

PART III: ESSENTIAL PRACTICE

CHAPTER 12

SOME KRIYA ROUTINES THAT WORK EFFECTIVELY

[How to guide a person who desires to start the Kriya Yoga path]

In the second part of the book I have tried to give the reader the opportunity to familiarize with various procedures of *Kriya Yoga*. I have tried to describe in detail different techniques, perhaps too many techniques.

Probably the reader has made some experiments with different procedures and has noticed that some of them are more effective than others. Surely with few techniques the whole spiritual path of *Kriya Yoga* can be mastered.

If I had the intention of teaching *Kriya* to a beginner, which techniques would I choose to teach? My desire is obviously to see good and solid results. I want that a person, through the practice of *Kriya*, be born to the *spiritual life*.

Besides the physical birth (... to feed, to work, to create a family...) and the mental birth (.... to find pleasure in thinking with your own head...) there is the spiritual birth (... to find perfect joy coming in your life without a plausible reason.)

Those who are born to mental life only, cannot understand what the birth to the spiritual life is. This birth rarely happens and when it happens it doesn't consist in the decision to live in a different way, adopting certain rituals and professing a certain faith. The spiritual life doesn't start through a mental effort.

A human being must first have a contact with the joy that is in the center of himself/herself. That joy is somehow related with the spine, with the spiritual centers that are found along it and is experienced with the intuitive vision that happens through the "third eye." Sometimes the contact with the internal beatitude is accompanied by the experience of a strong current of energy in the spine. The experience is sometimes preceded by inexplicable fear, sometimes by real anguish. I think that the reader has familiarity with these events.

My didactic plan

Now I introduce 8 *Kriya* routines that can be mastered during a couple of years. They are really effective. To illustrate them I will make reference both to *Kriya* techniques already explained in the preceding chapters and to other procedures which I describe for the first time. I tested them in these last years. All I can say is that there is really something great in them.

A good didactic plan must, at its very starting point, envisage a serious work of equilibrium between *Ida* and *Pingala*, then a great attempt at perceiving the location of the *Chakras*. Then a patient work at guiding *Kundalini* along the spinal path.

A particular care should be given to locate and awaken the *Chakras*: *Muladhara*, *Manipura*, *Anahata* and *Ajna*. The *Muladhara Chakra* is the door to enter the spine and waken *Kundalini*; *Manipura* is the key to awaken *Samana* current and make the breath subtle; *Anahata* opens the doors to the *Omkar* experience and, finally, without the experience of *Ajna* it is not even possible to practice *Kriya Pranayama*.

Now, considering the teachings of different *Kriya* schools, we see an excessive prudence in teaching effective tools that point at awakening the *Muladhara Chakra*. All the other *Chakras* are seriously taken into account. The work upon *Muladhara Chakra* is only hinted.

It seems that many are afraid of using effective tools to open the door of the spine. I believe that there are no serious reasons to cultivate such fear. Let us avoid thinking that *Muladhara* and *Kundalini* can be a source of troubles!! *Kundalini* is the vital energy present in the body. It is true that when it enters *Sushumna* it has an overwhelming effect that recalls the image of a snake that hisses and spits when disturbed, but there is no reason to fear the *Kundalini* energy that is the very essence of the spiritual experiences.

In the following didactic plan you will find essential procedures that produce a strong stimulus on the *Muladhara Chakra*. They are completed by a safe instruction of how to guide *Kundalini* energy up and down along the spine. Of course this possibility is always achieved after having created a condition of energetic balance between *Ida* and *Pingala*. Focusing on this task will help a *kriyaban* to familiarize with a dimension that can falsely appear as austere, while in reality is made of true Beauty.

About Sri Mukherjee's Pranayama

His *Kriya Pranayama* is unequalled. It is described in Chapter 8.

In this present Chapter 12 I counsel to practice it after 4 simple introductory procedures that are described below. The practice I will describe includes the *Forward bendings* taught by Swami Hariharananda, *Nadi Sodhana Pranayama with inverted breath*, *Tadan Kriya* and a particular work that was given to me under the name *Shakti Chalana* (which I have chosen to translate as "*Guiding Kundalini*".)

I think *Sri Mukherjee* will not approve that. I am sorry for this. However, the period in which I blindly obeyed to the precise injunctions of the various *Acharyas* has ended. I am comforted by the thought that in all my routines his *Kriya Pranayama* remains always a paradisiac experience that is perfection in itself, but that you can always try to perfect indefinitely.



FOUR PREPARATORY TECHNIQUES

The 4 techniques that I am now describing will be a basic part of the 8 *Kriya* routines that I will introduce in this chapter. They require little time and have a remarkable effect. Practiced one after the other they represent a complete routine for those who have little time available.

One important point to understand is that they needn't be practiced always before *Kriya Pranayama*. You can practice them any time you are in need of relaxing some tension. However, your direct experience will guide you how to "conceive" your own routine in the best of the ways.

PREPARATION 1: Forward bendings

Before describing this procedure let me remind that one cannot start a *Kriya* routine by simply sitting in the correct position for meditation with erected spine after having sitting for hours to do mental work. It is important to practice some exercises that awaken the *Prana* in the body. At least stroll casually ... few minutes are sufficient.

Forward Bendings. Through a deep inhalation visualize the breath coming from the physical location of *Muladhara* up the spine until you complete the breath at *Ajna*. Hold your breath. Bend at the waist and touch the floor with your head. Use your hands freely in order to achieve this position comfortably.

Move your head near the right knee – the face is turned toward the left knee so that it is possible to perceive a pressure on the right side of the head; a sensation of space is perceived inside the left side of the brain. Remain in this position for 3 to 12 seconds.

Then repeat the same exercise with the other side of your body, reversing the perceptions. Then the head is placed in the region between the knees again, the face turned downward. A pressure is felt on the forehead. A sensation of space is perceived inside the occipital region.

Then sit up straight, inhaling deeply. Through a long exhalation let the energy go down from *Ajna Chakra* to *Muladhara*. Practice six of these forward bendings.

- The "*Forward Bendings*" as taught by Swami Hariharananda are explained in Chapter 11. In this Chapter 12 when I recall an already explained procedure, I do it in a synthetic form.

The forward bendings are useful not only as a preparation to *Kriya* but also for ameliorating your standing position, correcting wrong positions. For many old persons the forward bendings can replace the *Maha Mudra*.

PREPARATION 2: Kriya Pranayama with Japa rotating in Kutastha (12)

We know how important is the practice of *Japa*, especially when practiced a couple of hours before starting the *Kriya* routine. It creates a condition very favorable to an entranced contemplation of the Spiritual Reality.

Now we summon all the power of *Japa* through "*Preparation 2.*" All the efforts of internalization will be more successful.

Now remember that if you want to practice the *Kriya Pranayama* you must know how to make your awareness stable in *Kutastha*. The recommended exercise is based upon perceiving something like a *micro movement* in

Kutastha.

Inhale as in *Kriya Pranayama*, then create a pause after inhalation. During this pause mentally chant your favored *Mantra* (the one you utilize for *Japa*.) Perceive that this *Mantra* is something that rotates in the sphere of *Kutastha*.

What does "something that rotates" mean? You have surely seen those acrobats that ride a motorbike inside a sphere made of solid steel armor. They cross the inside part of the sphere along all the directions winning the strength of gravity. Well you make pretense that your *Kutastha* is a sphere in whose internal part you make your *Mantra* rotate. (More slowly of course.) Do this until you feel a sensation of strong presence in the center between you eyebrows. A very good choice is to do 12 of these breaths while keeping the pause after inhalation for the same length of the inhalation.

Bhastrika Pranayama as alternative

If you want that the experience be more intense, then utilize a mild form of *Bhastrika Pranayama*. Thus you will create an increase of energy that can be suitable, for example in the morning, for the practice of *Kriya*.

Make a few deep but fast breaths through your nose. Two seconds for breath is fine for beginners. With every inspiration feel that your abdominal muscles expand. The contrary happens with the exhalation.

After 6 breaths as described, inhale deeply focusing the whole awareness in *Kutastha*. Make another short inhalation expanding the breast and internally relaxing. Hold your breath for around 30-second. Then exhale. Repeat 3 times.

PREPARATION 3: Nadi Sodhana with inverted breath & Tadan Kriya

These two techniques have a decisive power to foster the free movement of *Prana* through *Sushumna*. A *kriyaban* will find great benefit by practicing every day these two exercises with inflexible determination.

Nadi Sodhana (with inverted breath)

Focus on the *Muladhara Chakra*. Close the right nostril and inhale through the left nostril while mentally chanting *Om* 3 times. Visualize that you are attracting the energy contained in the inhaled air and bring this energy down around your *Muladhara*. Close both nostrils and mentally chant *Om* 6 times while holding your breath. At the same time apply *Maha Bandha*. (Or *Aswini Mudra* six times.) Then exhale through the right nostril

mentally chanting *Om* 6 times.

Maha Bandha means to apply the three basic *Bandhas*. The three *Bandhas* are:

Mula Bandha: contract the muscles at the base of the spine

Uddiyana Bandha: draw inside the abdominal muscles by contracting them

Jalandhara Bandha: lower the chin on the chest

Repeat the procedure inhaling through the right nostril, pause with *Bandhas* and exhale from the left nostril. These two breaths count as one unity. Practice only three unities. In the future you can increase such number. During this procedure the concentration on the *Muladhara Chakra* is the most important detail. This exercise finds its natural completion with *Tadan Kriya*.

Tadan

Inhale deeply through both nostrils feeling the breath coming down to *Muladhara*. Hold your breath and practice the three *Bandhas*. Lift your body, with the help of the hands, of few millimeters and then let the buttocks touch the seat with a mild jolt. Have three jolts – be sure that you are holding your breath during them! Then exhale, slowly and deeply, releasing the three *Bandhas*, perceiving an ecstatic feeling. This detail is very important: it is a signal that the *Prana* has entered the spine and *Kundalini* starts its travel upwards. The mental energy (not just the physical action) that you put in this exercise is a decisive factor. The action of *Tadan Kriya* is called *Maha Veda Mudra* "Mudra of the great perforation." Repeat the practice of *Tadan* two more times for a total of 9 jolts.

PREPARATION 4: Guiding Kundalini

This preparation is very important. In this procedure, the breath is utilized to guide *Kundalini* along an internal path known, in *Internal Alchemy*, as "*Small Heavenly Orbit*". Complete the procedure three times. However even one practice produces a fantastic result.

While *Nadi Sodhana* with inverse breath and *Tadan* are always practiced together, this exercise can be practiced independently. You will surely love it and will practice it, in different moments of your *Kriya* routine, every time you will feel the need to center in the internal state of calmness. When you experience the effect of this procedure you won't ask why this techniques should be practiced but why you have not practiced it before.

Note. Do not complicate this exercise, the procedure should always remain natural and likeable.

From now onwards I give for granted that you keep your tongue in *baby Kechari position*. Of course practice *Kechari* proper if you are able to assume this position of the tongue.

First part: coming up

Take a deep, strong inhalation, marked by the particular sound of *Ujjayi*. The length is about 4 seconds. Attract, through it, the energy from your body into the first *Chakra*. Feel *Kundalini* in the first *Chakra* and exhale rapidly with mouth open "huh." ¹ The length of the exhalation is about half second. During this exhalation *Kundalini* remains in the first *Chakra*.

Now take a deep, strong *Ujjayi* inhalation – the length is about 3-4 seconds. Feel that the energy comes upward from the first *Chakra* to the second. After feeling *Kundalini* in the second *Chakra* exhale rapidly with mouth open "huh." The length of the exhalation is about half second. During this exhalation *Kundalini* remains in the second *Chakra*.

The procedure is repeated guiding *Kundalini* from the base of the spine to the third *Chakra*. [It is not necessary to perceive *Kundalini* crossing distinctly the second *Chakra*.]

The procedure is repeated guiding *Kundalini* from the base of the spine to the fourth *Chakra*. [It is not necessary to perceive *Kundalini* crossing distinctly the second and the third *Chakras*.]

The procedure is repeated guiding *Kundalini* from the base of the spine to the fifth *Chakra*. [It is not necessary ...]

The procedure is repeated guiding *Kundalini* from the base of the spine to *Ajna Chakra*. [It is not necessary ...]

Second part: going down.

The procedure of going down is symmetric to the procedure of going up – you have only to reverse the role of inhalation and exhalation.

¹ The sound is the same you produce with your mouth when you want to fog up a glass.

Take a rapid inhalation through the nose. The length is about 1 second. Feel that *Kundalini* is present in the seventh *Chakra* – the "Thousand petal lotus." Now have a deep, strong *Ujjayi* exhalation – the length is about 4 seconds. Feel that the energy of *Kundalini* comes down from the seventh *Chakra* to the spiritual eye in the space between the eyebrows.

Take a rapid inhalation through the nose. The length is about 1 second. Feel that *Kundalini* is present in the seventh *Chakra*. Now with a deep *Ujjayi* exhalation (the length is about 4 seconds) feel that the *Kundalini* energy comes down from the seventh *Chakra* to the frontal part of the fifth *Chakra*: the Adam's apple.

The procedure is repeated guiding *Kundalini* from the seventh *Chakra* to the frontal part of the fourth *Chakra* – the central part of the breast bone. The procedure is repeated guiding *Kundalini* from the seventh *Chakra* to the frontal part of the third *Chakra* – the navel. The procedure is repeated guiding *Kundalini* from the seventh *Chakra* to the frontal part of the second *Chakra*. The procedure is repeated guiding *Kundalini* from the seventh *Chakra* to the base of the spine – the seat of *Muladhara*.

Note: optional way of intensify the procedure "Guiding Kundalini."

While going up, during each inhalation you can contract the muscles near the location of the *Chakra* you are focusing upon.

The muscles to be contracted are the following:

Muladhara: the back part of the perineum.

Swadhisthana: the genital and the sacrum muscles. You can practice Vajroli Mudra (contract and relax both the urethral sphincter.)

Manipura: tighten the muscles of the abdomen at the level of the navel.

Anahata Chakra: expand the chest. Bring the shoulder blades together and contract the part in the middle near the heart.

Vishuddha: move your head quickly from side to side (without turning your face) a couple of times, perceiving a grinding sound in the cervical vertebrae. Contract the muscles of the back of the neck near the cervical vertebrae.

Medulla: clench your teeth and pull back your head, raising your chin.

During the second part (going down) of "*Guiding Kundalini*" there is only a slight contraction in the muscles near the location of the *Chakras* where the energy comes down from *Sahasrara Chakra*. All what we have described (in the definition of the procedure of "*Guiding Kundalini*") remains the same, there is only emphasis on the descent of Light. The ideal result would be to become sensitive to the different nuances of color of the light of the different *Chakras*.

After such intense procedure, it is good to deeply relax with some form of *Mental Pranayama* like the form we have explained at the end of chapter 6. Let

me summarize it here:

After three deep breaths, let that the breath is natural and do not think of it. Move your awareness up and down along the spine making a pause in every *Chakra* for about 10-20 seconds. Try to perceive the sweetness that emanates from each *Chakra* until you perceive a feeling of sweetness, as if the *Chakra* is "melting". It is important that you assume a passive and patient attitude, with total trust in what will be revealed to you through the practice itself.

Remarks

These techniques will be continually utilized in the following routines. It is worthwhile to learn them once and for all.

When in the following routines you find "*Basic Kriya Pranayama*" this refers to the technique of *Kriya Pranayama* as taught by Sri Mukherjee.



ROUTINE R1
[A way to master the First level of Kriya]



This routine starts with an excellent preparatory phase that aims at opening the spinal passage located in the *Muladhara*. When this passage is opened even only partially, the practice of *Kriya Pranayama* becomes a real delight. This routine is like a vacation that you grant to yourself; the sense of work doesn't exist. Obviously, if you live a chaotic life and the mind is continually overheated at the point of collapse by thousand thoughts and worries, the process of internalization will be slower.

ROUTINE 1

Prep. 1, 2, 3

36 Basic Kriya Pranayama

Prep. 4: "Guiding Kundalini"

Kriya Pranayama perceiving the light of the Chakras (72)

Explanation

In this routine I show you how to make the best use of the preparatory

techniques. I counsel to break the *Kriya Pranayama* into two parts (36+72). After **Prep. 1, 2, 3** practice **36 Kriya breaths**. Then practice **Prep. 4 "Guiding Kundalini."** You will be stunned how easy is to perceive the location of the *Chakras* and to calm the breath. Therefore the following 72 *Kriya* breaths will happen in the best conditions.

This interruption is also useful to avoid the particular problem that is called "Plateau Effect."

The Plateau Effect is this: an exercise up to a certain moment seems effective, from a moment onwards seems not to work anymore. Our concentration faculties don't succeed in answering to the procedure that we are following and you can falsely think that there is no possible improvement in store for you or that we ourselves are a total failure. This effect is potentially destructive.

Now, during these 72 breaths you will have a great surprise. *Kriya Pranayama* will happen in an extraordinary way. If don't have your mind destroyed by a chaotic life, you will experience a real heaven.

You will succeed in "seeing" the *Chakras*. You will perceive that all the parts of your being are ideally focused in a region situated between *Kutastha* and *Ajna*. In this sphere you will perceive the lights [these lights seem weak but they bring great internal realization] of the different *Chakras*. This will be a stupendous moment of the practice. To close simply remain focused on the Internal Light.

R1 FINAL COMMENT

Enjoy this routine at least for one month before facing the next Routine R1bis. If you find Routine R1 boring and unpleasant, decrease the number of breaths. For example, instead of practicing 36+72 you can practice 12+24. In the days that you feel strongly negative avoid doing violence to your being. Simply rest and enjoy a country walk !


ROUTINE R1bis

[Another way to master the First level of Kriya]

**Kriya Pranayama in three parts**

During the practice of *Kriya Pranayama* you can move the attention from *Kutastha* to *Fontanelle* and to the heart *Chakra Anahata*. This is very wise: your routine will fill you with joy during all the day.

ROUTINE 1bis

Prep. 1, 2, 3, 4

Kriya Pranayama in three parts

Explanation

After having practiced the 4 preparatory techniques, divide the breaths of *Kriya Pranayama* in three parts.

In the first part the concentration is on *Kutastha*.

In the second part the concentration is on *Fontanelle*. In Chapter 7 we have explained how to do this. You need only to guide your awareness and energy at the summit of your head and remain stable there. Therefore, the chant of *Om 6+6* happens only in the *Fontanelle*. Very useful it is to also add a continuous *Aswini Mudra*.

We know that the practice of *Aswini Mudra* is insuperable in its power to make you touch with the awareness the spinal cord. Therefore, when you feel yourself ready, try to introduce a continuous *Aswini Mudra* during *Kriya Pranayama*. "Continuous" means: during the inhalation and during the exhalation. Always, continuously.

There are different definitions of *Aswini Mudra*. The standard definition is to repeatedly contract the muscles at the base of the spine (anal sphincter) with the rhythm of around two contractions a second. While learning the technique, you contract the buttock muscles, perineum or even the entire pelvic region also; with time, the contraction involves only the sphincter muscles.

This *Mudra* is a direct way of obtaining a perceptive contact with the energy at the base of the spine. This energy is pushed up within the spine. Little by little, *Aswini Mudra* will become more and more subtle – namely it will become just a mental pressure along the whole spine. You start to clearly perceive the totality of *Sushumna* like something cool and bright as a silver thread.

The exercise is very gratifying. You will perceive a white light, diffused, in the upper part of your head. A beautiful sensation of fresh air that comes up crossing each *Chakras* will make you feel filled with energy. A sweet warm that goes down permeating every zone of the body from top to bottom will infuse a great feeling of comfort. The practice seems to have a life of its own.

Sometimes you will have the impression you are crossing a mental state, that is similar to falling asleep and suddenly returning to full awareness, realizing that you are basking in the spiritual light. It's like a plane emerging from clouds into a clear transparent sky.

Final part

During the last 36 *Kriya* breaths, the *Oms* (6+6) are mentally chanted in the *Anahata Chakra*. That's all. Forget the *Aswini Mudra* or make it so subtle that it cannot disturb. The routine ends with the awareness become stable in the heart *Chakra*.

R1bis FINAL COMMENT

It is not wrong to make some experiment with the next Routine 2, alternating it with Routine 1bis. If you make this choice, grant yourself one day a week to do nothing or only Prep. 4 "*Guiding Kundalini*." In such a day of rest a subtle joy will always accompany you.

ROUTINE R2

[A way to master the Second level of Kriya]

Second Kriya: Piercing the Chakras. Utilization of Thokar

With this routine you become intensely aware of the reality of the *Chakras*. The *Chakras* are to be awakened and pierced by the *Prana* guided by your awareness.

In this routine you will also be introduced to the use of *Thokar*. It will be inspiring to read the words that Lahiri Mahasaya has left in his diaries.

"The breath is normally externally oriented. If, through the practice of *Pranayama* it is made internally oriented, then it is possible, through the technique of *Thokar*, to open the door of the internal temple. With a forceful impact upon the *Anahata Chakra* the door opens. A deep engrossment occurs and this state becomes stable for a prolonged period. By achieving this state the mind becomes saddened by seeing the suffering in others ." (Lahiri Mahasaya)

ROUTINE 2

Prep. 1, 2, 3

Basic Kriya Pranayama (12-24)

Chanting Om in the Chakras

Second Kriya (Simple form of Thokar)

"Original" Kriya Pranayama

Sushumna Pranayama

Explanation

Prep. 1 and **Prep.3** followed by **Basic Kriya Pranayama (12-24)** is a good way of starting.

Chanting Om in the Chakras

Chant with a low tone of voice the *Mantra "Om"* in the *Muladhara Chakra* focusing upon it; then do the same with the second *Chakra* and the same up to the fifth *Chakra (Vishuddha)* and then also in the *Medulla*. During this action, try to intuitively touch the internal nucleus of each *Chakra*.

Then the descent starts. *Om* is mentally sung in the cervical *Chakra*, then in the heart *Chakra*, then in each *Chakra*, down to *Muladhara*. Repeat this two more times.

Don't pay attention to the breath: breathe naturally. The *Mantra Om* can be sung with low voice or mentally.

The correct pronunciation for "*Om*" is like the "ong" in "song" but drawn out. It must not be pronounced like the "om" in Tom e.g. "ahm." In this technique, "*Om*" is a pure prolonged vowel sound pronounced like the alphabet letter "o." The "m" is silent and the "o" sound is lengthened. At the end, the mouth is not completely closed – thus creating the nasal sound "ng". When pronouncing Indian *Mantras*, like *Om namo bhagavate ...* or *Om namah Shivaya ...*, the consonant "m" in "*Om*" is heard. Some say the correct note of *Om* is B (Si) before Middle C (Do). Some schools teach to chant (with the voice or mentally) *Vam* or *Bam* or *Hrom* at the place of *Om*. In particular *Hrom* (*Hrooooooom*) is very effective. It fills you with euphoria.

Second Kriya (Simple form of Thokar)

Start a *Kriya* breath. During inhalation mentally chant *Om* in each *Chakra*. Hold your breath. Bend the head to the left (without turning your face to the left), guide your awareness within the right part of the head (it is the part which in this moment remains aloft.) Then, always holding your breath, bend your head to the right intensifying the concentration on the left part of the head (it is the part which in this moment remains aloft.) Keep holding your head, lower the chin on the chest and practice *Maha Bandha* plus *Thokar* upon the heart *Chakra*.

Maha Bandha means practicing the three *Bandha* together. The three *Bandhas* are: *Mula Bandha*: contract the muscles at the base of the spine; *Uddiyana Bandha*: draw internally the abdominal muscles by contracting them; *Jalandhara Bandha*: keep the chin on the chest.

Thokar means lowering the chin on the chest in a sharp but not violent way accompanying it by a strong concentration on the heart *Chakra*.

Perceive an intensification of the *Prana* in the fourth *Chakra*. Raise your chin as much as possible and perceive light in the region from the *Kutastha* to the *Fontanelle*.

After this perception lower your chin while starting a sweet, slow, tranquil exhalation. When your chin reaches the normal horizontal position the

exhalation injects the divine Light in *Sushumna* through *Medulla*. You pierce, one after the other, all the *Chakras*. The mental chanting of *Om* helps you to feel more clearly this "piercing" process.

Since all this [movements of the head, *Bandhas*, *Thokar*...] is repeated breath after breath, the mental pressure of the *Prana* upon each *Chakra* becomes more and more strong. Repeat 24-36 times.

Then practice "**Original**" **Kriya Pranayama**.

If from the technique we have described (*Second Kriya*) we remove the movements of the head, the *Maha Bandha* and the *Thokar*, what remains is the "*Original*" *Kriya Pranayama* which is commonly called *First Kriya* and is different from the practice of *Kriya* as taught by Sri Mukherjee's. You can practice it now with supreme sweetness for 12-24 times.

The *Kriya* of Sri Mukherjee is fantastic. However it is true that the "*Original*" *Kriya* requires indeed that you mentally chant *Om* in the *Chakras*. The *Kriya* of Sri Sri Mukherjee has been announced as "a fantastic way to practice the *Kriya Pranayama*" but not as the "*Original Kriya Pranayama*."

In Chapter 8 I have explained in detail Sri Mukherjee's way of practicing the *Kriya Pranayama*. I wrote sincerely that to me it was a great discovery. I adore this way of practicing but I know that it is not what we call "*Original Kriya*."

In my opinion it is the first step of a didactic strategy that aims at making you realizing in a safe and wise way all the *Kriya* steps.

If you try to practice, without a long preparatory phase, the "*Original Kriya*" – breathing intensely, while mentally placing the *Om Mantra* exactly in the seat of each *Chakra* – very probably you will do some mistakes that, in time, will halt your progress. Unaware, you will do violence to the system of your *Nadis*. You believe you have entered *Sushumna*, but, probably, you are not there. You have only exerted a mental effort to enter a path which is momentarily barred. The door of *Sushumna* instead of opening remains firmly closed. The strategy of Sri Mukherjee is to make you gradually enter the *Sushumna*, enter with sweetness. Following his method you will arrive slowly but safety. The awareness of the essence of *Chakras* [and therefore their real location in the astral spine] will appear at the proper time.

Now we try to close our routine by experiencing the breathless state.

Sushumna Pranayama

Sushumna Pranayama is the *Pranayama* that happens inside the *Sushumna* and therefore in the state of breathlessness. We shall reach this state by a succession of short breaths between *Muladhara* and each *Chakra*.

Start with three deep breaths. Then achieve the correct attitude: to observe what spontaneously happens in your body. Assume the position of the *baby Kechari Mudra*.

Focus the attention on the *Muladhara*. When it comes natural to inhale, inhale without forcing the breath and pause an instant in the second *Chakra*. Try to have a good perception of this *Chakra*. Exhale when it comes natural to exhale and focus again on *Muladhara*. Make a short pause. When it comes natural to inhale, inhale without forcing the breath and pause an instant in the *Third Chakra*. Try to have a good perception of this *Chakra*. Exhale when it comes natural to exhale and focus again on the *Muladhara*.

Repeat the procedure between the *Muladhara* and the fourth *Chakra*; *Muladhara* and the fifth *Chakra*; *Muladhara* and *Medulla*; *Muladhara* and fifth *Chakra*; *Muladhara* - fourth *Chakra*; *Muladhara* - third *Chakra*; *Muladhara* – Second *Chakra*.

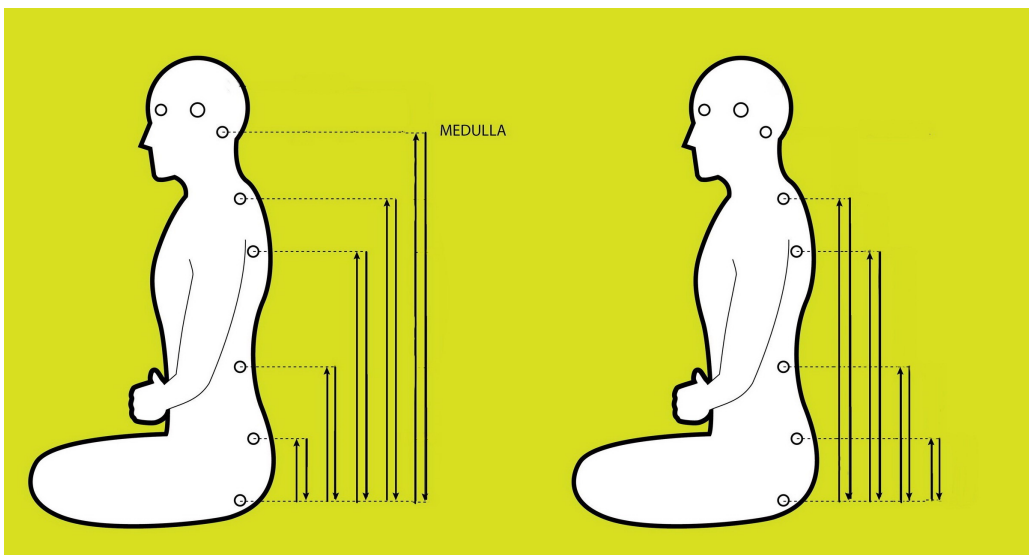


Fig.21 One cycle is made by 9 short breaths

These 9 calm breaths are one cycle. If at this point your breath has not drastically calmed down, you practice one or two cycles more.

After 4-6 cycles you will notice that the breath is almost disappeared, while the spine has become like a steel bar. I cannot guarantee that you will also succeed in listening to the internal sounds coming from the *Chakras*, but you will certainly perceive a particular internal pressure in the head which is an aspect of the *Omkar* dimension.

Once completed 4-6 cycles, if you are not in the breathless state forget the *Chakras* and make the procedure more "subtle". Feel *Muladhara* and a small piece of the spine, then *Muladhara* and another piece of the spine, then another The mechanism is the same but instead of reaching the perception of the whole spine in 5 steps you reach it in a greater number of steps.

You intuitively discover the power of conquering the spine millimeter after millimeter. What does it mean "conquering"? It means to perceive, to be intensely conscious.... It means that you do not breathe anymore and you are inside the *Sushumna*.

One day your intuition will suggest to focus on the totality of your body and perceive there a fresh energy that sustains its life. This makes the breathless state more solid.

R2 FINAL COMMENT

I have learned this procedure in the environment of Swami Hariharananda. The same procedure will be intensified in routine R3 and R6



ROUTINE R3

[A way to master the Third level of Kriya]



Thokar rotating in the heart

The *Advanced Form of Thokar* is the *Thokar* repeated various times while holding the breath. In the past I have experimented it in different variations but the outcome was never good – save for the form that I am going to describe here.

ROUTINE 3

Prep. 1, 2, 3

Basic Kriya Pranayama (12-24)

Cross shaped Pranayama

Thokar rotating in the heart (108)

Pushing Kundalini

Sushumna Pranayama (Variation)

Explanation

After the first three preliminary techniques and after the **Basic Kriya Pranayama (12-24)** let us consider the following procedure:

Cross shaped Pranayama

Practice some breaths in the following way. When you inhale, feel a movement of energy that goes from the left part of the body toward the right part. During exhalation feel a movement of energy from the right part of the body toward the left part. To this breath, a classic *Kriya* breath follows: the energy moves upwards during inhalation and downwards during exhalation. Go ahead alternating the two ways of breathing. You need only 6 couple of breaths to clearly feel the location of the *Anahata Chakra*. Practice 18 couples of breaths. The last couples of breaths must be very very subtle.

Now face the following delicate procedure:

Thokar rotating in the heart (108)

Start a deep inhalation. Instead of chanting *Om* in each *Chakra*, you can mentally chant the syllables of the *Vasudeva Mantra* (*Om Namō Bhagavate Vasudevaya*) placing the first six in each *Chakra* location. *Om* is placed in the first *Chakra*, *Na* in the second, *Mo* in the third, *Bha* in the fourth, *Ga* in the fifth and *Ba* in *Bindu*. The hands (with interlocked fingers) are placed on the navel area to create a mental pressure on the first three *Chakras*. Hold your breath. Bend the head to the left ...then to the right lower the chin on the chest and practice *Maha Bandha*.

Here starts the new procedure.

Holding your breath and holding the muscle contraction at the base of the spine, your head begins its rotation by moving to the left shoulder (left ear moves slightly toward the left shoulder, the face does not turn left or right and the movement is free of all bouncing); *Tee* is thought in the left part of the heart *Chakra*. The head tilts back a little and in a sweeping arc reaches the right shoulder, (the right ear coming near the right shoulder), the syllable *Vaaa* is thought in the right part of the heart *Chakra*.

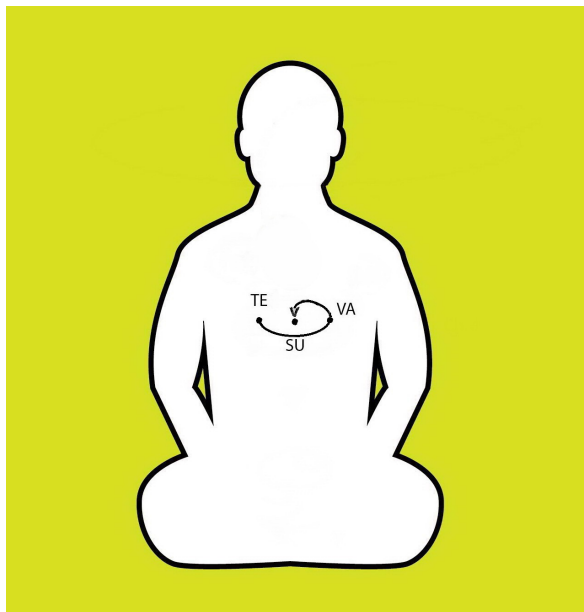


Fig.22 Thokar is happening inside the heart Chakra. The inner movement is here enlarged in respect to reality

The rotation proceeds, the head bends forward just a little. From this position, the chin is dropped down diagonally as if to strike the center of the chest, while simultaneously *Su* is intensely vibrated in the center of the heart *Chakra*. A kind of hitting is felt in the heart *Chakra*. Keep holding your breath and do another rotation of the head placing *Te Va* and *Su* in the same points. Do another rotation and another one.... until you reach 12 rotations of the head. Relax and slowly exhale.

The exhalation happens like in *Second Kriya*. [Inject the divine Light in *Sushumna* through *Medulla*. Touch each *Chakra* with the correct syllable: *Te, Va Su, De, Va, Ya.*]

To give an idea of the speed of the movements, the entire process from inhalation to exhalation with 12 repetitions of the rotation of the head (each rotation concluding with the movement of the chin toward the chest) lasts around 80 seconds. This is the initial phase of the so called "*Third Kriya*."

Increasing the number of rotations

The instruction that is traditionally imparted is that you start with 12 cycles of the head and increase by one every day up to 200 repetitions, continuously holding your breath!!!

It is imperative not to feel uneasiness! "Do not force" is the pressing recommendation! But how is it possible to achieve the goal of 200 rotations comfortably without interrupting the *Kumbhaka* state? Satisfying this request appears very difficult – almost impossible. Almost all *kriyabans* are jammed after 30-40 repetitions, while gasping for breath.

Well, my stand on is this is: "If you want to go ahead comfortably with this practice, you must give up the idea of keeping a perfect *Kumbhaka* while trying to reach the 200 rotations goal." Consider the practical counsel I am sharing with you:

When you feel you have neared your limit holding your breath, while keeping the chest expanded and the abdominal muscles and diaphragm contracted and immobile, let a minimal (almost imperceptible) sip of air go out whenever the chin is lowered toward the chest and let an imperceptible sip of air enter whenever the chin is brought up. Do not do any specific act of inhaling or exhaling: relax and allow this phenomenon happen of its own accord. The sensation will always be of not breathing at all.

Although you know that your *Kumbhaka* is not perfect, if you keep the energy in the upper part of the lungs, your practice will put into motion a particular reaction of your body that surely will make the undertaking of 200 rotations possible.

Thanks to the effect of this practice, one day you will be able to complete 200 movements of the head without breathing.

Now we complete the practice by adding the procedure of **Pushing Kundalini**:

This technique is described in Chapter 9 – please read again the explanation. We have said that this technique is the "*Vase breathing*" of the *Tibetan Yoga*. Breath and energy enter through the nostrils and reach the *Dantian* region. You practice the three *Bandhas* and intensify the pressure upon the *Dantian* region. Then exhale, feeling that the energy is pushed into *Kutastha* with a Bliss sensation.

Repeat this exercise 12-24 times. Make it more and more subtle. Relax perfectly.

At the end practice the **Sushumna Pranayama** with the following variation:

Focus your attention on the *Muladhara Chakra*. Mentally chant "*Te Va Su*" in *Muladhara*. Feel the oscillatory movement created by "*Te Va Su*" inside *Muladhara*. When you think "*Su*" in the center of the *Chakra* you should feel an ecstatic sensation.

Now, when it comes natural to have a short inhalation, inhale only what is necessary, pause an instant and concentrate on the second *Chakra*. Hold the breath gently and vibrate "*Te Va Su*" in the second *Chakra*. Feel the oscillatory movement created by "*Te Va Su*" inside the second *Chakra*.

Exhale when you feel natural to exhale, concentrate on *Muladhara*, vibrate "*Te Va Su*" there. Feel the oscillatory movement created by "*Te Va Su*" inside *Muladhara*. When it becomes natural to have a very short inhalation, inhale only what is necessary, pause an instant and concentrate on the third *Chakra*. Hold the breath gently and vibrate "*Te Va Su*" in the third *Chakra*. Feel the oscillatory movement created by "*Te Va Su*" inside the third *Chakra*. Exhale when you feel like exhaling, concentrate on *Muladhara* and vibrate "*Te Va Su*" there. Feel the oscillatory movement....

Go on like that, repeating the procedure between *Muladhara* and the fourth *Chakra*; *Muladhara* and fifth *Chakra*; *Muladhara* – *Medulla*; *Muladhara* – fifth *Chakra*; *Muladhara* – fourth *Chakra*; *Muladhara* – third *Chakra*; *Muladhara* – second *Chakra*. As you see, one cycle is made of 9 short breaths. Here we have a more intense perception of each *Chakra*.

Repeat more than one cycle, increasing your concentration until your breath is almost nonexistent. Go ahead until you realize that your body is sustained by internal energy. Go ahead not only feeling the *Chakras* but also the whole body. One day your breath will stop completely: it will be like a miracle.

"No me pidáis que lo explique. Tengo el fuego en las manos" ²
(*Garcia Lorca*)

Note

After practicing this method for at least a couple of weeks, something very strong could happen in you spine.

Let us suppose that, after a good practice of Kriya, you have the opportunity of being alone for about half an hour, locked in a room where no one can reach you.

Relax in the *Savasana* position and enter the state of deep sleep (*Turiya*.) Suddenly an extensive, yet intense Beauty is in front of you but somehow distant as within a kind of ideal horizon. You feel that Beauty, you recognize It and feel limitless joy. Your reaction is crying of nostalgic longing. The joy intensifies and you are not able to bear it anymore because it becomes like an aching pain. You are aware that your time to merge with that Beauty has not yet come. You return to reality with tears in your eyes, tears of joy and burning devotion.

"My worship is of a very strange kind. Holy water is not required. No special utensils are necessary. Even flowers are redundant. In this worship, all gods have disappeared, and emptiness has merged with euphoria." (*Lahiri Mahasaya*)

² "Don't ask me that I explain it. I have the fire in the hands

R3 FINAL COMMENT

In this routine we have faced the delicate process of experiencing a long *Kumbhaka*. I gave you a particular counsel how to proceed with delicacy.


Soon after my initial footsteps in Yoga, I studied shortly after the Yoga Sutras of Patanjali commented by T.K. Taimni. I was spellbound from his annotations. Among the other things he recommended to be prudent with the *Kumbhaka*. Those words made me understand that I had among the hands a powerful tool of spiritual evolution.

"*Kumbhaka* affects the flow of pranic currents in a very marked and fundamental manner and enables the *Yogi* to gain increasing control over these currents. [...] Not only is *Kumbhaka* the essential element of real *Pranayama* but it is also the source of danger in the practice of *Pranayama*. The moment one starts retaining the breath, especially after inhalation, in any abnormal manner the danger begins and one can never know what it will lead to. [...] *Kumbhaka* unlocks the doors of unexpected experiences and powers. If it is taken up without the necessary preparation and guidance it is sure to lead to disaster."

I have always followed his admonishment and I hope that the reader of these notes wants to follow it. We will never try to hold back the breath in abnormal way. Our "holding" will be always very prudent.


ROUTINE R3bis

[Another way to master the Third level of Kriya]

**A different form of Thokar**

In this routine the repeated stimulus of the *Anahata Chakra* happens through a particular form of fragmented exhalation.

ROUTINE R3bis

Prep. 1, 2, 3, 4

Basic Kriya Pranayama (12-24)

Variation of Third Kriya: Thokar with fragmented exhalation (36)

Pushing Kundalini – Variation

Explanation

After the four preliminary techniques and the **Basic Kriya Pranayama (12-24)** let us clarify what we mean with "**Fragmented exhalation**".

This exhalation happens not through the nose but through the half closed mouth. Precisely: the lips are united in the central part and the air goes out through the side part of the lips. During the exhalation, the sound of s-s-s-s-s-s... is produced... creating between the lips a feeling of warm which is continually transferred mentally to the spine. When you feel the warm in the spine, the exercise is practiced correctly. With this method you can obtain any movement of energy you desire to feel, not only in the spine but also in the body. Capability to visualization with a normal capability of concentration is what you need.

Now let us apply a fragmented exhalation to the procedure of *Thokar*.

Variation of Third Kriya: Thokar with fragmented exhalation (36)

Inhale as in *Kriya Pranayama*. You will not utilize the 12 syllables of the *Vasudeva Mantra* – here the concentration is all applied to the s-s-s-s-s... sound.

After inhalation, hold the breath, bend the head to the left, (without turning the face to the left) guide your awareness within the right part of the head. Then, while holding the breath, bend the head to the right intensifying the concentration on the left part of the head. Still holding your breath, come with your head in the middle. Chin parallel to the ground.

At this point the *Fragmented exhalation* is utilized to accompany the descent of the energy from the cervical *Chakra* to the *Chakra* of the heart. We totally focus upon the sound s-s-s-s-s-s-s... produced by the exhalation and also upon the heat produced by the same and upon the *Mula Bandha* that pushes the energy from the *Muladhara* to the heart *Chakra*.

Each tract of the exhalation has an effect upon the heart, especially the last part of the exhalation which has a sound like "sssst". This last part is strong and sharp. In other words, when the exhalation is ending, inject energy in the heart *Chakra* with the movement of the chin.

Stop an instant in the *Anahata Chakra* to perceive the particular energetic irradiation that is originated there and expands in the heart region.

Inhale, hold the breath, and repeat the whole procedure. The general plan of *Kriya* practice envisages 36 repetitions of this technique.

The secret is to intensify, through the power of concentration, the heat produced by the different fragmented exhalations. The heat is increased also by increasing the number of small micro parts of the exhaling breath. This form of *Thokar* is really strong, there are no doubts!

The variation of **Pushing Kundalini** concludes our routine in a beautify way. Our aim is to revive each *Chakra*, expanding at the most possible degree the radiance, the shining of each one of them. In this way, you will get a miracle of sweetness and light.

The procedure is this: in each *Chakra* you inhale, feel the energy coming down in the seat of the *Chakra*, contract the muscles near the seat of the

Chakra, apply the three *Bandhas*, exhale using the fragmented exhalation. Always remember to perceive a light warm between the lips. The awareness of the *Chakras* becomes stronger and stronger. Each *Chakra* radiates and that radiation is felt in *Kutastha*.

The order you "touch" with the breath each *Chakra* is obvious 1, 2, 3, 4, 5, Medulla, 5, 4, 3, 2, 1. This is one cycle. Do at least three cycles making the procedure more and more subtle, at the point of dissolving.

R3bis FINAL COMMENT

One day you will bless the technique of the fragmented exhalation. You will realize that it succeeds in an instant in lifting your spirits. Every time you feel the necessity of it, utilize the procedure until you feel perfectly calm and serene.


ROUTINE R4

[A way to master the Fourth level of Kriya]



The ancient texts of *Hatha Yoga* affirm that the *Pranayama* without the three *Bandhas* (*Jalandhara*, *Mula* and *Uddiyana*) is useless. They also add that the *Bandhas* are useless without *Maha Veda*.

We know *Maha Veda*: we have called it *Tadan Kriya*.

Let us learn now, with this *Fourth Kriya*, that *Thokar upon the lower Chakras* is a giant *Maha Veda*.

ROUTINE 4

Prep. 1, 2, 3

Basic Kriya Pranayama (12-24)

Complete form of Thokar

Pranayama with Internal Breath. Method 1 & method 2

Explanation

After the first three preliminary techniques and the **Basic Kriya Pranayama (12-24)** let us consider the procedure:

Complete form of Thokar

Contract moderately the muscles at the base of the spine. Inhale while simultaneously raising your awareness along the spinal column. The hands (with interlocked fingers) are placed on the navel area to create a mental pressure on the first three *Chakras*. This pressure is increased by *Uddiyana Bandha*. Utilize the syllables of the *Vasudeva Mantra*.... Raise the chin while following the inner movement of *Prana*.

Hold your breath. Move your head to the left of few millimeters, then return to the center with chin slightly up. Without stopping, turn your face toward right. Perceive the cervical *Chakra*. The chin comes down a little

bit in order to touch the front part of the right shoulder. There is no stress in this movement. Vibrate "Tee" in the point at the right (see figure 23.) Then move slowly to the symmetrical position and chant "Va" in the correct point that you see at left.³

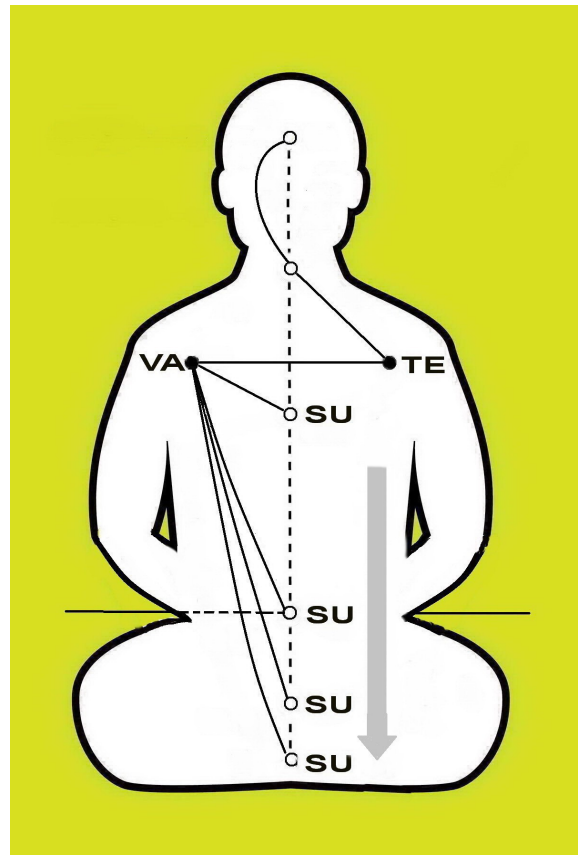


Fig.23 Thokar is directed towards Chakras 4, 3, 2, and 1 (the person in figure is seen from behind)

From this position there is a movement of the chin to hit the *Anahata Chakra*. You mentally chant "Su" feeling a hitting sensation in the heart *Chakra*.

Then the head returns to the departing position (where you placed the syllable *Va*) and comes down to hit the third *Chakra*. Mentally chant "Su" while perceiving a hitting sensation in the third *Chakra*. The same movement of the head is repeated to make the second *Chakra* vibrate with the syllable "Su". And finally the same movement of the head is repeated to make the *Muladhara Chakra* vibrate with the syllable "Su". *Muladhara* is a special center, while you hit it, intensify the practice of *Mula Bandha*.

³ "Vibrate" *Tee* in the point that you see in figure and vibrate the syllable *Va* in the symmetric point means to vibrate them in the upper part of the right lung and in the upper part of the left lung, respectively. Obviously the syllable *Su* is always vibrated in the center of the *Chakra* you are hitting.

You may hint the practice of *Tadan Kriya*. Exhale, mentally repeating *De, Va* and a very long *Yaaaaaa....* feel an ecstatic state. Repeat the whole procedure at least 12 times. Then breathe naturally.

Pranayama with Internal Breath

Consider the experience that Lahiri Mahasaya reports in his diaries when, a couple of years after his initiation at the Himalaya, he wrote: "After an excellent *Pranayama*, today the breath is completely directed inside. After so much time, today the purpose of my descent (on the earth) has reached!"

This is a great sentence! The breath has become *mental substance, something immaterial*. PY describes the same event by referring to an elevated form of *Kriya Pranayama* where energy moves without utilizing the breath. All this can be obtained by a long and serious practice of *Kriya Pranayama* especially if coupled with the *Complete form of Thokar*.

Method 1

Consider the procedure " Guiding Kundalini." Start it soon after the *Complete form of Thokar*.

Practice it very, very slowly. The six inhalations of the "ascending" phase must be long and intense. With the first inhalation the energetic movement is perceived as an energetic stream from the body to the first *Chakra*. A short exhalation follows.

The second inhalation is very important. The energetic movement is perceived from the first to the second *Chakra*. This movement must be very very slow. If you deem it necessary, repeat it. Don't mind about time. Come up millimeter after millimeter. Start the next inhalation from the point you have reached during your ascension phase.

Do the same with all the other parts of the spinal path up to *Sahasrara*.

The "descent" phase follows. Through the six exhalations you perceive the movement of the energy from the *Sahasrara* to the sixth *Chakra*, then to the fifth, then to the fourth etc... If you go ahead slowly, this phase is not difficult. The maximum of intensity is given to the "ascension" phase.

Method 2

Practice the *Complete form of Thokar* alternating it with a precise effort that encourages the apparition of the *Internal Breath*.

Let us suppose you have just completed one round of the *Complete form of Thokar*. After exhaling your breath, don't pause but inhale very, very slowly, feeling that you are really entering the spine. Come up as far as possible, crossing each *Chakra* while trying to reach your head. Proceed with great delicacy and sensitivity.

You will discover that you can, very easily, guide the movement of the energy up the spine. Perhaps only for a small stretch. Do not force – it is not necessary to complete that breath. Instead let your task unaccomplished and start another round with the *complete form of Thokar*.

After that round, try again your experience with the *Internal Breath*. Whatever happens, whatever you perceive (a very delicate current moving up the spine) is precious.

At a certain moment you will experience with renewed joy that you are really inside the spine and your *Pranayama* has become subtler than you ever thought possible. You will feel the beauty and the strength of this process: for some days you will not desire any other thing to do. This work will seem you the most important thing to do.

Internal breath: future development of this experience

The attitude of practicing *Kriya Pranayama* really changes. The main concern of a *kriyaban* is not to hinder an energetic process that should spontaneously happen. The first rule is to straighten the spine and continually check it remains perfectly vertical. The second rule is to stay inside the "cave" of *Kutastha* and enjoy a state of perfect tranquility. In the starting phase, the breath will come in and out but it should not upset this stillness. Slow inhalation and exhalation are very enjoyable. No forcing. If you force, the good effect disappears.

Better not to count the number of the breaths (contrarily to what happens to a *Kriya* novice whose counting through a mala is highly recommendable.)

In the cave of *Kutastha* one enjoys only the coolness of the air that enters and the warmth of the exhalation. To this point *Internal Breath* usually appears.

The joy of breathing turns into the joy of perceiving a current that comes up and goes down with a rhythm that the will of the *kriyaban* can not and should not alter in any way.

From this moment onwards the only care of the *kriyaban* it is not to disturb.

If the *kriyaban* is able of to focus only upon this enjoyment, without intervening somehow, the current becomes more and more intense. The intuition helps you to know when it is appropriate to close the routine and return either to daily life or to enjoy of a pacific rest.

R4 FINAL COMMENT

During the day observe yourself. You will notice an alternation in your mood. Sometimes your nights will be characterized by very vivid dreams that could upset you. Sometimes they will make you live in the most sublime state of ecstatic enjoyment. Why all this? Because the power started by striking the *Muladhara* is great. The effect of this technique is a shock. You will live in a new way: you will live allied with the truth, accepting all the consequences of being sincere with people.


ROUTINE R5

[A way to master the Fifth level of Kriya]

**In search of the Macro movement Tribhangamurari**

How came that Satya Charan Lahiri renounced to teach different *Kriya* teachings to spread only the traditional teachings of the *First Kriya* completed by the *Tribhangamurari* teachings? I believe that the reason is simple: the discarded teachings (extreme forms of *Thokar* with long *Kumbhaka*) were indeed too delicate for many people. The *Tribhangamurari* teachings do not create problems. If practiced in great numbers and added to the techniques of *First Kriya*, they are very effective.

Some assert that the *Macromovimento Tribhangamurari* is an universal event that spontaneously appears when one person practices the *Kriya Pranayama* in great numbers (for example 200 or 300 times during a single session.) In my opinion it does not appear spontaneously. It appears after many attempts, acting with patience, as we are going to do now.

ROUTINE 5

Japa with the Mantra of 12 syllables

Prep. 1, 2 and 3

Basic Kriya Pranayama (12-24)

Thokar Tribhangamurari holding the breath

Pushing Kundalini – Variation

Explanation

Start your practice by repeating, in the proper centers inside and outside the spine, the 12 syllables of the *Vasudeva Mantra* (*Om Na Mo Bha Ga Ba Teee Va Su De Va Yaaa.*) Just following the simple instruction given in Chapter 10. See figure 10.

Practice the *Mantra*, if you are alone, in a low voice, softly. 108 repetitions is fine.

Practice now the first three preparatory techniques, then the **Basic Kriya Pranayama** 12-24 times.

Now prepare yourself to welcome the strong action of the **Thokar Tribhangamurari holding the breath**. [In Chapter 10, we have not described the possibility of holding the breath!]

Inhale raising the current along the spine; place the first six syllables of the *Mantra* in the relative *Chakras*. Hold your breath. Go down along the *Tribhangamurari* path making the movements of the head and giving the five blows as we have explained in Chapter 10.

Let us remind shortly the movements of the head.

Without turning the face, bend your head sideways a couple of centimeters to the left. Return to the middle raising the chin. Feel the seventh center in the left part of the brain. Remain only an instant in this position and chant *Teee* there. Then turn the face to the right as much as possible. Only the face moves, not the torso. The chin touches the right shoulder for an instant and the syllable *Va* is vibrated in that region.

Then the face turns to the left. The syllable *Su* is vibrated in that region and the chin for an instant touches the left shoulder. The chin slowly moves toward the middle of the chest while grazing the left collarbone. During this movement, two light blows are given to the left collarbone in intermediate positions. The syllables *De* and *Va* are vibrated. Finally, with the chin down in the central position the syllable *Yaaa* is vibrated in *Muladhara*.

You notice that the three final blows characterized by *De*, *Va* and *Yaaa* produce a sense of ecstasy. The last movement, the blow upon the *Muladhara Chakra* is especially enjoyable: the energy is pushed upwards from the base of the spine toward the heart *Chakra*. It is possible to perceive divine Light in the upper part of your head.

After chanting *Yaaa...*, the exhalation starts. During this exhalation you don't utilize the *Tribhangamurari* path. You simply create a fine "eee..."⁴ sound in the throat and feeling a white light coming down along the back of the spine. You might feel heat. The practice is so beautiful that often you will enter the ecstatic state during the practice itself. It is a drunkenness of joy. Repeat the procedure 36 times.

Reflections

⁴ SHEEE is perceived as: [ʃi:]

The more you have made experience of the *Tadan Kriya*, the more you understand that this technique is a gigantic expansion of *Tadan Kriya*.

This routine can be concluded in different ways. It is reasonable to close it, by perceiving some times the *Micro movement Tribhangamurari*.

Let us consider the procedure "*Guiding Kundalini*".

When you go up and you make the six inhalations followed by a short exhalation (read again the explanation of the technique), make a short pause before exhaling and, in the *Chakra* where you find your awareness at that moment, try to quickly perceive the *Micro movement*. When you go down make the same effort.

If you have no experience of the micro movement practice instead the variation of "Pushing Kundalini" that you have learned in routine R3 bis.

R5 FINAL COMMENT

The sixth level of *Kriya* we are going to describe in the next routine, represents the final improvement to enter *Kutastha* and complete your spiritual path. Most persons try to complete the spiritual path through *Yoni Mudra*. I prefer to complete it with the very subtle practice of R6.

ROUTINE R6

[A way to master the Sixth level of Kriya]

In the search of the Micro movement Tribhangamurari

Let's prepare for a definitive work in *Kutastha* and therefore in *Sushumna*. We shall utilize a formidable method that should be learned with great patience.

ROUTINE 6

Japa with the Vasudeva Mantra

Prep. 1, 2 and 3

Basic Kriya Pranayama (12-24)

Perception of Micro Movement Tribhangamurari

Sushumna Pranayama – Variation

Explanation

Practice **Japa with the Vasudeva Mantra**. Repeat it whispering all its 12 syllables (*Om Na Mo Bha Ga Ba Tee Va Su De Va Ya*) in each Chakra, up and down. Remain in the spine: Chakra 1, 2, 3, 4, 5, Medulla, 5, 4, 3, 2, 1 [See fig. 24]

Practice now the first three preparatory techniques **Prep. 1, 2 and 3**. The practice of **Basic Kriya Pranayama (12-24)** follows.

Perception of the Micromovimento Tribhangamurari.

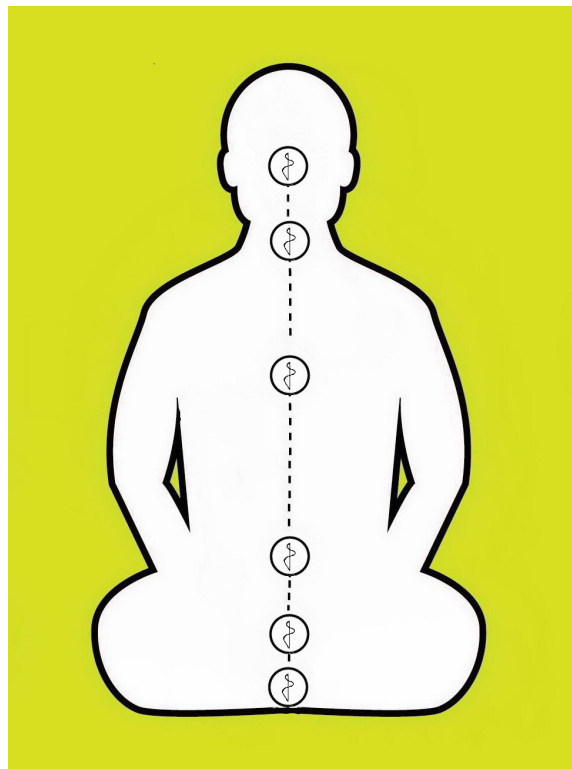


Fig.24 Micro inside the six Chakras of the spine

Put the totality of your being in *Muladhara Chakra*. Inhale a subtle breath by mentally chanting *Om Na Mo Bha Ga Ba* trying to feel something moving inside the *Chakra*. This part of the movement begins in the back part of the *Chakra* and comes forward toward the frontal part of it. Then you exhale a subtle breath by mentally chanting *Te Va Su De Va Ya* trying to perceive a movement sensation with three curves that returns back to the position of departure. The *Micro movement* is perceived totally inside the *Muladhara Chakra*. Perceive this micro movement three times inside *Chakras*: 1, 2, 3, 4, 5, Medulla, 5, 4, 3, 2, 1.

For many reasons it is convenient to come down not along the *Tribhangamurari* path (as it is required by tradition – see chapter 10) but inside the spine. In other words, you come up and come down without leaving the spine.

Then practice the technique: **Sushumna Pranayama** utilizing the *Micro Tribhangamurari* movement sensation.

Start with three deep breaths. Focus the attention on the *Muladhara* and perceive the *Micro movement* once inside that *Chakra*. When it comes natural to inhale, inhale without forcing the breath and stop an instant in the second *Chakra*. Feel the *Micro movement* there. Exhale when it comes natural to exhale and focus again on the *Muladhara*. Make a short pause in which you perceive the *Micro movement* there. When it comes natural to inhale, inhale without forcing the breath and stop an instant in the third *Chakra*. Feel the *Micro movement* there. Exhale when it comes natural to exhale and focus again on the *Muladhara*. Feel the *Micro movement* there. Repeat the procedure between the *Muladhara* and the *fourth Chakra*; *Muladhara* and the *fifth Chakra*; *Muladhara* and *Medulla*.

Then *Muladhara* and *fifth Chakra*; *Muladhara* and *fourth Chakra*; *Muladhara* and *third Chakra*; *Muladhara* and *second Chakra*.

These 9 breaths constitute one cycle. Go ahead until the breath is almost disappeared while the spine has become like a bar of steel. This exercise has a power, without parallel, to calm the breath!

Note

Here in each *Chakra* you will perceive the *Micro movement* – only for few instants. The breath becomes more and more subtle – I would say nonexistent. Only by respecting this condition you can enter the spine and get the perfect breathless state that guarantees your awareness enter *Kutastha*.

If you practice in open country, with open eyes, then the practice becomes pure ecstasy. Going beyond the sense of drowsiness that is typical of this practice, you will enter another dimension. Somehow your perception of space and time are altered.

R6 FINAL COMMENT

During the day take back the practice of the *Japa Tribhangamurari Macro*. Go ahead slowly. Decide (through your strong will) that each syllable of the *Mantra* is translated into joy. Feel that each syllable promotes your alertness and your capacity for joy. You feel such an intense joy that your mind will blow up. There is no comparison.

Internal sounds

As soon as you feel that the breath has calmed down try to listen to the internal sounds as the school of Swami Hariharananda teaches to do. [See also chapter 11.] If you succeed in listening to the internal sounds without closing your ears you will get great delight. To achieve this, utilize, during this routine a continuous desire to listen to the internal sounds – the astral sounds of the *Chakras*. This will bring you to merge with the cosmic sound of *Om*. Always nurture an ardent desire to tune with the *Omkar Reality*.

Swami Hariharananda said: " Remembered that if the *Kriya Pranayama* that you practice doesn't lead you to the listening of the internal sounds, you practice it wrongly."

Practicing *Kriya Pranayama*, in the way he hinted at, is something that has no equal. You will realize that the Omkar Reality is your future. Your life will be ideally merged with that Purity.

*Seize me as I pass by
if you have the strength to do so,
and try to solve the enigma of happiness
that I offer you. (M. Proust)*