

How To Meditate And Spiritual Anatomy

Satsang on May 17, 2014 from Pune

|| Om shree Gurubhyo namaha ||

Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha |

Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha || @@GururBrahmaVerse@@

|| [Hari OM] ||

|| ॐ श्री गुरुभ्यो नमः ||

गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।

गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ।

|| हरिः ॐ ||

Namaste Everyone! There is something very, very important today, the 17th of May, 2014, when I am sitting in Pune. It happens to be one of the most important days, particularly in my life and for all the humanity. I will tell you in a moment why this is so. It was last night, the night of the 16th, midnight around 42 min after 12 (midnight), that is when the light for all the humanity, the Son of Man descended on earth and was born as [Param Sadguru] Shree Gajanan Maharaj], who is my beloved [Param Sadguru]. The God Almighty that I know, I have seen, I have experienced and that is none other than my [Param Sadguru]. The true nature of THAT, which is the [sadguru] is what is our goal. The true nature of THAT is the very being of Almighty God and that is our goal. Hence in today's [satsang], I wanted to share this joy with all of you.

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Let me recap what we discussed and I said during my last [satsang]. These [satsang] are in series about meditation and the science of meditation, the methodology, and understanding of what human being is, as a spiritual being, and as an encased spiritual being. In the sense that you and I, we are all existing by virtue of a body that we have and in various ways we express our selves, in various ways we understand the phenomenon of creation.

What I mean is, the way that we understand the phenomenal world. The phenomenal world, which includes my body. When I look at myself, as we explored last time, there are 3 levels of any human being's existence - The physical body, the subtle body, and the casual body. The casual body is called [jeevatma] or the soul as such. There is no parallel word in English language for the subtle body. So I would say, it is the composition and the aggregate of what you perceive yourself to be and what you understand yourself to be. This is in essence, your personality that is complete with likes and dislikes and the varieties of qualifications that you have. And by virtue of these qualifications, you are interpreting and understanding the life experiences. And they are based on your own impressions of this life and impressions that you have inherited from your past births and there could be so many of them, so many. And this is the subtle body. The subtle body never dies. So also the casual body. Together, when it is the time for a soul to take birth, they create a physical body and enter that soul into the mother's womb and a [jeevatma] or a soul comes to be on the face of the earth, to explore the unfolding of their [prarabda]. What this [prarabda] is, is nothing but your own fate. What is this fate? Fate is nothing but the aggregate of fruits or the consequences of your own action. Remember this is universal law of cause and effect, action and reaction.

Nobody can ever change that. Particularly for human beings when you have taken birth, the effects i.e., the fruits of your actions; they have already been set and planned by virtue of your own [karma]. And you have no choice but to endure as whatever may come, as fate unfolds in the course of your life. However, despite all this you have, every human being has divine gift. That divine gift is that of free will. Understand this free will, and use it judiciously, intelligently. If you are the maker of your fate, then you can also unmake it in this very life.

Now let us pause here through this cause and effect phenomenon and let us further explore the concept of the physical body, the subtle body and the causal body. This physical body that you have has been nourished by virtue of 5 primordial elements. The five primordial elements are 1. Earth, 2. Water, 3. [karma] - [Tej] meaning energy or light. They are all forms of [karma], i.e., fire. 4. Next is [vayu] meaning air. Last is ether. With the interaction of all these 5 elements, food, grains, trees, fruits, flowers, leaves, trees, anything that exists on the face of the earth is nourished, is created, and recreates itself. There is fall after the fall. There is sure an appointed time for spring, and then summer and so on and so forth it keeps on repeating. These are the 5 primordial elements.

You are also endowed with 5 senses, such as the ability to hear, the ability to see, the ability to smell, the ability to taste and the ability to understand the meaning of touch and what it represents. If we all have the 5 implements of action, we also have the 5 senses of action as well. We have ears and the ability to hear. We have eyes, which are merely like a camera or a lens. The eyes don't see. The ability to see is a source of energy. And that is another implement of action and intelligence. You have nose, but the sense of knowing the difference and understanding the smells is another ability. Likewise, you have a tongue and along with that you have ability of know the differences, the depth, and the shades of the various tastes and develop your own likes and dislikes. The skin is there and along with that you have ability to know the touch. Touch itself has a spectrum of various interpretations and understanding. With the ear and the ability to hear, you are able to hear. With the eyes and the ability to see, you are able to see. With nose and the intellectual ability that you have or the energy that goes with nose, you are able to smell, and likewise with the tongue you are able to taste. So also goes with the sense of touch. You can see when you start understanding, how objectively easy it is to understand your physical being.

These 5 senses by virtue of speech with the tongue, hands (whereby this is an implement of action), feet (is the way that a human being is able to move on face of earth), then the need for procreation (and that is possible with implements of organs of procreation and you are able to procreate). Likewise, we have a rectum for defecation or expelling what is rejected by the tummy or the stomach and also urination. All these are parts of the [karma Indriya].

Now last time, I explained to you that the air that you breathe in and the same air you breathe out. But the air that you breathe in which is called [prana], breaks down into 5 major [prana]. They are [prana], [apana], [vyana], [udana], [samana]. Each of this [prana] has supporting [prana] also. So the 5 supporting [prana] are [kurma], [naga], [krukala], [devadatta] and [dhananjaya]. To the best of my knowledge, [devadatta] is the [prana] or the [pranic force] that leaves the body last, when a person dies.

So when we speak about [prana], it also is greatly related to the various encasements or the envelopes that the physical body, the casual body, and the subtle body is enveloped in. For example, the food that you eat creates the physical body, i.e., the [annamaya kosha]. The [annamaya kosha] means made from food and what you drink and this comes from 5 primordial elements. And this has a lot to do with the 3 states of your existence. Which are those 3 states? The 3 states are as I speak to you now and you are able to hear, no matter of what the distance and the time is. But this is state of being awake or [jagruti]. The 2nd state is when you try to sleep and during that time you dream and the 3rd state is deep sleep. The 4th is the

state of deep meditation when one transcends, goes beyond all 3 states. (i.e, the physical awakened state, or the dream state or the deep sleep state) and one becomes familiar of seeing, observing, and experiencing the universal being of what IT is. IT meaning Almighty God. So there is a phenomenal creation which is also the reflection of Almighty God and the cause of this phenomenal creation is the absolute infinite, super conscious state. That is the state that we call, address and understand as Almighty God and that state is unqualified. There are no words to describe that.

So with these states of being, there are also 4 levels of speeches. [Vykhari], is first one where the spoken word is understood and heard by virtue of sound. It impacts the physical being or the [stoola sharir], or the physical body of the human being. The next level is [madhyama] and it has a great relation to this subtle body of every individual. Now, whatever you do, whatever you speak, impacts the physical body, also it impacts the [annamaya kosha] or the envelope that is nourished by the primordial, physical 5 elements. And it also is related to the awakened state. It is in this state of the [Ashtanga yoga], I am introducing important extension here, the [Ashtanga yoga] that [Patanjali yoga sutras] speaks about as [yama] and [niyama]. It impacts that level, that state. This impacts the way you function, the way you think, and the way you meditate. It gives you a need to be on time, to be at the place and time and trying to observe yourself by virtue of right conduct, right behavior, and right thought. What does this impact and produce? It produces [swasthya], meaning good health. Also it produces a wanting to be constantly in tune with or at-one-ment. I think Charlie will understand this if I say, atonement or at-one-ment, meaning be always in the remembrance, in constant connection with the [mahamantra] that a fortunate disciple may have received from his or her [sadguru].

The 2nd level of speech which is [madhyama]. [madhyama] in the sense, for example- whatever name or [mantra] that you chant, the lips are moving, the tongue is also moving in your mouth. It always oscillates, between the palette and the base of the mouth. And that's how without making sound, you still are producing word. And you, by your own subtle ear (Understand this! That there is a physical ear and there is a subtle ear), you are able to hear what you are chanting. You can amplify or reduce the volume of your inner ear so that you can hear what you are chanting. If it so happens to be that there is lot of clutter around you or lot of chatter, then to subdue that chatter you can amplify your inner volume. You are able to stay focused with the [mahamantra].

So this [madhyama] impacts the subtle body and also impacts the 5 envelopes that I spoke to you. It impacts the [pranamaya kosha], or the envelope made by virtue of the [pranic force]. The 2nd is [manomaya kosha], or the envelope made of your own mind. 3rd, it also impacts [vignanamaya kosha] or advanced knowledge, and these 3 envelopes are also part of the subtle body. And they impact again as I said about the

personality. It impacts all 3 [gunas], meaning 3 attributes such as [Satva guna], [rajo guna], [tamo guna]. [Satva] meaning wanting, thinking, and acting to do always right, always truthful, always humble, always in service, always trying to find ways to improve oneself, is steadfast in discipline, is steadfast in their faith. All these are expressions of [Satva guna]. Likewise the [rajo guna] is also expressive of the ability, wanting and the desire for action. Great achievers are full of it. The 3rd is [tamo guna]. I spoke about it last time very much. [Tama] is ignorance. [Tamo] also is darkness. [Tama] is also pleasure. [Tama] is also happiness by virtue of psychosomatic fulfilment. Or If I am hungry and I specifically want jilebi to eat and somebody gives me Jilebi and then that Jilebi makes me happy and so on and so forth. There are so many things like that. If the jilebi is absent, I am unhappy. And it could be about so many other things. If I have to walk to work and should I find a bicycle that somebody gives me, I am very happy. But the absence of bicycle makes me very unhappy. So my happiness, pleasure depends upon something else. However this does impact the 3 levels of your being and particularly the dream state. It is in the dream state that your subtle body is in play. It is in the subtle body, all your pent up desires, pent up wishes, and aspirations are stored. And in the dream state they find an expression and there, you can have all kinds of dreams.

Hence there are types and types of dreams. All dreams don't have a meaning. There are certain dreams that do have some indication, some explanation and some interpretation to that. Because of this [madhyama] vani, i.e this level of speech, which impacts your subtle [sharir] or subtle body, and also impacts your mental plane, then the [pranic] plane, and the plane or envelope of knowledge, by virtue of all the 3 [guna] that I just spoke to you. The state of dream also results due to the type and the quality of [prana yama] you do.

[pranayama] is a series of exercises using the [pranic force] and how you control, how you navigate this [pranic force] in your body and how this [pranic force] purifies, impacts your various energy centers in the whole physical body. This is resulting in a posture. A posture as to how you sit, how steadily you sit, how consistently you sit and how efficiently you are able to meditate. When you are adept at this [madhyama] level of speech, then the seeker, the student, the disciple is able to harness the [mahamantra] in tandem with your breath. That is a very, very, very important step forward. When the [mahamantra] that one may have is being chanted along with the breath that you breathe in and along with the breath that goes out, then your ingoing breath and outgoing breath along with the chanting [mahamantra] is also consistent, constant and in tandem. As the breathing function goes on reflexively (you don't plan to breathe and not to breathe), it happens without your knowledge. So also this chanting of the [mahamantra] also becomes reflexive. It is like you, the pilot, putting your plane on a preplanned destination and flipping on auto pilot.

This results in a state of you recognizing your ego. The fallacies of your ego. Better to say, you begin to recognize what you understand as pride and pride stinks. Pride is a very insignificant part of your ego. But now you are able to be sensitive to your own pride, to your own ego. It produces a sense of stability, a sense of calmness and you are beginning to love, to listen to the [mahamantra]. Not only do you want to be in an environment where virtues are expressed, virtues are exchanged and the joy of these virtues, the joy of [sankeertana], or [satsang], you are always looking forward to that. All these things start being experienced and they start growing or they start blooming in yourself.

The 3rd level of speech is pasyanti. In this level of speech one has to become really adept in meditation, in chanting of holy name or the [mahamantra]. And what it does is that so far, all the other 4 envelopes that we talked about or the envelopes that you are encased in (the physical body, the subtle body, and all this), is within the physical body or body being nourished by virtue of food. Then there are the [pranamaya kosha] or the [pranic] envelope, the mental envelope, the envelope of the knowledge. Along with these 4 envelopes, the meditation and chanting of the [mantra], impacts the casual body or the very soul itself.

The soul has been wrapped up into taking a physical birth and there are so many wrappers around. And it cannot get out of those wrappers. So when meditation happens in pasyanti state, it impacts your casual body and also impacts your [pancha tanmatra]. [Pancha] means 5, [tanmatra] meaning these are the energy conversations that occur between our sense organs, and organs of intellect as well. When somebody touches someone's shoulder, whether that is a friendly touch or other than that, any person without looking can very quickly interpret that. This sense of touch and the meaning of that is all electronically interpreted. Electronically in the sense, these are cell energies of the physical body that is made up of so many cells, and they constantly exchange information from one cell to the next to the next. All this information is sent to one center. That center is called mind. Mind together with intellect is able to make a meaning out of that. So it impacts everything, all 5 sensory organs, organ of intelligence and it also impacts your third state of being i.e. sushupti, or deep sleep, resulting in you being able to be steady in your meditation.

There is a state in [Astanga yoga], called [pratyahara]. When you are gradually transcending these 3 levels of your own make up, you are breaking free of this that is the casual body, the subtle body, and the physical body. And you are transcending that by virtue of your well disciplined, established state of meditation. And it is in this state, that the [nama smarana], or chanting of holy name, chanting of the [mahamantra] which resounds stunningly in your own [chitta]. [chitta] is the connection between the subtle body and the physical body. It is also connected to the casual body. Because all the impressions that are there in the casual body for the last so many births, they are surfacing and they impact the [chitta].

And when the [chitta] is impacted that is where it is like a, let me give you a good simile for that - Let us say there is very huge lake with clean, crystal clean water. If the waters are still, then one can see the depth of the lake. But should there be any ripple, no matter how small or big it is, even if there is small ripple it creates a continuous ripple, and you are unable to see the depth or the bottom of the lake. So this ripple is a thought wave. Ripple is the thought wave of a particular wish, a particular desire, a particular thought that causes constant impact or ripple effect. Consistent, long time ripple effect of these wishes on the [chitta] produces pravritti, meaning predominant waves that make the mind respond to it. The mind together with intellect understands these waves of [chitta] and translates them consulting the ego, into action. So that is how we human beings act.

But when this [chitta] or this lake is steady, no waves none what so ever and the Sun shines, then you could see the bottom of lake. No matter what the time is. The Moon is in the sky and the moon reflects itself completely and radiantly. You could see the moon together with its glory and depth of lake. When one looks into this water, one can see one's own face because there are no waves there. This is how it is when your meditation becomes steady. This is a highest state. The power of the [mahamantra], my dear friends, the power inherent in the [mahamantra] impacts all these states of being - the entire physical body, the entire subtle body, the entire casual body. As the sun rises on horizon, what happens? Before the sunrise, the birds start chirping. They are in search of food. There is lot of jubilation in the living life, everyday a new life, everyday a new beginning for entire phenomenon of creation. And as the sun rises, the rays spread all across the horizon on the earth. There is rejuvenation and there is new enlightenment of all life. And as the sunlight spreads and brings in life, brings in activity, brings in joy, and the possibilities of love because it is possible only in that light. Otherwise it is not possible. You don't know that in the darkness if you are hugging tree or your beloved. Would anybody know? No. You wouldn't know. I am just trying to be funny here.

So in that pashyanti state it impacts your casual being or the [jeevatma] state and by virtue of that the [chitta] is purified. The [chitta] is stable and the holy name or the [mahamantra] resounds stunningly, constantly, continuously. As the name resounds in the [chitta], it purifies the entire being of that human being including now. So far there is some activity by virtue of controlling your mind, by virtue of stabilizing your posture, by constantly monitoring your breath and so on and so forth and so many. Thereby you have come to a state where your meditation is steady and now because of the resounding chatter of holy name that is going on in the [chitta] then, now you are entering into 4th level that is the universal state of being. You experience, you realize, that you are the only one and that you are beholding the universe. In that state, there is no action needed, nothing. And that is state of [Samadhi], of deep meditation. It is called [dharana]. Here you are experiencing as a witness, my dear friends, as a witness to the entire phenomenon of creation and how the creation is constantly changing every moment and with the entire creation. The only thing that is unchanging is

just you, the meditator, the chanter, the seeker who is incessantly seeking and now is able to see how a constantly changing world or the phenomenon of creation and how this phenomenon of creation is ever changing and we know Almighty God.

The very nature of Almighty God is that HE is ever steady there always, all the time, every time. There is no such a thing as time there, there is no such a thing as a place there. [Allah] does not exist only in Mecca. I know [Allah] exists even on [Mount Kailash] and in [Kashi Vishweswar] temple as well as in any Synagogue or any church. The same goes for Almighty God that various faiths understand as. Because there are no separate worlds, there are no separate compartments, there are no separate jurisdictions, wherein one God operates here, another God there and another there. Then each one will have to have a visa to enter one another's territory. And I know that, we know that, that it is not so. There is no such a thing like that. How funny and weird it is! It is funny, isn't it? But if there are 5 friends here- one Muslim, one Hindu, one Christian and one whosoever or anybody else, they will always argue about their own loyalty and how great it is, not realizing that greatness is great only to the greatest ones. When one argues about greatness, that by itself says that all these 5 are not great, because for the greatest one there is no argument there.

I think I have come to major junction. I will explore the last part, the last chapter of how to meditate. I will give you reference from the scriptures, the science of meditation, how it acts, how one reacts, how action-reaction phenomenon ceases and stops in the state of being. The state of being is nothing other than transcending all and any limitations, beyond space, beyond time, beyond life, death and birth, beyond all levels of existence as human beings or as a cat or as a bird or a pest or what not and what not. When you are well settled and resolve at peace, at ease, ever in joy, in unison, in union, in oneness in the state of being. This state of being is a continuous, infinite participle of the state of existence, of the state of existence of truth, of the absolute supreme power, where there is no such thing as existence. It is only a continuous being ever, everlasting. That is what we call

vishnor yet paramam padam |sada pasyanti surayah | diviva chakshuradaatam || @@vishnoryaetverse@@

which translates to be- "the state of [Vishnu] which is the state of oneness, the state of ever joy, that a virtuous one may see, may experience at just the flash of his wish. These are the virtuous ones though living as human beings yet are able to be in that state of oneness with the creator, Almighty God". So my dear friends, I have come to a major point, a major threshold, when I will be delighted to explore in my last session - the dynamics of meditation, the science of meditation, the experiences that one gets in state of meditation and how to avoid pitfalls in meditation. There

are many, many, many distractions and detours in meditation which will take you away from the straight goal of one with my beloved, i.e., Almighty God and will only derail or detour your search, your effort, in discovering the supreme joy.

॥ हरि ॐ [Hari OM] ॥

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ ।

एष एवहि श्रुत्युक्तःसत्य धर्म सनातनः ॥ @@yagnyadaanaverse@@

Yagna, Daana, Tapah, karma, Swaadhyaaya Nirato Bhaveth |

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha ॥

All Love! All Grace!

Om Tat Sat!

Glossary

Hari om Sanskrit phrase of Salutation representing Amen.

Param sadguru

Sadguru Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Guru is the spiritual master. Sadguru is the Absolute manifestation in human form of the Supreme Truth that is Almighty God or as you may call it Cosmic Consciousness or Allah or whatever, THAT is the ONLY Supreme Truth that there is. Sadguru is the illumined or realized spiritual master who abides in the supreme Absolute truth and guides other souls to be one or merge with the Absolute truth or God. He is a Brahmanishta or one who abides in the Brahman (i.e, cosmic consciousness).

Satsang Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Sang means in the presence of or in the company of. Hence Satsang is a sacred or holy gathering in the presence of the Absolute Truth where the knowledge essential for soul evolution or Self-Realisation is imparted.

Jeevatma This is the conditioned Self or the soul that is wrapped up or encapsulated in the three bodies .i.e., sthoola shareer (the physical body), sookshma shareer (the subtle body), and karana shareer (the causal body). This encapsulated soul also identifies itself with the experiences of the three bodies and thinks that it is the body and not the soul. For example. When the physical body ages, the encapsulated soul identifies itself as this old man or woman, rather than this immortal soul.

Prarabda Prarabda is the fate that unfolds in this life. Karma are of three types- Sanchita, Prarabda and Aagami. Sanchita Karma is the total bank balance of all the karma acquired in the past births of a soul. Prarabda Karma is a portion of the sanchita karma that is ripe or ready to be experienced now. Prarabda karma is the reason for the present birth. It can be exhausted only by experiencing it. In each human birth, the portion of Sanchita karma which is most suited for spiritual evolution and ripe for experience is selected as Prarabda. The third type is Aagami karma which is the karma that is being generated in the present birth to mature in the future.

Karma Actions committed by a person during his life on earth.

Tej

Vayu

Karma indriya Physical organs of action. They are tongue for speech, hands for action, the feet for motion (walking, running etc), the organs of procreation, and the organs of excretion.

Prana Prana means forward moving force. It is responsible for assimilating energy from any input (breathing, eating, drinking, sensory stimulus and mental perceptions) into the body. It controls homeostasis and vital organ functions in the body. Prana is the king of all the vayus (life forces) in the body. It controls, regulates and directs all the other prana vayus. Physical presence- base of the throat to diaphragm Element- Air Presence in subtle body- Anahata Chakra or heart chakra Movement- It moves downward in a loop from the base of the throat (Vishudda Chakra) to the navel (Manipura Chakra) and back. Yogic control- Jalandhara Bandha, Bhastrika pranayama, Nadi Shodana and Ujjayi pranayama

Apana Apana means outward moving force. It ejects and eliminates any waste (excretion, exhalation, child birth etc) or anything not needed by the body. It is responsible for will power and motivation. When unregulated, apana creates a dull, lazy and confused state in human beings. It also controls the survival instincts in living things. Physical presence- Excretory system (kidneys, colon, rectum, genitals and sweat glands). Element - Earth Presence in subtle body- Mooladhara Chakra or Root chakra Movement- It moves downward in a loop from the navel (Manipura Chakra) to the perinium (Mooladhara Chakra) and back. Yogic control- Moola Bandha, Nauli, Agnisara Kriya and Ashwini Mudra. *Spiritual evolution starts only when Prana and Apana are merged into one another. These 2 forces are oppose one another. i.e., during inhalation, prana moves upward from manipura chakra to vishuddha chakra while apana moves downward from manipura chakra to mooladhara chakra. On Exhalation, prana moves downward from vishuddha chakra to manipura chakra, while apana moves upward from mooladhara chakra to manipura chakra. Apane juhvati pranam pranapanam tathapare; Pranapanagatee ruddhva pranayamaparayanah (Gita, Ch. IV-29.) Meaning- Others offer Prana (outgoing breath) in Apana (incoming breath) and Apana in Prana, restraining the passage of Prana and Apana, absorbed in Pranayama.

Vyana Vyana means outward moving force. It is a centrifugal force that pervades over the entire body. It integrates and connects all the voluntary and involuntary systems of the physical body with the subtle bodies. It coordinates the digestive, skeletal, circulatory, nervous, glandular and sensory systems of the physical body with the Chakras (energy centers), the 72000 nadis (pranic pathways) and their networks that reside in the subtle body. It is responsible for physical and mental balance and mind and body coordination. It is responsible for the good feel during and after meditation. Physical presence- Skin. Essentially connects the skin of the physical body with the envelope of the subtle body. Element - Water Presence in subtle body- Swadhishtana Chakra or sacral plexus Movement- Origin is at the navel and envelopes the entire body. Yogic control- Moola Bandha, Anthar Bahya Kumbhaka pranayama, Kevala Kumbhaka pranayama.

Udana Udana means upward moving force. It controls and regulates the 5 karma indriya and the 5 jnana indriya and their functions. It controls the sense organs, spine, muscular strength, growth, speech, enthusiasm and joy. It is also responsible for creativity, new approaches and ideas. It regulates all forms of speech- vaikari, madhyama and pashyanti. Unregulated udana causes respiratory disorders, shortness of breath, depression and uncontrolled limb movements. It accompanies Kundalini (the coiled primordial energy dormant in the Mooladhara chakra) arousal. Control of udana gives control over the five elements- earth, water, air, fire and ether. The aspirant in control of udana can levitate, float on water and attain all siddhis. Physical presence- Throat Element - Space Presence in subtle body- Vishudha Chakra or Throat Chakra Movement- It moves upward in a loop from the throat (Vishudha Chakra) to the fontanel (Sahasrara Chakra) and back. Yogic control- Jalandhara Bandha, ujjayi pranayama, sitkari pranayama, sitali pranayama, Brahmari pranayama, bhastrika pranayama and Viparitakarani Mudra.

Samana Samana means the balancing force. It controls metabolism, digestion and the digestive organs and respiration in the body. It regulates gastric juices, hormones and enzymes, eliminates toxins from the circulatory, lymphatic, nervous and glandular systems. It is responsible for sound judgement, intellect (buddhi) and the power of discretion (viveka). It influences the psyche and consciousness. It unites prana and apana. Unregulated samana causes delusions, hysteric tendencies, gastric disorders, fiery anger and confusion. Control of samana gives a lusturous, brilliant aura around the person that can be noticed even by those who do not have the ability to see auras. Physical presence- Navel Element - Fire Presence in subtle body- Manipura Chakra or navel Movement- It moves upward in a loop from the navel (Manipura Chakra) to the heart (Anahata Chakra) and back. Yogic control- Uddiyana Bandha Subordinate prana: The following are the five subordinate prana or upa prana.

Kurma It is a upa prana or a supporting pranic force in the eyes and the region surrounding the eyes. Physical expression- Blinking Function- Protects eyes from foreign bodies and diseases. It is active when awake and rejuvenated when asleep. Yogic control- Tratak, Pashchimottanasana, yoga mudra, Jalandhara bandha.

Naga It is a upa prana or a supporting pranic force. Physical expression- Burping Function- Removes blockages between Prana and Apana by preventing gas formation in the digestive system. Removes Samana blockages by inducing vomit reflux to throw up undigested food. Yogic control- Bhujangasana, Salabhasana, Dhanurasana, Kapalabhati pranayama.

Krukala

Devadatta

Dhananjaya It is a upa prana or a supporting pranic force that regulates the heart valves and the musculature of the body. Unbalanced Dhanajaya causes stiffness of muscles, Rheumatoid arthritis and heart attack. Physical expression- opening and closing of heart valves Function- clears blockages in the nasal passage, head and throat Yogic control- Anuloma vinuloma, Anthar Bahya Kumbhaka.

Pranic force This is the all pervading life force that permeates every living unit of the cosmos, regulating all physical, mental, emotional and spiritual wellbeing of the living entity. The pranic force is also called prana vayu. Vayu means that which flows. Hence the prana vayu moves and expresses itself in the body like a wind. There are 49 different types of prana vayu in the body. But the important ones are prana, apana, vyana, udana and samaana. Each of these pancha prana controls specific physical, mental and spiritual centers in the body, and they work together in perfect harmony resulting in a healthy, holistic human being. This is the all pervading life force that permeates every living unit of the cosmos,

regulating all physical, mental, emotional and spiritual wellbeing of the living entity. The pranic force is also called prana vayu. Vayu means that which flows. Hence the prana vayu moves and expresses itself in the body like a wind. There are 49 different types of prana vayu in the body. But the important ones are prana, apana, vyana, udana and samaana. Each of these pancha prana controls specific physical, mental and spiritual centers in the body, and they work together in perfect harmony resulting in a healthy, holistic human being.

Annamaya kosha The Annamaya kosha means the food envelope or the sheath made from or nourished by food and drink that a person takes and this comes from 5 primordial elements of earth, water, air, Fire (or light) and space (or ether). In other words, this sheath is the physical body. You are what you eat. The food that we eat gets broken down into nutrients to be absorbed by the body. It becomes the energy, the vitality, the aura and the strength to achieve our spiritual goal. The body needs to be nourished, trained and tamed to peel away this layer or envelope.

Jagruti or the awakened state. In this state, one identifies oneself as the physical body and with the material world. Here the consciousness is outwardly focused on the physical needs, sensory stimulus and experiences in the material world.

Vykhari In the process of constant chanting of Mahamantra, the first level is of spoken speech called Vaikhari. Vaikhari is the speech is spoken through the mouth and that is audible to the external senses. This speech impacts the physical being (the physical self, the psychosomatic man) and purifies that. Vaikhari vani or vaikhari speech represents jagrut avasta or physical consciousness or body consciousness.

Stoola sharir

Madhyama

Ashtanga yoga The yoga that has eight limbs as outlined by Patanjali maharishi in his yogic text called Yoga Sutras. 1. Yama: are the behavioural standards and ethics required for an aspirant. Yama has five aspects to it. a. Ahimsa: Non violence b. Satya: Truthfulness c. Asteya: Refrain from stealing d. Bramhacharya: Continence e. Aparigraha: Non covetousness 2. Niyama: these are the rules of self-discipline a. Saucha: internal and external cleanliness b. Santosha: Joy and being content c. Tapas: Penance and austerities d. Swadhyaya: Study of the Self e. Ishvara pranidhana: Total unconditional surrender to God 3. Asana: Yogic postures to develop health and concentration 4. Pranayama: techniques of breath control to control the mind and rejuvenate the body 5. Pratyahara: Withdrawal of senses from the external, material world to within. 6. Dharana: Single focused concentration on the object of meditation and withdrawal from distractions. 7. Dhyana: uninterrupted, continuous concentration on the object of meditation. The mind is quiet and still. 8. Samadhi: is the state of enlightenment and bliss brought by the realization of “I am THAT” or “My father and I are ONE.”

Patanjali yoga sutras

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Niyama these are the rules of self-discipline a. Saucha: internal and external cleanliness b. Santosha: Joy and being content c. Tapas: Penance and austerities d. Swadhyaya: Study of the Self e. Ishvara pranidhana: Total unconditional surrender to God.

Swasthya

Mahamantra The chant or incantation that is unique to every being and blessed by the Sadguru during initiation.

Mantra Chant

Pranamaya kosha The envelope of prana. See Pranic force.

Manomaya kosha The mental body or sheath with the mind, buddhi, chitta, ego and the five inner organs of intelligence. All expressions are through vrutti or thought waves. Ujjayi pranayama helps silence the thought waves.

Vignanamaya kosha

Gunas

Satva guna

Rajo guna

Tamo guna

Tama

Sharir

Prana yama

Pranayama Techniques of breath control to control the mind and rejuvenate the body.

Sankeertana

Pancha tanmatra The 5 upa prana that are Naga, Kurma, Devadutta, Krikala and Dhananjaya.

Tanmatra

Astanga yoga

Pratyahara Withdrawal of senses from the external, material world to within.

Nama smarana

Chitta Chitta is part of human mind, and is a very, very subtle part. And this chitta connects the casual body to the subtle body. The nature, the personality of a human being is exposed or made known or is nourished through this chitta. It is here, in the chitta that a thought emerges, and this emergence of thought is nothing different from a word called pravrutti. So there are pent up desires in your casual body, they impact the chitta. That's where, these constant impacts on the chitta, translate into a mental wave that the mind together with the intellect reads as a desire. Trirunnatam sthapyasamam shariram Hrideendriyani manasa sanniveshya Brahmodupena pratareta vidwan Srothamsi sarvani bhayavahani

(Swethasara Upanishad 2-8) Word by word meaning- Trirunnatam- stretching three parts of the body (i.e, head, neck and chest) upwards; sthapyasamam- positioned erect; shariram- the body; Hruda- heart; Indriyani- the five senses; manasa- with the mind; sanniveshya-to be put or drawn; brahma- the cosmic consciousness or the supreme truth; udupa- raft; prataretta- crossing over; vidwan- wise ones; srota- ocean; sarvani- all; bhaya-fearful; vahani-flowing Translation- Keeping chest neck and head in a straight line, sitting with an erect body, drawing the senses and the mind within, while focusing or concentrating on Almighty God in the heart (or heart chakra), the wise ones tide across the ocean of fear (implies the cycle of birth and death), with the help of the raft of Brahman or the supreme knowledge of the cosmic consciousness.

Samadhi This is the state of deep meditation when one transcends or goes beyond all 3 states of consciousness (i.e, the physical awakened state, or the dream state or the deep sleep state) and experiences oneself as the universal being or Almighty God. It is a state of infinite existence that is beyond the play of the physical body or the mind, or the intellect and ego. All duality, fears, emotions and limitations of time and space dissolves in this state of consciousness. As a cloud free sky or a calm ocean free of waves, the being is free of thoughts and its influences and one gets established in the cosmic consciousness. At this state, one is capable of involving the consciousness into the material world and at the same time transcends into the nothingness- a limitless, infinite existence. When on top of a mountain, one can see the foothills as well as the space above. The state of turiya or Samadhi is similar to that. Samadhi is the eighth and the last anga or limb of the Ashtanga Yoga tradition.

Dharana Single focused concentration on the object of meditation and withdrawal from distractions.

Allah

Mount kailash

Kashi vishweswar

Vishnu The protector of all creation in the Hindu belief