converted in to heightened discrimination through sadhana or practice of celibacy.

The sense organ is Nose, Action organ is Anus, Kosha is Ann-maya, Tanmatra is Smell, Vayu is Apan(one of the up-pranas residing between anus and navel), Realm is Bhur-lok, Divinity is Child Brahma and Female aspect is Dakini.

While chanting the beej, rotate the Lam beej in clockwise direction a number of times (as many times as possible) on the periphery of the lotus circumference slowly. Repeat it three times. Thus charge all the four petals of the lotus.

Now chant Vam beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for Vam¹, Vam².....Vam¹¹. If one is sensitive enough, one will start feeling the jumping of energy at a particular point, which indicates the location of the petal in our lotus. Thus we have located our Vam petal in the lotus. Mentally bow down to the divinity residing there saying 'Vam Namah'.

Now chant Sam/शं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for Sam¹, Sam².....Sam¹¹. If one is sensitive enough, one will start feeling the jumping of energy at a second point, which indicates the location of the petal in our lotus.....experience. Thus you have located your Sam petal in the lotus. Mentally bow down to the divinity residing there saying 'Sam Namah'.

Now chant third beej Śam/ षं five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for Śam¹, Śam².....Śam¹¹. Experience....one will start feeling the jumping of energy at a third point, which indicates the location of the third petal in our lotus. Thus you have located your third Śam petal in the lotus. Mentally bow down to the divinity residing there saying 'Śam Namah'.

Now chant Śam/सं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for Śam¹, Śam².....Śam¹¹. Thus feel the jumping of energy at fourth point, which indicates the location of the fourth petal in our lotus.....experience. Thus you have located your fourth Śam petal in the lotus. Mentally bow down to the divinity residing there saying 'Śam Namah'.

Now chant the matrikas or seed syllables in pairs as below to experience activation of the petals:

Clockwise→Vam/ वं, Sam/ शं, षam/ षं, Śam/ सं (11 times)

Anti-Clockwise→Śam/ सं, षam/ षं, Sam/ शं, Vam/ वं (11 times)

Opposite pairs-I: Vam/ वं, Ṣam/ षं **(11 times)**.

Opposite pairs-II: Śam/ शं, Sam/ सं **(11 times)**

Thus we experienced all the four petals of the Swadhishtan. We will stop the preliminary practice of this chakra here only. We will do the advanced visualization of chakra in further higher practice.

Flex your toes and fingers. Become aware of your surroundings, sounds, people, objects etc. Rub both of your hands, cup each eye with it and slowly open both eyes. Whole body is relaxed and mind is at peace. Chant 'Om' and thank the supreme for the time and surroundings to make this dhyān or meditation possible....Om!

14. Kundlini Sadhana-Swadhishthan Chakra:

Perform a few paranayams as per the following details:

Deep breathing (slow)-3 times; Anulom Viloma – 5 times; Ashwini Mudra – 108 times.

Do Arohan (ascending) and Avrohan (descending) of pran in the Sushumaan for 7 times. Keep your body straight but not tight.

Watch your breath through nose. Change your breath to right nasal passage while sitting by putting hands in Bhairav Mudra (right upward pointing palm on the left hand upward pointing in the lap). Observe the breath. Once it starts flowing in the right passage, change the hands to opposite i.e. left hand over the right hand in the lap, which is called Bhairavi Mudra. This will change the breath to the left nasal passage.

Slowly bring your attention to the tip of the nose and hold the consciousness there for some time. The breath will start to centralize and madhya nadi or Shunya nadi or Sushumana will start operating. As the Sushumana starts operating keep yourself centred and proceed on the sadhana as below:

Chant ‘Vam/ वं’ (in the lower swar or ‘Re/ रे’ of the Indian music system) beej from the gut strongly with simultaneous contraction of the anus or guda/गुदा while stressing on the end sound of ‘Ma/ म’. Feel it hit the middle of the Mooladhar or center of the lotus and shoot up the enrgy into Sushumana to Sahasrar. Do it three times to energize the bindu of the lotus.

Start opening the central bindu and become aware of the dhoomra (smoky) lingam there. The lingam is not well outlined or clear similar to the ignorance of the consciousness of the beginner here. Wrapped around the lingam, is the baby snake representing the Kundlini Shakti/ Power. The Parashakti is drowned here in the ocean of maya or illusion after descending form the highest state of oneness.

The six petal blue lotus of Swadhishthan, with ocean in moonlit night in its center karnika. In the middle is the Vam beej astride a crocodile on an eight petal lotus. The beej mantra Shakti of ‘Vam/ वं’ resides here. It is encircled by six shaktis located on the petals of the lotus namely bam/बं, bham/भं, mam/मं, yam/यं, ram/रं, lam/लं respectively. All chantings should be done here in the ‘re/रे’ swara of Indian music system.

Chant Vam/ beej and feel the beej strike the middle of the lotus. Repeat it five times and experience the location of the area of the lotus.

Become aware of this lotus of Swadhishthan or Swa-Adhishtan, a seat of the self. It’s a place of sperm and ova. The basic six attributes of the petals here in this lotus are hate/ घृणा, fear/ भय, shame/लज्जा, Violence/ हिंसा, hostility/द्वेष, Anger/ क्रोध.

These attribute, with the help of sadhana/austerity, is converted to love/ प्रेम, fearlessness/अभय, free of passion and worldly attachments/वरक्त, Harmlessness/अहिंसा, friendship/मैत्री, Compassion, pity/करुणा respectively.

The sense organ is Tongue, Action organ is organs of procreation, Kosha is Pran-maya, Tanmatra is Taste, Vayu is Vyan(one of the main five pranas which moves in the whole body), Realm is Bhuvan-lok, Divinity is lord Vishnu and Female aspect is Rakini and seed is Vam/वं.

While chanting the beej, rotate the Vam/वं beej in clockwise direction a number of times (as many times as possible) on the periphery of the lotus circumference slowly. Repeat it three times. Thus charge all the six petals of the lotus.

Now chant Bam/बं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for Bam/बं¹, Bam/बं².....Bam/बं¹¹. If one is sensitive enough, here also one will start feeling the jumping of energy at a particular point, which indicates the location of the petal in our lotus. Thus we have located our *first* Bam/बं petal in the lotus. Mentally bow down to the divinity residing there saying 'Bam/बं Namah'.

Now chant bham/भं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the Bam/भं beej chanting for Bham/भं¹, Bham/भं².....Bham/भं¹¹. If one is sensitive enough, one will start feeling the jumping of energy at a second point, which indicates the location of the petal in our lotus.....experience. Thus you have located your *second* Bham/भं petal in the lotus. Mentally bow down to the divinity residing there saying 'Bham/भं Namah'.

Now chant third beej mam/मं five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting formam¹, mam².....mam¹¹. Experience....one will start feeling the jumping of energy at a third point, which indicates the location of the third petal in our lotus. Thus you have located your *third* mam petal in the lotus. Mentally bow down to the divinity residing there saying 'mam Namah'.

Now chant yam/यं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for yam¹, yam².....yam¹¹. Thus feel the jumping of energy at

fourth point, which indicates the location of the fourth petal in our lotus.....experience. Thus you have located your **fourth** yam petal in the lotus. Mentally bow down to the divinity residing there saying 'yam Namah'.

Now chant Ram/ रं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for ram¹, ram².....ram¹¹. Thus feel the jumping of energy at fifth point, which indicates the location of the fifth petal in our lotus.....experience. Thus you have located your **fifth** ram petal in the lotus. Mentally bow down to the divinity residing there saying 'ram Namah'.

Now chant lam/ लं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for lam¹, lam².....lam¹¹. Thus feel the jumping of energy at fifth point, which indicates the location of the **sixth** petal in our lotus.....experience. Thus you have located your **sixth** ram petal in the lotus. Mentally bow down to the divinity residing there saying 'lam Namah'.

Rotate in beej mantra chanting in clockwise direction (bam/बं, bham/भं, mam/मं, yam/यं, ram/रं, lam/लं) x 11 times.

Now rotate the beejas in anti-clockwise direction (lam/लं, ram/रं, yam/यं, mam/मं, bham/भं, bam/बं) x 11

Now feel the petals vibrating in pairs by chanting following combinations:

Bam-Yam.....11 times
Bham-Ram.....11 times
Mam-Lam.....11 times.

Thus we experienced all the six petals of the Swadhishtan. We will stop the preliminary practice of this chakra here only. We will do the advanced visualization of chakra in further higher practice.

Flex your toes and fingers. Become aware of your surroundings, sounds, people, objects etc. Rub both of your hands, cup each eye with it and slowly open both eyes. Whole body is relaxed and mind is at peace. Chant 'Om' and thank the supreme for the time and surroundings to make this dhyān or meditation possible....Om!

15. Kundlini Sadhana-Manipur Chakra:

Perform a few paranayams as per the following details:

Deep breathing (slow)-3 times; Anulom Viloma – 5 times; Ashwini Mudra – 108 times.

Do Arohan (ascending) and Avrohan (descending) of pran in the Sushumaan for 7 times. Keep your body straight but not tight.

Watch your breath through nose. Change your breath to right nasal passage while sitting by putting hands in Bhairav Mudra (right upward pointing palm on the left hand upward pointing in the lap). Observe the breath. Once it starts flowing in the right passage, change the hands to opposite i.e. left hand over the right hand in the lap, which is called Bhairavi Mudra. This will change the breath to the left nasal passage.

Slowly bring your attention to the tip of the nose and hold the consciousness there for some time. The breath will start to centralize and Madhya nadi or Shunya nadi or Sushumana will start operating. As the Sushumana starts operating keep yourself centred and proceed on the sadhana as below:

Chant fire-seed ‘ram/रं’ (in the lower swar or ‘Ga/ग’ of the Indian music system) beej from the gut strongly with simultaneous contraction of the anus or guda/गुदा while stressing on the end sound of ‘Ma/म’. Feel it hit the middle of the Manipur’s center of the lotus and shooting up the enrgy through Sushumana. Do it three times to energize the center of the lotus.

Start concentrating on the central point and of the red triangle with three gates on the three sides and Ram beej/seed located in it.

The ten petal red lotus of Mooladhar is the abode of Rudra. The beej mantra Shakti of ‘ram/रं’ resides here. It is encircled by ten shaktis located on the petals of the lotus in clockwise direction, namely dam/डं, dham/ढं, nam/णं, tam/तं, tham/थं, dam/दं, dham/धं, nam/ नं, Pam/पं and fam/फं respectively. All chantings should be done here in the ‘Ma/म’ swara of Indian music system.

Chant ram/रं beej and feel the beej strike the middle of the lotus. Repeat it five times and experience the location of the area of the lotus.

Become aware of this lotus of Manipur, a city of the jewels. It’s a place of digestive fire and karmas of the past. The basic attribute of this lotus is Doubt/सन्देह, and Deliberation or reflection/वचार Through austerity it has to be transformed into श्रद्धा/Trust worthiness, faith and ववेक/discrimination.

The sense organ is Tongue, Action organ is organs of procreation, Kosha is Pran-maya, Tanmatra is Taste, Vayu is Vyan (one of the main five pranas which moves in the whole body), Realm is Bhuvan-lok, Divinity is lord Vishnu and Feminine aspect is Rakini and seed is Vam.

While chanting the beej, rotate the Ram beej in clockwise direction a number of times (as many times as possible) on the periphery of the lotus circumference slowly. Repeat it three times. Thus charge all the six petals of the lotus.

Now chant dam/ॐ beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for dam¹/ॐ, dam²/ॐ..... dam¹¹/ॐ. If one is sensitive enough, here also one will start feeling the jumping of energy at a particular point, which indicates the location of the petal in our lotus. Thus we have located our **first** dam/ॐ petal in the lotus. Mentally bow down to the divinity residing there saying 'dam/ॐ Namah'.

Now chant ḍam/ॐ beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for ḍam/ॐ¹, ḍam/ॐ²..... ḍam/ॐ¹¹. If one is sensitive enough, one will start feeling the jumping of energy at a second point, which indicates the location of the petal in our lotus.....experience. Thus you have located your **second** ḍam/ॐ petal in the lotus. Mentally bow down to the divinity residing there saying 'ḍam/ॐ Namah'.

Now chant third beej ṇam/ॐ five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for ṇam/ॐ¹, ṇam/ॐ².....ṇam/ॐ¹¹. Experience....one will start feeling the jumping of energy at a third point, which indicates the location of the third petal in our lotus. Thus you have located your **third** ṇam/ॐ petal in the lotus. Mentally bow down to the divinity residing there saying 'ṇam/ॐ Namah'.

Now chant tam/ॐ beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the tam/ॐ beej chanting for tam/ॐ¹, tam/ॐ²..... tam/ॐ¹¹. Thus feel the jumping of energy at fourth point, which indicates the location of the fourth petal in our lotus.....experience. Thus you have located your **fourth** tam/ॐ petal in the lotus. Mentally bow down to the divinity residing there saying 'tam/ॐ Namah'.

Now chant tham/थं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Vam beej chanting for tham/थं¹, tham/ थं²..... tham/ थं¹¹. Thus feel the jumping of energy at fifth point, which indicates the location of the fifth petal in our lotus.....experience. Thus you have located your *fifth* tham/ थं petal in the lotus. Mentally bow down to the divinity residing there saying ‘tham/ थं Namah’.

Now chant dam/दं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the dam/दं beej chanting for dam/दं¹, dam/दं²..... dam/दं¹¹. Thus feel the jumping of energy at fifth point, which indicates the location of the *sixth* dam/दं petal in our lotus.....experience. Thus you have located your *sixth* dam/दं petal in the lotus. Mentally bow down to the divinity residing there saying ‘dam/दं Namah’.

Now chant dham/धं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the dham/धं beej chanting for dham/धं¹, dham/धं²..... dham/धं¹¹. Thus feel the jumping of energy at fifth point, which indicates the location of the *seventh* dham/धं petal in our lotus.....experience. Thus you have located your *seventh* dham/धं petal in the lotus. Mentally bow down to the divinity residing there saying ‘dham/धं Namah’.

Now chant nam/नं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the nam/नं beej chanting for nam/नं¹, nam/नं²..... nam/नं¹¹. Thus feel the jumping of energy at fifth point, which indicates the location of the *eighth* nam/नं petal in our lotus.....experience. Thus you have located your *eighth* nam/नं petal in the lotus. Mentally bow down to the divinity residing there saying ‘nam/नं Namah’.

Now chant Pam/पं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Pam/पं beej chanting for Pam/पं¹, Pam/पं²..... Pam/पं¹¹. Thus feel the jumping of energy at fifth point, which indicates the location of the *ninth* Pam/पं petal in our lotus.....experience. Thus you have located your *ninth* Pam/पं petal in the lotus. Mentally bow down to the divinity residing there saying ‘Pam/पं Namah’.

Now chant Pham/फं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Pham/फं beej chanting for Pham/फं¹, Pham/फं² Pham/फं¹¹. Thus feel the jumping of energy at fifth point, which indicates the location of the *tenth* petal in our lotus.....experience. Thus you have located your *tenth* Pham/फं petal in the lotus. Mentally bow down to the divinity residing there saying 'Pham/फं Namah'.

Rotate the beej chanting in clockwise direction as follows,

(dam/डं, ढam/ढं, णam/णं, tam/तं, tham/थं, dam/दं, dham/धं, nam/नं, Pam/पं and Pham/फं) x 11.

Rotate the beej chanting in anti clockwise direction too, as follows.

(Pham/फं, Pam/पं, nam/नं, dham/धं, dam/दं, tham/थं, tam/तं, णam/णं, ढam/ढं, dam/डं.) x 11.

Now feel the petals vibrating in pairs by chanting following combinations, feeling the opposite direction petals jumping and vibrating.

dam/डं- dam/दं.....11 times

ढam/ढं- dham/धं.....11 times

णam/णं- nam/नं.....11 times.

tam/तं- Pam/पं11 times.

tham/थं- Pham/फं11 times.

Thus we experienced all the ten petals of the Manipur. We will stop the preliminary practice of this chakra here only. We will do the advanced visualization of chakra in further higher practice.

Flex your toes and fingers. Become aware of your surroundings, sounds, people, objects etc. Rub both of your hands, cup each eye with it and slowly open both eyes. Whole body is relaxed and mind is at peace. Chant 'Om' and thank the supreme for the time and surroundings to make this dhyān or meditation possible....Om!

16. Kundlini Sadhana-Anahat Chakra:

Perform a few paranayams as per the following details:

Deep breathing (slow)-3 times; Anulom Viloma – 5 times; Ashwini Mudra – 108 times.

Do Arohan (ascending) and Avrohan (descending) of pran in the Sushumaan for 7 times. Keep your body straight but not tight.

Watch your breath through nose. Change your breath to right nasal passage while sitting by putting hands in Bhairav Mudra (right upward pointing palm on the left hand upward pointing in the lap). Observe the breath. Once it starts flowing in the right passage, change the hands to opposite i.e. left hand over the right hand in the lap, which is called Bhairavi Mudra. This will change the breath to the left nasal passage.

Slowly bring your attention to the tip of the nose and hold the consciousness there for some time. The breath will start to centralize and madhya nadi or Shunya nadi or Sushumana will start operating. As the Sushumana starts operating keep yourself centred and proceeds on the sadhana as below:

Chant air-seed ‘yam/यं’ (in the lower swar or ‘ma/मं’ of the Indian music system) beej from the gut strongly with simultaneous contraction of the anus or guda/गुदा while stressing on the end sound of ‘Ma/मं’. Feel it hit the middle of the Anahat’s lotus center and shooting up the energy through Sushumana. Do it three times to energize the center of the lotus.

Now chant kam/कं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the kam/कं beej chanting for kam/कं¹, kam/कं²..... kam/कं¹¹. Thus feel the jumping of energy at first point, which indicates the location of the *1st* petal in our lotus.....experience. Thus you have located your *1st* kam/कं petal in the lotus. Mentally bow down to the divinity residing there saying ‘kam/कं Namah’.

Now chant kham/खं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the kham/खं beej chanting for kham/खं¹, kham/खं²..... kham/खं¹¹. Thus feel the jumping of energy at second point, which indicates the location of the *2nd* petal in our lotus.....experience. Thus you have located your *2nd* kham/खं petal in the lotus. Mentally bow down to the divinity residing there saying ‘kham/खं Namah’.

Now chant gam/गं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the gam/गं beej chanting for gam/गं¹, gam/गं²..... gam/गं¹¹. Thus feel the jumping of energy at third point, which indicates the location of the **3rd** gam/गं petal in our lotus.....experience. Thus you have located your **3rd** gam/गं petal in the lotus. Mentally bow down to the divinity residing there saying ‘gam/गं Namah’.

Now chant gham/घं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the gham/घं beej chanting for gham/घं¹, gham/घं²..... gham/घं¹¹. Thus feel the jumping of energy at fourth point, which indicates the location of the **4th** gham/घं petal in our lotus.....experience. Thus you have located your **4th** gham/घं petal in the lotus. Mentally bow down to the divinity residing there saying ‘gham/घं Namah’.

Now chant ñam/ङं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the ñam/ङं beej chanting for ñam/ङं¹, ñam/ङं²..... ñam/ङं¹¹. Thus feel the jumping of energy at fifth point, which indicates the location of the **5th** ñam/ङं petal in our lotus.....experience. Thus you have located your **5th** ñam/ङं petal in the lotus. Mentally bow down to the divinity residing there saying ‘ñam/ङं Namah’.

Now chant cam/चं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the cam/चं beej chanting for cam/चं¹, cam/चं²..... cam/चं¹¹. Thus feel the jumping of energy at sixth point, which indicates the location of the **6th** cam/चं petal in our lotus.....experience. Thus you have located your **6th** cam/चं petal in the lotus. Mentally bow down to the divinity residing there saying ‘cam/चं Namah’.

Now chant cham/छं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish).This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the cham/ छं beej chanting for cham/ छं¹, cham/ छं²..... cham/ छं¹¹. Thus feel the jumping of energy at seventh point, which indicates the location of the **7th** cham/ छं petal in our lotus.....experience. Thus you have located your **7th** cham/ छं petal in the lotus. Mentally bow down to the divinity residing there saying ‘cham/ छं Namah’.

Now chant jam/ जं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the jam/ जं beej chanting for jam/ जं¹, jam/ जं²..... jam/ जं¹¹. Thus feel the jumping of energy at eighth point, which indicates the location of the **8th** petal in our lotus.....experience. Thus you have located your **8th** jam/ जं petal in the lotus. Mentally bow down to the divinity residing there saying ‘jam/ जं Namah’.

Now chant Jham/ झं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the Jham/ झं beej chanting for Jham/ झं¹, Jham/ झं²..... Jham/ झं¹¹. Thus feel the jumping of energy at ninth point, which indicates the location of the **9th** petal in our lotus.....experience. Thus you have located your **9th** Jham/ झं petal in the lotus. Mentally bow down to the divinity residing there saying ‘Jham/ झं Namah’.

Now chant ñam/ ञं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the ñam/ ञं beej chanting for ñam/ ञं¹, ñam/ ञं²..... ñam/ ञं¹¹. Thus feel the jumping of energy at tenth point, which indicates the location of the **10th** petal in our lotus.....experience. Thus you have located your **10th** ñam/ ञं petal in the lotus. Mentally bow down to the divinity residing there saying ‘ñam/ ञं Namah’.

Now chant ÷am/ ळं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the ÷am/ ळं beej chanting for ÷am/ ळं¹, ÷am/ ळं²..... ÷am/ ळं¹¹. Thus feel the jumping of energy at eleventh point, which indicates the location of the **11th** petal in our lotus.....experience. Thus you have located your **11th** ÷am/ ळं petal in the lotus. Mentally bow down to the divinity residing there saying ‘÷am/ ळं Namah’.

Now chant ÷ham/ ऴं beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the ÷ham/ ऴं beej chanting for ÷ham/ ऴं¹, ÷ham/ ऴं²..... ÷ham/ ऴं¹¹. Thus feel the jumping of energy at twelfth point, which indicates the location of the **12th** petal in our lotus.....experience. Thus you have located your **12th** ÷ham/ ऴं petal in the lotus. Mentally bow down to the divinity residing there saying ‘÷ham/ ऴं Namah’.

Chant all the beejas in clockwise order as given below:

(kam/ कं, kham/ खं, gam/ गं, gham/ घं, ñam/ ङं, cam/ चं, cham/ छं, jam/ जं, Jham/ झं, ñam / जं, ÷am/ टं, ÷ham/ ठं) x 11 times.

Now chant all the beejas in anti clockwise order as below:

(÷ham/ठं, ÷am/टं, ñam/ञं, Jham/झं, jam/जं, cham/छं, cam/चं, dam/डं, gham/घं, gam/गं, kham/खं, kam/कं) x 11.

Now chant the beejas in pairs as below:

(kam/ कं - cham/छं)11 times

(kham/ खं - jam/जं)11 times

(gam/ गं - Jham/ झं)11 times

(gham/ घं - ñam / जं)11 times

(dam/ डं - ÷am/ टं)11 times

(cam/ चं - ÷ham/ ठं)11 times

Thus we experienced all the twelve petals of the Anahat. We will stop the preliminary practice of this chakra here only. We will do the advanced visualization of chakra in further higher practice.

Flex your toes and fingers. Become aware of your surroundings, sounds, people, objects etc. Rub both of your hands, cup each eye with it and slowly open both eyes. Whole body is relaxed and mind is at peace. Chant 'Om' and thank the supreme for the time and surroundings to make this dhyān or meditation possible....Om!

17. Kundlini Sadhana-Vishudhi Chakra:

Chant space-seed 'ham/ हं' (in the lower swar or 'pa/ प' of the Indian music system) beej from the gut strongly with simultaneous contraction of the anus or guda/गुदा while stressing on the end sound of 'Ma/ मं'. Feel it hit the middle of the Vishudhi's lotus center and shooting up the energy through Sushumana. Do it three times to energize the center of the lotus.

Arriving at the top of the Vishudhi, now rotate the energy anti clockwise over all the petals of the lotus namely am/अं, ām/आं, i/इं, īm/ईं, u/उं, ūm/ऊं, rim/ऋं, rīm/ॠं, lrim/लृं, līm/ॡं, aim/ऐं, Āem/ॢं, ōn/औं, aun/औं, an/अं, ah/ अः and suck their energy also in to the fold of Kundlini. These are all the vowels without them nothing will be possible in the cosmic creation. They represent moon which is responsible for putting nectar in to all the creation. Basic attribute of this chakra is Atmic power. Full development of it leads a sadhak to realm of Atma.

It's a lotus of the space element, and sense attached with it hearing and its indriya being Karn/ ear. Karm Indriya is vocal chord, while tanmatra is Shabd. It represents Vijyanmaya kosha and is place for Udan vayu, one of the five major pranas in our subtle body. It also represents realm of Janahlok and its beej is Ham. Its lord is Sadashiv devi is Sakini. Animal spirit reigning in this lotus is Elephant/Airawat.

Now chant am/अं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the am/अं beej chanting for am/अं¹, am/अं²..... am/अं¹¹. Thus feel the jumping of energy at first point, which indicates the location of the **1st** petal in our lotus.....experience. Thus you have located your **1st** am/अं petal in the lotus.

Now chant ām/ आं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the ām/आं beej chanting for ām/आं¹, ām/आं²..... ām/आं¹¹. Thus feel the jumping of energy at second point, which indicates the location of the **2nd** petal in our lotus.....experience. Thus you have located your 2nd ām/आं petal in the lotus. Mentally bow down to the divinity residing there saying 'ām/आं Namah'.

Now chant im/इं beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the im/इं beej chanting for im/इं¹, im/इं²..... im/इं¹¹. Thus feel the jumping of energy at third point, which indicates the location of the **3rd** petal in our lotus.....experience. Thus you have

located your 3rd im/ḥ̇ petal in the lotus. Mentally bow down to the divinity residing there saying ‘im/ḥ̇ Namah’.

Now chant ḥ̇m/ḥ̇ beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the ḥ̇m/ḥ̇ beej chanting for ḥ̇m/ḥ̇¹, ḥ̇m/ḥ̇²..... ḥ̇m/ḥ̇¹¹. Thus feel the jumping of energy at fourth point, which indicates the location of the **4th** petal in our lotus.....experience. Thus you have located your 4th ḥ̇m/ḥ̇ petal in the lotus. Mentally bow down to the divinity residing there saying ‘ḥ̇m/ḥ̇ Namah’.

Now chant um/ḥ̇ beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the um/ḥ̇ beej chanting for um/ḥ̇¹, um/ḥ̇²..... um/ḥ̇¹¹. Thus feel the jumping of energy at fifth point, which indicates the location of the **5th** petal in our lotus.....experience. Thus you have located your 5th um/ḥ̇ petal in the lotus. Mentally bow down to the divinity residing there saying ‘um/ḥ̇ Namah’.

Now chant ūm/ḥ̇ beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the ūm/ḥ̇ beej chanting for ūm/ḥ̇¹, ūm/ḥ̇²..... ūm/ḥ̇¹¹. Thus feel the jumping of energy at sixth point, which indicates the location of the **6th** petal in our lotus.....experience. Thus you have located your 6th ūm/ḥ̇ petal in the lotus. Mentally bow down to the divinity residing there saying ‘ūm/ḥ̇ Namah’.

Now chant rim/ḥ̇ beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the rim/ḥ̇ beej chanting for rim/ḥ̇¹, rim/ḥ̇²..... rim/ḥ̇¹¹. Thus feel the jumping of energy at seventh point, which indicates the location of the **7th** petal in our lotus.....experience. Thus you have located your 7th rim/ḥ̇ petal in the lotus. Mentally bow down to the divinity residing there saying ‘rim/ḥ̇ Namah’.

Now chant ṛeem/ḥ̇ beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the ṛeem/ḥ̇ beej chanting for ṛeem/ḥ̇¹, ṛeem/ḥ̇²..... ṛeem/ḥ̇¹¹. Thus feel the jumping

of energy at eighth point, which indicates the location of the **8th** petal in our lotus.....experience. Thus you have located your 8th $\tilde{r}eem/\tilde{r}\ddot{e}$ petal in the lotus. Mentally bow down to the divinity residing there saying ' $\tilde{r}eem/\tilde{r}\ddot{e}$ Namah'

Now chant $lrim/\tilde{r}\ddot{e}$ beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the $lrim/\tilde{r}\ddot{e}$ beej chanting for $lrim/\tilde{r}\ddot{e}^1$, $lrim/\tilde{r}\ddot{e}^2$ $lrim/\tilde{r}\ddot{e}^{11}$. Thus feel the jumping of energy at ninth point, which indicates the location of the **9th** petal in our lotus.....experience. Thus you have located your 9th $lrim/\tilde{r}\ddot{e}$ petal in the lotus. Mentally bow down to the divinity residing there saying ' $lrim/\tilde{r}\ddot{e}$ Namah'.

Now chant $\tilde{r}eem/\tilde{r}\ddot{e}$ beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the $\tilde{r}eem/\tilde{r}\ddot{e}$ beej chanting for $\tilde{r}eem/\tilde{r}\ddot{e}^1$, $\tilde{r}eem/\tilde{r}\ddot{e}^2$ $\tilde{r}eem/\tilde{r}\ddot{e}^{11}$. Thus feel the jumping of energy at tenth point, which indicates the location of the **10th** petal in our lotus.....experience. Thus you have located your 10th $\tilde{r}eem/\tilde{r}\ddot{e}$ petal in the lotus. Mentally bow down to the divinity residing there saying ' $\tilde{r}eem/\tilde{r}\ddot{e}$ Namah'.

Now chant $e/\tilde{r}\ddot{e}$ beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the $e/\tilde{r}\ddot{e}$ beej chanting for $e/\tilde{r}\ddot{e}^1$, $e/\tilde{r}\ddot{e}^2$ $e/\tilde{r}\ddot{e}^{11}$. Thus feel the jumping of energy at eleventh point, which indicates the location of the **11th** petal in our lotus.....experience. Thus you have located your 11th $e/\tilde{r}\ddot{e}$ petal in the lotus. Mentally bow down to the divinity residing there saying ' $e/\tilde{r}\ddot{e}$ Namah'.

Now chant $\tilde{a}em/\tilde{r}\ddot{e}$ beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the $\tilde{a}em/\tilde{r}\ddot{e}$ beej chanting for $\tilde{a}em/\tilde{r}\ddot{e}^1$, $\tilde{a}em/\tilde{r}\ddot{e}^2$ $\tilde{a}em/\tilde{r}\ddot{e}^{11}$. Thus feel the jumping of energy at twelfth point, which indicates the location of the **12th** petal in our lotus.....experience. Thus you have located your 12th $\tilde{a}em/\tilde{r}\ddot{e}$ petal in the lotus. Mentally bow down to the divinity residing there saying ' $\tilde{a}em/\tilde{r}\ddot{e}$ Namah'.

Now chant $\hat{O}n/\hat{O}n$ beej five times with longer intonation (stress on the end 'Ma' sound as we close our lips to finish). This will charge that particular petal. It will should us the area in which it lies in our body. Once the area is located, repeat the $\hat{O}n/\hat{O}n$

ॐ beej chanting for Ōn/ॐ¹, Ōn/ॐ²..... Ōn/ॐ¹¹. Thus feel the jumping of energy at thirteenth point, which indicates the location of the **13th** petal in our lotus.....experience. Thus you have located your 13th Ōn/ॐ petal in the lotus. Mentally bow down to the divinity residing there saying ‘Ōn/ॐ Namah’.

Now chant aun/ॐ beej five times with longer intonation (stress on the end ‘Ma’ sound as we close our lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the aun/ॐ beej chanting for aun/ॐ¹, aun/ॐ²..... aun/ॐ¹¹. Thus feel the jumping of energy at fourteenth point, which indicates the location of the **14th** petal in our lotus.....experience. Thus you have located your 14th aun/ॐ petal in the lotus. Mentally bow down to the divinity residing there saying ‘aun/ॐ Namah’.

Now chant an/अ beej five times with longer intonation (stress on the end ‘Ma’ sound with open lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the an/अ beej chanting for an/अ¹, an/अ²..... an/अ¹¹. Thus feel the jumping of energy at fifteenth point, which indicates the location of the **15th** petal in our lotus.....experience. Thus you have located your 15th an/अ petal in the lotus. Mentally bow down to the divinity residing there saying ‘an/अ Namah’.

Now chant ah/आः beej five times with longer intonation (stress on the end ‘ha’ sound with open lips to finish). This will charge that particular petal. It will show us the area in which it lies in our body. Once the area is located, repeat the ah/आः beej chanting for ah/आः¹, ah/आः².....ah/आः¹¹. Thus feel the jumping of energy at sixteenth point, which indicates the location of the **16th** petal in our lotus.....experience. Thus you have located your 16th ah/आः petal in the lotus. Mentally bow down to the divinity residing there saying ‘ah/आः Namah’.

Now repeat the mantra in clockwise direction as below,

अं, आं, इं, ईं, उं, ऊं, ऋं, ॠं, लृं, लृं, एं, ऐं, औं, औं, अं, अः).....11 times.

(Am, aam, im. Īm, um, ūm, rim, rēem, lrim, Lrēem, em, æm, Ōn, aum, an, ah) x11 times.

Now repeat the mantras in reverse order as below,

(अः, अं, औं, औं, ऐं, एं, लृं, लृं, ॠं, ॠं, ऊं, उं, ईं, इं, आं, अं).....11 times.

(ah, ang, aum, Ōn, æm, em, Lrēem, lrim, rēem, rim, ūm, um, Īm, im, aam, Am) x11 times.

Now repeat the mantra chanting in pairs as below:

(अं/am – लं/lrim)11 times.

(आं/ām – लं/lrim)11 times.

(इं/im – ऐं/aim)11 times.

(ईं/īm – ऐं/æm)11 times.

(उं/um- औं/on)11 times.

(ऊं/ūm – औं/aun)11 times.

(ऋं/ṛeem – अं/an)11 times.

(ॠं/ṛim – अः/ah)11 times.

Thus we experienced all the sixteen petals of the Vishudhi. We will stop the preliminary practice of this chakra here only. We will do the advanced visualization of chakra in further higher practice.

Flex your toes and fingers. Become aware of your surroundings, sounds, people, objects etc. Rub both of your hands, cup each eye with it and slowly open both eyes. Whole body is relaxed and mind is at peace. Chant 'Om' and thank the supreme for the time and surroundings to make this dhyān or meditation possible....Om!

18. Kundlini Sadhana-Ajna Chakra:

Sit in any comfortable dhyan asan.

Relax whole of your body physically.

Exhale all the bad thoughts & tensions and inhale all the goodness & peace.

Hold your elbows at the back with opposite hands. Slowly inhale fully. Hold your breath and bend forward as if touching head to the floor. Maintain this position as long as conveniently possible. When you cannot hold any longer slowly come up exhaling to start position again. It will give a feeling heaviness, gathering of energy etc in the eyebrow centre, chakra of Ajna. Repeat it 05 times to accentuate this feeling further so that the point of Ajna chakra is clearly experienced.

Now breathe 11 times horizontally through this point which we are feeling now in the eye brow center. Inhale through front all the way to the back of the head and then exhale through front again.

Ajna has two petals, one represents Ham and other represents Ksham, one represents light other darkness, one represents knowledge and other ignorance.

Chant Ham/हं beej 11 times and feel the placement of the petal in your forehead.

Chant क्ष/ksham beej 11 times and feel the location of the petal in your forehead.

Now repeat the chanting of (Ham/हं - क्ष/ksham) beej simultaneously and feel the jumping of energy from one side to the other side of the forehead. This gives us the experience of location of the last two matrika shaktis present in our forehead Ajna chakra.

Now try to see lighted golden Ham beej in the space of eye brow center..... (Pause).

Change it to Ksham beej form of golden colour in the same space..... (Pause).

Now slowly relax your mind and body. Listen to all sound of your breath, to the sounds in the room, to the sounds outside.

Flex your toes and finger, keeping eyes closed move your neck side to side. Watch your breath going in and out.

Rub your palms together and generate some heat.

Cup each eye with respective palm and conduct some warmth in to the eye lids.

Slowly open your eyes inside the palms and then remove the palms from your eyes and keep your hands in the lap.

This completes our preliminary practice of Ajna chakra.

Chant Om! And finish the practice.

19. Kundlini Sadhana-Sahasrar Chakra:

Sit in any comfortable dhyan asan.

Relax whole of your body physically.

Exhale all the bad thoughts and tensions and inhale all the goodness and peace.

Do Ashwini mudra 108 times, squeezing the anus tightly, so that each time kundlini rises high in to the Sahasrar and hits the center of it.

Chant 'tham/ठं' three times. With Ujjai raise the pranic energy in the middle of the Mooladhar Chakra. Chant Lam beej, rotate the energy in anti clockwise direction on the four petals of Vam/वं, sam/शं, sam/षं, sam/सं and collecting their energy in to the fold, raise it in the central channel up towards the Swadhishtan chakra. Piercing the chakra arrive at the top of the 2nd lotus.

Now rotate the energy in anti clock wise direction over the six petal bam/बं, bham/भं, mam/मं, yam/यं, ram/रं, lam/लं and take their energy also along and suck it up with ujjai through the central axis of Sushumana up in to the Manipur chakra. Piercing it, arrive at the upper side in the middle of the lotus.

Here move the whole energy in anti clockwise direction on the ten petals, dam/ढं, dham/ढं, nam/णं, tam/तं, tham/ थं, dam/दं, dham/धं, nam/नं, Pam/पं and fam/फं, of the Manipur chakra in clockwise direction taking them also in to its fold. All the lotus petals become empty as all the energy has been collected by the kundlini Shakti coming from below and rising up. Now raising it through the central channel pierce the upper Anahat chakra and bring it on to its center.

Now rotate the energy brought from below and rotate it anti clockwise on the twelve lotus petals, kam/कं kham/खं gam/गं gham/घं an/ङं cam/चं cham/छं jam/जं Jham/ झं 'nam/ञं tam/टं tham/ठं, and assimilate all their energies in to the fold of energy coming from below. All the petals will feel empty as the energy is sucked in to the kundlini and taken upwards through Sushumana in to the piercing of upper chakra of Vishudhi.

Arriving at the top of the Vishudhi, now rotate the energy anti clockwise over all the petals of the lotus namely अ/a, आ/ā, इ/i, ई/ī, उ/u, ऊ/ū, ऋ/ri, ॠ/ri, लृ/lri, लृ/lri, ए/ai, ऐ/æ, ओ/o, औ/au, अं/an, अः/ah and suck their energy also in to the fold of Kundlini. As they are sucked in to the kundlini the petals become empty. Bring all the energy in to the lotus centre. Through Ujjai raise it up further along the Sushumana and pierce the two petal lotus of Ajna from below and arrive at its top. Now rotate it on the two petals of ह/Ha and क्ष/Ksa, suck their energy in to the fold of Kundlini. Thus with all the matrika energies collected together along with Kundlini Shakti, raise the energy in to the seventh chakra of Sahasrar, which is the abode of all the matrikas. All the shaktis which are sitting in different lotus draw their energy from their counter parts residing here.

As the kundlini pierces it and comes atop, whole of the chakra lights up. Hold the energy on this level only. Now start opening and closing the lotus quickly and feel the movement across whole of the brain. Raise the energy higher and start feeling the sensation in the area where a brahmin ties his Shikha. Have darshan of lord Shiva and Shakti in ardhnarishwar form here. Bow down at their feet and see the nectar coming out of the union falling down in a cascade through the central channel of Sushumana on to all the lotuses below. Experience the peace and joy of this space for a few moments..... (Pause).

Now start the reverse descent, relocating all the matrika shaktis at their respective places. From Sahasrar descend to Ajna, from Ajna to Vishudhi, from Vishudhi to Anahat, from Anahat to Manipur, from Manipur to Swadhishtan and from Swadhishtan back to Mooladhar. Thus all the energies has been re-established at their respective locations and Kundlini returns to its base and once again entwines in the form of green baby snake around the dhoomra lingam in the centre of the Mooladhar chakra.

Mentally bow down to Kundlini and all the shaktis for the experience of ascent and decent through Sushumana. This completes the preliminary practice of Sahasrar chakra.

Flex your toes and fingers. Become aware of your surroundings, sounds, people, objects etc. Rub both of your hands, cup each eye with it and slowly open both eyes. Whole body is relaxed and mind is at peace. Chant 'Om' and thank the supreme for the time and surroundings to make this dhyān or meditation possible....Om!

20. Brihad Yogic and Tantric Dhyān Practice:

Sit in any comfortable dhyān asan.

Take a long deep inhalation and feel peace, joy and energy spreading throughout the body. Hold and assimilate this feeling fully.

Now slowly exhale all the negativity, stress, tiredness out of the system,

Repeat it 3 times and be ready for the practice.

Listen to all the sounds which are far off.....(Pause).

Listen to all the sounds outside the room or building..... (Pause).

Listen to all sounds where you are sitting..... (Pause).

Become aware of the people around you..... (Pause).

Become aware of the asan on which you are sitting..... (Pause).

Become aware of your gross body..... (Pause).

Become aware of your breathing becoming more and more subtle..... (Pause).

Become aware of basic two faculties of our body, namely Action and Perception.

Concentrate on your action of Speech and its indriya tongue. Withdraw all the energy acting behind them inward..... (Pause).

Concentrate on the sense of touch and Skin. Withdraw energy and behind them inward..... (Pause).

Concentrate on the sense of smell and nose. Withdraw all the energy behind them inwards..... (Pause).
Concentrate on the sense of sight and our eyes. Withdraw all the energy acting behind them inwards..... (Pause).
Concentrate on the faculty of hearing and our ears. Withdraw all the energy behind them inwards..... (Pause).
Concentrate on the process of give and take and the hands. With draw all the energy behind them inwards..... (Pause).
Concentrate on the process of creation and reproductive organs. Withdraw all the energy behind them inwards..... (Pause).
Concentrate on the process of movement and the feet. Withdraw all the energy behind it inwards..... (Pause).

Thus, we have neutralized our gross body and its senses.

Now concentrate on the spinal area. Visualize the vertebral column comprising of 33 vertebrae with discs in between to provide cushioning.

Each vertebra has a hole inside it and all the vertebrae inner holes align together to provide space for the spinal column to travel through.

In this gross spinal column, filled with intelligent liquid in the form of CSF, visualize the subtle psychic path ways represented by Ida, Pingla and Sushumana.

Ida is a channel in which our mind operates, Pingla is the channel in which our pran operates.

Both start from the base of the spine in Mooladhar chakra. Ida travels from the left side and Pingla travels from the right side of the central axis of Sushumana... (Pause).
Ida rising from Mooladhar, following a parabolic path enters second chakra of Swadhishtan and crosses over to the right side. There again following a parabolic path while rising up enters in to the third chakra of Manipur at navel level and cross over to the left side again.....(Pause).
Again rising up in parabolic manner, it enters Anahat chakra at the level of the heart and cross over to the other side i.e. right..... (Pause).

Here it rises again in parabolic fashion, piercing the Vishudhi chakra at the level of the throat and crossing over to the other side i.e. left of Sushumana, the central axis. (Pause).

Rising and following a parabolic path, the Ida pierces Ajna chakra at the eyebrow center and crosses over to the other side i.e. right of the central axis i.e. Sushumana..... (Pause).

From here it rises same way into the seventh chakra of Sahasrar..... (Pause).

The other nadi Pingla, which carries Pran inside it travels in the exactly opposite direction while moving up, criss-crossing at all the chakras and ultimately ending in the seventh chakra as Ida.....(Pause).

Withdraw the mind, running through the Ida and all the energy behind it and take it into Sushumana..... (Pause).

Withdraw all the pran travelling through the Pingla, activating various bodily outer functions also inwards into Sushumana..... (Pause).

Bring your attention to the area of your anus. Start contracting and relaxing your anus 108 times. Each time you contract your anus send the energy running up towards the crown through the Sushumana. Thus, charge whole of the Spinal column area with this pranic energy.

Chant '**Hum**' strongly with elongated tone so that the vibrations reach the center of the Mooladhar area. Do it 03 times and activate the Mooladhar..... (Pause).

Chant '**Lam**' seed/beej and rotate the mantra clockwise over all the four petals of the lotus. Bring all the accrued energy into the centre of the Chakra and raise it up with Ujjai breath into the Sushumana, piercing the Swadhishtan Chakra from bottom and arriving on its top. The Mooladhar chakra has become empty as all its matrika Shakti i.e. powers of the different petals have gone up.

Now Chant '**Vam**' seed/beej and rotate the energy coming up, from Mooladhar chakra below, over the six petals of the chakra. Assimilate all the 6 petals energies; bring them in the center of the Swadhishtan lotus.

With the help of Ujjai breath, raise it up piercing the Manipur chakra, of 10 petals with seed/beej mantra of '**Ram**'. Accrue all the energies of petals and bring them into the center of the Manipur chakra. With the help of Ujjai raise it up through the Sushumana, piercing the Anahat Chakra from below and arriving on its top. The Manipur chakra becomes empty.

Now chant '**Yam**' seed/beej and rotate it over the twelve petals of the Anahat chakra. Assimilate the energies of all the petals and bring them into the center of it. From here, with the help of Ujjai breath raise it up, through the Sushumana, piercing the Ajna chakra in the eyebrow center level. Coming up into it, the lower chakra of Anhat becomes empty.

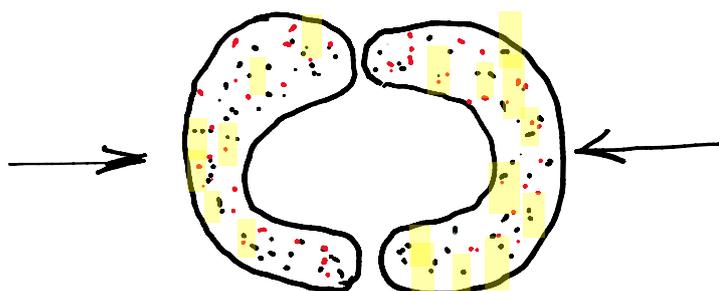
Now, chant '**Om**' beej/seed of the Ajna chakra and rotate it clockwise over the two petals of the lotus. Assimilate both the matrika shaktis together and bring them into the center of the lotus.

Raise the energy up from the Ajna chakra and the lotus becomes empty. We reach the point of Bindu, in the space of chitakash. Chitakash is the space we see as dark when we close our eyes. The darkness here represents a state of ignorance. As the knowledge starts dawning on the practitioner, this space starts getting illuminated. At start one sees small dots of light in the space. These spots may be of different colours which represent the state of the mind of the sadhak at that very time. Hence one can gauge one's state of mind from the colour pattern here.

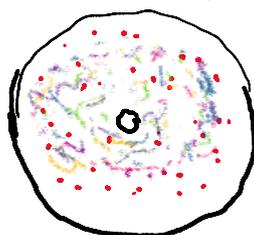
Now prepare for Shanmukhi mudra. Sitting in a still pose close the ear holes with thumbs, eyes with fore fingers, nasal passages with middle fingers and lips with ring and small finger respectively. Loosen the grip on the lips, with the help of kaki mudra suck in breath through the mouth forcefully. After fully inhaling, press the lips together so that no air leaks out of the mouth, close the nasal passages and apply little pressure on the eye balls over the eyelids. Close the anus also tight. Hold the breath as long as possible, when one cannot hold any longer, release the pressure on the lips and let the exhaled breath out without releasing pressure on the eyes. Once exhaled again inhale with kaki mudra and close all the openings and hold as per individual capacity. Repeat this process three times, try to go for quality of practice and not quantity of practice.

After third exhaling remove all the fingers and sit in totally still position keeping anus locked, eye fixed in the space of chitakash. If one is sitting in a fully dark area, then one open the eyes but if in lighted area, keep the eyes closed.

Different people may have different experience depending upon their state of mind. But generally, one would see bright coloured spot initially, slowly they will start coming together forming a complete circle.



Coming together of two halves (sketch is freehand and not exact)



Formation of complete circle

The outer edges of the circle will indicate the state of mind of the sadhak or practitioner. At start it will be shaky and moving but as the practitioner develops more mind control the outline will become more and more still and well defined.

There is a very important aspect which a practitioner should know. This formation of light in the eye brow centre in case of sadhak/practitioner is circular in shape while in case of a yogi it is square.

When the circle is seen, one would see innumerable kinds of pattern of the light in it. The purpose of this display is to distract the sadhak who should be concentrating on the central small hole of bindu. Once bindu is located, concentrate further inside it where one would see a tunnel like opening. Enter this opening on the other end of which white light is displayed. Entering this tunnel is a major achievement of any practitioner.

The point of Bindu is a very important point for any sadhak. This is at the cross point of this world and that world, below it is THIS world and beyond it is THAT world. Below is the realm of KARM/ACTION while beyond is the realm of GRACE/BLESSINGS. Below the bindu, the matra of mind is ONE. This means that unit of mind when one is involved in the maya is ONE. On entering this Bindu, the effect of mind on the sadhak is reduced by 50% in one go. That is why this is a place celebration for the practitioner. Once he crosses to the other side his/her downward fall is stopped, the upward ascent may take its own time depending upon various other reasons. While below the bindu, in the space of maya, a practitioner may keep rising and falling as it is totally karm oriented.

Flowing through this on rushing tunnel one moves to the other side of it and enters a vast space of light where one feels peace, stillness and effulgence represented by 1/2 state of mind.

Here one faces the 1st Shunya to dwell the consciousness.

Travelling further in and upwards one reaches a place called **Ardhchandra**, this place is lighted by the light of the matrikas established in the seventh chakra of Sahasrar. Light in this place is confirmation of their presence there. The unit of mind is reduced to 1/4 here.

Rising higher one reaches the center of a triangle which is called **Nirodhika**. It is place where a sadhak/practitioner has to stop for seeking blessings of the Guru. This is the realm of the guru and Gurupaduka (shoes of guru) poojan is done here in the middle of the triangle and the grossness of the mind is reduced further to 1/8. After that, taking blessings from the Guru one proceeds on one's further journey on this path of great joy and grace.

Now one comes to the place of 2nd Shunya for introspection.

From here, one enters the space of **Naad**. Ten different kinds of internal sounds are heard starting with the sound of cricket. Here the grossness of the mind is reduced further to 1/16. On entering this pace, at start one does not hear anything which indicates ignorance. After going through the ten naad, one again comes to appoint where no sound is heard which is called **Naadant**, but this state is that of a yogi or adept. Thus, a beginner does not hear anything due to his ignorance but an adept stop listening because he has transcended them. Here the grossness of the mind is reduced further to 1/32.

After this comes the 3rd Shunya. Stay for a moment here before proceeding further on the upward inner journey.

After this one reaches space of Shakti who resides in Her fort. This place is guarded by four guards from four sides from the unqualified. Without seeking permission from either of the guards one cannot enter the fort. Thus, one understands the concept of Yantra used in the outer poojan here. Entering the fort, move to the center of it. Here the unit of mind is reduced by another 50% and its value becomes 1/64.

In the middle, is the space of Vyapani Shakti. She is sitting on a lotus. Whole space around Her is effulgent. With all humility and faith enter the effulgence. The Vyapini Shakti accepts the yogi in Her realm and one reaches a state of mind of 1/128.

After this comes the 4th Shunya, Dwell the consciousness here for some moments.

From where one moves closer to Her lotus and enters there. On entering there, one loses the grossness of the mind further and its unit becomes 1/256 in the realm of Samana. This is represented by a symbol of Visargh (:).

The Samana Shakti takes the yogi higher in to the realm of **Unmani** and the matra of the mind is further reduced to 1/512. As per scriptures here mind is said to be almost negligible for a yogi. However small the mind may be, but it still exists. This is also called a space of Amavasya or No moon.

Here one enters the 5th Shunya. The yogi has to wait here and await the total grace of the Unmani Shakti. He is sitting on one shore of the bhav-sagar. His actions cannot take him anywhere now. He is totally dependent upon the Mother, when She feels the time has come for the Yogi, She lifts him up and make him cross over the bhavsagar to merge in the reality of **Mahabindu**. This is a realm where Shiva and Shakti co-exist. Moving from Mahabindu towards Mahashunya, one transcends Kala which is responsible for the work of creation while coming down from Mahashunya towards Mahabindu.

When even the subtlest of the agitations in the Yogi subside, the bindu which itself was caused because of desire of the supreme becomes perfectly still, mahabindu disappears and **Mahashunya** is seen. Experience the param maun (great silence) of this space, it is a kind of Moksha for a Yogi who is not ready to cross over into Nirvan. His goal is Vishwakalyan (upliftment of the whole Cosmos) instead.

From here start the return journey. Descend the consciousness from Mahashunya to Mahabindu and enter the 5th Shunya. Watching everything from above one descends further into Unmani and is taken to the other shore of the bhavsagar which leads to the world of Cosmos.

The Unmani descends further and releases the yogi into the embrace of the shakti Samana. Samana travelling through 4th Shunya releases the yogi into the embrace of shakti Vyapini. Grossness of the mind is on increase as we descend further and further and reaches back to 1/128 here.

From the realm of Vyapini, one steps out of the circle of effulgence into the space of Shakti where matra of mind becomes 1/64. Ananta, Anatha, Vyapini and Vyomatmika guard her fortress. Mentally bowing to them continue on the downward journey and reach into the space of 3rd Shunya. Dwell here for a moment and continue downward

through Nahant (where the grossness of mind is 1/32) to Naad (where grossness of mind is 1/16) passing through all the ten altar nadis (inner sounds). The Samashti ends here. It is very difficult to rise from Bindu to Naad and in the same way it is very difficult to descend from Naad to Bindu. In Bindu, everything is different from self but in Naad everything is same as the Self. Reach the space of 2nd Shunya.

Descend down further into the realm of the guru in Nirodhika. Here the matra or grossness of the mind becomes more to 1/8. Bowing down in front of his padukas (shoes) and thanking for his blessing descend further.

Now descend into the realm of Ardhchandra and mind gains its grossness further and it becomes 1/4. Further descending from here, one comes to 1st Shunya. Dwell for a moment here and then descend into the Bindu where the grossness of the mind again increases to 1/2.

Descend from here, passing through the tunnel on to the other side of the bindu in the realm of Maya where the grossness of the mind is increased to its original value of 1 and get embraced by Maya completely.

With mind developed fully and embracing the world of maya one descends into the six Chakra of **Ajna** thanking the 'Om' beej and respective deities of matrikas and reestablishing the two matrika shaktis back into the lotus, exhaling Ujjai breath brings us further down into the realm of Vishudhi in the throat and thank 'Ham' beej and respective deities. Establish the 16 matrika shaktis of the **Vishudhi** chakra in the form vowels here.

From there one descends into **Anahat** at the level of the heart, thanking the 'Yam' beej and the concerned deities; re-establish all the 12 matrika shaktis in their respective places.

From Anahat one descends into the realm of Rudra in the lotus of **Manipur**. Bow down to 'Ram' beej and respective deities, re-establish all the 10 matrika shaktis in their respective places and continue the downward journey.

Reaching the realm of **Swadhishtan**, bowing to 'Vam' beej of water element and the respective deities, establish all the 06 matrika shaktis in their respective places, descend in to the base chakra of **Mooladhar** with four petals.

Bow down to the beej/seed mantra of 'Lam' here and the respective shaktis, re-establish all the four matrika shaktis in their respective places, before moving to the Swayambhu lingam in the middle. Convert into the form of small green baby snake and encircle it with three and half coils to end the journey.

Thus, one has completed one's practice of knowing 7 Chakras, 5 Shunyas, the realm of Shaktis upto Mahashunya, which is an essential requirement for a yogi.

Be grateful for all the divinities, all the animate and inanimate entities, Kaal, deity of the local space, deity of the Vastu, the Shakti of Kundlini, the lineage of Gurus, Rishis, ancestors, parents, friends and everyone. Bow down to them all, become

aware of the surroundings, our own body, other people and chant Swastivachan
mantra for peace to the world.

*Sarve Bhuvantu Sukhinaha, Sarve Santu Niramayah,
Sarve Bhadrani Pashyantu, Maa Kashcid Dukh Bhagbhavaet.*

Om! Shantih!.....Shantih!.....Shantih.

2. Renderings from Yogic Upnishads:-

1. Shandilyopnishad

As per Shandilyopnishad, the effects of Dharana (concentration) at various places in our body is quite an interesting read. It is given here below for all readers knowledge and practice:

<u>Place of Concentration</u>	<u>Effect</u>
Nose tip	Sins of a hundred of previous births are removed. One attains Knowledge of the realm of Indra.
And on the lower part Concentrating chit on the eye ball.	Knowledge of all the realms. Knowledge of all subjects is acquired
Concentrating chit in the ears.	Knowledge of realm of Yama, God of death.
On armpits	Knowledge of the realm of demons/राक्षस.
On lower part of back.	" " the Lord of the water element/ वरुण
On upper part. of back	" " " the Lord of wind/ वायु
On neck	" " " Moon/ चन्द्र
Left eye	" " " Shiva
On forehead	" " " Brahma
On soles of feet	" " " Atal
On whole foot	" " " Vital
On its ankles	" " " Satal
On knees	" " " Talatal
On groins	" " " Mahatal
On thighs	" " " Rasatal
On waist	" " " Patal
On navel	" " " Bhu.
On stomach	" " " Bhuvar.
On heart	" " " Swah
On upper part of heart.	" " " Maha
On throat	" " " Janah
On eyebrows	" " " Tapah
On forehead	Knowledge of past and present.
On sounds of birds	Knowledge of their language.
On past deeds (sanchit karmas)	Knowledge of previous births.
On the whole body	Form like other one.
On power	Power like lord Hanuman.
On Sun	Knowledge of Sun's realm.

On Dhruv(star)	Knowledge of its movement.
On Taar/Om	Darshan of sidhas.
On spaces inside ones own body.	Gets movement in sky/Khechhari sidhi.
When pran is focussed on the navel	All diseases are removed.
On the big toe	The body gets light

One who drinks air through mouth by curling the tongue, all his diseases are removed and he does not feel the tiredness of exersion.

One who drinks air like this during both sandhya, morning and evening, for three months, the Devi of speech, Saraswati gets established on his tongue.

One who does it for six months, all diseases get removed.

One who sucks air through the curled tongue and stops it at the inner end of tongue, he drinks nectar and everything auspicious happen with him.

One who drinks air through the curled tongue, and holds it in stomach regularly; for one months, during three sandhyas (morning, afternoon and evening), he pierces even the food of gods.

Thus are the details provided by our great Rishi in the Shandilyoupnishat Upnishad. Om!

~*****~

2. Kaushteek Brahmanopnishad

Om! May my speech be established in my mind, and my mind be established in my speech. Oh Atma, in the form of light, appear before me. Oh Speech and Mind, both of you, who are the base of Vedic knowledge, may you not annihilate my practice of Vedas. May I always be busy in its practice day and night. May my speech be right and true. Please safeguard me and safeguard the speaker! Please safeguard me and safeguard the speaker! Om Shantih, Shantih, Shantih.

Maharshi Chitra was the great grandson of Maharishi Garg. Deciding to perform a yajna, he appointed Uddalak, the son of Arun, as the main Ritvik. Uddalak did not go himself to perform the yajna, but in turn asked his son, Shwetaketu, to go and perform the yajna of Maharishi Chitra. Receiving these instructions from his father, Shwetaketu went to the place where yajna was to be performed and sat on the high seat provided by Chitraketu. On seeing him sitting there, Chitra asked him a question, "Is there any secret place with a covering where you will establish me or will you establish me in some other great place which is without any kind of covering?"

Shwetaketu replied, "I do not have any knowledge regarding this." He left the place and went back to his father and explained the whole situation to him. He requested him to instruct him how to answer such a question, but his father also expressed his inability to answer it. He advised, "We should go to the place of Maharishi Chitra and seek the answer to this question. Like others, we will also receive wealth from him, so let's go."

Taking a wooden twig (samidha) in his hand, Maharishi Uddalak accosted Maharishi Chitra and told him that he has come to seek knowledge from him. Seeing Uddalak come to him in such an egoless state, Chitra replied, "Oh Uddalak! It speaks of your greatness to come to me in such a manner for seeking knowledge. You will be most respected among the Brahmins and are a fit recipient of the knowledge of Brahm. I will surely answer your question and give you the correct knowledge."

Mahatama Chitra told him that after performance of the yajna, the yajman, (on whose call the whole yajna is being performed), surely attains heaven after leaving this realm. From proximity of his pran, the moon gets power. During Krishan paksh (the time of the waning moon) the moon cannot satiate all those who dwell in heaven.

What is recognised by the name of moon is the gateway to heaven alone. But one who has qualified for that heaven, starts thinking, what is the point of going there if one has to fall down again from that realm. Those who perform selfless deeds, they transcend the realm of the moon and attain the realm of Brahma. But those who, desiring pleasures, do not leave the realm of the moon; they are dropped back into the earlier realm, following their vrittis, after their good deeds are exhausted.

A person who knows this movement of the creation, which makes one attain heaven or hell, shuns this world and approaches the feet of a Sadguru. Then the guru should ask a question to such a disciple, 'Who are you?' The disciple should answer it in the following way: 'O divinities, who are the cause of the moon which has fifteen kala each in shukla and in krishan paksh (the waxing and waning periods of the

moon); who make the pran attain Pitrilok (realm of ancestors) when they appear with faith, after appearing near the moon, which is provider of various kinds of bhog; with the effect of som (nectar) rain and grains, faith and shradha get established in the sperm of a male, which has converted into a person like me after being established in a proper qualified purusha (human-being) and through him alone you established me in the womb. Thus, for years, I have carried this life through ignorance, illusions of the world, and a desire for the ultimate knowledge: Brahm-gyan. Hence, now you please instruct me in the knowledge of keeping this body disease-free for a long time, so that I am able to assimilate this ultimate knowledge.

Upasana of Parmeshwar is the path of Devyan. On treading over it, one reaches the realm of fire, then one goes to the realm of air, from there one reaches the realm of the Sun, then one enters the realm of water and onwards to the realm of Indra (king of the gods). From the realm of Indra one enters into the realm of Prajapati which guides him onwards to the realm of Brahm.

Entering this Brahmlok one comes to a big lake by the name of AAR. After it comes the place called YESHTIH, which is inhabited by Mahurtabhimani Devtas, who are capable of spoiling our good karmas accrued by various yajnas and can generate kam (lust) and krodh (anger). Once one gets free of them, one reaches a river by the name of VIRJA. Just by it's mere sight, old age flees. Ahead of this lies IL, which is a form of earth. Beyond it is a city where many divinities live. In that city there are gardens, ponds, rivers, and wells. On the other side of the river is another place like the string of a bow. Beyond that is a great place by the name of APRAJITA. Lord Brahma resides here. To guard that palace of Brahma, Indra, in the form of air and ether which represent Medh and Yajna, stands on it's two gates.

There is one meeting room there, known by the name of VIBHUPRAMATI. In the middle of it is a vedi by the name of VICHAKSHAN. This vedi is very special. A very powerful pran by the name of AMITIJ is the seat of Brahma. His beautiful consort, which is a joy to any mind, by the name of MANASI resides there. There resides another shakti, which is effulgent, adorned with shining ornaments, and is its mirror image, by the name of CHAYA. The whole cosmic creation is full of four kinds of jeeva, namely; Jarayuj, Andaj, Swedaj and Udbhij. All the animate and inanimate things of the world are the flowers in Brahma's garden. They also represent his clothes etc. Apasaras, celestial attendants in his court, are known by the names of AMBA and AMBAYAVI. Amba is imbued with motherly bhav while Ambayavi has bhav of budhi (intellect). There are rivers flowing, by the name of AMBYA, which leads one to brahm-gyan or ultimate knowledge. One, who knows the realm of Brahm like this, attains it and only then Brahma orders his servants, "Bring such a person with all the due respect to my court. Because of his sadhanaa to attain my realm, he has been able to come near Virja river and now he will never be old."

On getting instruction from Brahma, five hundred apsaras run to welcome the approaching Brahm-gyani. One hundred of them approach him holding kumkum, kesar and turmeric powders, and many kinds of clothes and ornaments, one hundred of them carry different kinds of scents. Thus, they adorn the coming mahatama and make his form similar to Brahma. As he reaches near the afore mentioned water body, he crosses it with his will power. Those who reach that water body with their good deeds alone, drown in that pond! One who crosses it with his will power, reaches near

YESHTIH. but all the divines living there cannot face his brahmtej and they run away from him. Then this yogi reaches VIRJA river and sheds off all his good and bad deeds and crosses over it with his mental power.

People who antagonised such a yogi get a part of the bad deeds left over by him, while those who favoured him get a part of the good deeds left at the banks of river VIRJA. As a charioteer travelling at a great speed watches the wheels and its contact with the ground, but still he is not affected by it; in the same way this Brahm gyani watches day and night, good and bad, and everything but is not attached to any of it. Due to the knowledge of Brahm, he attains Brahm.

Then he reaches near a big tree. The moment he approaches it, his nostrils get filled with the scent of Bram-gyan. After this, he reaches a city by the name of SALAJYA, where divine nectar enters into his body. He realizes that this much anand he has never ever experienced. Then he enters the palace Aparajit of Brahma and his whole body is filled up with great effulgence. As he approaches, the guards at the palace gates stand aside and allow him to enter. Then he enters into Brahma's court VIBHUPRAMATI, where a part of Brahm enters into him. Then he approaches vedi known by the name of VICHAKSHANA, whose front two posts are known as BRIHAT and RATHANTAR Sam, two rear posts are known by the names SHAYAT and NAUDHAS Sam, North-South posts are known by the name of VAROOP and VIRAJ Sam while the Eastern and Western posts are called SHAKVAR and SAM. That vedi provides cosmic sight to the Brahm-gyani. Then he approaches the seat called AMITAJA. Past and present are its two front posts, Shridevi and Bhudevi are its rear posts, two big khatwang (swords) by the name of ANUCHAYA are found in the North and South. They both represent BRIHAD and RATHANTAR Ram. BHADRA and YAGIYA Sam are the embellishments on it in the Eastern and Western directions and they represent Rik and Sam Veda. Embellishments in the North and South represent Yajurveda. Rays of the moon are like soft mattress on the seat, UDGEETH is the cover over it and Luxmi in the form of a pillow is there on the seat. Such a great throne is offered to the Brahm-gyani. When such a Brahm-gyani rises to sit on this throne, Brahma asks him a question as to who he is. He should answer this question as below,

"I have appeared from That who is self produced, who is self-effulgent, who is Parmeshwar, who is the cause of the whole creation, who is beyond all elements, who is the effulgence of this cosmos, which comprises of all that is animate and inanimate and who is Rit. I am Atma and you are Atma. I am also that what you are." On getting such a reply Brahma again puts forth a question as to Who He (Brahma) is. The Brahm-gyani replies, "You are Truth itself." Brahma again puts a question, "That which is called truth, in essence what is it?" He should answer it by saying, "That which is different from the divine and pran, is Truth. It alone is divine and pran too. Whatever is called Truth by our speech is the joining medium of both of them. That whichever is everything is Truth, you in yourself are also that Truth."

Chapter II:

Rishi Kashuteek proclaimed Pran is Brahm. This Brahm has been explained like a king, speech is its queen, ears are its guards to give messages, eyes are bodyguards, mind is its messenger. All his senses are gifts given by divinities to him without

asking. One who is the knower of it, all the jeevas in the world offer him things without his asking. Like a beggar roaming in a village asking for bhiksha, gets disheartened on not receiving anything from the villagers and makes up his mind not to take anything from them in future, the same way one who does sadhana of pran, it is his absolute duty that he should not beg for anything. He should stick to this principle. Because the one who is requesting another to give him something, generates a sense of inferiority. Due to this bhav alone, a beggar gets alms and people say, 'Go, we will provide you education.'

Maharshi Paikhang also proclaimed Pran as Brahm. The sense of sight is beyond speech, it has covered it from all sides. While sense of hearing covers sense of sight from all sides. Mind is beyond sense of hearing and covers it from all sides. Pran is beyond mind and covers it from all sides. That pran is Brahm. All divinities give offerings to this pran without asking anything. It is like a beggar who goes to a village begging, but nobody offers him anything. Frustrated, he decides not to seek anything from them in future. On knowing of his resolve, even those who refused alms to him, ask him to come to them for alms.

Now we will talk of Nirodh (subjugation) of wealth. During purnima or amavasya or any other tithi when a good nakshatra has ascended, those who desire wealth should establish fire, perform parisamoochan, kushastaran, abhisinchan of mantrapoot water and shodhan of clarified butter in utensil. Then one should offer the desired ahutis.

The Devi known by the name of Vaani (speech) fulfil all desires. She should help me, who praises pran, attain the desired wealth. For that I am offering this ahuti of ghee, 'Swaha'.

The Devta of pran is fully empowered to fulfil my desires of wealth and I offer this ahuti to him, 'Swaha'.

The Devi known by the name of eyes is fully empowered to provide me desired wealth, I offer this ahuti of ghee to her, 'Swaha'.

The Devi known by the name of ears is provider of all desires. May she grant wealth to me who is pran-upasak. I offer this ahuti of ghee to her, 'Swaha'.

The Mind is fully empowered to provide all the desires. May, prana, grant the desired wealth to me. I offer this ahuti of ghee to it, 'Swaha'. After offering ahutis like this, one should smell the smoke of the havan, should massage himself with the left over ghee and observe silence. Then one should approach the person from whom one hopes to get wealth. One should convey ones need to him and request him to fulfil it. If the wealth provider is at a distance then one should send a messenger. By observing such a method one can achieve the desired result.

Now we will discuss the method of fulfilment of desires through the usage of speech. If anyone wants to be dear to anyone, first of all one should become dear to the divinities of speech. As explained earlier, one should follow all the preparatory details.

I offer this ahuti of you, o sense of speech into myself. May my desire be fulfilled, 'Swaha'.

I offer this ahuti of your pran in myself. May my desire be fulfilled, 'Swaha'.

I offer ahuti of your eyes into myself. May my desire be fulfilled, 'Swaha'.

I offer ahuti of your mind into myself. May my desire be fulfilled, 'Swaha'.

I offer ahuti of your Pragya into myself. May my desire be fulfilled, 'Swaha'.

After ahutis one should smell the smoke of havan, massage the leftover ghee on one's body, one should accost the person whom one thinks can be the one to fulfill his desires. One should stand in such a way at a distance from him so that air draft flowing there should be in such a direction that it goes to him. Not only one becomes dear to such a person easily but also all the people there will remember even when one has departed from there.

While a man is speaking, he cannot breath-in fully. At that time, pran gets short during speech. Speech and pran are two never-ending ahutis and are eternal. Whether sleeping or awake, a jeev keeps on offering these ahutis. Apart from these, ahutis of other things were offered with karma/action. In the ancient times, those who knew this mystery, never offered karm ahutis alone.

The Great Atman Shushk-shringaar, also called pran as Brahm. He advised to pray to this pran as Rik. One who does like this, all the jeevas in the world who want to excel to greatness, come to him. One who has yajur budhi in such a pran, all people who desire to excel, help such a sadhak.

One who has Sambudhi, all those bow down before him, who themselves are desired by many. Many pray to this pran with Shribhav, many consider it as effulgence and then pray to it, many seek it for glory. As a divine bow is best of all kinds of bows, as it is endowed with great power and light, in the same way one who knows this mystery, as detailed above, becomes glorified, effulgent and most comfortable in all the jeevas.

When a sadhak Ritvik prepares a vedi out of bricks and then accepts the fire of pran endowed with the accrued karmas of past lives in one's own self, only then he is able to increase the bank (accrual) of do-able karmas as per the method of yajurveda. The actions, which fructify in Procedures laid out in yajur veda, are also sidh in Rigveda. In the deeds fructified in Rigveda are spread the deeds to be fructified in Samveda also. Atma of all these three Vedas is Adhvaryu in the form of pran. Pran is the atma of any Vidya (knowledge).

Now we will discuss Procedure realised by Kaushtik Brahmin three times. Keeping the sacred thread on left shoulder, one should perform achman. Then offer three oblations to sun, filling the arghya three times and say, 'you are called Varg as you left the whole world like a piece of straw, please burn my sins'. During afternoon, again offering water to him one should say, 'you who are called Ud-dharg, please burn my sins'. The same way one should make an offering to the setting sun and say,

‘you who are called Samvarg, please annihilate my sins’. As a result of this, one’s mind becomes pure and one never indulges in such things during day or night.

Now we will talk of another upasana. During amavasya of every month, in the west of Surya Mandal, in Sushumana named light ray, the establishment of the moon is clearly visible. At that time one should pray to the sun as detailed above. Also put newly born saplings of doob (green grass) in the arghya and pray to devi of Chandra Mandal (realm of moon), ‘O devi, your beautiful heart is located in the realm of the moon, because of that you have full control over eternity, may you bless me in such a way that I should never be beset with anguish over my son ever in my life and weep over him’.

One who prays to her like this, if he has a male child, that child will never die before him. If he is without any son then he should pray as below,

‘O Som in the form of a woman! May you become youthful by taking light of sun. May his power, which is essential for manifestation/ generating offspring in the womb, be establish in you. May you be the cause of provisions of grains.

O Som, you are endowed with peaceful qualities, your great nectar is beneficial to all the flowers, it provides power and is powerful enough to win over enemies. That nectar is easily available from grains and water which provide life to all the jeevas. May you light up with tej and be powerful enough to provide nectar to us and may you establish yourself in this world with great glory.

A purusha in the form of dwadash aditya when he makes som, in the form of a woman, happy by his actions and himself remains powerful, such eternally strong Brihaspati (Jupiter) should provide us power and anand. (119)

O Som! Please do not quench your hunger through consumption of our lives, cattle and all our subjects. Those who are our enemies or those for whom we are enemies, you may consume their lives, their children and cattle to become satiated. I am a follower of the devta of this mantra and you.

Thus reciting this richa path one should do anavartan of his right arm.

Now, we will talk of another prayer. During purnima, In the evening when the moon is seen in the East, one should do the following prayer:

O Som! You are king Soma who lives with Uma in the form of nature of the creation. You are adept in all the karmas and are five faced prajapati.

Brahmin is your first mouth. Through it you eat all the kshatriya kings. With the same face, please grant me power to eat and digest grains.

Kshatriya is your second mouth. Through it you consume all the vaishyas. With the same face, please grant me power to eat and digest grains.

Shyen (bird) is your third mouth. Through it you eat all the birds. With the same face, please grant me power to eat and digest grains.

Fire is your fourth mouth. Through it you eat the whole of creation. With the same face, please grant me power to eat and digest grains.

Through your fifth mouth you eat all the jeevas. With the same face, please grant me power to eat and digest grains.

You should not consume my life force, my subjects and my cattle but those of my enemies. I follow and pray to the mantra devta and you both.

Reciting the path/mantra like this one should do anuvartan of dakshin pooja.

After praying to Som as above, one should put one's hand on the heart of one's wife sitting by her side and say, 'O one who walks on the great path, you are of the form of moon, your heart takes care of all the subjects. I am the knower of nectar of sam residing in them. Due to speaking of this truth, may I never feel pain and condolence for a son in my life.'

When a father returns home from distant lands, he should smell the forehead of his son and say, 'O my son, you have appeared from my own body and heart, please save me from hell. May you live for one hundred years. You should not break my lineage and never feel pain through mind, speech and body. As a cow calls for her offspring, same way I call your name.'

When the gross fire dies, its tej (brightness) goes into the Sun. When the Sun is not visible, its tej goes into the Moon. The tej of the Moon goes into electricity or lightning, while the tej of lightning goes into the air element.

The same way, when a human talks through speech, it is Brahmin only. When speech becomes silent, its tej resides in eyes. When eyes stop seeing, their tej moves into ears. When power of the ears is no more, its tej moves into the mind. When the mind becomes still/silent, its tej moves into pran. One who knows this divine secret, even mountains cannot overlook his demand or order. Those who have a grudge against such a person are completely annihilated forever.

Once, the devtas of speech, eyes, ears and mind moved out of the body along with pran to prove their importance. Then one by one they entered this body and as a result it started to talk, see, hear and think. But due to the absence of pran, it could not get up and perform any karma. Then all the senses agreed to the superiority of pran over their functions and joining with it they moved in the sky and at last tasted nectar!

When a father is sure of his impending death, he should call his son and put his own life force into him. For this he should touch his whole body and offer his own power of speech, pran, taste, sight, ears, digestion, karma, pains, pleasures, to procreate, to move around, intellect, to him and his son should accept them. If after doing this, father remains alive, then he should either remain totally dependent upon his son or become a sanyasi (renunciate). Doing like this a son gets all the powers.

Chapter III:

Once Pravardan, son of king Divodas, went to Heaven. Seeing Pravardan's fighting prowess and hard work, Indra-king of devtas became very happy and said, 'What boon should I grant to you.' Pravardan replied, 'O king of the gods, please grant what you feel is best for the human welfare. What should be granted in the boon, you should decide yourself.' Indra replied, 'Everyone knows that boons are not asked for others but for one's own self, hence you should ask for what you want.' Pravardan replied, 'If that is the case then there is nothing I want to ask for.' On hearing this Indra remained firm on his word of giving him a boon as he is truth itself. He said, 'Pravardan, you know me. Knowing me properly is best for the humans.'

He further told him that he was the one who removed the third head of Prajapati's son and killed him. He gave the body parts of various sanyasis, who were unable to uphold the principles of sanyas, to jackals. Many times demons, who helped Prahlad were killed by him. He also killed attendants of Pulomasur and killed Kaalkashaya himself but nothing whatsoever happened to him. Knowing like this, the realm of good deeds of the knower remains eternal.

One who knows my form, he is not affected by great sin and does not partake in any kind of sin. Even if the desire to perform a sin arises in him, he still remains effulgent.

He again informed him that he is the pran of all praja (subjects). You should pray to that Indra, who knows the atma and had innumerable subjects under his command, in the form of long life and Amrit (nectar).

Pran is Amrit, Pran is life and life is pran. Till pran resides in this body, it is alive. But jeeva with pran can ascend to the other realms and enjoy pleasures of nectar.

Decision about truth and untruth is done with Pragya. One who prays to me in the form of long life and nectar, he enjoys full life in this world and after ascending to heaven gets the anand of eternal nectar there.

Regarding Prana, some knowers say that it has only one bhav. Nobody is able to simultaneously watch, talk, think and hear, hence it is true that pran has one bhav only. One can have understanding of any of the above separately only.

When the mind thinks, all others support it. When eyes start watching something, all other pranas follow it. The same is the case of ears, when they start hearing all others follow it. Thus we can say all subsidiary pranas help in the work of main pran at any time.

Indra said, 'all prans' are one. These five are the form of that one pran. This is the truth.'

Bereft of speech, those who cannot speak do survive. People who cannot hear, they also keep alive. The Blind also roam around, those who do not have mental power like children, keep alive. Even if many body parts are gone, still one can remain alive. But without pran none can survive!

Pran, which makes us realise the power of karma, is the one which initiates one in knowledge and is called pragyatma.

This alone getting hold of this body makes it perform various things, so one should pray to this pran. Pran is famous in jeeva which is the carrier of both pran and pragy and evolves with them. When a jeeva becomes one with main pran, then even during sleeping he doesn't dream. At that time person with its different names, eyes with its different forms, ears with its different sounds, mind with its different thoughts become one with main prana.

As sparks fly around the flames of a fire, in the same way, when a person realises then various different pranas like speech etc. come out of the main atmic pran and occupy their respective places in the body. After that their respective divinities appear and become the cause of various subsequent things. When a person dies he becomes bereft of all powers. At that moment he does not recognise anyone, neither speaks nor listens to anything and it is said that he is not there. Everything goes and becomes one with pran. All names, thoughts etc. merge with it. But when he again takes birth, as sparks fly from fire flames, similarly all the pranas go and occupy their respective places and divinities appear and their realms & attributes also manifest.

When pran leaves this body, it leaves with all the senses. Speech leaves behind all its names, the nasal leaves behind all smells, eyes become devoid of all scenes, ears let go of all sounds, the mind leaves all the thought process. Thus all the senses are offered into atma in the form of pran and they completely leave their attributes.

Pran is pragy, Pragy is pran. Together they dwell in this body and together they leave it. Now we will discuss this pragy, in which all bhootas become one.

One part of pragy is SPEECH because of which names abound in the outside world; One part of pragy is also developed by the NOSE, for it there is smell outside; One part of pragy is produced by the EYES and because of them there are forms all around; One part of pragy is produced by EARS, for them sounds are there to be heard; TONGUE also produced a part of pragy, for it there is juice of grains to take; HANDS also produced a part of pragy and hence their karma of give and take exists in the world; BODY also generated a part of pragy, this resulted in pains and pleasures for it in the world; A part was generated by the ORGAN of PROCREATION and hence making love and creation of off springs karm is there in the world; FEET also generated apart of it, hence their karm of moving around exists in the world; Pragy completed pragy by generating a part of its own self and all the subjects and desires catering to it were discerned by the budhi (intellect).

With the help of pragy we control speech and acquire names. With it alone one controls the nasals and thus enjoys various smells. Pragy alone gives control over eyes and hence its subjects. It alone gives control over ears and hence the things heard. With Pragy alone one is able to take juices and enjoy them. With pragy only hands perform their karma and body experiences various pains and pleasures. Pragy alone helps the organ of procreation to create and feet to move around. Pragy, by establishing its control over itself accepts various desires.

Speech without pragya is unable to counter any name. At that time it is said that my mind was not there and hence I could not understand anything at that time. All the senses without pragya are of no avail and cannot experience anything. In the absence of pragya even our brain cannot function.

There is no point in knowing Speech, one should know the atma which causes it. There is no need to know smell but one should know the atma which experiences it. Desire to know SOUND is useless rather one should try to know atma which listens to it. Desire to know the JUICES of GRAINS is useless, one should pursue the knowledge of atma which knows it. Knowledge of pains and pleasures is useless rather one should try to know the knower of them, i.e. the atma. Knowledge of the act of procreation and its anand is useless rather one should try to know the atma which knows it or is the real cause of it. One should try to know the atma which knows the karma of hands, feet and body. One should not try to know MIND but try to know atma which is busy in manan, (meditation).

All these ten different subjects of the senses in pragya are bhoot matras while the ten senses to perceive them are ten matras of pragya. Without bhoot matras, existence of pragya matras is not possible at all. To make anything possible these both have to come together, any one alone out of them cannot produce anything.

There is no difference between pragya and bhoot. As a circle and spokes of a chariot are dependent on its navel (central axle), in the same way out of bhoot matra and pragya matra, pragya matra is dependent upon prana. This pran alone is without old age, eternal, pleasure giving and pragyatmak. This pran is independent. It does not increase on performance of good deeds or dwindle on performance of bad deeds. Parmeshwar in the form of pran and pragya is the one who pushes a jeev from the higher lokas into the lower realms and makes him perform wrong deeds. This atma is the controller of all the realms, its guard and its owner. A pran having such attributes is actually atma.

Chapter IV:

From the Gargya lineage, there was a Brahmin by the name of Gargya, whose father's name was Balaka. He sincerely studied all the Vedas, knew them and use to give lectures on them. He was very famous during that time. He use to live in a place by the name of Ushinar but mostly he was roaming around giving lectures. Sometimes he will be in Kashi (Varanasi), sometimes in Kurukshetra, sometimes in Mithila (Bihar), sometimes in Matasya desh and sometimes in Jalandhar (Punjab).

Once he went to Ajatshatru, king of Varanasi. The king himself was also very learned. With a great ego, Gargya questioned the king, 'I will give you a lecture on Brahmgyan (knowledge of the self).' On hearing this, the king replied, 'O Brahmin, I offer 1000 cows for this act of kindness of yours because now everyone is running to king Janak for this, all the time.'

Brahmin Gargya said, ‘ Parmeshwar who resides in the realm of Sun, I pray to him alone with Brahm budhi.’ On this king Ajatshatru questioned, ‘O Brahmin! Do not speak anything to me of this. Surely this white-robed dev is the greatest of all. It surpasses everybody and is located above everything. It is everybody’s head. I pray to it in this very form. One who prays to the realm of Sun like this, surpasses everybody and gets established at the top and becomes like the forehead of everyone.’

Then the son of Balaka, Gargya, said, ‘I pray to the Prameshwar who is knower of everything residing in the realm of the Moon. That is Brahm.’ Ajatshatru immediately replied, ‘ O Please do not speak anything to me on this subject. That Moon is the king of everything and is pran (life force) of grains. I pray to it like this. One who prays to the purusha located in the realm of Moon in the form of Brahm, he himself becomes the Atma of grains.’

Then Gargya said, ‘Under the realm of lightening, this Brahm which knows everything, I pray to it. Ajatshatru immediately said, ‘ O Brahmin do not speak anything. I pray to this effulgence in the form of Atma. One who does like this becomes the Atma of effulgence himself.’

Gargya said, ‘I pray to Parmeshwar located in the realm of clouds in the form of Atma.’ Ajatshatru said, ‘Please do not speak anything to me regarding this. I pray to this sound as Atma. One who prays to Brahm in the form of Atma of sound located in the realm of clouds, himself becomes the Atma of sound.

Gargya, son of Balak said, ‘I pray to purusha located in the sky, who is knower of everything, as Brahm.’ King Ajatshatru said, ‘Please do not speak to me anything regarding it. I pray to this complete Brahm in the space where there is nothing. One who prays to Brahm located in the sky like this, he is blessed with many offspring and cattle and they do not die before their time.’

Gargya further said, ‘I pray to that Brahm, knower of everything, which is located in air.’ Ajatshatru said, ‘Please do not say anything on it. This is Indra, this is Vaikunth (celestial place of lord Vishnu) and this alone is the one who is never vanquished. I pray to it in the same bhav. One who prays to it like this is never defeated and always victorious over his enemies.’

Gargya said, ‘I pray to the knower of everything located in the realm of fire.’ Ajatshatru said, ‘Please do not say anything. I pray to it in the same manner. A sadhak, who prays to Brahm located in the realm of fire like this, is able to repulse attack of every enemy.’

Gargya said, ‘I pray to the purusha established in realm of water with Brahmabhav.’ Ajatshatru said, ‘Do not talk to me regarding this. He is the Atma of all the jeevas

with name, thinking like this I pray to him. One who does like this becomes Atma of all such jeevas. Thus this Adhidevik upasana has been explained.

Now we will discuss Adhyatmic upasana. Gargya, son of Balak, said, 'I pray to the purusha seen in the mirror with Brahm bhav. A sadhak who prays to such a purusha seen in the mirror becomes like him and his children also become like him.'

Gargya said, 'I pray to the purusha in the echo as a form of Brahm.' Ajatshatru said, 'Please do not speak anything about this subject. I consider it as secondary. One who prays to it like this, he attains the second and not his own self. He is never alone; there are always people with him.'

Gargya said, 'Behind a walking person, one can hear his footsteps, I pray to the Brahm that is in that sound.' Ajatshatru said, 'Please do not say anything about it, I pray to it in the form of pran. One who does like this enjoys complete life span, he doesn't die early. His children also enjoy a full life.'

Gargya said, 'Every physical body has a shadow with it. I pray to the purusha in that shadow with Brahm bhav.' Ajatshatru said, 'Do not talk to me on it. This shadow is nothing but death and I pray to it in that form alone. One who does like this dies at the appropriate time and not before. His children also enjoy full life.'

Well done Gargya said, 'The purusha which resides in this body, I pray to it in the form of Brahm. Ajatshatru said, 'Please do not talk to me on it. I pray to in the same manner. One, who prays to this purusha in the form of Prajapati, is blessed with many subjects and cattle.'

Son of Balak, Gargya said, 'Purusha attached to the pragyavaan and pran form of Atma roams around in the state of sleep. I pray to it taking it as Brahm. Ajatshatru replied, 'Please do not speak anything regarding it. One who does like this, the whole world prostrates in front of him.'

Gargya said, 'I pray to the purusha located in my right eye as Brahm. Ajatshatru said, 'Please do not talk to me on it. I pray to it as Atma of name, fire and flame. One who prays to it like this becomes Atma of all of them.'

Then Gargya said, 'I pray to purusha located in the left eye as Brahm. Ajatshatru said, 'Please do not bother to talk to me on it. It is the Atma of truth, effulgence, lightening. One who does like this becomes Atma of all of them.'

On hearing this, the great famous Gargya, son of Balaka, fell silent. Then Ajatshatru said, 'Is this the limit of your knowledge of Brahm?' Gargya said, 'Yes, I know only up to this stage.' Then Ajatshatru replied that it means that your statement

of giving knowledge of Brahm to me was of no substance. Only karta (doer) of all purusha that have been explained by you is really to be known. Upon this Gargya, son of Balaka, accosted Ajatshatru with a twig in his hand and expressed his desire to be his disciple. Ajatshatru replied that it isn't right for a kshatriya king to accept a Brahmin as his disciple. It will be against the current behaviour in society. He asked Gargya to accompany him and he would surely teach the knowledge of Brahm to him.

The King held the hand of Gargya and walked to a place where a person was sleeping. He tried to wake him up by calling many names like King Som, Brihan and Paundarvasa. Despite all these calls, that person did not awake. Then the king struck him with a stick, as result that very moment the sleeping man got up. Ajatshatru asked Gargaya, ' Tell me where this man was sleeping unconsciously, in which space he was sleeping and now from where he has come into this awakened stage.'

Gargaya could not reply to the questions of the king. He was unable to understand this mystery. King Ajatshatru replied, 'I will tell you the place where he was sleeping, where he awoke and from where he came to that place. In the lotus of heart there are many nerves like Hita. They spread to all the body from the heart. They are as subtle as 1000th part of tip of a hair. These nerves are filled with crux of many kinds. Out of them, some are white, some are yellow, some grey, black etc. In the sleeping stage a person is roaming in those nerves only.

In the sleeping stage when he is not dreaming, he is absorbed in pran. At that moment all the senses are established in prana. When a person gets awake, like sparks coming out of rising flames, senses come out of the fire of Agni and move towards their respective resting places. Then their presiding deities appear from pran and establish their respective subjects. As a knife is kept in a leather belt (as barbers do), the same way a thumb sized purusha representing Parmeshwar resides in the heart. As Agni resides in the wood etc. though not seen, in the same way Atma resides in the whole body. As all the people with a rich man remain under his control, in the same way all the different kinds of prana remain under the control of Atma. A rich man enjoys his comforts along with people surrounding him. All those who surround him are not using all his comforts but actually they are using the rich man. In the same way the Atma uses various senses and the senses use Atma also. Till Indra, king of the gods, did not know his Atma, the all demons kept on defeating him in the battlefield. In the same way, the knower of Atma annihilates all his sins and becomes the greatest and the owner of all. One who knows like this gets all the fruits mentioned earlier. Thus spoke this Upnishad...Om! Shantih! Shantih! Sahntih!

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3. Shandilyopnishat:

People today are doing a wide range of popular pranayams to keep their body and mind healthy. Most understand it in the form of movement of breath and very few understand it in the form of movement of life force. Out of those, who take it as pranic energy movement, still fewer experience the movement of various pranas in their body. Since the movements of prana, which are ten in number, takes place in different parts of the body, the whole process can then be said as 'pranic movement' or 'shaktichalan'.

We can experience the movement of these pranas in our body and hence the process of shaktichalan. This is amply shown to those who follow kriya yoga methods.

As it is possible to move the prana across any psychic channel in our body or outside of it, in this same way it can be held in a particular location of our choice also for a desired duration. In the above mentioned upnishad, great detail has been devoted to the effects of holding pran for a duration of one muhurt i.e. 48 minutes at different locations in our body. One feels extremely happy to share this for the benefit of all the readers who are unaware of it.

<u>Place of holding pran vayu</u>	<u>Effect</u>
To hold in nose daily	The sins of hundreds of lives are burnt.
In the eyeball	knowledge of all subjects.
To hold at the nose tip	knowledge of realm of Indra, the King of the devtas (divine beings).
To hold in the ears	knowledge of Yama, the Lord of death.
In the arm pit	knowledge of realm of demons.
knowledge of realm of Varun Devta, Lord of the water element.	
In upper part of back	knowledge of realm of air.
In one's neck	knowledge of realm of the Moon.
In the left eye	knowledge of realm of Shiv Lok.
On the forehead	knowledge of realm of Brahma.
Lower part of the feet	knowledge of realm of Atal.
Holding in the feet	knowledge of realm of Vital.
In one's knees	knowledge of realm of Satal.
In the hip joint	knowledge of realm of Mahatal.
In one's front part of thighs	knowledge of realm of Rasatal.
In the waist	knowledge of realm of Talatal.
In the navel	knowledge of realm of earth.
In stomach	knowledge of realm of Bhuvanlok.
In the heart	knowledge of realm of Mahalok.
In upper part of heart	knowledge of realm of Mahalok.
In the neck	knowledge of realm of Janlok.
In the eyebrows centre	knowledge of realm of Tapolok.
In the upper part of forehead	knowledge of the past and the future.
In the sound of animals, birds	understanding of their language.
In sanchit* karmas	understanding of previous birth.
In the whole body	to take the form like another.

In power	power like Lord Hanuman.
In the Sun	knowledge of the Sun's realm.
In Dhruv	knowledge of its movement.
In the space inside the throat	victory over hunger and thirst, and stabilization of koorm upa-pran nadi.
In Taar	Darshan of Sidhas.
In spaces in our body	movement in the sky.
By holding pran in the navel	all diseases cured.
By holding pran in the big toe	The body becomes light.
One who drinks air through curling tongue.	All diseases are cured, one doesn't the get tired easily.

One who drinks air during both
morning and evening for 3 months. Devi Saraswati sits on his tongue.

One who does this for six months All diseases are removed.

One who breathes in by curling
the tongue and holds it at its base. Drinks nectar and has well being in
every sense and situation.

One who drinks air thus through tongue
and holds it awhile in stomach, Pierces the food of devtas even.
daily 1 month.

All the above explanation seems to be very interesting and can be practiced by
sadhakas or practitioners of this vidya. Om!..Om!..Om!

Sanchit* karma: accrued karmas of various births.

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4. Tri Shikh Brahmano Upnishad:

Some details:

To keep one's mind always attached to the karmas detailed in the scriptures is called Karmyog.

To keep ones chit always busy in Atmayog is called Gyanyog.
One who practises both is sure to achieve Moksha.

The following is an explanation of an interesting description in this Upanishad of the eight steps of yoga:

YAM: Complete indifference to the body and its senses is called Yam.

NIYAM: Always dwelling in paramtattva is called Niyam.

ASAN: Indifference to all worldly objects is called Asan.

PRANAYAM: Clearly understanding the world's illusions is called Pranayam.

PRATYAHAR: Introversion of the chit is called Pratyahar.

DHARANA: Complete focusing of the chit shakti is called Dharana.

DHYAN: To experience that, 'I am Chinmatra' is Dhyan.

SAMADHI: Complete forgetfulness of Dhyan even is called Samadhi.

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5. Akshmalika Upnishad

Those who are in the line of jap in their sadhana, usage of mala is essential at the start, though at later stage mala has also to be left behind and one has to enter into ajapa jap state. But till then, one has to do different mantras, may be use different malas for different purposes. During such times, it becomes important for one to do mala sanskar. Normally, people do not know how to do mala sanskar themselves and thus they have to be dependent on someone else for this. If one knows the Procedure then one will be able to do it and thus save time, during their sadhana, which is always at premium.(One doesn't mean that all can do it)

Below, one is trying to share the procedure as per above mentioned upnishad and sincerely hope that all will surely benefit from it.

Preparations:

Arrange cotton thread made by the hands of a kumari (a girl, whose menstrual cycle has not begun yet) in advance.

Panch Dugdha and dadhi:

Arrange milk and curd of five types of cows, namely Nanda etc.
(I think if one gets it from white, black, reddish, brown and mixed colour cows will suffice but knowledgeable reader should clarify from some shastra. I will also update about these details soon from appropriate scripture.)

Panch Gavya:

Arrange Gomutra, Gomaya, Curd, Milk, clarified butter, all from cow. Also get Ushir, Takkol, Karpoor (camphor) etc for preparing scented water to wash the bead and mala.

Panch Upchaar poojan material:

Get some flowers, sindoor, akshat (rice), dhoop, deep(*red wick with ghee*) etc. ready for poojan.

Take 109 beads of pearls or crystal or tulsi (Basil) or rudraksh etc. with whatsoever one desires for the mala.

Wash all the beads with milk of five different cows. Then wash them with panch gavya one by one. Then wash them with water of Ganges river. Again wash it with curd.

Wash it with scented (asht gandh) water. *(in my opinion, we may use Vishnu asht gandh for Vishnu jap mala, Shaiv asht gandh for Shaiv jap mala and Shakti asht gandh for Shakti mantra jap mala).*

Arrange all the 109 beads in a line ready for poojan.

O A-kaar (a), you are powerful enough to win over death, may you be pleased and enter into this bead with all your powers. Perform poojan of the first matrika Shakti (with panch upchaar).

O Aa-kaar (aa), you are power of attraction, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O E-kaar (i), you are the one who looks after all of us and are peaceful, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ee-kaar (ii), you are purity of speech and also pure in yourself, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O U-kaar (u), you are provider of all kinds of powers, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O! û -kaar (û), you're one who speaks and can't be faced, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O ri-kaar (ri), you are power of agitation, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O řii-kaar (rii), you are power of hypnotism and are effulgent, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Lři-kaar (Lři), you are a power which creates vidveshan (a quarrel among two persons), knower of everything and secret, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Lřii-kaar (Lřii), you are power that deludes the mind, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ai-kaar (e), you are power who controls everyone and pure truth, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O æ-kaar (æ), you are pure and satvik in nature, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ao-kaar (o), you are the group of all varnas and always pure, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Aun-kaar (au), you reside in the heart of all matrikas and are at peace, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Am-kaar (an, anuswar), you are power that controls even an elephant and bewilders it, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ah-kaar (ah, visarg), you are annihilator of death and whose mere sight generates fear in the heart, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ka-kaar (k), you are a destroyer of all kinds of poisons and giver of blessings, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Kha-kaar (kh), you are omnipresent and generate agitation in the mind, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ga-kaar (g), you are a remover of all kinds of obstructions and are greater than the greats, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Gha-kaar (gh), you are a provider of good fortune and have the power to halt all movement (stambhan), may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ang-kaar (ng), you are a destroyer of everything and very ferocious, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ca-kaar (ch), you are power to undo spells of enchantment and are cruel & ferocious, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Chha-kaar (chh), you are ferocious and a destroyer of all kinds of spirits, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ja-kaar (j), you are a destroyer of all kinds of kृत्याs (dakini etc.) and fearless, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Jha-kaar (jh), you are destroyer of all bhootas, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O N-kaar (Na), you who grinds even death, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ṭ-kaar (Ṭa), you are destroyer of all diseases and at peace, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ṭha-kaar (tha), you are shining like the moon, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ḍa-kaar (da), you are a destroyer of all kinds of poisons like the great Garuda (the bird-creature vehicle of Lord Vishnu), may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ḍha-kaar (dha), you are a provider of all kinds of wealth and are at peace, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Na-kaar (na), you are a provider of all kinds of sidhis (mystical powers), may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ta-kaar (ta), you are a granter of all kinds of wealth and grains, and of a happy face, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Tha-kaar (tha), you are the one who helps us achieve Dharma (the Eternal Law of the Cosmos) and are pure, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Da-kaar (d), you are provider of all kinds of well-being, increase and are beautiful, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O dha-kaar (dh), you are remover and annihilator of all kinds of poisons & fevers and are great, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Na-kaar (n), you are provider of bhog and moksha both and are at peace, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Pa-kaar (p), you are destroyer of poisons and obstructions, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Pha-kaar (ph), you are provider of eight sidhis and are of the form of light, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ba-kaar (b), you are remover of all kinds of dosh and are beautiful, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Bha-kaar (bh), you are ferocious and remover of all obstacles created by various spirits, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O M-kaar (m), you are enticer of those who keep grudges against us, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ya-kaar (y), you are omnipresent and pure, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O R-kaar (r), you are creator of heat and are deformed, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O L-kaar (La), you rear the whole world and are shining, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Va-kaar (va), you make everyone healthy and are pure, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Śh-kaar (sh), you are the provider of all fruits, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Śha-kaar (shh), you are the provider of all kinds of dharma, arth, kaam etc. and are white, satvik, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Sa-kaar (sa), you are the cause of everything, associated with everything, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Ha-kaar (ha), you the crux of all the varnas and all written material, you are pure, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Lda-kaar (Lda), you are provider of all kinds of power and are chief of them, may you be pleased and enter into this bead with all your powers. Perform poojan of the matrika shakti as earlier.

O Kṣa-kaar (ksh), you are the one who can explain the main tattva and are of the form of light, may you be pleased and enter into this sumeru bead with all your powers. Perform poojan of the matrika shakti as earlier.

Thus, we prepared 50+1 beads for the mala. Similarly create another set of 50 beads. Then prepare another eight beads by imbuing shaktis of A, Ka, Cha, Ṭ a, Ta, Pa, Ya, Sha in them and thus prepare 108 bead mala with one top bead, Sumeru.

After preparing the mala on a cotton thread as explained earlier, do the following,
O all Devtas! You who roam the Earth, please accept my salutations. Enter into this mala (rosary).

O all the Pitras, please accept my salutations and enter into this mala.

O all the Divinities residing in the sky, please accept my salutations and enter into this mala.

O all the Divinities, residing in heavens, please accept my salutations and enter into this mala.

In this realm, seventy million mantras and 64 kalas of various vidyas reside, salutations to all of them, may they enter into this mala.

Salutations to the power of Brhama, Vishnu and Mahesh, accept my salutations and may they all enter into this mala.

Salutations to 96 tattvas of various philosophies like Samkhya etc. May all of them bless the persons who chant mantras and be like Kamdhenu (the wish-fulfilling cow). They who are the remover of all obstacles of the sadhak, may all of them enter into this mala.

Hundreds and thousands of divisions of Vaishnav, Shakti etc. which abound in this Brhman, salutations to them. May all of them enter into this mala.

All those powers which can win over even death, salutations to them. May they also enter into this mala.

Getting up, circumambulate the mala and pray to it as follows,

Om Bhagwati mantra matrike! O aksh mala! You are the power which keeps all under its control, salutations to you.

O Mantra matrike! You have the power to immobilize every movement, create ucchatan, salutations to you.

O you, who are death personified and are mritunjaya, salutations to you.

O you, who light-up everything, salutations to you.

O you! who are the provider of prana to the whole universe, creator of everything, you who guard the whole world, present in all the lands and islands, always moving, residing in every heart, please accept my salutations.

O you who represent Para, Pashyanti, Madhyama and Vaikhari (four states of speech), support of all the vidyas and powers, ardently prayed to by Vashishth muni and well looked after by Vishwamitra, I salute you again and again.

After this the mala becomes ready for use. It is said that if the Sanskar of a mala is done like this then it gives mantra sidhi in a very short time.

Thus ends this beautiful Upnishad.

"Om Shantih! Shantih! Shantih! "

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6. Vajrasuchikopnishat

Many a time people question, as to who a Brahmin is? Is it sufficient to take birth in that lineage or anyone can be Brahmin without it? Not going into much details of the birth taken from a particular parents, certain qualities were essential in Brahmins. Though, by and large, Brahmins of ancient times did possess those qualities. In the modern times, everything is changing and corroding. It has become very difficult to uphold any kind of principles, what to say of Brahmanism.

Reflecting on the above subject, one came across this Upnishad, which discusses Brahmanism as per the lofty ideals of ancient Rishis and seers of past. Thus, without discussing it further, one would like to go straight to the point of this discussion with the help of the above mentioned Upnishad commentary. Generally, it is seen that all Upnishads always open with some sort of prayer. Hence this one also starts with the following prayer:

Om!, May all my body parts, speech, life force, eyes, ears, power and all the senses be healthy. These all have been explained in the Upnishads as Brahm. May I not distance myself from Brahm, May Brahm not distance me from itself. Neither am I at a distance from Brahm and neither Brahm is far from me. May I imbibe all those Dhramas which have been explained in the Upnishads as essential for those who seek Atma or Realization. May such ideals be in me, be in me. Om! Shantih, Shantih, Shantih.

I prostrate to that Brahm, which is Sakshi to me, which is Sat-Chit-Anand, which can be known through Vedanta and is of innumerable kinds of forms of Brahm all around. For the ignorant, it seems bad and corrupted, while for the awakened, who has an eye of knowledge, it is an ornament.

Four Varnas have been explained as per the Indian system of division of populace, namely Brahmin, Kshatriya, Vaishya and Kshudra. As per Vedas and Smritis, Brahmin is considered, best of them. Now the question that is raised here is, who this Brhamin is. Whether he is a **jiva**¹, a **body**², a **lineage**³, a **knowledge**⁴, a **Karma**⁵ or a **Dharma**⁶.

If at the start, we presume **jiva** to be Brahman then we know it cannot be. The Jiva moves through various bodies during its different births in the past, present or future. Despite moving through all those forms, jiva still remains same. Jiva is one but is known to take birth in different forms due to its karmas. Hence a jiva cannot be Brahman.

Is this **body** a Brahman? This also cannot hold true. From Chandal (a person who cremates bodies) to all the humans, bodies are made of same five elements and all of them experience childhood, youth, old age, death, dharma-adharma etc. It is not that brahmin is fair coloured, Kshatriya is red coloured, Vaishya is yellow coloured and Kshudra is black in colour. Neither by performing final rites of the father etc. a son gets dosha of Brahmhatya (killing of Brahmin). Hence a body cannot be Brahman.

Is a special **varna** or **lineage** Brahmin. This also is not possible because different Maharishis have taken birth from different wombs like Shringi Rishi came from deer, Kaushik Rishi came from kusha (a kind of grass), Jambuk Rishi came from jambu

fruit, Valmiki Rishi came from a termite hill, Vyas came from the daughter of a ship guide (mallah), Gautam came from back of a hare, sage Vasishtha came from a divine damsel Urvashi, Muni Agastaya came from a pot. All these Rishis were not born in a particular lineage but were endowed with great knowledge right from birth, hence we cannot say lineage is Brahmin.

Is **knowledge** Brahmin? This also cannot be said to be true. Many Kshatriyas have been knowers of ultimate truth and they taught it to many too. Hence, we cannot say that only knowledgeable can be called a Brahmin.

Then, is it that **karma** (performed acts) is Brahmin? This also cannot be said because all the karmas of past (sanchit), present (prarabd) and future seem similar and driven by them alone, all jivas act. Hence, karma can also not be called a Brahmin.

Is **religiousness** Brahmin? This also is not true because many kshatriyas, vaishyas are seen offering alms of gold and silver today. Thus only religious persons cannot be called a Brahmin.

Then question remains, **who a Brahmin is?**

One who is beyond the duality of Self or Atma, who is beyond lineage, attributes and Karma, who has not been corrupted by six kinds of Urmis and Bhavas, who is true Anand, endless, is not effected by anything, support of kaal (time), knower of all the elements, who is present inside and outside like ether, who experiences unbroken Anand, is boundless, is known only through Dhyan, knower of Atma like a fruit, in one's hand, though it is not seen, away from the impurities of physical attraction and attachments, equipped Sham and Dam, free of trickery of thirst and desires, one who keeps his Chit free of ego all the time, such a one alone is called a Brahmin. All the Shrutis, Smritis, Puranas and scriptures say like this. Apart from this, no other form of Brahmin can be proved. Atma is omnipresent, omniscient, is the enjoyer of truth, purity and Anand and is One, People who experience it like this are called Brahmin. Such is the teaching of this Vajrasuchikopnishat. May the lord be praised. Om! Shantih, Shantih, Shantih.

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7. Chandogya Upnishad:

A:

It is said that once Satyakam asked his mother about his father and gotra (lineage). She replied that she didn't know who was his father. Since, the boy wanted to join a gurukul to learn at the feet of a guru, he insisted his mother tell him what he should say to the master when asked about his gotra. His mother told him, "O Satyakam, my name is Jabala. So when the teacher will ask your name, tell him it is Satyakam Jabal."

Satisfied, the boy accosted the great teacher and requested him to take him in as his disciple. As was customary, the teacher asked him his gotra, to which the child reproduced truthfully all that his mother told him. Thus he conveyed to the teacher that his gotra is unknown to him. The teacher became very happy with the boy. He told him that only a Brahmin can have the courage to say truthfully like this in front of a teacher and thus he accepted him as a student.

As a seva to the Guru, Satyakam was given 400 cows and told to take them with him and come back only when they become 1000 in number. The boy took the herd and roamed about from one jungle to another for years. One day the bull of the herd told him, look we have become 1000 in number, so let us go back to the ashram. Happy with the boy's looking after them, the bull was pleased with him and told him that he would teach Brahm Gyan (knowledge of the self) to the boy.

In the evening, when they were to rest, Satyakam lighted a fire and sat in front of it with a samidha (one firewood) in hand (depicting his intention of becoming a disciple) in front of the fire, when the **Bull** explained the first foot of Brahm. He told him that East¹, West², South³ and North⁴ are the four Kalas of this paad. It is effulgent. One who prays to it with this kind of knowledge gets known in the world, and after death goes to effulgent realms only.

The next day when in evening, Satyakam again sat in front of the fire, **Agni** started talking with him. It told him that Earth¹, Sky², Heaven³ and Ocean⁴ are the four kalas of second foot (paad) of brahm known by the name of ANANT. One who prays to this paad of brahm, with this kind of knowledge gets great happiness on this earth and after that goes to the realms which are eternal.

Again next time when he sat in front of the fire in the evening, a **Swan** appeared before him and explained the third foot of Brahm as following. It told him that Fire¹, Sun², Moon³ and Electricity/thunderbolt⁴, are the four kalas of the third foot of Brahm, known by the name of 'Jyotirmaan'. One who prays to it like this goes to the effulgent realms after death.

On his next sitting a **water bird** appeared and instructed him about the fourth foot of Brahm. It told him that Pran¹, Shraut², Paksh³ and Mind⁴ are the four kalas of the fourth foot of Brahm, known by the name of Ayatvaan. One who does its upasana like this achieves this realm.

Thus enlightened about the four feet of Brahm, Satyakam returned to his Guru's ashram happily. On seeing the light on Satyakam's face, Guru asked him as to who

had instructed him during all that time. He told him that entities other than human have instructed him. Then he requested his Guru also to instruct him, or else his knowledge would never be complete. Then the Guru instructed him in the 16 kala knowledge and whatever ignorance was left in Satyakam earlier also got removed.

Later on when Satyakam established his own ashram, Kamal's son Upkaushal came to his ashram for studying. For twelve years, he served different kinds of fires under his instructions. After completion of twelve year time, when all the students graduated and went away, Upkaushal was not conferred with the degree for studying with his guru. Satyakam's wife told him that this boys has served different kind of fires with great zeal for complete twelve years hence to save himself, he must confer the degree on this disciple lest all the fires become annoyed with him. Without paying any heed to what his wife told him, Satyakam went on a trip. Feeling very bad about this whole affair, Upkaushal went on a fast. When the Guru's wife offered food to Upkaushal, he refused to eat. On being asked why he is not eating food, Upkaushal replied that there are many painful desires in the human mind. To get rid of them, he is undergoing this fast.

On hearing this, all three kinds of fires (which he has served for twelve years) discussed amongst themselves that this boys served us for twelve years with great devotion. Hence it is their duty to instruct him in Brahm vidya, knowledge of the Self.

Fire started talking to him. It said, Pran¹ is Brahm, Ka² is Brahm and Kha³ is Brahm. On hearing it, Upkaushal told them that he knows Pran as Brahm but what are these KA and Kha, he is totally ignorant about them. They explained to him that what is Ka (pleasures), is also Kha (ether); and what is Kha is also Ka. Thus they instructed him about Brahm and Ether associated with it.

Gharpatya fire started instructing Upkaushal. It explained that Earth¹, Fire², Grains³ and Aditya⁴ (Sun) are its four forms. Purusha seen in the Sun is also he alone i.e. Gharpatya. One who prays to it like these burns all his sins, goes to the realm of fire, enjoys full life, praised in the whole world forever. One who is devoted to us like this, we take care of him in both this and that realm.

Daskhinagni also instructed him. It told him that water¹, all directions², nakshatras³ and moon⁴ is dakshinagni itself. Purusha seen in the moon is also him alone. One, who prays to it knowing all the four forms as explained above, burns all his sins, goes to the realm of fire, his lineage never ends and he enjoys full life and happiness. One who prays to us like this, we take care of him in this as well as that world also.

Ahvahniya fire told him that Pran¹, Ether², Heaven³ and Electricity⁴ are his four forms. Purusha seen in fire is but me. One who prays to me like this gets full life, happiness, goes to the realm of fire after death, his lineage becomes eternal and we take care of him in both the realms.

After instructing him thus in Agni and Atma vidya, they asked him to return to his Guru, who will instruct him further in the practical aspect of it to achieve its fruit. Thus Upkaushal happily went into the presence of his Guru who immediately came to know that he has been instructed in higher vidyas. On being asked, Upkaushal

explained everything to his Guru. The Guru felt very happy and told him that now he will instruct him in the knowledge by which one can get separated from sins in the same way, as a lotus flower gets separate from water.

B.

Now the procedure of daily karmas is being explained. This breeze which is flowing, it surely is Yajna. While moving, it purifies the whole cosmos, thus it is yajna. Speech and mind are its karmas. Out of the two, mind with the help of mind opens up one path for movement of the soul, while the second path is initiated with the help of speech by Adhvaryu and Udgata.

If during early morning anuvak (chanting of certain vedic text, where God is invited to accept the offering) before the final richa (couplet) if Brhama speaks up then only one path opens, while another path is decimated. As it is difficult for a single footed person to walk and a single wheeled chariot to move, in the same way that yajna is annihilated, with it yajman (one for whom the yajna is being performed) is also finished. By performing such a yajna, the yajman's sins increase.

When during the morning anuvak, and before the chanting of the last richa, Brahma keeps quiet, then both the pathways are offered. As it is easy for a two footed person to walk and two wheeled chariot to run, in the same way yajna is also kept intact and is successful. The yajman is also saved. Such a yajna alone is best.

Prajapati sat in tapasya for the development of various realms. From those realms, he received nectar. From Earth, he got fire, from sky he got air and from the heavens, he got the Sun. Then, he started praying to these three devtas of fire, air and Sun. From fire he received Rik Veda, from air he received Yajur Veda and from Sun he received Sam Veda. Then he again meditated on these three vidyas and got nectar from them. From Rik, he attained Bhu; from Yajur, he received Bhuvan; from Sam, he attained Svah.

When a hole is created in the yajna by chanting of richa of Rik, in that, one should offer ahuti with '**Bhu swaha**' in *Gharpatya agni*. The hole appearing in this yajna of Rik is filled with the power of chanting of richas of Rik veda.

In the same way, in the case of the yajna of yajur, one has to offer ahuti with '**Bhuvan swaha**' in the *Dakshinayan agni*. Whatever discrepancies occur in the yajur yajna, they are fulfilled by chanting of shruti from yajur veda.

When doing yajna with Sam veda, ahuti is offered with 'Swa swaha'. Whatever discrepancies occur, they are improved with the crux and power chanting of Sam veda richa. As with the help of Shuhaga, gold is joined; with the help of gold, silver is joined; with the help of silver, raang is joined; with the help of raang, lead is joined; with the help of lead, iron is joined; with the help of iron (in the form of nails) wood is joined, in the same way with the help of these divinities and nectar of three vidyas, the hole in the yajna is filled up.

When in yajna such a Brahma knower is sitting, that yajna is provider of Uttar marg. In whatsoever yajna such a Brahma is sitting, the hole in the yajna is filled up. A

meditating Ritvik, who is the form of Brahma, controls all the performers in the yajna. As a mare operated under the control of the rider in the battlefield, in the same way Brahma removes all the doshas of the performers in the yajna. Hence, one should appoint only such a knower as Brahm in the yajna. One should not appoint a person who is ignorant.....Om!

C.

VAISHWANAR VIDYA:

Once Pracheenshaal, Satyagya, Indraduman, Jan and Budil who were sons of Upmanyu, Pulush, Bhallvi, Sharkraksh and Ashwatrashv respectively were discussing about Brahm and atma. Since they could not reach any conclusion, they mutually decided to approach Uddalak, son of Arun for teaching. On reaching there, they enquired about it. Realizing that he would not be able to give them a proper reply, Uddalak suggested to them to accost Kaikaye's son Ashwapati, a king, who was a knower of it. All of them went there and requested the king to explain this knowledge to them, to which he agreed. The King individually asked each one whom they pray to.

1.

Pracheenshaal: I pray to the Heavens as a form of Vaishwanar.

Ashwapati: The one you are praying to is effulgent atma in the form of Vaishwanar. Due to it you have, sons, grandsons, great-grand sons. You eat grains, have visions of your deity, your family is endowed with the light of Brahm but it is only the FOREHEAD of that Vaishwanar. If you had not come to me, your forehead would have fallen.

2.

Satyagya: I pray to Aditya as a form of Vaishwanar.

Ashwapati: The one you are praying to is effulgent atma in the form of Vaishwanar. Due to it you have been blessed with all the comforts in your family. You have chariots which are pulled by horses, you have maid servants decked with necklaces, you eat grains, you see all the good things and your family is endowed with the light of Brahm but it is only the EYES of the Vaishwanar. Had you not come to me you would have turned blind.

3.

Indraduman: I pray to Air as a form of Vaishwanar.

Ashwapati: The one you are praying to is effulgent atma in the form of Vaishwanar. Due to it you travel to various places, you are offered different things, many kinds of chariots are driven behind you, you eat grains, see the desired good things and your family is endowed with the light of Brahm but this is only the PRAN of the Viashwanar. Had you not come to me, your life force would have left you.

4.

Jan: I pray to Sky as a form of Vaishwanar.

Ashwapati: The one you are praying to is effulgent atma in the form of Vaishwanar. Due to it you enjoy sons and grandsons, great wealth, sound health, eat grains, see good things and your family is endowed with the light of the Brahm but it is only the ORGAN OF URINATION of Brahm. Had you not come to me, it would have burst open.

5.

Uddalak: I pray to Earth as a form of Vaishwanar.

Ashwapati: The one you are praying to is effulgent atma in the form of Vaishwanar. Due to it you have subjects, you have cattle, you eat grains, see good things and your family is endowed with the light of the Brahm but it is only one FOOT of the Brahm. Had you not come to me, your feet would have gone to waste.

Then the king expounded to them that all of you pray to Brahm as different from your own atma. But one who does it with firm conviction that 'This I am', feels this Viashwanar in the form of Atma which pervades everything, he alone is the enjoyer in all lokas, all bhootas and in all atma. This Vaishwanar form of atma has Heavens as its forehead, Sun as its eyes, Air as its pran, Sky as its stomach, Water as its urinary organ, Earth as its feet, Vedi as its chest, Darbh as its skin pores, Gharpatyagni as its heart, Dakshinagni as mind and Ahvahniyagni as its mouth. Hence he told them to visualize like this in order to attain the Atma.

D.

Food	Things generated by it inside our body		
	Gross level	Medium level	Subtle level
Grains	Body waste thro' anus.	Flesh	Mind
Water	Urine	Blood	Pran
Oil/Ghee	Bones		Speech

E.

O Lord! I know all the Vedas, Upnishads, Shrutis, Smritis, Purans, Brahmsutras, Kalps, Grammer, Sutras, various Vidyas, Jyotish, Dancing, Singing, playing of musical instruments etc. but I do not know Atma. Kindly instruct me in this.

Whatsoever you know is just **Name**. Rik Ved is a name and like this, all others are too. Hence you should pray to the form of name as Brahm. Then you will be able to reach all those places, wherever name can reach.

O Lord, that is correct, I must meditate on **Name** then, but is there anything better than this?

O yes! **Speech** is higher than name. Had there been no speech, there would have been no good-bad, true-untrue, desirable-undesirable etc. Without it none of the above shastras and vidyas could be expressed and shared. Hence you should pray to Speech as Brahm and then you will be able to reach up to all those realms where speech can go.

O Lord, that is correct, then I must meditate on **Speech**, but is there anything better than this?

O yes! **Mind** is higher than speech. Both name and speech are experienced in mind and appear because of it. One, who meditates on mind in the form of Brahm, can go to all those realms which are within its reach.

O Lord, that is correct, then I must meditate on **mind**, but is there anything better than this?

O yes! **Sankalp** (firm resolve, which we make to fructify our work) is higher than mind. Name, speech and mind all rest in sankalp. You should pray to sankalp in the form of Brahm and then you will be able to reach all those places where sanklap can go.

O Lord, that is correct, then I must meditate on **sankalp**, but is there anything better than this?

O yes! **Chit** is higher than sankalp. Name, Speech, Mind, Sankalp all dwell inside our chit. If we find an extremely knowledgeable person, who is achit or achetan than it will lead us nowhere, on the other hand if we find a less knowledgeable person but who is chetan, only then we can talk with him and benefit. So you should pray to chit in the form of Brahm and then you will be able to reach all those places where our chit can go. One who meditates like this gets everything he requires and goes to all those realms after death which are without any kind of anguish.

O Lord, that is correct, then I must meditate on **chit**, but is there anything better than this?

O yes! **Dhyan** is higher than chit. People, who are remembered in this world, are all dhyanis (meditative). They are remembered just because of the power of their meditation. Hence you must pray to Dhyan in the form of Brahm and then you will be able to reach all those places wherever dhyan can go.

O Lord, that is correct, then I must meditate on **Dhyan**, but is there anything better than this?

O yes! **Vigyan** (pure knowledge) is better than dhyan. Whatsoever is known in the world is known through Vigyan alone. So you must pray to Vigyan as Brahm and then you will be able to reach all those places where vigyan can go.

O Lord, that is correct, then I must meditate on **Vigyan**, but is there anything better than this?

O yes! **Power** is greater than vigyan. An assembly where many Vigyanis are sitting, if one powerful person comes there none can stand against him. It is because of this power, earth, planets, sky, heavens, mountains and all the jeevas keep to their realms and do not move out of them. Hence you must pray to Power as Brahm and then you will be able to reach all those places where ever power can go.

O Lord, that is correct, then I must meditate on **power**, but is there anything better than this?

O yes! **Grain** is higher than power. If you do not eat grain, no power will be generated in your body. If a person fasts for ten days, then his speech, cognition and capacity to run around leaves him. If you feed him food again, he regains all those faculties. Hence, you should meditate on grain in the form of Brahm. Thus one would be able to reach all those places where grain can go.

O Lord, that is correct, then I must meditate on **grain**, but is there anything better than this?

O yes! **Water** is higher than grain. If there is no rain, grain cannot grow. So you should pray to grain in the form of Brahm and then you will be able to reach all those places which can be reached by water.

O Lord, that is correct, then I must meditate on **water**, but is there anything better than this?

O yes! **Tej** (splendour, brilliance, lustre) is better than water. Mixing with air it heats up the whole sky and due to that rain comes. It appears first and then rain follows. Hence you should pray to tej in the form of Brahm and then you will be able to reach all those places which are reachable by tej.

O Lord, that is correct, then I must meditate on **tej**, but is there anything better than this?

O yes! **Ether** is higher than tej. Who so ever takes birth, or dies or plays, moves inside ether alone. Hence you should pray to ether as Brahm and then you will be able to reach all those places wherever ether can go.

O Lord, that is correct, then I must meditate on **ether**, but is there anything better than this?

O yes! **Smriti** (remembrance, thought) is higher than ether. Wherever one is sitting, whosoever is thought of, heard of, known of, is due to it alone. Hence you must pray to it as Brahm and then alone you will be able to reach all those places where remembrance can reach.

O Lord, that is correct, then I must meditate on **smriti** (remembrance), but is there anything better than this?

O yes! **Hope** is higher than remembrance. With hope, when one chants various mantras, desires get fulfilled. Hence work performed with hope brings fruit. So you

must pray to hope in the form of Brahm and then alone one would be able to go to all those realms where hope can reach.

O Lord, that is correct, then I must meditate on **hope**, but is there anything better than this?

O yes! **Pran** (life-force) is higher than hope, whose creation is based on it. Whenever someone is alive, only then that person is our mother, father, sister, brother or any other relative. When they die, they are nothing to us. Hence Pran alone is father, mother, sister, brother or relative etc. So you must pray to pran in the form of Brahm and reach all those places wherever it can go.

One who meditates on pran like this is called ATIVADI. Whosoever calls such a person as ativadi, he must respond to him and not try to hide himself.

One, who does ativad for **Truth**, is really ativadi. That Truth alone, is actually to be known. Those who speak truth, are known to be those, who are vighyanis. One who doesn't know vighyan, cannot speak the truth.

When one cogitates (**manan**), only then vighyan dawns. When one has faith, only then reflection (manan) takes place. Steadfast devotion (**Nishtha**) alone leads to **faith**. One who cannot perform a karm, cannot generate Nishtha. Hence karm alone or kriti is to be specially known. **Kriti** is said to be performed, only when one gets happiness. Hence happiness is to be really known.

Where one sees no one else, hears no one else, knows no one else, That state alone which is called Bhauma, is real happiness. Bhauma alone is happiness. A Bhaum (experiencer of that state) is established in his own state. To say this, is also not correct because that state is really support-less. It is everywhere. Because of the ego in it, one says, I am up or down or on the left or on the right or everywhere.

Those Knowledgeable, who know like this, are really the kings of their own kingdom. They can move to all the realms without any obstruction. Those who think opposite are those who perish.

Purity of food leads to purification of **Antahkaran**, a pure antahkaran leads to **nischal smriti** (steadfast remembrance) and that leads to **annihilation of ignorance** by cutting all the knots. One whose desires are removed like this, finds himself face to face with his Atma.

Thus spoke the great celibate since birth, Sanat kumara to Sage Narada Muni.
May the Mother be praised, may Truth be hailed, may the Guru be served and may all of us highly evolve!

Om! Shantih Shantih Shantih.

~*****~

8. Advait Tarak Upnishad

"Om! This is complete, that is complete. After taking out This from That, whatever is left, is also complete. Om! Shantih, Shantih, Shantih."

Now we talk on Advaitarakopnishad for those Sanyasis who are in full control of their senses and have ten qualities: i.e. sham, dam etc. Keeping one's eyes open or closed, one should continuously meditate in the eye-brow centre that, 'I am a form of Chit' (Pure Consciousness). Thus dwelling on the sat-chit-anand, effulgent Brahm, one becomes Brahm itself. That which gets one free from old age, death, rebirth, annihilation and sins is called Tarak Brahm. Knowing Jeev and Brahm as Mayic, saying, 'Not this, not this' to the whole world, whatever is left behind is Brahm alone. In the middle of the body is located Sushumana Nadi, which is effulgent like a full-moon. It starts from Mooladhar and ends up in Brahmrandhra in the crown of one's head. In the middle of it, resides the well-known Kundlini Shakti, which is shining like a million lights and is extremely subtle. By having its darshan with one's mind, one is set free of all sins. One who is continuously aware of the Inner Light in the forehead with the help of Tarak Brahm becomes a Sidha. Closing both ears with the help of one's forefingers, one hears a sound. Fixing one's mind on it, one should concentrate on the blue light in the center between the closed eyes, one experiences great peace and happiness. A similar Darshan is observed in the heart also. One should strive for such kind of Darshan if one desires Moksha (Liberation).

Now, we will talk of symbols for the **outer** goal. At a distance of 2, 4, 6, 8, 10 and 12 fingers from the nasal tip, one should try to see the darkish bluish light or mixed shade light, which comprises of yellow & white also. One, who can see like this, is a yogi.

To see light rays in sky with roving sight makes one a yogi.

When one can see hot gold-like light, at the ends of one's eyes, then one should know that one's sight has become stable now.

One, who can see a jyoti (Light) at a distance of twelve fingers above one's forehead is called a Yogi.

Now, we will talk of the **middle** goal.

In the morning, one who sees the Sun with its colours, effulgent like fire, stable, completely round, that yogi becomes Nirgun Akash. (probably the Upnishad writer is referring to the inner Sun seen in Dhyana in the Chidakash by a practitioner).

Lighted by a shining star, the black space is called **Parmakash**.

Mahakash is effulgent with great light.

Suryakash shines with effulgence of millions of Suns.

Thus these five Akash, spaces located outside or within are the goal of Tarak.

One who sees the sky like this becomes free like the sky itself.

The goal of Tarak is to provide the fruit of sadhana sans mind.

Thus, this Tarak is of two kinds, **Poorvardh** and **Uttarardh**.

Poorv is called **Tarak** and Uttar is called **Amanask**.

We see, Sun and Moon, in the balls of our eyes. Like we see the outer world with the help of the eyes, in the same way by meditating in the middle of the skull, we should have Darshan of the Sun and the Moon. One should meditate on both of them as one because if we do not do like this, it will be extremely difficult for us to wean our

mind off the worldly objects. Hence, a sadhak should use the inner gaze to research on Tarak.

Taraks are of two kinds, **Moort** (with form) and **Amoort** (without form). That, which is at the end of senses is *formless* and that, which is outside both eyebrows is *with form*. For explanation of other things, one should always use one's mind. Mind endowed with realised truth when it concentrates inward, then above both the Taraks, it perceives the Sat-Chit-Ananad form of the Brahm. One should know That Brahm, with the Inner-sight of the eyes endowed mind. **Amoort** tarak is also known through mind, which is equipped with eyes. As to perceive any form, mind has to take the help of the eyes in the outside world; the same is true with the Inner Darshan also. Hence, the mind associated with eyes can have knowledge of Tarak.

The purpose of Tarak yog is to see Light above the Inner space in between the eyebrows. Hence, keeping one's brows a little up, one should try to see this Light by keeping mind and Tarak together. The second part is called Amanask.

Above the soft pallet in the throat is the Realm of Great Light. This is the goal of yogis. Anima etc. Sidhis are acquired here only. When one's gaze, to see in and out both, becomes focused then Shambhavi Mudra in acquired. The place where such a person lives becomes pious just by his presence and all who get even his Darshan alone, also become pure. Whosoever does poojan of such a yogi qualifies to have Mukti (deliverance).

Inner Darshan comes in the form of a Tarak Jyoti (light). With the help of the Paramguru's updesha (teachings), one gets Darshan of Tarak Jyoti in the Sahasradal lotus or in the cave of Budhi (intellect) or one gets Darshan of Chaitanya (the Universal Soul), which lives at the end of sixteen Kalas.

Such a person is a Vishnu Bhakta, a knower of yog, a practitioner of it, is pure, keeps full faith in the guru and dwells in the form of Paramatma (the subtlest indestructible Divine Existence). 'Gu' means darkness, 'Ru' means remover of darkness. Guru itself is Parbrahm, he is the Param Vidya, he is the Param movement, he alone is to be thought of, he alone is Parakshatha (ultimate limit), he is the greatest wealth. He alone is the best of the best teachers, who can expound this knowledge. By remembering it alone, one is set free of the world and the sins of all one's lives are removed. All desires are fulfilled. All efforts bear fruit. One who knows thus, he alone is the knower of the Upnishad. Thus ends this Advait Tarak Upnishad.

Om! Shantih, Shantih, Shantih.

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9. HANSOPNISHAT

Om! This Brahm is complete, this cosmos is complete, from this complete Brahm this complete cosmos has taken birth and if separated, this complete cosmos from this complete Brahm, whatever will be left, will still be complete. Om! Shantih!, Shantih!, Shantih!.

Gautam: O Lord, you are the knower of all kinds of Dharmas and Shastras. Please tell me how can one acquire the knowledge of Brahm Vidya?

Sanatkumar: Listen to what Mahadev told his consort Parvati after meditating on the meaning of all the Vedas.

One should not tell this secret knowledge to any ignorant person, for yogis it is the greatest wealth. This knowledge which explains the state of Hamsa Atma is the provider of eternal freedom. A celibate who is of peaceful mind, is devoted to his Guru and is controller of his senses, only in front of him such a secret knowledge of Hamsa and Paramhamsa should be explained. This Jiva keeps chanting Hamsa, Hamsa resides in all bodies, in the same way as fire lives in a wooden log and oil in sesame seeds. One who comes to know of this secret, wins over death.

First tightening ones anus, throw out the air of Mooladhar, then circumambulate Swadhishthan chakra, lotus, three times. Then crossing the Manipura chakra one should go on to pierce Anahat chakra. Then one should stop the prana in Vishudhi chakra and meditate on Ajna chakra. Then one should meditate on Brahmrandhra. I am the Trimatra Atma, thinking like this one should experience the Naad from Mooladhar to Brahmrandhra as Atma itself.

Its Rishi¹ is Hamsa, Chand² is Avyakt, Devta³ is Gayatri, Beej⁴ (seed) is Paramhamsa, Kilak⁵ is Aham and Shakti⁶ is Soham. These six are remembered with the breath 21600 times during the twenty four hours.

‘Suryaye Somaye Niranjanaye Nirabhasaye tanu suksham prachodayat iti agnishtomabhyam vakhat.’ With this mantra one should perform Nyas in one's body and hands. After this one should meditate on the Hamsa Atma (as a Divine Swan) which resides in the eight petal lotus in the space of one's heart. Fire and Moon are the wings of this Hamsa (Swan), Omkar is its forehead, Bindu is its eyes, Rudra is its happiness, Rudrani is the form of its two feet, death is in the form of its two claws, two armpits are the form of fire. Pashyanti and Anakaar i.e. both Sagun (with attributes) and Nirgun (without any attribute) are its two sides of the back. Such a Parmahamsa is effulgent like millions of Suns and pervades everything. Its Vriti is of eight different kinds. When it dwells on the **eastern petal** of the eight petal lotus then it meditates on pious deeds, when on **south-east petal** then it faces sleep and lethargy, when it roams on the **southern petal** then it dwells on cruel subjects, when it roams on the petal of **south-west** direction then it indulges in sins, when it is on **western petal** then it indulges in play, when it occupies **west-north** petal then its inclination is towards going here and there. When on **northern** petal it is more inclined towards worldly subjects, when on **north-eastern petal** then it becomes miser and intends not to give' when it is the **middle karnika** then it develops vairagya towards this and that realm both. When it occupies the **polans/kesar** of this eight petalled lotus then it

dwells in an awakened state, while on **karnika** it is in the dream state and in the middle it is in the sleep state. When Hamsa leaves this lotus also, then it reaches the Turiya state which is beyond the earlier three states. When it merges into the Naad then it is known by many names like, Turiyateet (beyond Turiya), Unmani (beyond mind) and Ajapa Upsamhar. Hence all the Bhavas are under the control of Hamsa and it does thinking while dwelling in the mind.

This Hamsa, when it finishes ten million mantra jap then it realises Naad. All this Naad is under the control of Hamsa and is of ten different types: Chin¹, Chin-Chin², Ghanta³, Conch⁴, Tantri⁵, Taa⁶, Flute⁷, Mridang⁸, Bheri⁹ and like the roar of a Cloud¹⁰. During the first Naad the body feels the impulse or current, in the second Naad fear manifests, during the third Naad one sweats, during fourth whole body shudders, during fifth naad liquid flows from pallet, during the sixth Naad nectar rains down, during the seventh Naad one gets secret knowledge, during the eighth Naad ones speech becomes true, during the ninth Naad the body develops capacity to be unseen and gets sight to see even at great distances, during the tenth Naad one gets Parabrahm knowledge (ultimate knowledge). Then mind merges into that Hamsa and hence all Sankalp-Vikalp of mind are removed, all the good and bad deeds are also burnt completely. Then Hamsa takes the form of Sadashiv, Shakti establishes everywhere, Jyoti shines pure and eternal, without any blemish on its peaceful state. Thus says the Veda and such is this Upnishad.

~Om! Shantih Shantih Shantih Om!~

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10. PANCHBRAHMOPNISHAT

Once Shakaal asked Piplad as to what was there at the beginning. To this Piplad answered That Brahm by the name of Sadyojat appeared first. Shakaal enquired, 'After that what came forth?' Piplad replied, ' Vamdev'. Shakaal asked if anything else also came later. Piplad replied in the affirmative and explained them as Aghor, Tatpurush and Ishaan, which are the creators of all Dev Yonis. Shakaal again questioned, 'How many Varnas, divisions and Shaktis of it are there?' Piplad replied, 'Such details must not be told to the unqualified.' Piplad bowed to Maharudra who Himself has explained it to him.

O Shakaal! Listen to what is the most secret knowledge of this world. It is **Sadyojat** which has Shaktis: Mahi, Rama, Pusha, Brahm, Trivrit, Aka, Ravi, Consonants (Vyanjan), Rik Veda, Gharpatya Agni, the Mantra 'Om Namah Shivay', seven swaras: Sa, Re, Ga, Ma, Pa, Dha, Ni, which, is yellow and is Kriya Swaroop.

Aghor also has many forms like water, Chandra (moon), Samveda, Neerdhab, Upkaar, Dakshin-agni. Fifty letters from A (अ) to Gya (ज्ञ), Icha shakti, its form which guards vikalp shakti with the help of kriya shakti and decimates all the great groups of sins and is provider of all kinds of grandeur.

Vamdev is the provider of great discrimination, *form of effulgent fire*, imbued with Light of Knowledge, always happy and shining like millions of Suns. It is of the form of Samveda, and eight swara (7+1) i.e. seven swaras of Samveda and one of Bharat-shastra of low swaras like A, Aa, Am, etc., Ahvaniya Agni used in yajnas and its form which is capable of annihilation. It is white, Tamogun, fully realised creator of three Dham and three Dharmas, provider of good fortune to all, provider of all kinds of fruits to humans, equipped with A, Ka, Cha, Ta, Pa, Ta, Ya,Sha, the eight letters and which resides in the eight petalled lotus of the heart.

Tatpurush is the *realm of Air*, represents all the five kinds of fires, power of mantra, creator of mantra power and one who makes rules for it to operate. It represents all the fifty letters of varnmala, of the form of Atharv Veda, is the leader of various good qualities and the whole cosmos is his body. He is red in colour, is a beautiful medicine for mental and bodily diseases and is the creator, annihilator and controller of the whole cosmos in which all powers reside. Simultaneously, it is beyond the three states and dwells in fourth state of Turiya. It is called the Brahm, creator of everything and is continuously served by lord Brahma and Vishnu.

Ishan is the greatest of the rulers and creators/instigators, Sakshi of intellect, spread everywhere like akash (space), non-evident, embellished with the sound of Om. He is refuge of all devtas (divinities), at peace, even beyond peace, who is the creator of all 16 Varnas of Vishudhi Chakra and whose body is the sky. He is the doer of five kinds of work in which cosmic creation is one, he is knower of all the three divisions of time and is of the form of Panch-brahm. When Panch-brahm achieves Nirvan it enters its Atma and with its Maya annihilates everything. He is self-effulgent and self-created.

Bound by the spell of Maya of Lord Shankar, all the divinities, Gurus of the world are unable to know the cause of all causes, the Mahadev. That Paratpar Purush which is

and which lights up the whole world, his form cannot be seen with these eyes. Because of whom this creation is lighted and when it annihilates, that Brahm is at extreme peace. It is that Parampad form. These Sadyojat etc. are the five Brahms and whatever is seen in the world or heard is also Brahm. Understanding of these five forms is called Brahm-karya and by knowing it one reaches **Ishan**. All the wise knowers, merge these five Brhams in their own Atma and if they realise that they themselves are that five form deva then they qualify to drink the Nectar. One, who realises the Brahm like this is set free, there is no doubt about it. Equipped with five letters, one should remember the mantra: 'Namah Shivay', in the beginning of which is letter 'N' and in the end is letter 'Y'.

Knowing that everything is comprised of Panch-brahm, one should see Panch-brahm in the whole creation. One who, with great devotion, studies Panch-brahm Vidya, he himself becomes That and gets nearness of That. This knowledge was given by Mahadev himself to Galav Rishi when he showered His grace on him. Just by listening to his greatness, one gets the knowledge (as if one has heard of what one has not heard even). One gets all kinds of knowledge, whether known or unknown. The principles, which are not even known, also become known.

As by knowing one clod of earth one knows everything which is made of such material, because cause and doing (karya and karan) are one, in the same way by the knowledge of Pach-brahm, every knowledge is known.

By knowing iron one gets knowledge of everything made out of it; by cutting one nail one gets the knowledge of that which cuts it because it is natural that similar things will not be different. Because doing which is not different from the cause, is actually a form of the cause itself. If an object is taken as one alone, this is also untrue (as we see different things in the creation). But the actual cause is only One, but generally sometimes it is taken as one and at some places it is taken as many.

Differentiation which is perceived at various places is because of the absence of an explanation or ignorance of Dharma. Hence cause in actuality is one and not dual. The cause of this whole world is nothing but that pure, One Chaitanya. It resided in this body in the place called Dahar, also known as the Lotus. Moksha seeking Sadhaks should look for Shiv, who is truth and Anand, there only. This Shiva is always established in the heart and is the Sakshi (witness) to all. Because of this alone, the heart is called the provider of Moksha (liberation) from this world. Thus ends this Upnishad.

Om! Shantih! Shantih! Shantih!

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11. SUBALOPNISHAT

Om! Brahm is complete; from this complete Brahm this complete cosmos has taken birth. From THAT complete Brahm when THIS complete cosmos is taken out, WHATEVER is left behind is also complete. Om! Shantih, Shantih, Shantih.

Part:1

When various Rishis questioned as to what was there before this cosmos, Raikav rishi who was most knowledgeable among them replied to Ghorangiras. He said before cosmic creation there was no truth and no untruth as well, there was no duality of truth-untruth even. Out of this ignorance takes birth. From it came out ego, from ego came ether, ether gave rise to Air, air lead to Fire, due to fire Water was born and water created Earth. Thus all the five elements were created which is the AND, (egg), of Brahmaand. Staying in it for complete one year, Purusha divided it into two parts. Lower part became earth and upper part became akaash or space. In the middle dwelled the divine purusha who had a thousand heads, eyes, feet, and hands. He first created death of various bhootas/elements. This death had the form of a three headed, three lettered, three footed and holding a small farsa (a kind of broad sword), in his hands. His name was Brahm. He himself entered into Brahm. He had seven male children, born of the mind. They were called Prajapati. Brahman became the face of this viraat purusha, Kshatriya became his arms, Vaishya became his chest and Kshudra became his feet. Moon took birth from his mind and Sun took birth from his eyes. Air came from his ears and pran came from his heart. Thus the whole cosmos was born.

Part:2

From Apan of this Virat came out Bheel, a kind of community. Rakshas, Yaksha and Gandharav; mountains from his bones; vegetation and all the medicines came from its pores in the skin; from his forehead came forth anger which gave rise to Rudra. Virat Purush is the greatest of the bhoots. His breath alone is Rik, Saam, Yaju, Atharv, teachings/knowledge, Kalp (gauge of time), Grammer, Nirukt, Chand, Jyotish, scriptures, Nyaya Mimansa, Dharmshastra, various detailed explanations and all the jeevas. He divided his form into two parts, one half became female and other became male. He created divines after becoming divine, and created Rishis after becoming a rishi himself. Thus he made everything which is living in villages and communities. Some were cows, buffaloes, horses, donkeys and some were created to rear all. In the end this Virat turns into fire and burns up everything. At that time whole earth goes into water, water into fire, fire into air, air into space, space into senses, senses into tanmatras, tanmatra into ego, ego into mahatattva and mahattva into prakriti. Prakriti merges into Akshar (which can't be annihilated), akshar into tamas agyan (ignorance) and that also merges into Parmatama, which is the one. No sat or asat (untruth) is left behind. This is the talk of moksha/nirvana. This is the teachings of the veda.

Part 3:

Before this cosmic creation, cosmos was untrue as at that time atma was not established in it. This atma is without sound, without form, without sense of touch,

without smell, neither big nor small, without expansion and unborn. Knowing thus courageous people never feel sadness. That Atma is without pran, without face, without ears, without speech, without mind, without effulgence, without eyes, without name, without forehead, without feet, without gotra (lineage), without blood and spaces. Its size can't be explained as it is neither long, nor short; neither thick nor subtle, it can't be crossed over and hence impossible to explain. It is like covered up curd, its rules of explanation can't be challenged, it can't be told to all, as all are not worthy of it. It's neither inside nor outside. It neither eats anything nor anything eats it up. It can be known through six disciplines namely, Truth, Alms giving, Tapasya, Vrat, Celibacy and akhand Brhamcharya. One should always keep ones sight on three D's, namely, Dam, Daan and Daya. One whose thinking dwells like this, his pran never rises up but merges into Atma and he converts into Brahm and achieves it.

Part 4:

Inside the heart is red coloured flesh, in the middle of which is located our atma tattva. Its white in colour like the lotus which opens up at night and develops into various states. There are ten holes in the heart where pran dwells. When the meditator joins with the Pran, then he sees many rivers and towns. When he becomes one with Apan then he sees various realms of Yaks, Rashes, Gandharav; when he associates with Sudan then he sees various divinities, Karta Swami, Jayantdev; when he associates with Samaan vayu, realms of divines and their wealth is seen; when he associates with Vyan he sees realms of rishis and divinities. When he associates with Bhairav, then past is seen, whatsoever he has eaten or not eaten, whether sat or asat.

Now heart has 10-10 nadis which are further associated with 72-72 nadis, thus there are thousands of nadis in which atma resides and create sounds. In the second kosha when atma resides there, it sees this realm as well as parlok (that realm). Then it is called Samprasad. Pran guards this body. These nadis are filled with white, red, yellow, brown and blue coloured blood.

In this body, heart lotus is white in colour. Subtle like a split hair there is a nadi called Hita. Hridaya akash is the best kosha in which atma resides. When it is in sleeping state then no kind of desire arises and no dreams are seen. There are no divinities there nor their realms, no yajnas and none of its Procedures. No mother, no father, no relatives, no friends, no thieves, no killers but there is only that effulgent nectar. In water it is like water. It is like a forest, where atma runs towards its awakened state. King Janak used to expound like this.

Part 5:

Nadi is the main dwelling place of atma, eyes are spiritual (adhyatmic), form is adhibhoot, Sun is adhi devta. In the eyes, in all the matter that is seen, in Sun, in pran, in vigyan, in anand, in hridayakash and in the whole body, what pervades is atma. One should meditate on it. It is sans old age, eternal, without fear, without sadness and is limitless.

Like this all the senses are spiritual. Whatever sound that is heard is adhibhoot, all the directions are adhibhoot in it. All these three have no basic (mool) place. In the sound that is heard, in all directions, in nadi, in pran, in vigyan, in anand, in hridayakash and

in the whole body what pervades is atma. One should meditate on it. It is sans old age, eternal, without fear, without sadness and is limitless.

The same way the sense of smell is spiritual, whatever is smelled is adhibhoot. Earth is adhi devta and nadi is where it dwells. That which dwells in sense of smell, in the object which is smelled, in earth, in all the nadis is limitless atma.

Same way tongue is spiritual, taste is adhibhoot, lord Varun is its adhi devta and it also dwell in nadi. That which is in tongue, in the taste, in Varun and in nadis is limitless atma.

Same way skin is also spiritual. Sense touch is adhibhoot, Air is adhi devta and nadi is its place of dwelling. That which pervades in skin, in sense of touch and in air element is limitless atma.

Same way mind is spiritual, mindfulness is adhibhoot and moon is adhi devta and it dwells in the nadi. What is in mindfulness, in the mind, in moon and in nadi is limitless atma.

Same way intellect or budhi is spiritual. In subjects to be known, in nadis dwells the limitless atma.

Ego is spiritual, its subject is adhibhoot, Rudra is its adhi devta and nadi is the dwelling place. That which pervades in ego, its subject and in Rudra and in nadi is limitless atma.

Chit is also adhyatam, subject of thought is adhibhoot, kshtragra its adhi devta, dwells in the nadi. That which pervades in the chit, in the chintan and in the nadi is limitless atma.

Likewise Speech is spiritual, speaking is adhibhoot, Fire is its adhi devta and it dwells in the nadi. That which pervades the speech, act of speaking and the nadi is limitless atma.

Hand is spiritual, taking is adhibhoot and its devta is Indra, dwells in nadi. That which dwells in hands, in the act of taking, in the things taken and in the nadis is limitless atma.

Feet are also adhyatam, going is its adhibhoot, lord Vishnu is its adhi devta and nadi is its dwelling place. That which dwells in feet, in the act of going, in the nadis is limitless atma.

Anus is also spiritual, discharging from the anus is its adhibhoot, death is its adhi devta and it dwells in nadi. That which pervades all these is limitless atma.

Organs of procreation are spiritual, anand is its adhibhoot and Prajapati is its adhidevta and nadi is the main place of dwelling. That which pervades organ of procreation, in the subject of anand, in the nadis, in pran, in Vigyan, in anand, in hridayakaash and in the whole body is atma, one should meditate on it and pray to it.

That is sans old age, eternal, without sadness and is limitless. That which is knower of everything, is Ishwar of all, adhipati of everything, creator of all. All pleasures praise Him but it does not praise them, all are its food but it is food to none. This can also be said that that atma is everybody's eyes, controller of all, form of all samkalp, vigyanmaya, of the form of kaal, anandmaya, laya swaroop. It has no oneness and hence can be from anywhere. There is no death in it then what to say of nectar. Inside it is pragya, outside it is not, inside and outside it is not, it is not with ignorance, it is not knower of much, it has not known anything, it has nothing to know even. This only is the sermon form moksha. This is the teachings of veda and it is what one learns from vedas.

Part:6

Before cosmic creation there was nothing, all was without any form and without any base. From which this pragya sprouted only that divine Narayan was there. He alone is eyes and he is the sight to be seen. He alone is the ear and the sound to be heard. He alone is the nose and fragrance to be smelled, he alone is the skin and subjects to be experienced through touch, he alone is mind, intellect and its respective subjects. He alone is ego, chit, speech, hands, feet, anus, organ of procreation and its subjects to be experienced. He alone is the anand. He alone imbibes everything in it, is the thought, is the doer, is the creator, is the divinity. Aditya, Rudra, Air, Vasu, Ashwani kumar, Rik, Yaju, Atharv, Sam, mantra, fire and offering of ghee in fire is he alone, who is Narayan. He alone is mother, father, friend, relative, dwelling place, refuge and movement. He alone is established in the form of various nadis, namely Virajita, Sudarshana, Jita, Saumya, Mogha, Kumara, Amrita, Satya, Madhyama, Nasira, Shishu, Surya, Asura and Bhaswati. He alone sings, he alone flows and he alone rains. Varun, Aryama, Chandrama (moon), Kalas, Kaal, Dhata, Brahma, Prajapati, Indra, Day, half day, upper region and all directions. Whatever has happened now, or in the past or will happen in future is Parmatama alone. He is the Ishwar of nectar which increases with food. All that is parmatama. This is the Parmapad of Vishnu and all knowers keep it in sight always, it is like the eye expanded in the space. Brahmins who are ever awake and without any anger, always perceive it. This is the parmapad of Vishnu, this is the teaching of Vedas and this is the knowledge to be learned from the Vedas.

Part:7

That atma, which resides in this body's cave of heart, is eternal and without birth. Earth is its head, it rules it and yet earth doesn't know it. Water, which is its body, and it resides inside it and yet water doesn't know it. Fire which is its body, inside which it resides, yet fire doesn't know it. Air, which is its body, in which it resides, yet Air doesn't know it. Ether (space) is its body and in which it resides yet ether doesn't know it. Mind is its body and it resides inside it and yet mind doesn't know it at all. Intellect is its body and it resides inside it, yet intellect doesn't know it. Chit is its body, inside chit it resides and yet chit doesn't know it. Prakriti (nature), Akshar, Death all are its bodies and it resides in each of them and yet they do not know it. Thus which is unknown and yet resides in everything, is sarvatma. This burned all the sins and is divya dev Narayan. This knowledge was given by Narayan to mind, mind gave it to Brahma, Brahma gave it to Ghorangiras, who gave it to Raikav, Raikav

gave it to Ram, who gave it to all the jivas, this is the sermon for moksha. Thus is the teachings of Veda and these are the orders, instructions of the Veda.

Part:8

In the whole body it resides in the cave of the heart. This body which is full of flesh and blood and is subject to death, is just like a wall on which a painting is there, city of gandharvas which a person has not seen, a banana tree which is empty from inside, restive like a water bubble. But the atma which is different from it is having a form which cannot be visualised, effulgent, without any company, pure, bright, with form, every ones Ishwar, beyond thoughts and also without body. This which resides in the cave of the heart is eternal and effulgent. Knowledgeable see it as form of anand. When they merge into it they see nothing else different from it.

Part:9

Raikav asked Ghorangiras as in what all the objects merge. He explained all the things which are seen through eyes merge in them. Eyes are given to see things and hence those things merge into them alone. All those objects which are seen are received from Sun and they merge into Sun only. Sun is received from Virat and hence it ends in Virat itself. Virat comes from Pran and it sets into pran. Pran comes from Vigyan and hence it ends in Vigyan. Vigyan comes from anand and hence ends in anand. Anand comes from turiya and hence ends in turiya, which is eternal, fearless, without sadness, without grain and seed. The same way what is heard comes because of hearing and hence ends in that only. Hearing comes from directions and hence ends in them only. Directions come from Sudarshana and hence it merges into it. Sudarshana comes from apan and hence merges into it. Apan comes from Vigyan and hence merges into it. Vigyan comes from turiya and hence merges into it which is eternal, without fear, without sadness, infinite and seedless.

The same way he said whatever is experienced by the nose ends up in nose. Whatever is smelled comes from earth and hence ends up in that. Earth comes from Jita nadi and hence merges into that only. Jita comes from Vyan and hence ends up there only. Vyan goes for vigyan and hence merges into that alone. Vigyan goes for turiya and hence merges into that only which is eternal, without fear, without sadness, infinite and seedless. The same is the state of tongue, skin and speech.

Whatever is received by hands that merges into hands only. Hands go for receiving things and hence merges into those things only. Received things come from Indra and hence merge into Indra alone. Indra comes from Amrita nadi and hence merges into that only. Amrit comes from mukhya and hence merges into that only. Mukhya comes from Vigyan and hence merges into Vigyan only. Vigyan comes from Turiya and hence merges in Turiya only.

Then he explained that whatever is the subject of feet merges into feet. The feet move towards their goal and hence merge into it. Goal or gantavya comes from place and hence merges into place. Place comes from Vishnu and hence merges into Vishnu. Vishu moves towards Satya nadi and hence merges into it. Satya moves towards antaratma and hence merges into it. Antaratma moves towards Vigyan and hence

merges into it. Vigyan moves towards Turiya and hence merges into it which is eternal, without fear, without sadness, infinite and seedless.

What seeks anus, merges into it. Anus flushes out all the waste and hence it ends up in that. All that which is thrown out of the body through anus merges into death. Death seeks Madhyama nadi and hence ends into it. Madhyama seeks Prabhanjan vayu and hence ends in it. Prabhanjan seeks Vigyan and hence ends into it. Vigyan seeks Turiya and hence merges into it which is eternal, without fear, without sadness, infinite and seedless.

What seeks the generative organ, ends up in that alone. The generative organs seek Anand and hence merge into that only. Anand seeks Prajapati and hence merges into that. Prajapati engulfs Nasira nadi and hence ends in it. Nasira ends up in Kumara which moves towards Vigyan and Vigyan goes again to Turiya which is eternal, without fear, without sadness, infinite and seedless.

What gets mind, ends up in mind. Mind seeks subjects and hence ends up in that alone. Those desires, subjects, lead towards Moon and hence end up in that. Moon moves towards Shishu nadi and hence ends up in that alone. Shishu moves towards Sheen and hence end up there. Sheen goes to Vigyan, Vigyan to Turiya which is eternal, without fear, without sadness, infinite and seedless.

Who gets intellect ends up in intellect. Intellect goes after the knowable subject and hence ends up there. Subject moves towards Brahm (ultimate knowledge) and hence ends up in that. Brahm moves towards Surya nadi and hence merges into in the end. Surya goes towards Krishna and hence ends up in Krishna. Krishna goes to Vigyan which goes into Turiya which is eternal, without fear, without sadness, infinite and seedless.

Ego seeks karma and ends up in that. Karma ends up in Rudra, Rudra in Asuri nadi, Asuri nadi into Shwet, Shwet in Vigyan, Vigyan in Turiya which is eternal, without fear, without sadness, infinite and seedless.

One who seeks Chit, ends up in it. Chit seeks Chintan and hence ends up in it. Chintan ends up in Kshetrgya, Kshetragya in Bhaswati nadi, Bhaswati nadi in Naag vayu, Naag vayu in Vigyan, Vigyan into Anand which is eternal, without fear, without sadness, infinite and seedless and moves into Turiya.

Thus who knows the seedless tattva, he himself becomes seedless. He never takes birth, he never dies, is neither attached or detached, can't be burnt, it can't be pierced, never feels angry or shudders. That is Atma which burns up everything, such speak the knowers of scriptures. This atma can't be achieved by giving thousands of sermons, can't be received by reading many scriptures and can't be received by support of knowledge and intellect. Similarly even by medha, strong tapascharya, by learning of Vedas, knowing of Samkhya, yog, by dwelling in ashrams and many other such things, one can't reach it or attain it. It is acquired by Purushas who are totally devoted to Brhama, who have come out of Samadhi and heard it, then they explain it. Hence one who is having Sham-dam etc. ten qualities with Uprati and Titiksha and is in Samadhi, he alone sees atma. One who knows this becomes every one's dear.

Part:10

Then Raikav asked Ghorangiras, 'O lord! What resides in everything'. Then he replied that in the realms of rasatal everything is there. On being asked as to what rasatal comprises of, he replied that with bhoolok. Bhoolok is in Bhubarlok, Bhubarlok in Maharlok, Maharlok in Janlok, Janlok in Tapolok, Tapolok in Satyalok, satyalok in Prajapatilok, Prajapati in brahmlok, Brhamlok in atma like the beads on the string of a neclace. One who resides in these realms as atma becomes that atma itself. This is moksha sermon of Vedas and such are its teachings and instructions.

Part:11

Then Raikv asked, 'When this vigyanmaya atma leaves this body, then which path it takes and from where it departs'. Ghorangiras replied, 'inside the heart there is a place of ball of red flesh. In that is a very fine lotus which has developed from moon and has progressed through many stages. In the middle of it is an ocean, in the middle of that is a bud. In that there are four nadis, Rama, Arama, Iccha, Anurbhava. Rama takes one to the higher lokas by performing pious deeds. Arama takes to the lower lokas by performance of sinful deeds, Iccha takes one to where one desires and with Anurbhava this kosha/bud is opened. With this skull is opened at forehead, then earth is pierced, then water is pierced, then fire is pierced, then air pierced and then space is pierced. After this mind is pierced, then ego is pierced, then mahatattva is pierced, then prakriti is pierced, then akshar is pierced and then death is pierced which becomes one with Parmatama. After that there is no sat no asat, such is this moksha sermon of vedas and such are its instructions.

Part:12

Om! From Narayan came the grains. It was cooked in Brahmloka, again cooked in Samvartak, re-cooked in Sun, then cooked by Kravayadi fire. A sanyasi should eat it by soaking in water, it should not be that which has been asked for or begged and also not made for one's own self. Thus a mendicant should never ask for food from anyone.

Part:13

A wise man should live like a child, with same temperament, without any company and doshas. One should observe silence, acquire great knowledge and should not follow anyone who does something for a limited period of time. This is called the last state of kaivalya. Prajapati has expounded that after acquiring the great wisdom, one should stay below a tree, wear tattered clothes, never expect anything from anyone and always remain in samadhi. Such a person desires only atma and is away from all kinds of endeavours. All his desires have died. He never fears form of death in elephants, lions, mosquitoes, Mongoose, snakes, Rakshas, Gandharv and tries to live like trees who are not afraid even if someone comes to cut them. It stays the same as a lotus in mud, it doesn't feel angry if someone pierces it, and mind always remains peaceful like the sky. Even if broken to pieces, no anger arises and never shudders and always like to remain with truth. This atma is truth. Heart of all kinds of smells is earth, heart of all juices is water, heart of all fires is tej, base of all touches is air, base

of all sounds is space, heart of all movements is Prakriti or nature, base of all jeevas is death, that death alone turns into Parmatama. After this there is no sat, no asat. This is sermon of moksha, these are the teachings of Vedas and their instructions,orders.

Part:14

Om! Prithvi eats grains and water is its grain, fire eats grains, fire is grain, Air eats grains, air is grain. Space is grain and senses eat grain, Senses are grains and mind is eater of grains, Mind is grain and intellect is the eater of grain, Intellect is grain and Prakriti (Nature) is the eater of grains, Prakriti is grain and Akshar is the eater of grains, Akshar is grain and death is its eater. This death itself becomes Paramdev Parmatama. There is no sat, no asat, nothing evident (pratyaksh), this is the sermon of moksha. These are the teachings of Vedas and orders or instructions of Vedas.

Part:15

Then Raikav asked Ghorangiras, ‘O lord, when this vigyanmaya atma leaves this body then with what it burns what?’ Ghorangiras replied,’ When this atma leaves the body, it first burns pran, then apan, vyan, saman, Bhairav, Mukhya, Antaryaam, Trabhujan, Kumar, Shyen, Krishna and Naag respectively. Then it burns Earth, Water, Fire, Air and Space. Then it burns state of Jagrit, Swapna, Sushupti, Turiya and all lokas and parlukas (various higher realms). Then it burns lokalok, dharma, places without Sun, in darkness, and where no rule prevails. Then it burns mahatattva, Prakriti, Akshar, death which becomes one with the Paramatma. After which there is no sat and no asat. This is the sermon of moksha, it is the instructions of Veda and these alone are the orders of Veda.

Part:16

That person who is not your son, who is not at peace in his mind, who has not stayed with you for a full year, should not be given this knowledge. These words are meant only for those who have as much faith in their guru as their faith in God Himself and hence such a knowledge should be imparted to deserving people only. This is the sermon of Moksha, this is the teaching of the Veda and orders of the Veda.

Thus ends this Upnishad..Om!.Shantih, Shantih, Shantih.

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12. Kshurikopnishad:

For siddhi of yoga, Kshurika(knife) is being explained here, with the help of which one who gets mukti through yoga will have no further births again. One should sit in a surrounding which is free of all kinds of noises and as a tortoise contracts itself in to its shell, same way a practitioner of yoga should contract his mind in to his heart. After this slowly-slowly, one should fill up his whole body with poorak pranayam of twelve matra which has been explained essence in the vedas. One should keep ones chest, neck and head somewhat upwards and then one should establish the prana working in the nasals in one's heart. Thus performing kumbhak there, one should slowly and slowly release or perform rechak.

After properly establishing in it, with great awareness one should perform two pranayams in space between big toes and calf muscles, 2-2 pranayams in both the lions, 3-3 pranayams in both the thighs, urinary organ and anus respectively. After it one should establish in the navel. Here there is a nadi by the name of Sushumana which is wrapped around various other ones having different colours like yellow, red, black and copper coloured one. But one should seek the one which is most subtle, thin and white in colour. Yogi should run his prana in that nadi. After this heart form purush which is atma establishes in the form of a red lotus, which has been called as Dahar Pundrik in the vedas.

After piercing it, pran rises into neck region. Hence a yogi with the help of his extremely sharp and shining mind and his intellect should practise to cut asunder the name and form located on the middle of one feet. After this he should cut away the point located in the lions and known by the name of Indra-Vajra with the help of power of yog and Dharana (intense focusing).

Then establishing the pran in the middle of both hips should be takes to various marm locations. Repeating 4-4 pranayams there one should cut away those marm places and then he should reach his neck region and collect all the nadis there. Out of them one hundred one are known to be the best nadis.

Sushumana is partattva, Virja is Brahm, on left is Ida while on right is Pingla. One who knows what lies in between them is the knower of all vedas. In total there are 72000 subtle nadis which are called Taitil. With the help of dhyan yoga, all of them are pierced except Sushumana. A courageous person, in this very life, with the help of knife of mind which shines like fire and is pure (because of support of atma) cut all the nadis which then become fragrant like black sesame seeds are among various flowers. With such pious thoughts one should dwell in Sushumana. With this one leaves the cycle of birth and death to achieve Brahm.

One should dwell and practise yoga alone in that subtle nadi which has won over chit and is a space of complete silence and realise oneness. As swan leaves back everything and flies off alone in to the sky, same way one should soar high cutting away the snares of this world and be free. As when a deepak dies down with the finishing of oil in it same way one should merge in to Brahm after burning everything into ashes in the world. The omkaar edge of the knife of mind which has been sharpened with the help of pranayam, after rubbing it on the rock of detachment, one should cut away the string of attachment to this world. Such yogis are then never

again bound at the door of the world. When gets free of all the attachments and desires then he establishes in amrit tattva. After cutting the world like this he is not help in any kind of snare thus is the secret of this upnishad.....Om!...Shanith..Shantih...Shantih.

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13. AKSHYOPNISHAT:

O Brahm may guard both of us, should look after both of us. We both should realise our potentials. Our study should be great and we should not feel jealous towards each other. Om! Shantih! Shantih! Shantih!

Pratham Khand:

Once muni Sankriti went to the realm of Aditya. There he bowed down to Sun and praised him with Chakshumati Vidya. Thus he saluted Sun god who is the producer of eyes. He saluted lord Sun who moves in the outer space, he saluted lord Sun who is tam swaroop. O lord please lead me from untruth to truth, from darkness to light and from death to immortality. Lord Sun is pure and is without any equal. We remember that lord Sun who takes up every form, embellished with sun rays, is Jaatveda, effulgent like gold, who is the form of a jyoti, who is hot. That thousand rayed Sun who is present in hundreds of forms is rising in front of us. We bow down to son of Aditi, who is the light behind our eyes. We offer our everything for the Sun who bears the load of this whole world. After being praised with this Chakshumati vidya lord Sun was extremely pleased and said- Whosoever Brahmin does the path of this vidya daily, will never face any trouble with his eyes and neither in his family anybody will become blind. If it is given to eight Brahmins it becomes a siddha. One who knows it like this becomes great.

Dwitya Khand:

Sankriti muni requested lord Sun to teach him Brahm vidya. Lord Sun replied, O Sankriti, I shall expound knowledge of a very special tattva in front of you by knowing which alone one becomes jivanmukta. Seeing all the jeevas as one, aj, at peace, anant, avyaya, dhruv and chaitanya remain peaceful and happy. Apart from atma and paramatma there is no other thing. This state is called yog. Hence perform only such karmas. One who dwells in yog which mind day by day is weaned away from the desires of the world. He does not agree to the opposite karmas of ignorant people. Listening to any ones secret talk he does not tell that to anyone. He always performs best deeds.

One who performs peaceful tasks only by which one does not feel agitated, he is always afraid of sins, he is never expecting any fruit, always talks with love, always keeps the company of good people by karma as well as speech and keeps reading shastras, he keeps himself busy in all the above is called Bhoomikavaan.

Symptoms of second state of Vichar bhoomika are as follows:

He seeks the refuge of great scholars who correctly explain Shrutis, Smaritis, Sadachar, Dharana and Dhyan. He becomes adept in discriminating between right and wrong doings after listening to right scriptures, also knows the right division between pad and padarth. Excess of ego, worldly intoxication and attachment is not there in him but outwardly it is seem to present there to some extent. As a snake sheds its skin same way he sheds all the outward appearing doshas in him. Such a sadhak by the grace of guru and scriptures is able to know the right things.

After this he enters the third state of yoga which is called Asansarga (non-attachment). Whatever is expounded by the shastra he puts his mind totally into it and dwells in the ashrams of great rishis, participates in discussions on shastras/scriptures,

lying on stone bead spends time of his life. After attaining peace of chit such a person roams about in jungles to spend his time receiving whatever is offered without any attachment to him. With pious deeds, practice of scriptures, his insight of discrimination sharpens. After achieving this state he becomes enlightened.

Asansarg is also of two types; General¹ and Special². There is no doer, experiences, controller etc., this kind of non-attachment to subjects is called General Asanas. Whatever is received in this life is because of fruit of our past life hence one should not feel any pleasure or pain in it. Expansion of bhogas is a great disease and all kinds of showoff is home of great problems. All the meetings will one day end into estrangements. Mental anguishes are diseases for ignorant. All things are mortal as time will eat them up. After listening to scriptures ones faith in worldly things is removed, and their desire is uprooted from the mind itself. This is called general Asansarg. I am not the doer but my past life deeds are the doer or lord is the doer, one who removes such kind of thoughts enters into peace and speechlessness. This state is called Special Asansarg.

The first state which seems sweet with santosh and anand appears as if a new seed sprouts in earth. On appearance of this state, our antahkaran becomes a fit space for higher states to descend. After this, sadhak achieves second and third state respectively. Out of various states third is the best state. As on advent of this state all the vritis are banished. One who achieves three states his ignorance is removed and sees everything in same light. One establishes in oneness so much that duality is removed on its own. Such a sadhak who achieves the forth state for him world appears like a dream. First three states are called waking states while the fourth state is called dream state.

On achieving of the fifth state, as clouds are removed during winter season same way chit of the sadhak gets removed. Whatever is left is only truth. On achieving such a state worldly desires do not take place at all. He enters oneness and all his duality is removed. When this duality is removed he enters sushupti pad of fifth state which is self-realization. This state then takes up the sadhak. While discharging his outside duties still he remains inward drawn. He is always seen like a tired person who is somewhat sleeping. When this state is fully realized he enters into sixth state where truth, untruth, ego, non-ego, mental thoughts etc. all are banished and only pure non-duality prevails and he is without any fear. Knots of his heart are opened and all doubts are removed. He enters into a state of Bhavshunya. Without achieving nirvana, he enters into nirvana like state and becomes jivanmukta. His state becomes like a non flickering deepak or light.

After sixth, he enters into seventh state which is called Videh. It is an extremely peaceful state and is beyond words. This is the last state and all the yogic realms end here. Here one is freed from social, bodily and scriptural obligations also. In the form Vishva, Pragya and tejas, this whole world is Omkaar. Here there is no difference between talker and listener. Even if it is there it is in-comprehensible. First matra of Omkaar, A-kaar is Vishva, U-kaar is tejas while M-kaar is Pragya. Before Samadhi one should dwell on its meaning and keep moving from gross to subtle and to subtler thus let it merge into chidatma. Seeing chidatma as one's own form, one should develop strong bhav that one is eternal, pure, realized, free, one, param anandmaya Vasudev and of the form of pran itself. All the creation around is nothing but pain,

thus letting go of everything one should realize the essence of everything and be joyous, pure, vishudh, beyond doubt and ignorance, beyond speech, Brahm itself.

This is the secret of this upnishad.

Thus ends this great upnishad.....Om!..Om!..Om!.

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14. Pranvopnishad:

May Brahm guard both of us, may it rear both of us. We both should attain our potential simultaneously. Our study should be effulgent and we should not harbour jealousy and ill feeling towards each other. Om! Shantih! Shantih! Shantih.

Secret of Brahm vidya of that great lord Vishnu who is beyond doings and doer-ship, is being shared here. Knowers of Brahm who explained ekakshar(single letter) 'Om', it's body, it's location and effect of three divisions of time is being explained here. That Om is said to have three deities, three realms, three vedas and three fires. Along with it three matras and ardh matra is also established in it because it is the form of that param Shiv itself. Rik Veda, Gharpatya (Agni), Earth or Brahm, these three has been explained by the knowers as established in the letter A of the three letters of Om, namely A, U and M. All the above are represented by A. Yajur veda, Space, Dakshinagni and lord Vishnu are in the form U. Samveda, Heavens, Ahvahniya agni and Paramdev Shankar is said to be in the letter M.

A-kaar is also said to be realm of Sun near the realm of Moon. Moon form U-kaar is established in the middle of Om. Fire, which has no smoke and is effulgent like lightening is represented by M-kaar. Effulgence of three matras of Moon, Sun and Fire represents pranav. As flame forms an edge at the top, same way pranav has ardh matra at its top. Other one is seen as a kaal sutra and proceeds from nasal passages piercing the realm of Sun is established in all the jivas in the form of 72,000 nadis to give boons. When a sadhak reaches near moksha then one hears the sound of kansya (bronze) bell. One must try to understand this form of Pranav. It is Veda itself and one should listen to it also. Where in this sound of Om disappears that is called Brahm. One who reaches this stage; he surely is qualified to achieve amrit tattva.

Thus ends this minor upnishad... Om..... Praise be to all.

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15. Amritnadopnishad-Part 2

There are 108 upnishads, including all major and minor ones, written by our ancient rishi's. Some are big and some are small but in truth they all are great guides. Here, one is sharing a smaller upnishad known by the name of Amritnadopnishad. It is on yog and is being produced here below.

Om! May Brahm safe guard both of us(teacher and disciple), rear both of us together and we both should not enter in to any kind of animosity. Om! Shanti! Shanti! Shanti.

It is the duty of knowledgeable person not to waste this very small life span. By studying of scriptures and their repeated practices, it leads one to Vidya. One should sit on the Chariot of Pranav and make lord Vishnu as his sakshi, looking for the real thing of Brahmlok (realm of Brahm) one should immerse oneself in the bhakti of lord Rudra. One should continue riding that chariot till the path is finished. When one reaches the end, one should leave that Chariot and move further on one's own.

By meditating on the A-kaar etc. matras of Pranav, the cosmic world dependent on it and Virat , leaving them one should meditate on to Eshwar who is vachak/speaker of swarheen (soundless) M-kaar. By such a practice, a sadhak enters into Turiya state. This tattva is a far from all the grossness. One should observe all the objects of the senses, senses itself and mind as the rays of sun like Atma. Thus one should leave all the inanimate and meditate on the animate. Such a kind of thinking is called *PRATYAHAAR*.

In the various steps of Yoga where Pranayam, Dhyan, Dharana, Tark, Samadhi etc. are named, Pratyahaar is also counted. As by heating Gold we get rid of all the impurities, in the same way to get rid of all the doshas of our senses. Pranayam is essential. By Pranayam all doshas are removed while Dharana helps us to remove all the sins. Thus removing all the doshas and sins, meditating on the form of isht dev one should continue breathing in and out. Chanting Gayatri mantra 3-3 times with omkaar one should do poorak, Kumbhak and Reachak.

Rechak is that in which Pranvayu is brought into the Akaash and its connection with the heart vayu and thinking process is broken. One should slowly breathe in air through mouth as if drinking it through the capillary of a lotus stem is called Poorak. When no air is breathed in, no air is breathed out and body is kept still, this state is called Kumbhak. As a blind man can see nothing, same way a sadhak should also act as if he is blind, he is deaf and keep his body like that of wood and remain still, such a state is called Prashant state. Thinking mind as sankalpatmak, one should offer it into atma and consume it in parmatma chintan (thinking of God), this is called Dharana. To meditate on crux of scriptures is called Tark. By entering it, when one realises all the other objects as of no value is called Samadhi.

In a clean, sanctified place sit in Padmasan or Swastik asan or Sidhasan or Bhadrasan whichever is suitable, face north direction, guarding one's mind one should do jap. Then closing one nostril with one finger, breath in through the other nostril. Then closing both hold ones breath. Meditate on effulgent Brahm form of Ekakshar Pranav and slowly-slowly exhale. This should be repeated many times. At any one time, one should not do it too much at start. Keeping ones Isht above or below or front one and with still body one should practise this yog.

This yog should be practised daily as it gives quick fruit like taal (ताल) tree. Twelve repetitions have been advised in it. This naad of Pranav does not arise with outside things. This is neither Swar nor Vyanjan. It is produced neither from throat-palate nor from nasal passage. It arises from Moordha and not from place of teeth. It never subsides, Pranav should be practised as pranayam and immerse mind in the form of naad continuously. Whichever path a yogi looks into his mind follows there alone. For mind to travel into a highest state, daily practise is essential. Entry point of air is heart, from here only it enters into Sushumana. Above it is Urdhgami (upward going path) marg and above that is doorway of Mukti in Brhamrandhra. Yogis call it Suryamandal. Leaving the body by passing through this path is called Mukti.

Fear, lethargy, excessive sleep, excessive food, excessive waking time, excessive anger and fasting is not good. A yogi who practises daily following such rules gets ultimate knowledge. In four months, he gets darshan of the divines, in fifth month goes to still higher states and if he desires, in sixth month he can attain jivanmukt state.

During the dharana of EARTH element one should meditate on five matras of pranav. While during dharana on WATER element, a yogi should meditate on four matras of pranav, during dharana on FIRE element he should meditate on three matras of Pranav, during dharana on AIR he should meditate on two matras of Pranav and while doing dharna of SPACE he should meditate on one matra of Pranav. When meditating on Pranav, one meditates on the ardhmatra of Pranav. By meditating on the five elements inside one's body, one gets Panchbhoot siddhi. Thus five elements come under control.

Pran, which 30 ½ finger length long is the base of this pran vayu. In pran, which is evident to our senses 1,13,680 breaths come during 24 hours. Pran resides in Heart, Apan resides in Anus, Samaan resides in Navel, Udaan resides in Neck while Vyan resides in all the organs. Pranvayu shines like lohita mani, Apan like colour of Indragop, Samaan like Godugdha (cow's milk), Udaan like dhoosar varna and Vyan like top of fire flame. A sadhak whose pran piercing various realms enters into this realm, he may leave his body anywhere, he will never enter into the cycle of life and death again, thus he is never born again.

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16. Yograjopnishat

Om! May Brahm guard both of us (guru and disciple), take care (rear) of both of us, we should not feel jealous of each other. Om! Shantih, Shantih, Shantih.

It is the duty of the knowledgeable not to waste this life which is as momentary as the light shining in the sky. By repeated readings and study, knowledge can be acquired. One should sit in the chariot of Pranav and make lord Vishnu as the seer or sakshi and inquiring about the real crux of realm of Brahm one should busy oneself in the upasana of lord Rudra. One should move in that chariot till whole path on which it is to move is completed. When that is completed, one should get down from this chariot and proceed further.

Doing dhyana of A,O,M etc. various matras of Pranav, their lingbhoot pad and dependent cosmos one should forgo them and then move into the Ishwar who is the producer of soundless m-kaar, thus he should enter Turiya tattva. That tattva is beyond all the worldly play. Various subjects like sound, touch etc., and senses and mind which experience them, one should see them as rays of lights emanating from sun in ones atma. Such kind of meditation is called Pratyahaar. In the six limbs of yoga apart from Pranayam, Dhyana, Dharana, Tark, Samadhi, pratyahaar is also counted.

As gold is purified by removal of impurities on heating it, same way impurities acquired by our senses are removed with the help of pranayam. With Pranayam burn all the doshas/evils and with Dharana burn all the sins. Thus removing all the sins and their sanskars, one should meditate on one's deity and continue to perform pranayam, kumbhak etc. Repeating Gayatri mantra three-three times one should do poorak, kumbhak and rechak. This is called one pranayam.

Rechak pranayam is that in which pranvayu is brought in to the space element by making it shunya with hridaya vayu (air of the heart) and thought both. To attract the air in to ones mouth as if one is breathing in through a lotus stem(puckering our lips), slowly take the air in. One should neither inhale, no exhale but keep the breath still without moving body parts, this is called Kumbhak. As a blind man cannot see anything, similarly a sadhak should not see anything even though his eyes are open, should not listen to anything even though his ears are there but remain still like a wooden log. This state is called Prashant state. Considering mind as creator of sankalp, one should try to attach it with atma meditating on Parmatama. To think on the lines of scriptures is called Tark, to see and feel everything else, whatsoever, as nothing is called samadhi.

One should sit in an area which is clean, free of evil thing in Padmasana or Swastik asana, Bhadrana etc. facing East, guarding one's mind perform jap (repetition of mantra). Then close one nostril with one finger and breathe in through other nostril, then close both the nostrils and hold one's breath meditating on single lettered letter of Om which is Brahm. Thus slowly exhale. Repeat this process many times. In this way one should sit in front of ones Isht (deity on which one meditates), balancing the upper and lower spaces, one should sit still and thus practice.

Such a yog should be practised according to a plan and like a Tarr (तारु) tree it bears fruit very soon. Twelve matra avarti for it has been suggested. This Pranav naad-brahm does not arise with effort. It is neither a vowel nor a consonant. It cannot be spoken from throat, palate, nasal, moordha or teeth. It never ends. One should practise pranav in the form of pranayam and mind should continuously dwell in naad. Whichever path a yogi watches, pran along with mind follows that alone. For pran to traverse the best path, daily practice is essential. Entry point of air is heart and through it alone it enters in to Sushumana. Above is upward going path and beyond that is path of mukti which is brahmrandhra.

For a yogi fear, anger, excessive food, no food, lethargy or too much sleep are things to be shunned. A yogi who practises like this everyday achieves the ultimate knowledge. In four months he gets darshan of divines, by continuously practising for five month if he desires in the sixth month he can achieve a state of Jeevanmukti.

For establishing in Earth element he should meditate on five matras of pranav, for meditating on Water element he should meditate on four matras of Pranav, for Fire element meditate on three matras and for Air element two matras be meditated on. For Ether element one should meditate on one matra of pranav, while for meditating on Pranav, one should meditate on half matra of only. In one's own body one should meditate on the five elements and their siddhis. By following such Procedure five elements are controlled.

Pran which is of the length of thirty and a half finger, is the bases of all the pran vayus. That is why it is called Pran. Outer pran which seen by our eyes in twenty four hours moves 1,13,680 times.

Pran resides in the Heart. Apan resides in Anus, Saman in Navel, Udan in Throat, Vyan in all the body parts. Pran vayu is colour of Mani, Apan of Indragop colour, Saman like cow's milk, Udan like that of earth, Vyan like fire flame.

Practitioner whose Pran piercing all the mandal reaches his forehead, where so ever leaves his body, he gets free of circle of birth and death, i.e. he is not born again.

Thus ends this minor upnishad.....Om!

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17. Garbhopnishad:

(Garbh means womb)

There are many less known upnishads written by our ancient sages. Less known does not mean that they are less in their importance in anyway. We will try to share such upnishads herein and sincerely hope that all readers will like them and benefit from them as one does. Main ten- twelve upnishads are quite popular and many such works are available in the market within easy reach of all.

Om!, May the Brahm save both of us, look after both of us. May together should we achieve excellence. May our study be brilliant and may we not develop enmity towards each other. Om Shantih! Shantih! Shantih!.

This body comprises of five elements. All of them are sustained by present and six other supports. It (body) is made up of six dhatus, three mal and two yonis. It is energized by four types of intakes. Since it is made up of Earth, Water, Fire, Air and Ether, hence it is called Panchatmak. Out of these five elements Earth element is hardest, water element is liquid, heat is represented by fire element, what gives it movement is Air element and whatever spaces are there, represent Ether element. Now we will explain their individual attributes. Earth element holds, Water element collects, Fire element provides light, Air element lets all the things stay at their very places, Ether element provides space. Senses which come under it, ears are to listen, skin represents touch, Eyes are meant to see, Tongue is meant to taste, nose is meant to smell and Anus is meant to pass out the wastes from the body. While speech is meant to speak, mind provides will power and Budhi provides knowledge.

Since this body enjoys six tastes like Sweet¹, Sour², Briny³, Salty⁴, Katu⁵, and Chilly⁶ etc. that is why it is called dependent on six things. Shadaj¹, Rishabh², Gandhar³, Madhyam⁴, Pancham⁵, Dhaiwat⁶ and Nishad⁷ are the seven swaras. If we add isht, anisht into it, then shabd etc. become of ten different kinds.

It has seven colours, White¹, Red², Black³, Yellow⁴, Black⁵, Golden⁶ and Smoky⁷. When anyone gets anything to experience, then according to mutual suitability one gets things of six tastes(Shad-ras). From ras/juice *blood* is made, from blood *flesh* is made, from flesh, *maed* is made, from maed *ligaments* are made, from ligaments *bones* are made, from bones bone *marrow* is made and from bone marrow *semen* is made. These seven things are the building blocks of human body. With the help of *semen* from males and *Shukra/raj* from female, conception takes place. All the above seven dhatus remain in the heart and there alone the *antaragni(inner fire)* arises. In the place of Agni, Pit resides; in the place of Pit, Vayu resides and from Vayu, heart develops.

In the right season and with the help of proper method when semen and ova join together then in one night Kalal is formed. In seven nights it develops into a Budbud (bubble). In 15 days it changes into a Pind and in one month it becomes hard. In two months head is developed and in three months legs develop. During fourth month knees, feet and waist line is developed, in 5th month back and vertebra column gets developed, during 6th month eyes, ears, mouth, nose etc. are developed. In 7th month Jeev enters and during 8th month it gets complete. During abundance of semen, male child is born and due to abundance of rajj female child is born. If both are equal then

neuter gender is born. At the time of coming together of both man and woman, if mind is not at peace then chances are that child will be of short stature, may become deformed and may be born blind. When due to effect of air, semen gets divided into two parts then couplet is born. When the body made of five elements is good then budhi develops which has five senses of perception (gyan indriya) and with them one gets the knowledge of the surroundings. When meditating of eternal Pranav (om) he comes to know it then 8 natural states (prakriti) and 16 alterations or modifications (vikriti) take place. Then food and liquids taken by mother enter into the child and starts satiating it. Then in the 9th month it gets equipped with senses of perception and becomes complete. Then he remembers earlier births and all his good and bad deeds appear in front of him.

At that moment, hung inside the womb, jeev ponders over his past lives, all the karmas performed there, all the things enjoyed during those births and drinking of mother's milk in various yonis. Many times of births and deaths also are seen. Remembering various good and bad deeds performed by him in the interest of family and near & dear ones still he finds himself burning alone in the heat of the womb. All other are not there. Finding himself in this sea of pain, he is unable to find a way out. He thinks that when he will get out of here, he will seek refuge in Maheshwar who is the saviour of all from every kind of pain and giver of ultimate freedom. He thinks that 'when I will get out of here, then I will follow ultimate freedom giving path of Samkhya yoga. If I am able to get out of the karm yoni then will spend time in the chintan/thinking of Brahm.' Thus thinking, jeeva feels great pain and takes birth. But the moment he comes out, he gets in touch of maya and forgets all his previous births and deaths. He doesn't remember his birth even, all his good and bad deeds are forgotten.

Why is this body called SHARIR? Because three fires, *Gyanagni1*, *Darshanagni2* and *Jathragni3* stay in it. Three places are reserved for various fires in our body. In the mouth *Ahvahniya Agni*; in stomach *Gharpatyagni* and in heart *Dakshinagni* resides. This body is Yajna swaroop. Here Atma is Yajmaan, Mind is Brahma, desires are animal, courage/fortitude and satisfaction are diksha, senses of perception are the ahuti or offering material, head-forehead-hair-mouth are antarvedi while head is called Chatushkapaal and teeth are called shodash kapaal. There are 180 junctions (sandhi sthal), 109 tendons (snayu) and 700 Shiras (a tubular vessel in body, nerve, vein, artery, blood vessel etc.) are there. There are 500 bone marrows and 308 bones in our body. 4.5 crore hair on the skin pores on our body. Heart is 8 pal; tongue is 12 pal; one prasth is Pit ; one adak is Kuff; one kaduv semen and two prasth bone marrow. Urine and stool are developed as per the intake. But his outflow is not same in everyone but different. This shastra has been called Moksha shastra and Rishi Piplad has explained it.

Om Shantih.....

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3. Renderings from Gopinah Kaviraj ji's writings.

Death, the Ultimate Reality : Part I, Renderings from Gopinath Kaviraj ji's Akhand Mahayog ka Path and Mritu Vigyan, Feb.19,1949

Death and leaving of body are two different things. In this world of death, it happens to all, but very few LEAVE this body. One who cannot take up a new body also cannot leave his existing one. As birth of the ignorant is not under their control, similarly death is also not under their control. The Atma's act of acquiring a physical body depends on three different things. CASTE (BIRTH), LIFE SPAN and BHOG (things one is going to experience in this life). As before birth souls are not free similarly after death also they are not free. The soul is under the spell or control of the Shakti of karma. Both life and death are subject to karma. Till ignorance is removed and realization achieved control of Shakti is essential and till this time a person cannot be aware of his birth and death. For them death is like an unconscious state. Some people feel more pain at the time of death some feel less, and some leave this body very easily. In some special cases at time of death consciousness remains. Depending upon this state of knowledge and ignorance at the time of death, the soul's next journey is chartered, whether good or bad.

According to scriptures, two paths have been explained by our Rishis. They are **Shukla** or **Devyaan** path and **Krishan** or **Pitryaan** path. Those who are ignorant at the time of death go through Pitryaan path and those who are knowledgeable at the time of death pass through Devyaan path. In case of ignorant souls there is no question of desire, their birth and death is totally based on their karmas. While in case of knowledgeable souls they are not much guided by karmas and follow devyaan path, whereas fully awakened souls have no gati (rebirth) at all. His prana (life force) goes and mixes into the cosmic prana. Without Yogic power one cannot have death just as one desires, as was shown by **Bhisham Pitamah** in **Mahabharat**. This power is bestowed on one with the help of various practices and upasana. Sometimes it happens by the blessings of mahapurusha.

Generally death is under the ambit of time; but still timely death and untimely death are two different things. Budhist believe death occurs due to one of four things; **The end of life span, the end of karma, a mixture of both, or Upchedak karma (sudden death)**. When a person has enjoyed a long life in the body and experiences death naturally, we say it's finishing of a life span. When a person finishes his work on this earth assigned to him and then leaves his body it's due to Karma exhaustion. For example we may have a musician passionately attached to playing his instrument and we take away his instrument and do not allow him to play on it at all. In such situation the soul of the musician may feel nothing left for him to do in this world and may leave his mortal frame. Sometimes people die in great numbers because of natural calamities. This is an example of **Upchedak karma**. Normally, this fourth one is called Untimely death. It can also be due to vaat, pit and kuff (health) or accidents etc.

Death of a single person is called **Vyashti mritu**, while death of many people together is called **Smashti mritu**. Vyashti mritu is because of vyashti karma while smashti mritu is because of smashti karma. Similarly death on a very large scale is death of prakriti, while on a still larger scale its death of maya. After this, impure

.maya does not exist, and lower orders of death and life cycles do not exist. Though, these lower form cycles are said not to be there, we do not mean that life and death in itself is removed. They do exist but in a subtle form. Death remains in the form of expansion and contraction. This happens in the whole of the Shakti world which is beyond maya. This is a very long play. Beyond it even expansion and contraction also stops, and this is kaal samya. After this comes **Param Gyan** (ultimate knowledge), and then there is no illusion of Life and death.

Kaal rajya is mritu rajya. As far as kaal can be felt, death exists. Kaal's main attribute is kalan (vibration). In the lower level on earth 6 vikaars are seen. These six impurities are the effects of kaal only. In Devalok there are 3 vikaar out of six i.e. **appearance, disappearance and staying**. This is subtle, although kaal rajya is here too and is called **Khand kaal Rajya**. In **Mahakaal** there is no division, everything exists there but in an extremely subtle form. As the whole world is inside God, inside that Indivisible, the One, inside **AHAM**, similarly the eternal srishti of mahakaal is in the Lord in the form of **IDAM**. There it is present in the form of nitya drishya (the ever seen). Here kaal cannot play. Below this realm is the area of **Khandkaal** or fragmented time. Below it is another equally big realm of Kaal. Though all are kaal rajyas but all are different. All are bhog areas for a jiva, but **Karma bhumi** is nowhere else except on this earth. On this earth also Bhog is pradhaan (prominent) and karm bhumi on this earth is **ONLY** in India. Here Karmas can be performed, they can be experienced as well, but in other places they are only experienced.Om!

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Death, the Ultimate Reality : Part II, Amratva and victory over death, Renderings from Gopinath Kaviraj ji's, Akhand Mahayog ka path and Mritu Vigyan

At the time of death whatever bhaav is generated in the mind that becomes the cause of next birth. From ancient times it's a rule in India that no one talks of worldly things in front of a dying person! The last thoughts of a person should not be worldly oriented, but it should be God oriented. As per PITRAMEDH SUTRA, by Maharishi Gautam first and last sloka of Veda should be called out to a dying person. It should be chanted in his right ear. As per Rigvidhan it is said that we should chant Tataram Sukta in front of dying person. As per HIRANYAKESHISUKTA, when an agnihotra is on the death bed one should chant Vedmantras. If he is Brahmvid then Brahm Viya Apnoti Param etc slokas should be chanted in front of him. As per ANTYA KARMA DIPIKA if a dying person is unable to chant any mantra he should only meditate on Lord Vishnu or Shiva or he should hear Mahabharat, Srimad Bhagwatam or Upnishad etc.read out by someone. Whatever kind of mental frame a person has in this life at the time of his death, he gets his next birth according to that only.

Amratva and victory over death:

In general it feels like the same thing when one says, 'achieving of amaratva' and 'victory over death'. But actually it is not. This can be clarified by the story of the churning of the Ocean of Milk as per our scriptures. When Sagar Manthan, (great churning of the Ocean took place, Nectar first came out of it. All the Devtas drank the nectar and became eternal. One by one many things came out of the churning. When Halahal, (the great poison) came out of it nobody could stand even the fumes of it, whether devtas or rakshasas. Devtas could digest only that part which was beautiful nectar but they had no capacity to digest the great poison. All were at their wits end as what to do and how to get rid of it. But the One who had the capacity to drink laughingly the unwanted element of srishti (world), and still keep calm & centred was nobody else but Mritunjaya Mahadev.

So if we want to win over death we have not only to leave the lower level of beautiful, comfortable things and transcend to higher levels, but join the two together! For example: In Yoga it is no good to transcend from Annamaya kosha to Pranamaya kosha alone, but one has to build a bridge between the two by bringing the energy of Prana from Pranmaya kosha down into Annmaya kosha and thus convert the Annamaya into Pranamaya kosh. Doing this sadhana again and again over a long time we will reach a stage when Annamaya kosha will be imbued with all the energy of Pranamaya kosha and Pranamaya kosha will be saturated with the energy of Annamaya kosha. After this both will become one.

For clear understanding we may call this situation as A. When A rises into manomaya kosha it achieves oneness with it. Then manomaya descends down and becomes one with A. This new entity can be named as B. Then B rises to Vigyanmaya kosha and achieves oneness with it. Vigyanmaya gets down and joins with B. This joint state can be named as C. Then C rises up into Anandmaya kosha and becomes one with it. Then Ananadmaya descends down and becomes one this state can be named as D. Thus D is the state of the oneness of Annamaya, Pranamaya,

Mamomaya, Vigyanmaya, & Ananadmaya, but still it is Achit. Then after this D enters into Atma and becomes one with it. Thus Achit D joins with Chit & forms Atma and in such a state no difference remains between body and Atma. From many different divisible realms all the divisions disappear and one undifferentiated realm is achieved. This state is called Sidhavastha. This is also called Kaaljaya or Mritunjaya. This is way above the Devavastha because in Devavastha amartva is achieved but victory over death is not. The Devtas fear death and remain away from it. Hence it is said Devtas also fall under the sway of death. Only they have long life! But Mritunjaya state is beyond the reach of kaal (time) and thus no death is there. Sidhahood of sidhas depends upon their achievement of mritunjaya. But still this is also not the highest state.

The Passage of the soul after death is called 'marnottar jiva gati'. We are talking of the movement of the soul after death in the case of humans, but not for animals or birds. Forms below humans have no karma connections as they do not have any ego. So, without ego connection no karma could be done. We believe that there are 84 lakh yonis in the world. 21 lakh forms exist in four different categories called Andaj, Swedaj, Udbhij and Jaryuj. In the case of animals, birds and insects, no special passage has been explained in our scriptures as they have no gati. Similarly those great souls, who in this human form itself achieve liberation, also do not have any movement. In that very state they achieve Brahm. By finishing of the Prarabhda karma their body also falls. After that they have no karma left which could cause them any movement.

Sadhaks and Yogis who do karmakand during their lifetime, but without knowledge arising in the Chit, and who do only prescribed karmas and refrain from un-prescribed ones; for them the path which their soul takes is called Pitryaan path. Due to this such souls travel through Dhoom Marg to heavens & reap the fruits of their good deeds. But those realms are also not eternal. Whenever their good deeds are finished, they fall back onto this earth for their next birth. Om!

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Death, the Ultimate Reality :Part III, Soul's movement - Renderings from Gopinath Kaviraj ji
Akhand Mahayog ka path and Mritu Vigyan

So it is not wrong to say that these realms (heavens) are many and also not eternal. It is said a soul which falls down from swarg/ heaven takes birth in a good family clan and this takes place because the balance karmas of the jiva. It can be explained with an example of a water bottle. When we empty a water bottle of all the water, still some water sticks inside. Same is the way with ones karma. Though we exhaust our karma but still some karma sticks to the soul which causes the next birth. It is the same for souls with bad deeds. They also travel through Dhoom Marg and reach various Narak (hells), where many different kinds of punishments are meted out to the soul. But these things can happen in the human body, hence a new body is given to the soul to experience them and that is called Yaatna dehi. Many souls carry the marks of such punishments even in their human bodies. In some cases it is a chronic diseases right from birth. Whether it is heaven or hell both are granted by Yama and Chitragupta. In both cases rebirth is imminent.

Here the form of heaven we are talking about is of a lower level. It is achieved with 'sakam punya karma'. Above this are higher forms of heaven. These cannot be achieved by karma without wisdom. There all comforts are available just by thinking about them. It's a place of bhoga (enjoyment). After bhog patan is sure. The lower forms of heaven are under Indra Devta. Mahar lok, Tapo loka and Satya lok are above and do not come under the control of Indra. By development of Yog Shakti and Kramvikas these are achieved. So these are not achieved by pitryaan path where both good and bad deeds are addressed.

Another path is Devyaan path. It has the common path till some distance and then gets separated afterward. Whatever movement takes place on this is called Shuklagati. This is achieved neither with karma without wisdom or wisdom without karma. Karma without wisdom provides heaven or hell. But wisdom without work provides no movement! This mixture of wisdom and effort is important.

This mixture can be equal or unequal. In first both are in equal proportions while in other they are not. If wisdom is not mixing with karma no movement occurs. What constituent is more depends upon the sadhna of the sadhak. If in his sadhana, karma is more, then he has to get down at all the in between stations. But when wisdom is more, than one does not have to get down on the mid stations as the final destination of Brahmlok is only targeted. But when vishudhgyan is generated then no movement takes place. After going to brahmlok till all the desires are finished shuddhabrahm is not achieved. In brahmlok one has to stay as jivanmukta. Souls which enter brahmlok with lower qualifications they attain Hiranyagarbh salokya. Who are higher qualified get saroopya. Still higher qualified get samipyra and later get Sayujya. At the mahapralaya when along with brahmand, Hiranyagarbh body is also annihilated then souls inside it get one with Parabrahm. We have named it Hiranyagarbh here but every sadhak attain his Isht here.

Death the Ultimate Reality: Part IV ~ KAIIVALYA, Renderings from Gopinath Kaviraj ji

Akhand Mahayog ka Path and Mritu Vigyan.

Kaivalya is when atma leaves the anatama and establishes itself in its own original form. Samkhya and Patanjali both have used this word. As per these scriptures, when atma separates itself from the Trigunatmak Prakriti and realizes its chit form, it is said to have achieved Kaivalya. Its requirement is Vivek Gyan (the wisdom of discrimination). According to Patanjali atma achieves Pragyā with the help of Ekagra bhoomi. In the most advanced state of Pragyā it banishes ignorance and with the help of Achidatmak satva guna, separates chidatmak purush and is established in its own form. Rising of pragyā and establishment into its own form is achieved during SAMPRAGYAT SAMADHI. With the help of this samamdhī one moves from gross to subtle, from part to completion, and then transcending the object one enters into Vitark and samadhi. Then one enters from karan bhoomi into a bhoomi which holds all this, which results in Asmita Samadhi. In this state experience, experiencer and experienced, all three are transcended. But Vishudh Atma sakshatkaar is still not achieved as without separating the atma bhava from anatham bhava Vishudh Gyan cannot be attained. Hence after Asmita sakshatkaar, yog kriya is very essential to achieve Atma sakshatkaar. Without poorn vivek (full discrimination) khayati it is not possible. From vivek khayati chidalok is acquired and that illumines the swaroop. After Asmita Samadhi, Nirodh bhava is generated. After this Ekagra bhoomi is achieved and then Nirodh acquires the form of Chit. Now nirodh remains in the form of subtle samskaar only. When this nirodh is also removed then one is established in KAIIVALYA. The purusha who is a witness is beyond cause and effect wherein prakriti (nature) is with cause and effect.

In tantra there are three kinds of Kaivalya. Since Achit has three different forms, one has to get free of these to achieve Kaivalya. Hence Kaivlaya is also mentioned three fold here.

1. The grossest form of Achit is **Trigunatmac prakriti**
2. The middle state is called **Maya**
3. The last state is **Vishudhmaya or Mahamaya**.

As per Siddhant Shaivmat, Mahamaya itself is called Bindu or Kundlini. Though pure, it still generates cause and effect duality. When atma gets free of this Mahamaya, only then the best Kaivalya is achieved. The highest form of this state is called Nirvana, Paramnirvana or Mahanirvana. It won't be much to say that this state itself is also transcended and then it's called **Shivahood** of atma. Without evolution, completeness cannot be achieved. Without development of the **Unmani Shakti**, atma cannot attain Shivahood. Actually Unmani Shakti infact is Chit Shakti which is always present in Shiva! When atma is illumined in the form of Shiva, Unmani disappears and the two cannot be perceived as separate. This is the state of **Param Shiv**. This state is beyond Samana and Unmani and is Samrasya (equanimity) of Shiv and Shakti...Om!

Death the Ultimate Reality :Part V ~ Jivanmukta and Videhmukta, Renderings Gopinath Kaviraj ji's Akhand Mahayog ka Path and Mritu Vigyan.

If the ultimate goal of human form is achieved in this very body and that state is actual, then it is called Jeevanmukti. Videhmukta can be achieved after death but if one is fortunate enough then he can attain this state in human body itself.

In the path of knowledge, 7 states have been explained. The 4th to 7th are **Aproksh Brahm Gyan, Brahmvid, Brahmvid Variyan, Brahmvid Varishth**. The 5th, 6th and 7th states are of Jivanmukti. While in 4th Aproksh brahmgyan arises. In this state some times sakshatkaar is achieved but it is not certain whether in this state one will achieve jivan mukti or not. After realization, when its effect is not acquired both on budhi as well as this body, till then Jivanmukti is not possible. For having the effect of sakshatkaar on ones budhi, Chit shudhi is essential, and for it to affect our body Bhoot Shuddhi and dehshudhi is needed. Both these shudhis are an essential part of sadhana. For example without the clouds disappearing from the sky the sun cannot be seen in its full glory. Similarly without purity of body and mind one cannot have jivanmukti and experience Brahm. In the 5th state, the world seems as a dream. The experiencer does not see this world as an ordinary ignorant person but still he deals in it. In the 6th state it, becomes still deeper and one feels it still less. Here gyan (knowledge) becomes very sharp. In 7th state, the world is not felt even. In this state dealings of this world are not possible at all. After this only, Dehant takes place. If 5th and 6th states are called turiya then this is called turiyateet. In 5th and 6th jagrit, swapn and sushupti remain, while in the 7th they can be experienced as separate.

During jivan mukta state only prarabdh karma is left. This does not mean that in human body only he will achieve the state. Some souls carry the left over karmas after death and go to higher realms to finish them off. Only after complete exhaustion of them, **Parma Shanti** is achieved. In higher realms, everyone will remain in prabhu-bhava, this is also not certain. As some people remain with dasya-bhava(bhakti pradhaan) and who are gyan oriented they get prabhu bhava. Some enter Brahm jyoti. But all are under bhog. Till bhog is finished moksha cannot be achieved. As per a normal gyani, acquiring a state of Nirgun Brahm is Paramukti; but as per the exponents of tantra and agam to arrive at the state of Nishkal Param Shiva is the real state. It is beyond Samana and Unmani. It's complete equanimity of Shiva and Shakti. By acquiring total Shivahood freedom of Shakti is not experienced and after acquiring complete freedom pure intelligence of Shiva may become absent. Thus both states are incomplete. An equal mixture of the two, and where they are not seen as separate is the real state which is cherished by Yogis.

Jivanmuktas are actually gurus in this world. They guard the higher knowledge. They are called Sidhpurusha. They are beyond ego and are not thus touched by karma. As fire burns whatever comes into it, the same way when one gets power of chit shakti, all the strings of Maya are burns away!

Videh mukti can be before leaving body or afterwards. Though it can be had during 4th state but due to body consciousness one cannot grasp it. In Vedanta two kinds of sadhanas have been explained. 1. Upasana Marg, 2. Vichaar Marg. In the 1st with the help of upasana, bhootshudhi and chitshudhi, upliftment takes place itself and Aproksh gyan is generated and one rises from 4th to 5th state. As these states becomes

stronger and stronger the sadhak rises to the next higher
states.....Om!

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Death, the Ultimate Reality : Part VI ~ Realization as per Agam, Rendering Gopinath Kaviraj ji's Akhand Mahayog ka Path and Mritu Vigyan.

The only purpose of human life is REALIZATION! But the meaning of it is different in different sampradayas. Here we are discussing as per the Shiva Shakti point of view of Tantra. According to Panchratra Shastra and other Vaishnav shastras things are put differently and we are not discussing those here at all as this stream is entirely different. Further, it is not good to mix two different viewpoints. To understand this completeness of Realization state, we have to understand the philosophy of the path to the highest level. The **Sat-Chit-Ananda** state is poorn satta, this is agreed to by all the different lines of thinkers. There is no denying that BRAHM is light form and indivisible. But is it a power of freedom that is ever present. This great power is different from Brahm itself. As per Agam shastra Brahm is **prakaash** and this shakti of freedom is called **Vimarsh** (experience of ananda). At some places in various scriptures it has also been referred to as **Spand**. Freedomless illumination or prakash is not Brahm in the real sense. Though being great effulgence, it is not totally free; it is still in the area of give and take, hence it is gross. In Agam, the satta (realm) of completeness is non-dual and indivisible. If we look at it from the side of creation it seems to be comprised of innumerable shaktis which at the top are divided into three states. They are 1. **Ichha Shakti**, 2. **Gyan Shakti** and 3. **Kriya Shakti**. Hence as per the terms of fullness/completeness/ poornatva of Agam the meaning is to join all the three together. In the first Dik one, in second Dik two and in third Dik three should be understood. By saying three the outer direction of Brahm is referred to. And all these three represent **Vishva yoni** as the whole creation comes out of it down the line.

Chit and **Ananda** or **Chit Shakti** and **Ahladini shakti**, are two innermost states in **Brahm**. Chit represents indivisible **Prakash** while Anand represents **Bhaav**. Though both of them are one but still chit is considered inner movement while anand is considered outer movement. On the same hand between anand and desire, anand is antarmukh or inwards, while desire is outward moving or bahirmukh. The satva swaroop of brahm is neither antarmukh nor bahirmukh. It encompasses all. One who has this much strong dharana can understand the hidden meanings.

After this the next three that come are 1. **Kalaa**, 2. **Tattva**, 3. **Bhuvan**. After this, subtle mahasrishti gets illuminated which is further followed by grosser fragmented worlds. Thus from gross to subtle to karan to mahakaran, we arrive at the NISHKAL state, where there is no kalana or spand or vibration. Brahm satta takes all this in and this is called poornatva. Agam defines this state as Paramshiva or Param-samvid. Each atma's inherent and natural state is this only. Without the blessing of Guru and then Shakti of Parameshvar, it is not possible to achieve this state.

A state which is achieved through discrimination is called Kaivalya. In this state chit is surrounded by achit and is established in one's own swaroop (form). By Yog another state is achieved, it is called **Prakrit Aishvarya**. Through the path of discrimination **purush** and **prakriti** are separated, or in a way we can say Purush knows itself different from Prakriti. But in the path of Yoga both purush and prakriti become one. This state is of **Ishwar**. Through one path we get Kaivalya while through the other path we get Aishvarya and this is the general rule. On the path of discrimination slowly and slowly one has to leave Prakriti, while on the path of Yoga

one has to embrace prakriti slowly and slowly. This would be possible only when from this gross body impurities of elements and chit dissolve. These impurities still remain even in Asmita Samadhi in the form of attachment or asakti and ego. Without removing them, Prakriti cannot be made your own.

In the path of Yoga the greatest thing is Aishwarya. This is the highest developed form of Ichha shakti i.e. desire. After this in the next stage one has to surrender it. As in that state **maha-ichha** arises and one's own small **ichha** cannot be seen. But this is not a desireless state. The outgoing stage of this state is Mahakaruna. That is why vishwakalyan is possible in this state. In its Antarang form (introverted form) one's own vichitra (strange) leela play is experienced.

Kaivalya is eternal and leela is also eternal and beyond both of them is Poorn Nissan form. In Agam poornatva is to get imbued with this state fully and to act in that leela, not only performing but also being a witness to the whole performance!...Om!

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Death the Ultimate Reality: Part VII ~ Deh Siddhi, Rendering from Gopinath Kaviraj ji's Akhand Mahayog ka Path and Mritu Vigyan

The inevitability of death has been expressed again and again. In Mahabharat, Dharm in the form of Bak questioned Yudhishtar as to what is the greatest wonder in this world. He answered that people every day see others dying and going to Yamraj in Yampuri and still everyone in this world thinks they will not die and stay here eternally! This according to him is the greatest wonder of this world. In yog shastra also it is said a general prayer arises in all jeeva that it should be able to remain permanently in this world.

By Deh, we mean a body made out of **Shukra** (sperm) and **Shonit** (ova). To experience the fruits of the karma performed, this body is given. It is the base and the principle constituents are **karma**¹, **indriya**² and **fruits**³. As per **Nyayaik** and **Vaishehsik** darshan this is the definition of Deh. Samkhya philosophers talk of 'SAPTAHSAIKLINGAM' and agree to the existence of Linga deh while vedant talks of KARAN DEH.

There is difference in **karan** and **karya**, gross deh is of two types and karya also has two divisions because of the gross and subtle. In puranas and various darshan shastras, Trividh deh is talked about. The gross body has many impurities but those can be removed with the help of mantra, medicine, tapasya, upasana, Yog and knowledge or by some special procedure. With the help of these Procedures this body though being anitya/ impermanent, can be made nitya and win over death or kaal. This is not just a thought but has been proved as achievable in various shashtra. One can see **KAAL-DAHAN-TANTRA**, **MRITUNJAYA-TANTRA** and **KAYA-SIDHIVIVRAN** for such explanations. Ramlinga Shastri achieved kaya siddhi and about 150 years earlier, in front of people, merged his body into light. This is a proven fact. Such recorded facts are many and can be read at different places.

Gross, swaroop, subtle, anvaya and arth tatvaroop, by these five swabhavas in this five element (Earth, Water, Fire, Air and Space) body with will power, one can achieve victory over death. A yogi thus gets all the eight siddhis. By getting this victory over death, a Yogi on one hand gets youthfulness and on the same hand his body becomes very hard like vajra. Sidh-deh is not affected by worldly rules. When **ajaratva** (not getting old) and **amratva** (not dying) appear in a body together then it is called Sidh Deh or **Divyatanu**. Some people even experience old age along with very long life. Sometimes somebody gets emancipated but still it dies only after a very long time. When after being kaaljayi the oncoming of old age can be negated with the help of Sompaan as the devatas have who are eternally young. Then when the body becomes powerless it is thrown away like old clothing and a new deh is taken on. The Jeeva is attached to this body by prarabdha which is connected by **Age, Karm and Bhog**. When bhog prarabdha is finished the body falls. This is called death. By certain yog prakriyas falling away of body can be stopped. In the body of a yogi absence of **jara, mritu**, disease is talked about.

Various Procedures have been seen for Deh Siddhi in various places but even if it is maintained for one yug, or mahayug or kalp or mahakalp still it has to be left. So we can say that deh siddhi concept is also relative. If the causal elements, due to which it took birth, are not removed from this mortal body, it is bound to die. With

the help of **sompaan** (drinking nectar) it can be kept till pralaya (final annihilation). When it acquires purest satva maya guna and chimney stithi then **Parmarthik Nirpeksh Siddhi** arises and in that state there is no question of death at all. Actually Shodash Kala Purusha's, **Shodashi kala** itself is called amrit or som kala. When that arises in a body then kaal (death) cannot enter there. This is mrityunjaya or Sidh Deh. After completion of life, the body falls only at the wish of the yogi. When deh Sidhi is properly generated then one gets **Chinmaya Deh** and in this state no patan (down fall) can happen but Tirobhava occurs because of swatantrya. In **poorn samrasya, deh** and **atma** are like **Shiva and Shakti** who are in perfect equanimity.

In Sidh Sampradaya a story is told. According to it, once Gorakhnath met Prabhudev who was said to be kaya Siddh at that time. Gorakhnath, to test him, wanted to show off his siddhi to him by hitting his body with sword and not getting any wound to prove that his body is kaya siddha. But Prabhudev refuted such claims saying that any cutting and wounding methods are still very low level and are asuri (those which are demonic). Still Gorakhnath asked for a sword and hit his body with it in many places, there was no wound at all and even not a single hair on his body was affected. One heard a sound of sword striking against a very hard object only. Then Prabhudev was made to stand and struck with sword at different places. Nothing happened to him but in his case not even a sound came. Gorakhnath was surprised to see it. According to Prabhudev with the help of kayasidhi a Yogi can get beyond, heat, cold, water, any attack or even death. In the last he said maya is still there when the body is hard like vajra (lightening). He must be pointing to sound made while hitting. As sound itself is property of Akash which is one of the five elements under the sway of Maya.

Ras sampradaya followers in the ancient times for jivanmukti sadhana used a kaya siddhiprocedures. According to them in this body only one should have parmarth. After leaving this body, thirst for gyan is of no use. But in this body which has disease, old age, death and various other problems, atam sakshatkaar is not possible. So before acquiring mahagyan in this very body it is essential to have ashtaguna sampan (strong body). For this, they utilized **mercury** which is considered as Shiv Virya and **mica** which is called Shakti raj. By certain methods a combination prepared turned Iron into gold. When that mixture could turn iron to gold then it was used on this body to turn it into Ras deh.

If one achieves this Deh Sidhi then all the mantra-varga, devtas under Shudh adhwa all become the yogi's servants. To name a few who generated this deh are Maheshwar, Dattatreya, Shukracharya, Manthal bhairav, Sidhbudh, Nagarjuna, Nityanath and Bindunath etc.

Of the four feet of Chatushpaad brahma, death is one foot (pad). The other three, give victory over death, Amarta. The whole world is located in one foot. This tripod vibhuti is beyond the mind. Brahmtatva is only under preview of yog. The human body is naturally impure and is purified by yoga only. This body will be devoured by kaal, till this thought is not removed from the mind, the body and atma cannot unite and chit jyoti does not appear. That Effulgence is without any vikalp, is shant, is free and is Itself only. When the mind joins it then the whole world is seen in **chidbhava** and all karma are finished and rag-dwesh (attractions and aversions) annihilated for ever. The body acquires great Light and turns into Shakti itself.

Death the Ultimate Reality: Part VIII, Ras Vidya, Rendering from Gopinath Kaviraj jib's Akhand Mahayog ka Path and Mritu Vigyan

The knower of the Ras vidya's first objective was to separate the gross from the subtle. Then just as per the capacity of the gross body, subtle power was introduced into it. In other words, this same thing is called joining of yogya with yogya. One's who were adept in this knowledge and were strong willed could separate the subtle from the gross, they could take it out and then a put it in again. The subtle body should become so much pure that it should have the capacity or power to enter into any body which is having desired attributes. It should become so pure that it takes the form of light and it should shine more than even the outer light. Hence their goal was to turn this gross unnatural body into that subtle natural body which is beyond rajas and tamas. As that is an indivisible state so at the time of joining it can withstand the attrition (sangharsh).

This lightform body is talked of in yoga shastras as *Yogagnimaya body*. This cannot burn in kala agni. *Actually the earlier explained purification of gross and subtle is purification of BHOOT and CHIT*. This knowledge was brought to the world by Nath Yogi Machandarnath. Gorakshnath, Jalandharnath, Bhartarihari etc. followed him. It is said even Kapil, Markandaya and Yagyavalk were all hatha yogis. As per Nath Yogis, body cleansing was done with the help of Ras vidya, Vayu prakriya or some did it through Bindu Sidhi. All of these came under the procedures of yog only. But everybody agrees to one fact that without arising of great knowledge, kayasidhi is not possible.

After acquiring the knowledge from **parpind** to **swapind** (one's own form), **param pad** is achieved. This is not possible till **vishranti (peaceful establishment)** in atma is attained and **Sadguru** is cause of it. After this, sakshatkaar is to be experienced. It is difficult but not impossible. After **parampad**, **samrasya** between **param pad** and our own body is essential. After this the yogi acquires **nirutthan dasha**. According to Acharya Balbhadra, lineage holders are only fit as gurus. They only have the power to give vishranti to a soul. God in the form of Sadguru showers karuna which is the basis of kalyaan (ultimate welfare).

First nijavesh arises then mahananda comes after, in which illumination takes place. Then all the duality melts away and One Satta is experienced. Then nirvana of the yogi's pind occurs or it becomes one with parampad. This state is explained in Avadhoot Gita. With the help of mahagyan, the param shunya state is realized. All Sidh Yogis experienced this. If we look at the various paths of different lineages then we find that all are same in the subtle form. Shunya pad or Sushumana are the same.

Sadhaks of Vajrayaan Marg or Bowls of Bengal (a spiritual clan of Bengal) took some kriyas from Ras Margis and developed certain techniques which were called CHARICHANDR SADHANA. Two kinds of amrit come from it; one is **Sapeksh** and other **Nirpeksh**. Sapeksh is the beginning of Amrit Dhara and the filling of this body with it. To turn upward the adhomukh (downward facing) **Sahasradal kamal** and to do abhishek of the Self, its nectar is needed here. Here Pranav Dhyana is done. For this it is essential to close the gate of the Brahrandhra or Triveni and then nectar stops falling downwards! This prakriya (as per yogis) is called AKASH CHADRABHED. The body secretions turn into nectar and go into Sahasrdhaar.

Here four different kinds of **Chandras** have been explained, 1.**Aadichandra**, 2.**Nijchandra**, 3.**Unmatchandra**, 4.**Garalchandra**. Rasatmak Nijchandra is sucked up and joined with Akash chandra, which is in Sahasrar. Thus ras turns into nectar. This way the yogi drinks garal (venom, poison) chandra and does Pranav dhyan here and achieves Sidh Deh. As per Baudhis this sadhana is done and explained in another way of which we are not discussing here..... Om!

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Death the Ultimate Reality: Part IX, Division of work or categorization, Rendering from Gopinath Kaviraj ji's Akhand Mahayog ka Path and Mritu Vigyan.

All karmas have a different ways and different attributes. One has to understand them very thoroughly. Our life can be divided into two parts: 1. **Prompting** (stimulation, inciting, moving forward), 2. **Reunion** (Back into the womb). In Hindi it can be named as **Pravartan** and **Pratisandhi**. From Pratisandhi flow, Pravartan flow starts. Where the movement of the world or srishti stops that state is called *Chutikshan*. After this is a transition phase or *Avasthantar*. So immediately after pratisandhi to this avasthantar, the whole state is called Pravartan.

Auspicious or inauspicious chetna (intelligence, vitality) is known as **Janak Karma**, the main karma. These arise in the life span of a jeeva in the form of matured or immature karma, i.e. the karmas which have ripened to bear fruit and those which have not yet ripened to bear fruit. From the very first moment of jeev's life span, ripening of his karmas start happening. In fact his birth is one of the causes of it. Since we have innumerable karmas performed in any previous life, thus the Janak karma of this life is sometimes helped and sometimes opposed by them.

The karma which helps the Janak karma to ripen is called UPPASHTAMBHAK. Karma which reduces the maturity or power of Janak karma is called UTPEEDAK. Its aim is to oppose UPASHTAMBHAK karma always and everywhere, so that the Janak karma may not fructify. Pure Utpeedak opposes pure Upashtambhak and impure Utpeedak opposes impure Upashtambhak and try to make them powerless.

Best karma is **UPGHATAK**. They are also like Utpeedak, they try to destroy the fruit bearing capacity of other karmas. All these karmas can be explained with the help of an example:

A man throws a stone up in the air. It rises up in air to some distance and then falls back on to earth.

- The force with which it is thrown up in air may be defined as *Janak karma*.
- Weight of the stone is called *Upashtambhak karma*. It affects the speed.
- Resistance of the air is called *Utpeedak karma*.
- Gravitational pull is called *Upghatak karma*.

At the time of birth some karmas immediately bear fruit. They are called *Guru karma*. They can be auspicious or inauspicious. Their cause may be any of the four different types of karmas explained earlier. By auspicious Guru Karma ROOPLOK PANCHBHUMI is attained or ARROPLOK four bhumis (realms) are achieved in dhyana. Its experience can be in the kaamllok also. This comes under mahat. *Manah-karm*, whether auspicious or inauspicious come under realm of kaam. These fructify before all other karmas. This ignorant gaze is also like Guru karma but it can be annihilated. It can be removed at the time of death even.

Guru karma gives fruit before all other karmas and one can purify it before one's death. Great thinkers name it as ANANTARYA karma. It does not wait for anytime to give fruit and hence the name. It means, in whichever life it is performed, its fruit is experienced in that very life alone. These are not all like Guru karma, as guru karma

has been divided into five different categories (Pitra hatya, matri hatya etc.). After guru karma, MARNAPPAN karma is discussed. For a mumursh JAVAN CHITT is Marnappan karma only. This is ASAN karma. It controls the present life. What kind of life will be attained after death is found through this karma only. If guru karma is not finished by a mumursh then that becomes the most important karma for him. At the time of death whatsoever is the last thought, that becomes the cause of the next birth.

Agam Netra Tantra explains it in detail. The subject has been discussed at great length in Baudh Dharma, (Tibetan culture) and in our Puranic scriptures. Hence we can say that death is a topic which is discussed very much. At the time of death reading of scriptures like Bhagwad Mahapuran, Mahabharat, and by doing kirtan we try to prepare an auspicious atmosphere around the departing soul. By such preparation his next birth is guarded against inauspicious events. Due to less power in the Asan Karma, mumursh is too feeble to perform such things himself and hence his well-wishers perform this duty nearby for him. They thus take care that nothing comes in his way to stop his higher evolution into his next birth. Hence we can say that *the process of dying is an art and that death itself is a great science.*

If Guru Karma and Asan Karma are not pending or leftover, ARCHIT karma becomes the principle karma. Repeated performances of these turn them into *Samskaars* of the jeeva. Hence auspicious karmas should be performed again and again and inauspicious karmas be put off to a later date again and again. It helps in the sadgati of the jeeva. If any inauspicious karma has been performed, it should not be thought of at the time of death or else it will convert into ARCHIT karma of the jeev. Till now we have discussed Guru karma, Anusmrit Asan karma, Niyamit karma. Any other karmas which are different from the above three, whether auspicious or inauspicious; whether of present or of past, all are called UPCHIT karma. But their power is less than the above three karmas.

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Death the Ultimate Reality ~ Part X-Klisht and Aklisht Karma Rendering from Gopinath Kaviraj ji's Akhand Mahayog ka Path and Mritu Vigyan.

Though ordinary people do not have a good insight into the trade of karma, yet all generally believe that the web of pain in this life is due to karmas performed by them. This belief is not baseless. The karma which produces pain and suffering in this world are all ignorant karma. We can say IGNORANCE is the cause of this world (Srishti or Cosmos). There are five KLESHAS which have been discussed and they are AVIDYA (ignorance), ASMITA (ego), RAG (attachment), DWESH (repulsion) and ABHINIVESH (fear of death). Out of these AVIDYA is the principle one. From avidya, asmita (ego) arises which causes raag and dwesh to arise in one's CHITT (mind) and after it, fear of death arises. These five kleshas are pillars on which our life is built. Avidya means non-discrimination. To see anything as it is not, is avidya and from this ego arises. Not to understand the difference between SATTA and CHAITANYA and believe them to be same is called ASMITA, in other words ego. From here attraction and repulsion (raag and dwesh) are generated. The idea of leaving the gross body is called ABHINIVESH. From the above five kleshas, karma arises and from them the fruit of karma arises.

This can be explained by three things, BIRTH¹, LIFE SPAN², THINGS TO BE EXPERIENCED³ in life. In the end a samskar named KARMASHAYA arises. Pains and pleasures are controlled by it. Klesh, Karma, Vipak and Karmashaya are present in the human soul (atma) only. They are not present in Ishwar. Whatsoever karma arises due to KLESH (Ignorance) is called KLISHT karma. Not understanding the difference between Purush and Prakriti is called ignorance. A person who treads the path of yoga experiences VIVEK KHYATI (Vivek means Discrimination). Karma which is performed by keeping vivek khayati in mind is called AKLISHT karma.

Ignorance producing karmas are of many types; Shukl¹, Krishan², and mixed³. These are all wordly karma. Snares of the world tighten because of them. With the help of Vivek Khayati karma snares of world get enfeebled. Yogis mainly divide karma in above three categories. When vivek khayati is achieved, they disappear. Karmas at that time are called ASHUKLA-AKRISHNA. With such karma, worldly snares are not made, rather older ones are also removed. Earlier explained three karmas are always opposing them. Science of karma is very mysterious. As Shukla and Krishna do not combine, similarly Ashukla and Akrishan karma also cannot mix together. If above separations were not kept intact, transition from one state into another would not have been possible. No karma touches Parmeshwar (God). Hence karma vigyan is like a fisherman's net.

Klisht karma flow is taking place from the times immemorial. Without vivek khayati, this flow is not stopped. Karmashaya is generated from KLISHT karma and not from Aklisht karma. *Karmashaya and Vasna* both are samskars and are generated by karma. Both are not the same. As per Patanjali, vasana cannot generate bhog. Fruit of vasana is SMRITI. Karmashayas fruit is pain and pleasure. Both of them work together.

From karmashaya three types of fruit came forth: BIRTH (taking up of physical body), BHOG (experience of pain and pleasure), LIFE SPAN (duration of stay in body). These three comprise what is called PRARABDH. From point of view of gross



gaze (drishti), jeev's karma are of two type. Present karma is called *Kriyamaan karma* which is because of ego. Karma cannot be performed without body through which samskaar takes birth. Previous life karmas keep collecting in our CHITT from times immemorial. These are the SMASHTI karma of many lives and are called as SANCHIT KARMA. Kriyamaan and Sanchit karma join together at the time of death to give rise to PRARABDH.

Sanchit Karma= Karmas of Life1+Life 2+ Life 3+.....Present Nth life.



The 'thought train' at the time of death, which is the cause of the next birth, is kriyamaan karma and they arise from samskaars of the sanchit karma bank in chitt. Normally prarabdh is the cause of one birth alone but sometimes it causes many births in a row. Karma is under the control of kaal or time. Many karma keep dormant or sleeping till favourable environment is produced for them to rise up.

One of the mysteries of karma is its PRAKRIYA. It is called AVAPGAMAN. Many times in this karm pind opposite samskaars live together like Krishan and Shukla. For example, in ancient times Yajnas were performed by kings. After completion of it, a sacrifice (bali) was offered to the goddess. Now yajna being an auspicious karma is Shukla, while sacrifice being an inauspicious karma is krishan. If ten points are given to auspicious karma of yajna and two marks are given to inauspicious karm of sacrifice then one has done eight units of good or auspicious work. This is AVAPGAMAN of karma. Though the fruits of good and bad karma are experienced separately but in the present case their combined fruit is experienced as they are SAJATIYA KARMA. Another speciality of karma is that its intensity may vary from place to place. Like the difference in jap done at home, in a temple, in a tirath or by the banks of an ocean-reaching river like GANGA. If any inauspicious work is performed its effect can be reduced by atonement or with the help of another SHUDH (pure) samkalp.

If good or bad deeds are too strong then their results are also experienced quickly. If in a Klisht karma there is an Aklisht karma, it will remain aklish. Vice-versa is also true. Every kind of karma has its own record. In our lives, almost everywhere there is mixture of Vasnas and Karmashaya.

If a soul has travelled from various lower forms into a human body and again falls back into the lower realm then his base desires of lower realm are responsible for his change. In such a state, birth takes place due to the effect of Karmashaya, Vasana, and corresponding lower samskar which arise at that time.

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Death, the Ultimate Reality: Part XI ,

The Importance of Kaal in giving the fruits of Karma, Rendering from Gopinath Kaviraj ji's Akhand Mahayog ka Path and Mritu Vigyan.

Till now we have discussed the fact that our karma (deeds) bear fruit. Now the question that arises is how does kaal control it? When will that time come when each fruit of karma is to be experienced? The general rule is if karma is performed with great focus and effort, then its result is received quickly or in a very short time. This is further dependent upon two things. First if the performer does karma (deeds) with great speed and effort the result is experienced quickly, secondly if the aim of the deed is divine then also chances of quick realization are more.

Three other conditions which matter for quick realization of the fruit of karma are KAAL VISHESH, STHAN VISHESH AND UPADHI VISHESH .

Which karma will fructify and when can be understood only after clarity in the concept of JAVAN TATTVA. Meaning of Javan is flow (वेग), which is due to involvement of CHIT in karma fructification. Depending upon the amount of flow of SAKRIYA CHIT, yogis have divided it into seven parts. These seven moments or Kshan are important.

1st moment- Chit is almost nishkriya (not working), no will power, no movement at all.

2nd moment-Chit starts moving, will power starts asserting and self-awareness arises.

3rd moment- the above state becomes more stronger.

4th moment- Self-awareness and will power is strongest, at its peak.

5th, 6th and 7th – The above attributes start weakening and in 7th moment they are weakest.

During first JAVAN or flow, will power is not experienced at all but it starts manifesting during 2nd javan. It converts to Self awareness. This further increases in power through 3rd and become most powerful during 4th javan. After this its power starts reducing and becomes most powerless during 7th javan. Fruit of the 7th javan is not received during this life but in the next life. Medium power javan remains till nirvana. 1st javan fruit is experienced in the same life and Acharyas call it DRISHT DHARM VEDINYA karm.

If 7th javan is not able to bear fruit somehow, it is destroyed for ever. Then it is also called BHOOT POORV karm. In special situations, it appears as Janak or Upashtambhak karm. Bhootpoorv karm may be auspicious or inauspicious. They are very feeble karma but can generate fruit under certain conditions.

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Death the Ultimate Reality, Part XII ~ Kaal and Mahakaal, Rendering from Gopinath Kaviraj ji's Akhand Mahayog ka Path and Mritu Vigyan

Kaal and Mahakaal, though both are the same yet there is some difference in them. In the base of the cosmos is kaal (time). Prakriti is ever changing, but its flow is controlled by kaal. As per **Patanjali darshan** our nature (prakriti) is result oriented and these results are of two kinds: **SA-DRISHYA PARINAM and VI-DRISHYA PARINAM**. In nature, all the three gunas are in balance. During imbalance alone, creation takes place. During LAYA, Sadrishya parinam is received as Satya in Satyaroop, Rajas in Rajasroop, Tamas in Tamasroop. It is also associated with kaal. During this state, samskaars or karmas ripen and forward movement of creation takes place. If kaal is not present as the principle force during Sadrishya prainam, in the absence of pralaya, no indication for start of creation is seen. Though creation is SWABHAV SIDH for prakriti but still this quality is under the ambit of time or kaal. Without ripening of the above SADRISHYA, VIDRISHYA, TATVANTAR PARINAMS do not take place. If TATVANATAR PARINAM is not there then creation cannot take place. The building block of srishti is KARM or SAMSKAAR. That is why in MAHABHARAT it is said that kaal devours all bhutas (elements).

Tatvantar Parinaams are of three kinds: DHARAM¹, LAKSHAN² (SYMPTOMS) and AVASTHA³ (STATE).

DHARAM¹: Whichever way our nature or prakriti converts at the start is called Dharma.

LAKSHAN²: Kaal Parinaam is called LAKSHAN PARINAM. It is of three types, ANAAGAT (FUTUR), VARTMAAN (PRESENT), and ATEET (PAST). Dharam first of all enters into Anagat and from there into present and from here it becomes ATEET. Anagat is changed into VARTMAAN with the help of karam. In aprakritik (unnatural) form it is SWABHAV while in the natural state one performs it as karma. Satta in both i.e. Anagat and Vartmaan is the same. The only difference is that in Anagat it is not seen but in Vartmaan it is seen rolled with karma. Without coming in contact with Kaal, Dharma cannot change in to Anagat symptoms.

There is always a possibility of result in Vartmaan Lakshan. Hence it is called **AVASTHA³ PARINAAM**. In ATEET LAKSHAN, KSHANIK or momentary parinaam is not experienced. Effect takes help of kaal to establish itself. Thus in ANAGAT and ATEET both, result is not experienced immediately but it takes some time. Apart from a YOGI. no one can understand the present MOMENT. According to him kaal is under the sway of BUDHI or intellect. The whole srishti can be experienced in a moment. A Yogi experiences this MOMENT as well as VIVEKAJ GYAN which is above it. VIVEK GYAN and VIVEKAJ GYAN both are different. VIVEKAJ is not received through UPDESH or sermons alone but arises through PRATIBHA (excellence to perform certain thing). With it only one can understand all the three states of kaal.

According to TANTRA, there is difference between KAAL and MAHAKAAL. On the path of realization one faces kaal first and when he is able to transcend it only then one faces MAHAKAAL, which is much more subtle than kaal. After it one

(Kaal → Mahakaal → Akhand Kaal)

enters endless AKHAND realm. As MAHAPRALAYA is heard same way MAHASRISHTI is read in scriptures. It appears as IDAM and not in the form of AHAM. A jeev will find everything here depending upon his quest. ATEET, ANAGAT and VARTMAAN, actually all are VARTMAAN only. In OUR present, we experience KSHANIK PARINAAM but above we do not experience.

Our realm or **BRAHMAND** is in kaal rajya as it is continuously experiencing birth, sustenance and annihilation. There are innumerable BRHAMANDS. Everywhere the same rule applies.

From SAMASHTI of BRAHMANDS, **PRAKRITYANDA** comes forth. They are also numerous in numbers and kaal is present there also. Smashti of Prakritiyanda is called **MAYAND**. Its attributes are also the same. Beyond it is **SHAKTAND**. Here movement of kaal is different. Though birth and annihilation are experienced here also but they are not like the earlier ones.

During discussions of kaal we have to understand the concept of PRALAYA. It has been explained in four different states namely, **NITYA**, **NAIMITIK**, **MAHA** and **ATYANTIK** pralaya or Moksha.

Nitya : On the subtle level it is happening continuously in our creation. Sleep is also a kind of Pralaya. Due to it only annihilation takes place in the world. The deity of this creation is **BRAHMA** or **HIRANYAGARBHA**. His life span is 100 celestial years. One year of humans is equal to one celestial day or one day of Brahma.

What we understand by Brahmmand is body of Hiranyagarbh. After his 100 year (celestial) life span his body also becomes food of kaal and this state is called **Mahapralaya**. This is the Jeevanmukt state of Brahma. He takes everything of the srishti alongside and enters **PARBRAHM**. From **Salokya** to **Sayujya**, everything is experienced here. After complete annihilation a new creation takes place and a new Brahma is appointed. This has been happening since forever and will continue to do so in the times to come too.

Annihilation at the end of one day of Brahma is called **Naimitik parlay**. It is further of two types. One is partial and other is complete. Brahma's one day is called a KALP. During this period 14 Manus take birth and are annihilated. The time of each Manu is known as Manvantar. In 71,000 mahayugas one manu arises and falls. After one day of Brahma an equally long night takes place. During different manvantars different Rishis, Indra, Naag, Rakshas, Vidydhara and Apsaras are appointed, who walk along the chariot of Aditya of that particular manvantar. A Kalp is therefore longer than Manvantar. Mahapralaya is bigger than Kalp. In manvantar pralaya, the whole earth is submerged in water and connection with Swalok is broken but Maharlok still exists.

In POORN NAIMITIK pralaya, kalp finishes. As Brahma, one finishes Nidra becomes prominent on earth. Bhu, Bhuvah and Swah lokas are burnt. Due to upward coming heat, **Maharloka** Rishis move to higher lok/ realm of **Janlok**. Then all the

lower three realms are submerged in water. At this time, Lord Vishnu goes into Yog nidra state on his bed of Shehsnaag.

NITYA pralaya and **ATYANTI**K parlaya are both connected with the pind while **Naimitik** and **Mahapralaya** are connected with Brahmand. Movement of kaal is crooked. But when one pierces the realm of kaal and enters Mahakaal, this movement becomes SARAL or straight. Here all the three divisions of kaal are experienced as one single entity and kaal enters into a central Bindu. Kaal after moving into mahakaal goes beyond itself and appears as ever present PARAM PURUSH. As crookedness of kaal is lost, infinite satta of limitless AKASH is shown without any covering. This is the state of MAHABINDU.

Then the Yogi's will reign supreme and he can make any TIME or SPACE to appear or disappear. Any covering (Avaran) is tamas. With the advent of Light as darkness is banished, the same way when MAHAPRAKASH dawns and all the veils are blown asunder or shredded. Rajas is removed. CHIT movement is because of Rajas, thus CHIT also becomes stable. This is a unmoving state(चांचल्यवहीन) of chit and nothing is incomprehensible here, as movement of chit is the creator of avidya or ignorance. This state is called IDAM. After mahakaal is mahasrishti and beyond that is POORAN.....OM!

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Death the Ultimate Reality:Part XIII ~ KAAL SAMKARSHAN,Rendering from Gopinath Kaviraj ji's Akhand Mahayog ka Path and Mritu Vigyan.

We find that in our COSMOS two opposing forces are continuously working together. One of them is called BHAGWAT SHAKTI or ANUGRAH SHAKTI while the second is called KAAL SHAKTI or TIRODHAN SHAKTI. In complete Paramatva these two powers can't be separately differentiated. But when Parmeshwar contracts Himself and projects as JEEVA, then only these two flows are perceived. One brings forth JEEV bhav while the other removes it and help in reversing the process to come to the Source again.

KAAL SHAKTI, which is outward oriented, is continuously joining JEEV with SRISHTI. The power which controls KAAL is called KAAL SAMKARSHAN SHAKTI. Kram (progression) is the DHARAM of kaal. The ultimate goal of kaal progression is its contraction. By reversing the flow of KAAL and coming back into its Source (A-KRAM state), one establishes ATAM PRAKASH (Light of the Soul). In this way only, one enters the MOMENT (KSHAN). The whole COSMIC realm is under KAAL, hence it is continuously bearing fruit. Expansion of kaal takes place in the form of MATRA. Greater the establishment in MAYA (worldly illusion), stronger the MATRA. The more the illumination of CHAITANYA, the lesser the power of MATRA. In the subtlest state of CHAITANYA or when the state of chaitanya is highly pronounced, Kaal disappears. Kaal has progression but MATRA has no progression. When its covering becomes devoid of progression (Kramshunya), then only MOMENT is said to be present.

The realm of KAAL has different levels. In each of these levels movement of kaal and matra is interconnected. This connection depends upon the force of the flow of kaal. Where due to ACHINTYA SHAKTI, the effect of matra is extremely reduced, there KAAL SANDHI is illuminated and Light of the MOMENT (KSHAN) is easily perceived. When KSHAN is established permanently then kaal cannot remain! This state is called the state of KAAL SAMKARSHAN.

In the normal world, progression of time has to be accepted, but discussion of the MOMENT (Kshan) does not come under it. Whatever we understand as ANANT KAAL is nothing but this MOMENT only! i.e. KSHAN. When kaal is totally removed then ATMA SWAROOP shines in full resplendence. Since kaal and Deshi.e.Time and Space, always exist together; as the Kaal disappears in the presence of KSHAN, space also is banished from here. *Hence no kaal and no Desh (space) exist in the present Kshan! Atma (Soul) becomes free of them.* Here, the WILL of the Yogi reigns supreme. Whatever he wills appears by his side. Om!

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Death, the Ultimate Reality-Part XIV: Deh Vichaar, Rendering from Gopinath Kaviraj ji's Akhand Mahayog ka Path and Mritu Vigyan.

We are the dwellers of this gross world and we know only this gross body. This body is made up of **PANCH TATTVA** (five elements). **PARITHVI DEH** is made up of Earth element, **JALIYA DEH** is of Water element, **TAIJAS DEH** is of Fire element, **VAYAVIYA DEH** is made of Air element and **AKASHIYA DEH** is made up of Ether element (space). All these are made as per the same rule. Apart from this we also talk of **SUKSHAM DEH**. This body is made up of subtle elements. Sankhaya philosophy talks of **LING DEH**, **SAPTDASHAIKAM LINGAM**, it is a very popular saying.

Till death, the body that is there is the Gross body. After this, till **KAIVALYA** is achieved, whatever body is experienced, that is called **LING DEH**. The gross body experiences Bhog but the Ling Deh cannot. The gross life is bound from one side by getting this gross body at birth and leaving this body by death at the end. After death till a new body is received the Ling deh is experienced but this deh cannot move on its own. A special body is provided to the soul (Ling deh) to move from one GROSS body to another, and this body's name is **ATIVAHIK DEH**. When the Ling Deh reaches its required place to experience bhog, then **GROSS DEH** is generated there. In this gross body alone Ling enters. This happens in every realm, but the gross body of every realm is different. Tantrik Yogis call it **BHUNAJ DEH**. **TATTVA DEH** enters this Bhuvnaj deh to experience various fruits of karma (bhog). Neither of them can experience bhog alone because they carry samskaar of bhog but not the capacity to experience it! Since there are differences between bhuvanas, the **BHUVANAJ DEH** of various realms is also different. Bhuvanaj deh of Vishnulok will be different from that of Shiva loka and so on. The Bhuvnaj deh of two different atmas in the same bhuvan will also be different, even though they are **SVAJATIYA**. Although the crux behind the tattva deh or linga deh is the same in all, still the bhuvnaj deh of a tattva deh in different lokas is different. This difference is carried forward till one achieves **KAIVALYA**. The base of linga or tattva deh is **KALA DEH**, which is **YONI** swaroop. That is why in Shiv Sutra it has been quoted, '**Yoni Vargah KALASHARIRAM**'.

According to **VEDANTA**, there is another body called **KARAN DEH**. This is beyond Gross and Suksham. In the Panchkosh, **Annamaya kosh** is gross body. **Pranmaya, Manomaya, Vigyanmaya koshas** are all subtle bodies while **Anandmaya kosha** is **Karan deh**. Vaishnavacharyas, Shaivcharyas and Shaktacharyas talk of another body also, which they call **MAHAKARAN BODY**. This body does not come under the preview of three gunas i.e. Satva, Rajas and Tamas. This is **VISHUDH SATVAMAYA**. This is an extremely pure and **APRAKRITIK** body. Shaivites call it **VAINDAV DEH**. This body is generated when, with blessings of the Lord, **CHIT SHAKTI** enters Bindu (Vishudh Satva). Without Divine knowledge or realization of God one cannot get this body. In Vaikunth, all the bhawat bhaktas have the same body and even the Lord also has Vaindav deh there. The Cause of **MAHAKARAN DEH** is **VISHUDH SATVA**. After this comes **CHIT SHAKTIMAYA DEH**. In Vaishnav mandal **MAHAKARA DEH** is talked of while in tantra **VAINDAV DEH** is talked about. Shakacharya talks of another body beyond this and he calls it **CHINMAYA SWAROOP**. This is not due to kaivalya but it is due to Chit shakti. In the Kabir lineage people talk of **HANS**

DEH. All these explanations are true. All of them arise in the evolution of an atma ,when it is on the path of the cleansing of the self. It is not any exaggeration to say that death occurs only in Gross body. In all other bodies there is no death but only we are relieved of them (**nivritti**). The moment one gets beyond the Gross, the veil of life and death is removed. But chances of upward movement still remain. This way pure to purer to purest form is achieved. The last stage of purity is the highest form of DEH BHAV. In such a state on one side is the body, while the other side is beyond body or **DEHATEET**. There any difference between Chit and Achit does not exist. In the aura of **MAHAPRAKSH** all are seen as one!

Other differences between bodies are also explained. **YONIJ** and **AYONIJ** are generally discussed. Whatever is generated with the union of semen and ova is called YONIJ. Others are AYONIJ. Both of them differ further in ways of many kinds. In the higher realms of creation, in some realms birth takes place through sight alone, at some places through sankalp or thought alone and in some places through touch alone. **ATIVAHIK DEH** is different from all these. It is not the body to experience bhog (fruit of Karma) as it is meant for the carrying of **LINGA BODY** from one place to another to experience bhog. **SIDH DEH** is different from the above. When the gross body with the help of Yoga and Tapas goes beyond the five elemental effects, it is known as **SIDH DEH**. As per Patanjali yoga it is called **KAYA SAMPAD**. Though it is gross it still behaves as though it is subtle. Followers of Sri Aurobindo talk of **INTEGRATED BODY**. This is achieved by joining the gross and subtle bodies together and a still higher form can be generated thus, if connected to higher lokas. Sidh deh is not of only one kind.

GYAN DEH is different from all. This is received with the blessings from a Guru at the time of initiation. This is offered to a sadhak by Guru in the form of a beej. Then with his sadhana he has to convert it into a fully developed body. If a disciple is higher qualified then at the time of Diksha he is provided a fully developed deh by Guru alone. He does not have to work to develop it like a sadhak. To say the least this deh itself has **JAGRIT KUNDALINI**.

Next is **BHAV DEH**. This is a very secret topic but will share some of it at present. Without delving deep into Truth one can't come anywhere near it, what to say of understanding it! After getting a Sad Guru, one gets initiation from him and he gives a mantra to work on. This mantra sadhana is a deeper meaning of NAAM sadhana only. Thus with the effect of tantra sadhana of mantra given by guru establishment in **SWABHAV** is achieved.

Our Self is covered by a curtain of maya from all sides. Without arising of the True Knowledge this curtain is not removed. When with the help of mantra this is removed then **ATMA** stands naked in front and one achieves one's own **TRUE NATURE(SVABHAV)**. This is the speciality of knowledge offered by Guru. Thus it can also be called **atam gyan** but to have its **DHARANA** is extremely difficult. Every atma has an **ANTARANG bhav** but it is covered by **MAYA**. Hence covered by this mayic or **PARKIYA bhav** the soul moves from one place to another in search of **ANAND**, which was lying inside. Without removing maya or parkiya bhav, one cannot experience **ANAND**. When the atma achieves its own Self, then its Parkiya bhav is removed on its own. Guru's only work is to help the sadhak remove this curtain of maya and establish him in his own Self.

We don't know **who we are? What we want?** He doesn't understand what he lacks and how to remove this feeling. After siddhi of the mantra provided by guru, this maya is pierced and atma is able to recognize itself. Then only it realizes its shortcomings or what it lacks and the way to overcome it. We can say that after cutting off maya one gets the Divine Mother. But we cannot say one gets Her immediately. When all other **ABHAVS** are removed then the main **ABHAV** of mother is experienced. The Atma then experiences itself as a support less new born baby and in Her remembrance starts crying, O Mother! O Mother!

Let's discuss it in a little easier way. Mantra sadhana needs knowledge. This cuts maya and one experiences one's own self. Two states are connected to this. **ASHRAYA SATTA** and **VISHAY SATTA**. When maya is cut, then both sides (directions) of **MAYATEET (beyond the control of Maya) SELF** open. This is called development of **BHAV DEH** which is nothing but **SWABHAV** only. From times immemorial this has been covered by maya. When it is removed then bhav deh child cries for his Mother. This is called **BHAV SADHANA** and it keeps going on as maya has been removed. Just as the child takes birth, the Mother also starts manifesting. It is like on one side is thirst and on the other side is **SHEETAL JAL** (cool water)! Incessant crying for Mother is the bhav sandhana. Actual **SADHANA** starts here only. Sadhana before the removal of maya is unnatural because that is performed with ego. But that also is not a waste as it is instrumental in removal of maya. Bhav sadhana is not to be taught, no guru is needed for it, no mantra or shastra is needed for it and no Procedures are needed to be followed here. In this **BHAV DEH** alone the sadhak ego connects. Maya deh still exists.

Maya deh is of this world as it is created from prarabdh karma and it gets annihilated in prarabdh. **Maya deh** works as per **maya jagat** and **Bhav deh** works as per **bhav jagat**. With the help of Bhav sadhana **BHAV** develops and with its effect **MOTHER** comes nearer. **BHAV** is the untransformed state of **PREM (LOVE)**. Full development of **BHAV DEH** results in **PREM DEH**. Then Mother appears before the sadhak. After experiencing of bhav completely, the child and the Mother meet each other. We can say that when Prem arises, She takes the child in Her lap. Then there is no obstruction in between. Then **PREM** develops more and more. As a result of it, tej (the Light) of both child and the Mother starts breaking or diffusing (vijalit) and both start travelling in the same direction. This is the actual Yog, all states before **PREM** were just indications of it. When both of them become one that state is called **RAS**. **Bhavuk, Premik and Rasik** are the three states of development. In bhavavashtha **BALAK BHAV**, in prem avastha **KISHORE BHAV** and in ras avastha **NAVYUVAK BHAV**. There are many secrets of **BHAV DEH, PREM DEH** and **RAS DEH**.

Everyone has the right to enter Sri Bhagwans Prem Leela, but it is not possible till bhav deh is achieved. After entering Rasa Avastha one becomes **MANAJARI**, then **SAKHI** and further enters **RADHA BHAV**. **Sidh Deh** discussed earlier though can rise above the effect of **KAAL**, it transcends old age and death but one cannot enter the Leela Realm with it. Through **BHAV**, without treading the path of love one cannot enter **RAS**. And without that one can't gain entry into **LEELA** realm. **Sidh Deh** is for worldly pursuits, while **RAS Deh** is for tasting nectar. **Sidh Deh** is of maya realm and **RAS Deh** is beyond Maya or even Mahamaya..... Om

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4. From Agyaat Mahatama Prasang by SN Khandelwal.

Letter no: 4

2A Sagra, Banaras,
09-05-1943.

Abode of Devotion,

I was elated receiving your letter. In the earlier letter what I had explained of Uma Ma's realm that is much above the Gyan rajya. The pinnacle of that realm is called the divine realm. Shri Gurudev made us experience a part of Uma Ma's realm and of the divine realm. Till our kriya Shakti is not established fully, this experience is purely dependent upon guru's benevolence (कृपा). Even during that on getting darshan one cannot enter it. For the yogi only this divine realm is the absolute realization. This is explained that sometimes it is located in the lap of the Mother. This is the complete chidanandmayi state. Only a yogi has the right to it. A Sadhak cannot ever achieve it with his sadhana.

After the end of sadhana, when he is able to take the support of Yog, only then he can be elevated to Paramdham. A sadhak has no right to sit in the lap of the Mother. For this strong blessings are needed. The Sadhak's highest goal is not her lap but her feet. This alone is called nondual state or achievement of oneness. Its special details are desired and may be disclosed later on. After knowing completely the divine *Ahoratrachakra*, along with compliance to it, to keep moving towards the absolute realm is the ultimate goal of a yogi. You already know that after Mahanisha only one is introduced to the process of *Ahoratrachakra*. The recurrence (आवर्तन) of the eternal Kaalchakra which Shri Shri Gurudev had shown us is much more amazing as compared to 'Kaalchakrayaan' of Budhists and 'Ashtkaaleen Leela chakra' of Chiatanya.

There are many sub divisions of this day/night circle. It can be divided in to 8 or 12 parts as per different systems. At some places sometime more than 12 divisions have also been given. As per Paksh its subtle division can be taken as 03 also. All these are the special progressive divisions detailed by Yogis on their yogpath. This ahoratra chakra can be 8 petal, 12 petal Prakriti etc. This day/night natural circle can be eight petals or 12 petals. From the Mahanisha up to 03 o'clock at night, is one kaal. This comes under the Mahanisha Kaal as already recognized by you. After this, before Sunrise is 2nd kaal. From Sunrise to 8 am is another kaal. After this, as per mahanisha, Mahakshan of mid-day may be taken up to 12 o'clock during the day.

Termination or expiry of this moment is Mahakshan. After this from the mid-day to just before evening is another Kaal. Termination/expiry of this is Sandhyakshan. From here till 8 pm at night is another Kaal. From 8-10pm is another kaal. From 10-11.30 is another kaal. 11.30-12 'o'clock at night is Mahanisha Kshan. After Sunrise till 11.30 am is Kaal-dwaya. This moment is not availed by ordinary yogis. It is connected with the Mahavirat, we got to know it. Time till 3 am, at night, is excitingly strong. In a way, it's attainment as in a separate/ different form does not happen. Though it may not be Sushupati but it is something like that. On culmination of this state, consciousness arises along with the Isht devta. Here there is no difference

between the Isht and Guru. Even on appearance of Isht, eyes do not get closed. Whether the Isht here is in the form of Kumar or Kumari, we cannot say. Though not being an un-manifested state, being counted as the initial state of un-manifestation, in a way it is a non-gender state. To manifest the child in the form of desireless state, yogi is both father and mother simultaneously. But during this manifestation, feminine nature is more predominant in him. Till the sunrise time, this state is developed in gradually. As the Sun rises, along with it divine eye gets developed step by step. Here Sun should be taken as Sun of knowledge and the eye which opens should be taken as eye of knowledge. Actually Sun represents this eye only. 'दिवीवचक्षुराततम्'. Yogi with the power of Vama-Shakti located at a particular point at the base of the little finger of left hand, should make one ray of the newly risen Sun, flow into thumb of that hand, with the help of a hand form (hast mudra). By moving this energy into the eyebrow centre aforesaid Eye opens.

During this only it takes the form of a child, young girl and Kumari. Yogi also takes the same form along with it. It is desired to call this as Sakha bhav kaal. 8-10am time is Jagdamba's youth development period. Then yogi attains movement in the light of Shishubhav (child of emotion). Actually the play of these two times (kaal) happen behind the curtain in the innermost quarters of Mahavirat. A yogi with matri bhav need not know it in details. That yogi's aim is to enter into the kaal of 11.30 pm and offer complete surrender in form of the Mother. After 11.30 is the time of Her complete youth. Yogi then enters into Mother's womb. During the mahakshan of midnight, Yogi achieves oneness with Her. At this time only, he achieves completeness of surrender. This oneness is the highest aim of the sadhak. During this his movement gets stopped. But yogi due to force of Shaktipaat and inconceivable obligation gets out of Her womb again. To become one with Her and to experience Her in innumerable ways is his aim. Mahakshan of Madhyan is under the complete control of Yognidra. Mother at that time is established in the form of Yognidra.

This is beyond maya and attachment. In this state there is no desire. But the yogi does not want to be without desire. Because in the absence of desire, how can one taste the nectar of the play of maha iccha (greater desire, i.e. of the Mother). That is why the yogi going beyond the maha iccha and maya, again taking up both of them, exhibits it in the form of the Supreme (or shows their supreme form). At that time Maya only exudes the light of the atma in the form of Mahamaya. This is the difference between Yognidra and Mahamaya. From 3 am onwards, he gets out of the womb of the mother and sits in the lap of the Mother in the form of a child. Now the Mother Herself is Yoganidra. Now the mahamaya bhav is not there. When the effect of Yoganidra is removed, only then the leela of mahamaya starts. One blue ray of light emanating from the Sun, falls on the forehead of the child. With it, his eye opens. The Yogi does not allow the Sun to go till the end. He establishes it in his heart. This is a daily practice for everyone. For them, a Sun never sets and hence there is never a night time.

Apart from this, there is a trade of expiration of the ocean, which I am not writing here. The child form yogi slowly attains youth. After this, comes the newly developed youthful state. Then comes the night time of 11:30 pm when one has to join completely all the 16 flows of Mahashakti. Only this is left. After 11.30, mahanisha kshan starts. Along with it, the yogi's youthfulness keeps increasing towards full development. At midnight or mahanisha kshan, the state of oneness which is achieved

is actually the feet of the Mother and the state of Her 17th kala. That is shown at midnight, 12 'o' clock. This is called the achieving of the lap of the Cosmic Mother. From here, it is realized that where the sadhak's sadhana (practitioner's practice) ends, at that place the yogi's movement does not end. The yogi never merges into the oneness. After probing that improbable, he appears with indescribable strangeness back from that oneness and creates his own world on the basis of his own power, as per his own desire and establishes it after embellishing it in a number of ways.

Mahanisha kshan is connected in a special way with Uma Ma's world and the Divine Realm. This letter has become very long. Now today there is no purpose of writing longer letter. Do not give a copy of this letter to anyone. Understand that same rule applies to the earlier letters too. I myself have not kept a copy of this or the other earlier letters even. If possible, copying it, bring it along while coming here. Without keeping a copy at one's end it is not possible to discuss serially. Here everything is well. Make happy by sending news of everybody's well-being. What is the news of Shobha Ma?

Affectionately,
Gopinath

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Letter no: 9

Abode of Great Devotion,

Receiving your letter got all the information. Till now, the subject discussed is so intricate that it is extremely difficult to translate it into a language conveying its real meaning. At every stage technical words have been used. It is very difficult to find their meanings too. Trying to make an Index book through inductive process and writing it down. There is no serious connection between this review and the thought process. Despite all these inconveniences, I have put in a great effort and one is getting the fruit of this understanding, this can be said. Whatever is being received represents the expensive form of non-fragmented truth (अखण्डसत्य). Some principles, I think are just amazing, it's thought so. I am able to understand their basics.

Normally, the point from which we start discussion on creation element, actually one has to go afar from there. Only then, the basics will be known. The same thing happens in the connection of annihilation too. All these details I will clear through speech.

I remember discussing the meaning of 108 – 109 with you some time back. Their divisions are like 100, 101,....108 etc. Last one value is not separate from it. It is completely non-dual. Actually two series of 100 and 8 were discussed with you earlier. Karma prevails up to 100. 101 is Bodh (realization), 102 is knowledge, 103 is Bhav, 104 is Gun (attribute), 105 is Mahabhav, 106 is Mahagyan, 107 is Chitshakti, 108 is Chid. This is the explanation from 101 to 108. Dividing 100, we will know 50+50. In 50, there are atoms from 1-49. 50 is paramanu. Beyond 50 is the boundless ocean which is called Mahamaya. This is not an under count. The adhishtatri of the first 50 is Kaalratri. After Yognidra from Bodh to Bhav, is the effect of Yogmaya. From Gun to Mahabhav is the play of Shudh Maya. After crossing Shudhmaya, great knowledge dawns as a fruit of which one gets darshans of the feet (of Param Shakti).

Realizing the feet, actually is establishment of Mahamaya form. This is 107 and after this is chid which is called Purushottam. It is also called Vishudhgan. Here only the whole count is completed. But it is the statement of Guru Vishudhanand that the disciple is higher than the Guru. The disciple is 109. First divine, then Guru and then self. These all are one divine entity only. Whatever difference is there, we shall talk about it later on. He discussed both Aroh and Avroh. Without understanding the flow of creation, one cannot understand the flow of annihilation.

Right now I will not discuss the ultimate basics things. Whatever forms, which can be seen in the creation today, in that, humans can be divided into three basic categories. Like Yogis, Sadhaks and Ordinary. The ordinary human being takes birth and dies. Then its physical entity gets diminished. Baba never used the word of death. Because he said that death is nothing. All these people come under the earlier explained 50. They lose consciousness and merge into the great mahamaya. All these souls come and go back, but after going back they do not reappear. In mohmaya, none of their entity is left behind with which they could have returned. There whole entity annihilates and merges. But still if those who are to come back and if they don't then who will return? Most of the people of the world come under this category only. They take birth once and once they die. But those who are sadhaks they remain by piercing

the mohmaya (attachement & illusion) state. Ordinary people remain in grossness. But the Sadhak carries some percentage of the awakening. That is why the difference appears between the two. In the case of a Sadhaks from 51 to 100, one state is experienced. He cannot get beyond 104. His state is upto 5th. 100 is 1st, 101 is 2nd, 102 is 3rd, 103 is 4th and 104 is 5th level. Apart from a yogi none has the power to pierce 104 and go to the upper levels. Yogi's sequence of ascendance is different.

The yogi has to pass Mohmaya and then ascend step by step. As a spider weaves a web, in the same manner the yogi also weaves his web. From 51 up to 99 is the state of sequential development of 49 anoos/ atoms/ atoms (atoms). After weaving the web he gets entangled into it. Then yognidra cannot touch the yogi at all. Till now the Yogi bereft with the touch of yognidra, coming in the form of Paramanu, he develops oneness with yognidra. Now the web breaks. The yogi gets free of the web but his state is still unconscious.

Though in the unconscious state, still he keeps established in yog. Then consciousness of the breaking of sleep occurs in him. After this, there are many states but they (yogis of Gyan ganj) have not conveyed them yet. This 100 which has been talked of, 1-100 there is only one state. 1 becomes 100 and the circle is completed. On completion this 1 returns to its own self, the house of aseem. Karma cannot achieve fulfillment without arriving here. Without completion of the karma realization cannot dawn. Any point on the circumference of a circle may be taken as 1 (one). Moving from there (on the circumference) when the circle will be complete it will become 100. If we take 1 and 100 as separate points, then a gap will always be observed between them. Because of this gap the yog between them is not completed. The creation of the realm also will not complete because there is gap. That is why there is start and there is end. Start from 1 and end in 100. Actually that which is one is also hundred (100). Limited karma when it enters the unlimited only then one realizes the WHOLE (अखण्ड). At the same moment, the realization occurs.

The meaning of this realization is the appearance of the feeling of Mahasatta in Chaitanya. Children play 'I spy'. The hiding child makes some sound, with the help of that sound the other child tries to trace him out. This research is knowledge. Realization is mahanandmaya 108 and that appears in the form of a guru.

Ordinary humans coming from Yognidra and merge into Mohmaya. The sadhak comes from bhav (भाव) and gets established into the attribute (गुण). This is called establishment in chidakash. Yogi comes from abhav (अभाव). He attains establishment into his own self. Apart from none can attain 105-109. Actually 104 and 108 is one state only. Still, there is a great difference between the two. Shri Gurudev up to a moment before his death was in 108 fully. At the time of leaving his body he entered into 109. If anyone before leaving the body, even for an hour attains 109, a great event would happen in the whole world. Then Akhand Mahayog will get established.

In the whole world none has attained 109 state while living in the gross body. If even one yogi attains it while living in gross body then there will be a great change in the world. This in fact is the real welfare of the whole world. Gurudev Vishudhanand wanted this. This state alone, which he could not achieve while in the body, is the realization which he is still working towards. This is his great goal. He could not feel

satisfaction even after reaching the 108 state or Purushottam. Because of the non-achievement of complete freedom, one can do self-welfare only but not the welfare of the whole world. Hence one should realize 109 while alive. After achieving upper realms and becoming 109, one can perform no welfare of the world. For world welfare one has to achieve 109 while living here. This is according to the saying of Shri Aurobindo in his writing: ‘Descent of Supermental.

From Chidakash nectarian light of chid is continuously falling. All these kalas are taken up by Kaalratri and Kaalpurush. Their Kaal body is filled up with it. They issue in the form of particles continuously from the form of light from kaal. These are the atoms of jeevas. In people, in whom, these jeevanu appear between the navel up to the forehead, they alone can be called meaningful or significant. The atoms of a Yogi come from the navel down to the big toe, which is why the feet of the yogi are superior to his head. From call ratri all the atoms fall in to yognidra. From there they go into the circle of 1-100. Many things are to be said. I will tell later. Today, I will end it here only. Reply promptly. Have to say 1-2 things regarding Siddhi Mata. Her disciple Taru didi was in Vrindavan last year. Then from her mouth her (Sidhimata’s) speech started pouring out. Siddhimata’s stories of austerity were prominent in that flow. I heard many great things were told in that. This speech from Agra city will reach Kashi through a gentleman called Upendra Babu. Then I will tell you.

You must have got the news of Vasu Babu’s sudden demise.

Yours affectionately,
Gopinath.

Letter no: 10 A

(Here Kashidham is not written)
07-06-1945.

(There is no name here)

It has been said earlier, that only that disciple of Gurudev who has received beej from him can be his adhaar or foundation. Hence it is only dependent on personal merit. Without getting mahanisha karm, and finishing it to enter 103rd bhav, none can become that adhaar. Hence it is only dependent on personal merit. Kripayukt yogpath and Kripaheen yogpath both are 103. Karm of knowledge and experience are restricted up to 102 only. After finishing of jeev bhav some percentage of it still lingers on. That is why 101 and 102 karmas are only feeling of karma.

Entering into Bhav that feeling of karma and jeevbhav also does not hold. In the realm of bhav there is no doer. This is a state in which there is no ego that 'I am the doer'. That is why there is no karma in it. Guru, who gives karma, also becomes speechless here. Now the guru's instructions also do not come. In a way, we can say that Guru in the form of Prakriti Shakti operates.

Entering into the Kripa yukt (103, with compassion), bhav arises. Now bhav is principle or cause. When Purush bhav gets completely liberated then one enters into one's own self which is represented by 107. After entering into bhav one moves in 107. The level beyond prakriti or nature is 108 or Guru. He is without end. Here numbers complete hence it represents completeness. Mystery of 109 can be explained at present.

After completing 103 in Kripaheen (without compassion), 105 is experienced. One does not have to go through 104. Then from 105, one goes directly to 109. Piercing of 104, 107, and 108 is not required. Hence one goes directly from 105 to 109. This mystery will be divulged later. You must be a little aware of the Sadhak and Yogis form, karma and goals. You must be aware of the difference between an ordinary person and a sadhak too. Hence I did not say anything special on this subject. But 1-2 subjects in a very concise manner need to be discussed. Remember one thing. Our impure gross body does not perform these karm. Karm is performed by pure body or its shadow. Ordinary people do not have pure bodies. Their consciousness is covered by great darkness. As per Gurudev's way of speaking, we can say that they do not have light of paramanu in them. The difference between Sadhak, Yogi and ordinary person depends upon the energy carried during birth that provided specially by nature. Yogi takes birth in the moment, even if that is not available, he experiences it. Ordinary people are ignorant of duality of moment and experience of it. When a yogi gets Diksha, Guru attracts his 49 atoms and mixes them in his own form. Now paramanus can exist only for a moment after being separated from anus (atoms) they can exist only for a moment. And then what is left behind is only the gross physical coat, which is nothing but a ball of gross body mud. It then remains still like a dead body. The guru joins this paramanu from his pure body in to the partially pure body of the disciple in him. This is the second birth. Thus paramanus experience chaitanya. The earlier death state is crossed.

This very pure self, conscious or awakened body is what a disciple gets from his guru during diksha. This is effulgent form. This is Jagrit (awakened) Kundlini. This is chaitanya (consciousness). This is the Shakti of the Guru. This does karma in the yog marg of the disciple. By continuous performance of karma it keeps on getting empowered. Actually this is Isht. In its fully developed state this is Chit Shakti Mahamaya or 107. Yogi himself piercing the great knowledge attains this mahamaya form chit prakriti. This is the awakening of the dormant kundlini or 104. For a Sadhak this awakening or attainment of the self is desired to be achieved. What yogi disciple gets at the start of the diksha, a sadhak disciple develops that up to the end of his sadhana (practice).

There is no way to keep stable in 104 because the flow of nature or temperament (स्वभाव) is continuously towards 108. Hence a sadhak located on 104 when turns into a yogi attains movement towards 108. This flow only culminates in the endless. Hence there is no point becoming a yogi like this. This is only a natural trade. Sadhak becomes unconscious in it. He forgets his own identity. Thus from above it becomes clear how sadhak and yogi are different. Karm of Yogi alone is Sakarm. Sadhak's karm is not Sakarm. When he attains Sva or self then he does not get any opportunity to do perform any karm. At that moment only pure chaitanya is left. That is without any memories, without any mark and is chitsatta matr.

Today I will not write anything more. I will write tomorrow. Keep this letter with you. Do not give to anyone even to copy it. But read to Shachin Dada at the appropriate time. Much is left to be written. I will write later. When will Amulya return? How's everything at home? Radhkrishans letter about Panu is encouraging. Shri Gurudev's desire should be realized. I received a letter of Shobha Ma. She has written that her health is not so good. Makhan is working in Calcutta. Here all are fine. Reply quickly. Will write about Didis' again, elder Ma Younger Ma. Concluded.

Yours affectionately,
Gopinath.

Letter no: 11

2A, Sagra, Banaras,
09-06-1945.

Abode of Great Devotion,

I believe you must have received the letter which I wrote to you yesterday. Today I am writing again. Normally from my point of view, the various paths which are called yogmarg in the normal sense of the world are actually not yogmarg. Actually most of them are different offshoots of sadhana marg only. Very few are connected to yog. In sadhana marg there are three things: Karm (Action)-Gyan (Knowledge)-Bhakti (devotion). In yog also all these three are there but there is difference in all three of them. This difference is exactly clear. In Buddhism, Heenyaan marg is called Sadhana Marg while Mahayaan path is called Yog marg. As per our school of six philosophical thoughts, all paths have the sadhana element in them. Even Vedant sadhana in vogue is also a sadhana path. It is not yog. The sadhak has to awaken the Kundlini. But yogi does not have to do that. It is the yogis own karm, it has already been conveyed earlier. While in the case of sadhak, it is not his natural own karma. In the case of the Yogi it is his own karma that is why he is a rightful recipient of Kriyashakti. During 105 a yogi's real form is established. During 108 he becomes complete. But it is not possible for a normal sadhak. Actually 105 is Akhand (Non-fragmented) yogi bhav. A khand yogi of 103 may become a siddh but till he arrives in Mahabhav by piercing different attributes, Akhand bhav cannot awaken in him. These are not the number of sadhana path. These are the numbers of Yogmarg.

To alleviate others pain is not the goal of a sadhak. But this is the only goal of a Yogi. This great goal is in a Yogi that is why he pierces 104 and rises up. When yogi gurus give diksha, they attract the atoms of the disciple into their own body. What greater sacrifice can there be of taking the whole load of the disciple on to themselves. Atoms are karm sanskar and impure electrical flow. After separating all of them from the paramanu of the disciple, the purified paramanus for a moment are left to exist separately. Paramanus are ever pure. Now after becoming bereft of anoos/ atoms they become unconscious. Later Guru attaches a part of his pure energy with these parmanus. These parmanus immediately get conscious. This is referred to as divine knowledge in the scriptures.

Sadhak Gurus cannot do this. They cannot offer their own body to the disciple. They can only give a feeling of their form. The Sadhak is also not competent to hold more than this. The paramanus of a Yogic guru are worth accepting but paramanus of a Sadhak are not to worth assimilating even. After receiving the feeling of this Chaitanya, a sadhak disciple performing his practices, changes this feeling into pure consciousness.

In yogi disciples, the Guru Shakti gets active even during the unconscious state. The disciple's favorable courage/fortitude (पुरुषार्थ) only helps him. In a sadhak disciple only his valor and boldness become active. Guru's power does not help him. A sadhak disciple through his own sadhana becomes egoless. Only then complete awakening of Kundlini is possible. Then even an iota of abhiman (pride) will not

remain and one complete pure consciousness will prevail. This is the complete freedom state of a sadhak.

Through both paths, only one objective is achieved i.e. welfare of the whole world. That may happen to be very small level even. The particles which we have talked about are the building blocks of the creation. By their effect only a jeev gets insane or demented. Then varied kinds of emotions arise in him. In that state chit vritti (thoughts) cannot remain stable. As the striking of air current on the still surface of the water generates waves, in the same way when the currents of 49 anoos/ atoms strike on the still mental pond, waves are generated there too. In the gross realm these paramanus gain strength and multiply. When a normal person dies, then these anoos/ atoms remain here only while paramanus, being nitya, depart.

But anoos/ atoms keep moving in the world and they make the jeevas also move. From time immemorial this movement is like this only. There is a continuous increase in the movement of the anoos/ atoms from the beginning. This is a mechanical affair and there is no flaw of anoos in it. They continue performing their own work independently. Actually, in this there is no flaw of jeevas also. The yogi attracts all particles from the disciple into his own body. After purifying them he does the work of world welfare. The more number of disciples are provided deliverance by them, by that many numbers of souls particles ordination will be done and they will be tamed. By waking up of Kundlini, all these particles in a sadhak get purified. These anus joining with his parmanus, provide him energy. A natural action goes on for purifying these particles in both sadhana path and yogic path. In comparison to the ordinary people, the number of sadhaks and yogis in the world is comparatively much less. That is why due to the effect of such action, the welfare of the world is happening at a smaller scale.

A sadhak cannot perform this much work as his goal and aim involves his own welfare alone. Many works are surely performed by a yogi. He is always doing good for others. But his welfare work too is like a drop in the ocean. Complete alleviation of the pain from the world is also not possible through the working of a yogi. After millions of years the pain and suffering of the world is as it is. This is because alleviating the suffering of a small portion of the people cannot be taken as removal of suffering of the whole creation. Hence it will not be possible to achieve this task by performing individual redemptions (उद्धार). Redemption has to be on the level of the complete group. Due to this only, the Kripaheen yogmarg came in to existence.

Today there's only this much and the rest shall be written later. Choti Ma (Choti Didi) is not well. This is not being told from a worldly view point. When she was in Calcutta, from that time only, in sizeable quantity blood was oozing from her body. Urination and excretion has almost stopped. Only blood is passed out. Blood is coming out of teeth too. They said it will go on for about three months. I heard this also that it is the fruit of kripaheen (compassionless) yog. Still she said there is nothing to worry about. It is vicarious atonement, it seems. Without blood this work cannot increase. Blood is the karm Shakti (power of action). There are many secrets in it. Will tell when opportunity arises.

Do inform me on receipt of this letter and do answer promptly. Regarding Panu, it can be known only in the first part of July. Right now there are no teachers, director or VC here these days.

Affectionately,
Gopinath

Letter no 12

Banaras,
12-06-1945.

Abode of Devotion,

Hope you have received both the earlier letters of mine.

The health of Choti didi (little mother) is amazingly changing at a great speed. What is Kripaheen yog and what an unprecedented state, actually it can be known by passing through it only. State 103 is established on Kripaheen path. Effect of Kripaheen is being seen on the whole of the world. The kripa path is the same as it was earlier. But it is not going to the point where it's actual/ para-sthiti is. All are collecting in the mahashunya realm of Kripaheen. But normal jeevas cannot understand it. But from the sight of a real seer, nothing is hidden. Everything can be seen clearly. During last maha-anshan when the curtain was raised from 105 then it became known that information is being given before the movement of the time is obstructed. The yogi has not awakened till now. When he will awaken he will move straight from 103 to 105 (without moving to 104). In Akhand mahayog there is only ONE and no TWO. There is nothing besides it. It will not happen even. When the Yogi will wake up, the whole world will become desireless. Everywhere in every heart a strong cry of dissatisfaction will arise. Only then the path will open.

This trade will go from 105 to 109. Actually Kripashunya yogi does not have to move from 105 to 109, via 106, 107 and 108 like the Kripayukt yogi. He will reach 109 directly from 105. Then 106, 107, 108 will also be under him due to the effect of ordination. Yogi on entering 105, gets connected with the foundation and all the wealth associated with it in non-fragmented form. This keeps on assimilating in the Kripaheen yogi. When this assimilation is complete the 106 will appear. Kripaheen path is a path (way) of thoughtlessness. Fruit of it is also same, thoughtlessness. Its fruit is effulgence of poorn brahm. Whatever is achieved in the form of siddhi etc. in Kripayukt path, this fruit is different from that. In the fully developed state of it even an insect will not be bereft of it. Everything will become complete and they will shine with complete Brahm.

For this to non-happen to happen in Kripapath, the Kripayukt yogi must attain 108 while in the gross body. Without getting 108 in gross, attaining of 109 in gross is beyond imagination. In other words, it will not happen. Without attaining 109 in gross, whatever guru desires will not happen. This can happen in both the Kripaheen and Kripayukt paths. Both have advantages and disadvantages. On the kripayukt path there are more disadvantages. That is why during AVAHMAN time on the Kripapath the goal is not attained. The main reason for it is that partial kindness is an obstruction on the path of complete kindness. Those who are mahapurush, in whom power of the Lord is awakened, who before attainment of completeness are Kripayukt, they cannot say no. On seeing the pain (of others) their heart just melts with it. Then it is not possible that they won't use their power.

Though they do provide kindness at that moment but their store (of divine powers) becomes impure. For them the path of Mahakripa becomes obstructed. To provide

even an iota of Kripa on the Kripaheen path is obstructive. The cause of deviation may be present in front, but still nothing comes to the mind, this is the sign of great courage, steadiness and patience.

Even if a great compassion seeking state comes in front but no emotion of kripa arises, that is the symptom of the courage of such a kripaheen yogi. Till such courage is not there, the foundation will not be blessed with compassion. Till then Mahakripa will not play on this foundation. Actually the Kripaheen path alone is easily manageable. This is one thing. Whatever I have been talking till now was from the point of view of compassion for others. While keeping on the path of Kripa (compassion), Yogis undergo many sufferings. Whatever accomplishments are there on the path of kripa, there are also chances of the arising of feelings of achievement. This breaks the yogi. Hence to arise in the gross body to the level of 108 is so difficult.

When a yogi is in 109, then creation comes into 108. From Anu (atom) to the great, all come under 108. On the path of Kripa, a yogi becomes 108 prior to becoming 109. That is why it is so difficult. The flow of the Kripaheen path is separate. In this, the yogi becomes 109 from 105. States of 106,107 and 108 come later. That is why in the present 'Half' is important. As this 'Half' slowly loses power, yogi gets energized. When this 'Half' is least, the yogi is strongest. In other way we can say that on establishment of the yogi in 105, the percentage by which he gets connected with the 'Half', in the same percentage he gets complete. This is what was explained earlier as gradual assimilation. In 109 Yogi is complete and 'Half' disappears.

I will write again. Answer promptly.

Affectionately,
Gopinath.

Letter no. 13

Banaras,
23-06-1945.

Abode of Great Devotion,

I got your letter of 21st just now. It is extremely difficult to understand the action in the Kripashunya path. This is without doubt true. Because, it's explanation is seen now where. Till now on the path of Karma nobody has achieved Siddhi. If even one attains a siddhi then the state of affairs of the world would not be like this. On this path, even if one person attains a siddhi, the whole world will reap its benefit. When a supermind descends on earth it cannot remain hidden. On such a Kripaheen path, Siddhi of even one will affect all. The special details of it, I will try to write openly later. I will write only that much, what I have understood till now.

Ultimately, fully understand karma. The Sadhak and Yogi both have rights of ownership on their karma. Ordinary people do not have rights over their karma. Worldly trade we term as Karma. But that is the play of the atoms. They along with anoo/ atom remain in the realm of Kaalratri. That is not one's own karma. That is why after death, he does not depart with Paramanu. Paramanu is eternal. Anu is not eternal. An ordinary person's param anu is also eternal. That is pure Chidatmak. That is beyond annihilation. Before death of the physical body one comes under the play of anu. That is why he returns to the same place from where it had come. He establishes in Yoganidra or Vishwamatrika. From there appears in Khandmatrika. The Sadhak and Yogi being rightful owners of their karma pierce the realm (100) of yognidra. This is piercing of 100 (शतभेद). Its other name is 'dawning of knowledge' (बोधोदय).

Ordinary people are without consciousness as they have no right over their karma. They do not have a Sadguru, Diksha, education etc. Without karma, transition does not happen. Karm is needed. A Yogi with the power of karma achieves the limitless and he becomes that. But a Sadhak with Karm can attain only Chidakash. Sadhaks karm power is less while a yogi's power is much higher. Actually where the Sadhak ends, a yogi starts from there. With vishudh-bhav a sadhak attains freedom from grossness or ignorance to achieve consciousness. But a Yogi receives that from the start itself. He, instead of getting free of ignorance, in fact, works towards transformation of ignorance. The Sadhak's karm is karma of a jeev. The Yogi's karm is of grandeur. At one place (Sadhak), there is a just feeling of consciousness, whereas in the other place (Yogi), it is always present and it's working itself inside. Hence in the ordinary person consciousness is not working at all. There is no feeling of it even. That is why the karm of ordinary people is not a natural karm. He has no competence to get free of ignorance. The right of karma is received at the time of diksha from the guru. In ordinary people because of absence of diksha they cannot crossover attachment and illusion etc. To pierce yog nidra is an extremely far cry.

After death, the atoms of ordinary people get established in yog-nidra is not a correct statement. In the absence of swakarma, the state of 51-99 is impossible for them. But still they have to go into 100, yognidra. After this, the Yogi and Sadhak, both crossover the state of yognidra. That is why an ordinary Jeev (Human) is Pashu (animal). The anuvarna itself is the snare. Without the consciousness power given by

Guru it is not possible to reduce the sins. Complete removal of it is impossible. Attaining the Shiva state is an extremely far cry. After analyzing the creation of the jeev and process of creation, you may be able to understand this subject with more clarity.

Like Kripaheen karm, it is not that Karmheen kripa does not descend. But this is not natural Kripa (compassion). Kripa is only just felt. In ordinary people this is more. They are not rightful owners of the karm. They beget Karmheen kripa. It has been seen too. With the effect of this compassion some are taken to higher realms in a very short time. All Siddhis can be given; different splendors of the yog can be tasted. Though one may get all the siddhis but they have no value. They are all transient. No spiritual benefit can be attained out of it. Change does not take place. Actually even state also does not change. No change in state takes place and no state is also even achieved.

Normally the terms of Kripa and Karm used in the humanity and the same is believed for everyone in the world. Total freedom can never be achieved by such karmas. A completely purified state cannot be even thought of. With effect of Kripa change is not possible in the established (स्थायी) state even. Natural state attainment is extremely difficult. There are many level of this transient world. In it the upper most levels are lighted with knowledge and anand (delight). Even then there is nothing other than non-eternal here, beyond non-eternal is equivalent to experience of eternal.

This entire realm is transient. Actually, the eternal is also not eternal. This is only a feeling of eternal. The eternal world is above it where there is no old age, death, sorrow or affliction. Beyond it is nityateet (beyond eternal). Due to the effect of mahakaal, a yogi moves from Nitya to Nityateet. Nityateet is the state of Chinmayi Mahaprakriti, Akhand Guru is complete Brahm. We can say that Guru of state 107-108 Akhand Guru is Poornbrahm. He is limitless. Total uninterrupted freedom is this only. Leave the talk of 109 right now. Beyond eternity is a very high state. Till 107 one is controlled. One is controlled by Guru and Lord. Up to 107 is play of Leela. The Lap of Mahamaya, resting in Nikunj, Nityaleela all these are in Mahaprakriti. But there is transcendence of this too. After this comes Poornbrahm or 108. This is Mahasatta and is an eternal state. The Yogis moves with this as their goal. To achieve it in physical body is not an ordinary task. Achieving it after death, there is no sweetness. Because it's combined effect does not fall on the creation. Then those who are in state 108, they remain limited to that only. They cannot keep their own recollections even. Their state becomes like Mahanirvaan. This is the state of Poorn Brahm.

On achieving this state, no world welfare action can be taken. Before entering into this great non transient state, in the 107 a yogi could perform welfare work in fragmented form though and does that too. After entering Nirvaan this possibility does not remain. While living in Mahaprakriti, doing world welfare deeds when one develops complete renunciation from the world, then one gets free of all such action and merges into Mahashakti (great power). Now nothing can be performed by the yogi for the world creation. After achieving completeness, one cannot again fall back. This is known to all.

In 108 there is unprecedented co-ordination between both rising and falling which means both great rising and great falling get co-ordinated. In the gross body piercing the 107, attaining 108, hope of 109 arises. But in the gross body, achievement of completeness is extremely difficult. Those great men who while in body performing karmas, becoming free (mukt) and achieve 107, for them it is extremely difficult to attain 108 as they cannot become compassionless (kripa shunya). They keep on playing with the powers of Khand guru's grace. With this, time cannot be completely contracted and hence Akhand completeness cannot descend at all in the world.

All these great men, instead of dealing in Akhand Kripa (unfragmented compassion) had become successful in achieving 108, and then they would not have to stay under control of nature. Living in the human body they could have transcended nature and become totally free. Meaning of attaining 108 in human body is this. After attaining this state, getting established in 108, takes very small time to go into 109. When a pitcher becomes full, it over-flows. It is a state of the seer of one's own self. This is what is meant by becoming 109. Fullness of the utensil is completeness of 108. On completion, whatever past which is the seer, is 109. Gross bodied gurus transcend as they achieve fullness of 108 meaning he himself becomes the seer of his own self.

This seer which is 'I am' is 109. This is the disciple. After achieving limitlessness, in the unlimited point of the unlimited, where the goal is set, that is the disciple or we can say the chosen or elected one. Till now wherein the guru granted seed was put, in the one which was the best, in him only this goal is set and that becomes the second form of Guru. State 108 is complete non-dual state. Whatever is its form (स्वरूप) that is the goal (लक्ष्य). This is called the state of atma-darshan (experiencing the self or atma). In this Guru himself sees himself.

This, what is explained as seeing of one's own self, on exploring it further one realizes that on one side of it is the 108 Seer and on the other side is 109, the Seen. We can also that 108, the Seen and 109, the Seer. Actually both are the same thing. Guru is complete. The utensil form disciple is empty meaning ignorant. Guru is complete. In this state now Guru enters into the disciple. Simultaneously the body of the disciple turns into Guru's body. Now the earth will be free of disease and death. The moment Gurus enter like this, they become a mindless & formless entity. Then only one thing is left. In the earlier said pure consciousness form of disciple, resides the formless pure consciousness of the guru. This is the joined form of the guru and the disciple. In different ways, this is the formlessness or gross form of the pure consciousness; illumination of light of the soul of the pure conscious guru on the Earth.

Actually, now there is neither any guru nor any disciple here. Now what is left, is 109, the state beyond Guru and disciple. Baba used to refer to it by the word disciple. This is beyond time. Actually in this state, there is nothing like eternal and non-eternal. It is a state beyond time. Right from the start of time, a continuous fight is going on between time and Guru. The moment 109 is achieved, this fight gets over forever. Then neither kaal exists nor guru. Guru is needed only for the purpose that he takes the jeev and the world to 108. After this achievement Guru is not needed. Where there is no darkness, where is there light? Till darkness is there, up to that time one

needs light. This is the 109 state. Then the whole world will be 108. This is complete; the Glorious Lotus of Brahm, of innumerable petals, each one is 108. Every part complete becomes complete. That part also is nothing different from complete. The bindu of the central part (karnika) of this limitless Grand Lotus is 109.

Today's discussion finishes up to here only! Due to dearth of time I could not write more today. I wrote very quickly, so that the time of today's postage is not missed. Panu's talk is remembered by Yagyik Dada. He is asking to tell at the appropriate time. Here all is well. Please send your well-being letter too.

Affectionately,
Gopinath.

~*****~

Letter no 16

2A, Sagra, Banaras.
25-02-1946.

Abode of Great Devotion,

On receiving your letter all the news became known. As per your instruction I gave Rs.4/- for bhog and respect of Shri Shri Gurudev to Virendra Dada on time and Rs.1/- for Kumari mata at Agastyakunda. Gave Rs.90/- to Panu. Some money is still balance. Hope by now auspicious marriage of Shriman Kana must have been celebrated. Shri Shri Gurudev should give him long life and health.

I have not written much on the appearance of Prashant. Now the awakened state has been pierced and the sleep state piercing is to be achieved. Till now none has pierced it. Very few people from the world have pierced the awakened state. Still there are differentiations in it. Still it is not piercing of Saptrishi. Arising of the divine goal is the representation of the piercing of the awakened state, first 107 and then 108. In the earlier state of 108 the divine goal arises. After this the secret of the mind is understood. In the world what we call mind is actually not a natural mind. With a natural mind only, the sleep state can be pierced. Then a body beyond the gross is received. The sleep state is the foundation and the highest. From the sleep state only the awakened state is understood. Manifestation of Jagrit only is the play of the yogis, which is this dream. Dreams manifest. In them forms are seen. This play continues in limitless bhav, limitless realm and limitless form. This is what is known as the play of creation. So what is the secret of the awakened state is the secret of the sleep stage also. Before piercing of the sleep state, on transcending the awakened state only the divine goal arises.

Just like guarding a great treasure in a secret place with great effort, this priceless mind has to be treasured. This is the essence of this mortal body and the glory of Earth. In its absence, piercing of the sleep state is not possible. In the mortal frame, till the yogi enters 108 transcending from 107 the chances of piercing Sushupti sleep state does not exist. This has not been achieved till date. In the eternal body possibility of piercing of the sleep state is not there. The amar body is eternal and it has no mind in it. The mouth of its self sidh source (truism) reaches up to 108, this is true. Hence yogis who could not attain completeness in the physical frame but attain it after death, all of them are struck in 108. As per their competence some yogis achieve that. None is able to pierce that great light. That is why there is no end of endless. That is why not even one person has reached it. While living on this Earth in the physical frame 108 could not be pierced so achieving 109 is not possible.

Means without ending the endless, to achieve oneness is impossible. Were this possible, complete Brahm would have been established. Then at least the feeling of Poorn brahm could have been experienced. To find the secret of mind and to pierce the sleep state is essential. Those who transcending the mortal frame achieved a siddha body, they being without blood, are in the mindless state. Those who achieved this level of atma after leaving the body, or reached till 108, they also being mindless, they cannot even help in the grand work of Vishudh Satta in person. When in mortal frame or bloodless body, prashant satta will merge, when 105 will get established,

then every atma realm will become a helper in the world welfare work of the world Guru.

(Today's letter is being closed here only. Under this letter Kaviraj ji did not sign because he wrote another letter on the subject dated 08-03-1946. On that also there is no name.)

4. Some Useful Tips:

Tantra Sadhana

For a sadhak of Tantra knowing of Yantra details is very essential. Sometime one is required to perform poojan of already made yantras and sometimes one has to make new yantras for a specific purpose. Thus it becomes important to know a few things before a sadhak can seriously understand the whole Procedure. When we have to make a yantra for a specific karma then you need the following:

1. Prepare ink for writing out the yantra.
2. Prepare a pen for writing it.
3. Must have specific asan for particular karma.
4. Must know the direction to face while doing that yantra poojan
5. One should know the kaal nirnaya or time for doing it like month, date or tithi.
6. Yogini Nirnaya etc.
7. Location of Moon in the Natal Chart

1. Ink Preparation:

For making Devta yantra: Agar +Tagar + Kesar + Kastoori + Red & White Chandan + GoroChan + Elephant Mad + Rose Water

For making Devi Yantra: Agar + Chandan + Haldi + Kumkum + GoroChan + Shilajeet + Jatamaansi + Karpoor.

2. Taking wood from the Tree:

Om! Vetaalshch Pishashch Rakshashch Sari Sripa,
Ap Sarpantu Te Sarve Vrikshaad Smachivagayaa.

(ॐवेतालाश्चपशाचाश्चराक्षसाश्चसरीसृपा,
अपसर्पन्तुतेसर्वेवृक्षादस्माच्छिवाग्या।)

Burn a Dhoop at the base of the tree. Offer some money, Jaggery, Rice, Roli, Supari and offer pranam or prostration to the tree.

Chant following sloka in front of it,

Om! Namaste Amrit Sambhoote Bal Veerya Vivdhini,
Balmayushch Me Dehi Papanme Gahi Dooratah.

(ॐनमस्तेअमृतसम्भूतेबलवीर्यवद्वनि
बलमायुश्चमेदेहीपापान्मेगाहिदूरतः।)

Pray to the tree that you want to take wood form it to make a pen for writing a yantra on so and so date. On that very day, take bath, dress up and go to the tree, with folded hands inform that you have come to take some wood form it and with following mantra break a twig from it chanting,

Om Hreem Chande Hum Phat Swaha
(ॐचण्डेहंफट्स्वाहा।)

Note: Do not cut the twig with knife, either brak with hands or use a stone to cut it.

3.Asan for the Karma to be performed:

Shanti Karm – Elephant Skin.
Vashikaran – Medha Skin.
Vidveshan – Horse Skin.
Ucchatan – Camel Skin.
Maaran – Bison Skin.

Deer Skin – For Knowledge.
Lion Skin – For Moksha.
Tree Leaf asan – For Long Life.

4. Direction to be faced as per Karma:

Shankti Karm – North East
Vashikaran Karm – North
Stambhan – East
Vidveshan – South West
Ucchatan North West
Maaran – South East.

5.Kaal Nirnaya:

Days(Hindi Calendar Tithis) for different Karmas,

Akarshan 3rd and 13th ; Stambhan 4th and 14th ; Maaran 5th and Full Moon; Ucchatan 2nd and 6th ; Vashikaran 7th ; Mohan 8th and 9th ; Maaran 11th and 12th respectively.

Season for the Karmas:

Hemant Shanti Karm ; Basant – Vashikaran; Shishir – Shanti Karm; Greesham – Vidveshan; Varsha – Ucchatan; Sharad – Maran.

6.Yogini Nirnaya: Where the Yogini resides at any moment.

(30, 8)	(1, 9)	(3,11)
N-E	East	S-E
North		
South		
(2, 10)(5, 13)		
N-W	West	S-W
(7,15)	(6,14)	(4,12)

Above Hindu Calendar days for specific direction are where the Yoginis reside. While doing karma one must know in which direction one is facing and the yogini is lying in which side of the sadhak to know the effect on any practice. Details as below,

If yogini on Left side – Good
 If on the right side – Loss of money
 If Front side – Loss of Life
 If at the back – Very beneficial, lot of money.

7.Location of the Moon in the Natal Chart:

The location of the moon in the natal chart at the time of practice will indicate the result,

If in 1st house – Auspicious; 2nd House – Fulfills desires; 3rd House – Money earned; 4th House – Fights; 5th House – Knowledge increased; 6th House – Beneficial; 7th House – Respect earned; 8th House – Killing Effect; 9th House – Profit; 10th House – Fulfillment of Desire; 11th House – Profitable; 12th House – disruptive, detrimental.

8.Disha Shool:

Whenever doing any karma do not face the direction shown on the mentioned particular days.

East – Monday and Saturday; South – Thursday; North – Tuesday and Wednesday; West – Friday and Sunday.

9.Yog Vichaar:

Nanda¹, Bhadra², Jaya³, Rikta⁴, Poorna⁵ are the five kinds of tithis. They have great connection with specific days of the week. Those combinations bring about great Sadhana times. Knowing those Sidhi Giving Yoga's one can take the maximum benefit in one's practice.

Types of TithisTithisVaar/Days of the Week

Nanda	1, 6, 11	Friday
Bhadra	2, 7, 12	Wednesday
Jaya	3, 8, 13	Tuesday
Rikta	4, 9, 14	Saturday
Poorna	5, 10, 15	Sunday

From Tantrasaar

For Shanti Karma:	5 th , 2 nd , 3 rd and 7 th on Wed/ Thursday
For Pushti Karma:	6 th , 4 th and 14 th on Thursday/ Monday
Akarshan Karma:	8,9,10 or 11 th on Sunday/Friday.
Vidveshan:	Amav, 9 th , 1 st and Poorn on Sat/ Sun.
Immobilizatoin:	S.P-5 th , 10 th & Poorn. Of Mon/ Wed.
Maran:	Rikta on Sunday.
During auspicious Planets:	Peacefull and Auspicious endeavours.

Direction for Peaceful endeavours – North facing
Stambhan/ immobilization – West facing; Attraction –South-East; Abhichaar – South facing; Control – East facing; Maran – Nairritya; Ucchatan – West - North.

For Moksha : Jap in North East direction (Ishan)
For Maran: South ward inclined flooring
For Safety generally: South side should be higher.

S.no

1 2 3 4 5 6

Work

Shanti Control Immobilize Vidves. Uccha. Maran

Element

Water Fire Earth Ether Air Fire

Mudra

Padm Paash Gada Moosal Vajra Khadag

Asan

Padm Swastik Viktasan Kukut. Bhadra. XXXX

5. Prayer Mantras:

Ganpati Dhyam:

Om! Vagr Kund Mahakaaya, Surya Koti Samprabhah,
Nirvighnam Kur Me Deva, Shubh Kaaryeshu Sarvada.

Om! Shuklambaram Daram Vishnum, Shashi Varnam Chaturbhujam,
Prasann Vadanam Dhyayet, Sarv Vighanopshantaye.

Saraswati Dhyam:

Shuklam Brahm Vichaar Saar Padmam Adyam Jagat Vyapini,
Veena Pustak Dharani Bhaya Daam Jadhya Andhakarapahaam,
Haste Sfatik Malikaam Vidadhateem, Padmasane Sansthitaam,
Vande Taam Parmeshwareem Bhagwateem, Budhiradaam Shardaam.

Ya Kundendu Tushaar Haar Dhawala, Ya Shubhra Vastravrita,
Ya Veena Var Dand Mandit kara, Ya Shwet Padmasana,
Ya Brahmchyut Shankar Prabhritir, Abhi Devaih Sada Vandita,
Sa Ma Patu Saraswati Bhawvati, Nih Shesh Jadya Paha.

Svasti Vachan Mantra:

Svasti Na Indroh Vridhshwaha, Svasti Na Poosha Vishwavedah,
Svasti Na Antarikshayo Arishtnemi, Svasti Na Brihaspati Dadhatu.

Om! Paya Prithiviyam Paya Aushdhishu, Payoh Divya Antarikshah,
Payodha Payaswati Pradishah Santu Mahayam.

Om! Vishno Raratam Asi Vishno, Shanna Patrestho Vishnoh,
Suryasi Vishno, Dhruvo Asi, Vaishnav Asi, Vishnave Tva.

Om! Agno Devtah, Vato Devtah, Suryo Devtah Chandrama Devatah,
Vasvo Devtah Rudra Devtah Adityo Devtah Marutio Devtah
Vishvedeva Devtah Brihaspati Devtindro Devtah Varuno Devtah.

Om! Dau Shantih Antariksha Gvam Shantih Prithvi Shanti Rapa, Shanti Aushdhaya
Shantih Vanaspatayah Shantir Vishdeva, Shanti Brahma Shanti Sarvagyam Shantih
Shantih Reva Shanti Samah Shanti Redhi.

Om! Vishvani Dev Savitarduritani Parasuvah, Yad Bhadram Tann Asuva.

Guru Stuti:

Om! Brhama Nandam Param Sukhadam, Kevalam Gyana Murtim,
Dwandva Teetam Gagna Sadrisham, Tattva Masya Delakshayam,
Ekam Nityam Vimalam Achalam Sarvaadi Sakshi Bhootam
Bhavaateetam Triguna Rohetam, Satguru Tvam Namami.

Guru Brahma Guru Vishnoh, Guru Dev Maheshwara,
Guru Sakshat Param Brahma, Tasmai Sri Guruve Namah.

Akhand Mandala Karam, Vyaptam Yen Sa Characharam,
Tat Padam Darshirtam Yen, Tasmai Sri Guruve Namah.

Akhandanand Bodhai, Shishya Santap Harine,
Sat Chit Anand Roopaye, Tasmai Sri Guruve Namah.

Brahm Randhre Maha Padme, Tejobimbe Nirakule,
Yogirbhi Yog Gamy Ch Charu Shukra Virajite.

Sahasradal Sankashe, Karnika Madhya Madhyake,
Vigyan Mantra Pradataram, Sri Guru Parmeshwaram.

Tvamev Mata Ch Pita Tvamev, Tvamev Bandhu Ch Sakha Tvamev,
Tvamev Vidya Ch Dravinam Tvamaev, Tvamev Sarvam Mam Dev Dev.

Brahma Dhyan

*Namaste Lok Nathaya, Namaste Srishti Karine,
Namaste Vedrupaya, Namaste Brhamane Namah.*

Mantra:

Vishnu Dhyan

*Shantakaarm Bhujashayam Padmanabham Suresham,
Vishwadhararam Jagan Sadrisham Megh Varna Shubhangam,
Luxmikantam Kamal Nayanam Yogirbhi Dhyanam Na Gamyam,
Vande Vishnu Bhav Bhai Haram Sarv Lokaik Natham.*

Mantra: *Om! Namah Bhagwate Vasudevaya.*

Shiv Dhyan

*Karpoor Gauram Karunavtaran, sansar saram Bhujgendraharam,
Sada vasantam hridayarvinde, Bhuvan bhawani sahitam Namami.*

Mantra: *Om! Namah Shivaye.*

Luxmi Dhyan

*Kantyam Kanchan Sannibhaam Himgiri,
Prakhaischaturbhir Gajai Hastotkshipt,
Hiranyamayamrit Ghatair Asichyamanaam Shriyam,
Vibhranaam Varmabj Yugmam Bhayam Hastaih,
Kireet Ujjwalaam Kshaumabadh Nitamb bimb Lasitam,
Vande Arvind Sthitaam.*

Gayatri Mantra:

*Om Bhur Bhuvah Swah,
Tat Savitur Varenyam,
Bhargo De Vasya Dhi Mahi,
Dhiyo Yo Nah Pracho Dayat.*

*Om! Bhur, Om! Bhuvah, Om! Swah,
Om! Maha, Om! Janah, Om! Tapah, Om! Satyam,
Tat Savitur Varenyam,
Bhargoh De Vasya Dhi Mahi,
Dhiyo Yo Nah Pracho Dayat,
Om! Aapo Jyotir Raso Amritam, Bhur Bhuvah Swah Om!.*

Nav Grah Stuti:

*Brahma Murari Tripurantkaari,
Bhanuh Shashi Bhoomisuto Budhashchah,
Gurushch Shukrah Shashi Rahu Ketvah,
Kurvantu Sarve Mam Suprabhatam.*

*Karagre Vaste Luxmi, Karmadhye Saraswati,
Kar Moole Tu Govindam, Prabhate Kar Darshanam.*

(Which ever side is flowing touch that side of the face with hands.)

World Peace Prayer:

*Om! Sah Na Vavatu,
Sah Nau Bhunaktu,
Sah Veeryam Karavavahai,
Tejasvina Avdhitamastu,
Ma Vidwishavahai.*

*Om! Asto Ma Sad Gamyam,
Tanso Ma Jyotir Gamyam,
Mrityorma Amritam Gamyam.*

*Om! Sarvesham Swastir Bhavatu,
Sarvesham Shantir Bhavatu
Sarvesham Poornam Bhavatu
Sarvesham Mangalam Bhavatu,*

*Om! Swasti Prajabhya Paripaalyanta,
Nyayain Margain Maheem Mahisha
Gobrahmanebhyo Shubhamastu Nityam,
Lokah Samastah Sukhina Bhavantu.*

*Om! Sarve Bhuvantu Sukhinah, Sarve Santu Niramayah,
Sarve Bhadrani Pashyantu, Ma Kashchid Dukh Bhagbhaveta,*

*Om! Poornamadah, Poornamidam, Poornaat, Poornmudachyate,
Pornasya Poornmadaya, Poornmeva Vashishyate.*

Om! Shantih, Shantih, Shantih.

Food Mantra:

*Om! Brahmaṛpanam Brahm Havih, Brahmagnau Brahmna Hutam,
Brahmaiv Tena Gantavyam, Brahma Karma Samaadhina.*

Bathing Mantra (Sanctifying the water):

*Gange Ch Yamune Ch Godavari
Narmade Sindhu Kaveri,
Brahmando Udara Teerthani,
Kare Sprishtaani Te Rave,
Tain Styain Me Deva,
Tirtham Dehi Divakarah.*

Prayer to Earth while getting off the bed to put feet on the ground:

*Samudre Vasne Devi parvatstan Mandale,
Vishnu Patni Namastubhyam, Paad Sparsh Kshmasva Mein.*

Om! Shantih, Shantih, Shantih.

GAYATRI MANTRAS:

a. Generally Used Mantras:

1. Ganesh Gayatri:

*Tatpurushaya Vidmahe, Vakra Tundaya Dhimahi,
Tannoh Danti Pracho Dayaat.*

2. Guru Gayatri:

*Om! Guru Devaya Vidmahe, Par Brahmaya Dhimahi,
Tanno Guruh Pracho Dayaat.*

3. Durga Gayatri:

*Om! Katyayanyai Ch Vidmahe, Kanya Kumaryai Dhimahi,
Tanno Durga Pracho Dayaat.*

4. Brahma Gayatri:

*Om! Vedatmane Ch Vidmahe, Hiranya Garbhaya Dhi Mahi,
Tanno Brahma Pracho Dayaat.*

5.Vishnu Gayatri:

*Om! Vishnave Ch Vidmahe Vasudevaya Dhimahi,
Tanno Vihnuh Pracho Dayaat.*

6.Siv Gayatri:

*Om! Mahadevaya Vidmahe, Rudra Moortaye Dhimahi,
Tannah Shivah Pracho Dayaat.*

7.Shakti Gayatri Mantra:

*Om! Sarv Sammohinyai Vidmahe, Vishwa Jananyai Dhimahi,
Tannah Shaktih Pracho Dayaat.*

b. Ten Mahavidya Gayatri :

1.Shri Kaali Gayatri Mantra:

*Om! Kalikayai Ch Vidmahe, Shamshaan Vasinyai Dhimahi,
Tanno Ghora Pracho Dayaat.*

2.Shri Tara Gayatri Mantra:

*Om! Taraai Ch Vidmahe, Maha Ugrayai Ch Dhimahi,
Tanno Devi Pracho Dayaat.*

3.Shri Tripur Sundari Gayatri Mantra:

*Om! Tripura Devyai Ch Vidmahe, Klinn Kameshwaryai Ch Dhi MAhi,
Tanna Klinno Pracho Dayaat.*

4.Shri Bhuvneshwari Gayatri Mantra:

*Om! Narayanyai Ch Vidmahe, Bhuvneshwaryai Dhimahi,
Tanno Devi Pacho Dayaat.*

5.Shri Tripur Bhairavi Gayatri Mantra:

*Om! Tripurayai Ch Vidmahe, Bhiarvyai Ch Dhi Mahi,
Tanno Devi Pracho Dayaat.*

6.Shri Chinnmasta Gayatri Mantra:

*Om! Vairochinye Vidmahe Chinnmastayai Dhi Mahi,
Tanno Devi Prachodayaat.*

7.Shri Dhoomavati Gayatri Mantra:

*Om! Dhoomavatyai Vidmahe, Sangharinyai Dhimahi,
Tanno Dhooma Prachodayaat.*

8.Shri Baglamukhi Gayatri Mantra:

*Om! Bagla Mukhyai Ch Vidmahe, Stambhinyai Ch Dhi Mahi,
Tanno Devi Pracho Dayaat.*

9.Shri Matangi Gayatri Mantra:

*Om! Matangyai Ch Vidmahe Uchishth Chandalyai Ch Dhimahi,
Tanno Devi Pracho Dayaat.*

10.Shri Luxmi Gayatri Mantra:

*Om! Dash Rathaye Vidmahe, Albelaya Dhimahi,
Tanno Laxmanah Pracho Dayaat.*

c.Others:

1.Shri Tulsi Gayatri:

*Om! Shri Tripuraya Vidmahe Tulsi Patraya Dhimahi,
Tann Tulsi Prachi Dayaat.*

2.Brahm Gayatri:

*Om Bhuh, Om! Bhuvah, Om! Svah, Om! Maha, Om! Janah, Om! Tapah, Om!
Satyam, Om! Tat Savitur Varenyam Bhargho Devasya Dhi Mahi, Dhiyo Yo
Nah Pracho Dayaat, Om! Aapo Jyoti Raso Amritam Brahm Bhoor Bhavah
Swaroam.*

3.Saraswati Gayatri:

*Om! Aim Vaag Devyai Ch Vidmahe Kaam Raajaya Dhimahi,
TannoDevi Pracho Dayaat.*

4.Hansa Gayatri:

*Om! Param Hansaya Vidmahe, Maha Tattvaya Dhimahi,
Tanno Hansah Pracho Dayaat.*

5.Hanumaan Gayatri:

*Om! Anjani Jaaya Vidmahe, Vayu Putraya Dhimahi,
Tanno Hanumaan Pracho Dayaat.*

6.Gopal Gayatri:

*Om! Gopalaya Vidmahe, Gopijan Vallabhaya Dhi Mahi,
Tanno Gopalah Pracho Dayaat.*

d-Planet Gayatri Mantra:

1.Surya (Sun) Gayatri

*Om! Bhaskaraya Vidmahe, Maha Tejaye Dhimahi,
Tannah Suryah Pracho Dayaat.*

2.Chandra (Moon) Gayatri:

*Om! Ksheer Putraaya Vidmahe, Amrit Tattvaya Dhimahi,
Tann Chandrah Pracho Dayaat.*

3.Mangal (Mars) Gayatri:

*Om! Angaar Kaaya Vidmahe, Shakti Hastaya Dhimahi,
Tanno Bhaumah Pracho Dayaat.*

4. Budh (Mercury) Gayatri:

*Om! Saumya Roopaya Vidmahe, Vaaneshaya Dhimahi,
Tanno Budhah Pracho Dayaat.*

5.Brihaspati (Jupiter) Gayatri:

*Om! Angirasaya Vidmahe, Vachaspataye Dhi mahi,
Tanno Guru Pracho Dayaat.*

6.Shukra (Venus) Gayatri:

*Om! Bhrigu Sutaya Vidmahe, Divya Dehaye Dhi Mahi,
Tannah Sauri Pracho Dayaat.*

7.Shani (Saturn) Gayatri:

*Om! Surya Putraye Vidmahe, Mrityu Roopaya Dhimahi,
Tannah Sauri Pracho Dayaat.*

8.Rahu Gayatri:

*Om! Shiro Roopaya Vidmahe, Amriteshaya Dhimahi,
Tanno Rahuh Pracho Dayaat.*

9.Ketu Gayatri:

*Om! Padm Putraya Vidmahe, Amriteshaya Dhimahi,
Tanno Ketuh Pracho Dayaat.*

e-Five Elements Gayatri Mantra:

1. Agni (Fire) Gayatri:

*Om! Maha Jwalaya Vidmahe Agni Madhanyaya Dhi Mahi,
Tanno Agnih Pracho Dayaat.*

2. Jal (Water) Gayatri:

*Om! Jal Bimbaya Vidmahe, Neel Purushaye Dhi Mahi,
Tannh Tavambu Pracho Dayaat.*

3. Akaash (Ether) Gayatri:

*Om! Akaashaya Ch Vidmahe, Nabho Devaaya Dhimahi,
Tanno Gaganam Praco Dayaat.*

4. Vayu (Air) Gayatri:

*Om! Pawan Purushaye Vidmahe, Sahasra Moortaye Ch Dhi Mahi,
Tanno Vayuh Pracho Dayaat.*

5. Prithvi (Earth) Gayatri:

*Om! Prithvi Devyai Ch Vidmahe, Sahasra Murtye Ch Dhi Mahi,
Tanno Mahi Pracho Dayaat.*

f-Miscellaneous:

1. Indra Gayatri:

*Om! Tat Purushaya Vidmahe, sahsra Akshaya Dhi Mahi,
Tanna Indrah Pracho Dayaat.*

2. Pitra Gayatri:

*Devtabhya Pitribhyashch Mahayogibhaya Aiv Ch,
Swahayai Swadhayai Nityameva namoh Namah.*

3. Yantra Gayatri:

*Yantra Rajaye Vidhmahe, Mahayantraye Dhimahi,
Tanno Yantra Pracho Dayaat.*



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