

PART III: ESSENTIAL PRACTICE

CHAPTER 12

A GOOD WAY OF EXPERIENCING THE BEAUTY OF KRIYA YOGA

In the second part of my 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.

Now, 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 would like that a person, through the practice of *Kriya* will 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 a 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 her/his heart. 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.

Now, what is necessary to teach in order that a person may have a strong contact with that joy?

The first thing I would teach is *Kriya Pranayama* as taught by Sri Mukherjee

LESSON I: Technique of Kriya Pranayama as explained by Sri Mukherjee

LESSON II: introduction of THREE procedures to be practiced before Kriya Pranayama plus a further procedure that can be practiced any time during one's daily routine

PREP. 1: Forward bendings

PREP. 2: Pranayama with Japa rotating in Kutastha

PREP. 3: Nadi Sodhana with focus on Muladhara + Tadan Kriya

TECHNIQUE 4: Guiding Kundalini

LESSON III: Combine these four aforescribed exercises with the practice of Kriya Pranayama. This lesson contains Routine 1.1 and 1.2

LESSON IV: Introduction of Thokar. This lesson contains Routine 2.1, 2.2 and 2.3 The goal of reaching the breathless state becomes at hand especially if you add the practice of Japa.

LESSON V: Three routines of Tibetan origin. This lesson contains Routine A, B and C

LESSON I: Technique of Kriya Pranayama as explained by Sri Mukherjee

Preliminary remark

The technique of *Kriya Pranayama* is practiced to enter *Sushumna*. In order to enter it, you need to make the breath extremely subtle. Actually, you can enter *Sushumna* only by behaving with extreme delicacy. This happens when, during *Kriya Pranayama*, your inner gaze and all your attention are fixed in the central point of the spiritual eye between your

eyebrows and not in any other place! This point is *Kutastha*. Therefore, put your whole attention there. Be mindful of avoiding any strain on the eyes. Everything should stay natural.

Many try to raise the energy in *Sushumna* with force, in a coarse way. In this situation, *Kundalini* does not move upwards but is dispersed and burned in the body; this may create diseases because initially the *Nadis* are partially blocked. Your *Kriya Pranayama* will produce only stress. Many endeavor to produce the sound in the throat since the beginning and create a strong visualization of the energy that comes up and down: this is not correct. Therefore, I repeat, we must start in an extremely simple way and proceed without expecting striking results. But then, at a certain point, something profound and meaningful will happen. As for *Kechari Mudra*, the *baby Kechari* is enough for now – *baby Kechari* is to hold the tip of the tongue up, touching the soft part of the palate.

Main instruction

By keeping both the shoulders in a natural position, by expanding the chest a little bit, by bringing the back in a straight position, by lowering gently the chin, by mentally gazing between the two eyebrows, the position becomes steady effortlessly. Do not cross the eyes, simply set yourself in the point between the eyebrows as if this were a cave where you take shelter.

Have a deep, natural breath. ¹ Chant mentally *Om* six times in *Kutastha* during inhalation and six times during exhalation.

Unlike other forms of *Kriya*, during this initial part you don't put *Om* in the physical seat of each *Chakra*. Rather you don't feel the body at all. Your breath doesn't require effort – therefore you don't make any sound in the throat. Perhaps this will seem to you not a correct way of practicing *Kriya*, but please practice this way, this is what Lahiri Mahasaya and Swami Pranabananda Giri instructed.

If your breath is very short, accept this situation without trying, with uneasiness, to lengthen your breath. A longer breath will appear spontaneously in time. What matters is to stay focused at *Kutastha* with the mental chant of *Om*. So, while you are inhaling or exhaling you "knock" at the door of *Kutastha* by chanting 6 + 6 *Oms*.

¹ In this situation "deep breath" means: "Deep as much as you can easily mentally chant six + six *Oms*."

The recommended number of breaths is 108 and therefore (if you don't fall asleep, if are not disturbed by external events) at the end you shall have mentally chanted the syllable *Om* $12 \times 108 = 1296$ times.

Knocking with *Om* at *Kutastha* will give you the power to mentally touch the central point of each *Chakra* – this event happens spontaneously, so don't try to anticipate it through complicated visualizations. This event happens because the the sixth *Chakra Ajna* governs everything: it gives you an alignment with all the *Chakras*.

When, while inhaling and exhaling, you mentally chant *Om* the prescribed number or times in the central point of *Kutastha* and this subtle action happens also in each *Chakra*, automatically – even if you are not aware of this fact.

There is only a sphere of Light in *Kutastha* and all happens there. You, your body, your spine, everything is there. By going ahead, the exercise becomes more and more pleasant.

In time [if it doesn't happen today, it will happen tomorrow: it needs to have patience and to encourage the right attitude] you will feel that the spine exists, that it is possible to perceive it in all its length. There is nothing in particular you do. Don't try to obtain this by moving your awareness down in the body. Everything happens automatically.

Meanwhile you notice that the breath is slower and also the mental chant of the various *Oms* is more calm and pleasant. At a certain point you will feel that the six *Chakras* exist. What will appear through internal vision is not necessarily the traditional form of the spinal column with the six *Chakras*. The *Chakras* can be perceived in many different ways.

At a certain point you will realize that the mental chants of *Oms* in *Kutastha* are happening in the center of each *Chakra* too. But remember that your attention is always at the central point of the spiritual eye. If your focus is diverted from *Kutastha*, all the magic of this process is lost.

At a certain moment you will notice that the breath is accompanied by a delicate sound in the throat. It is the sound of the friction of the air in the throat. In this way the breath becomes slow and subtle. In time the sound of the exhalation reminds the sound produced by a small flute through which a small amount of air passes. Now don't worry how this sound should be.

If everything goes as expected, if you still maintain calmness, your breath crosses the *Chakras* from the first to the sixth and from the sixth to the first and in each *Chakra* the syllable *Om* is vibrated. This is a delicious situation. Usually this happens toward the end of the 108 breaths. All your being is settled in a bright sphere located between *Kutastha* and the center of your head. What you see doesn't matter, what matters is that you are perfectly comfortable, absorbed in the beauty of the procedure. While you are approaching the end of the 108 *Kriya* breaths, you might have the experience of the light in *Kutastha*. This will be intensified by *Yoni Mudra*. After *Yoni Mudra* and *Maha Mudra* you will sit again placing yourself in *Kutastha* without doing nothing. In other words without chanting *Om*, and without paying attention to the breath.

Important remark!

I have just written that " ... it will seem that the breath " crosses " the Chakras from the first to the sixth and from the sixth to the first. " Well, the opposite could happen: the breath apparently comes down within the spine during the inhalation. (and this would be very natural to happen) and apparently comes up during exhalation.

For the moment we do not try to explain this: we simply let things happen: we do not force anything.

Questions and answers

Some *kriyabans* find it difficult to learn how to practice this form of *Kriya Pranayama* because they do not accept the fact that this method is completely different from what they had been practiced before. For example they feel it strange that in the instruction there is no mention of the spinal path. There are many unexpected questions.

Are the breaths uncontrolled like in the Hong So technique?

During the *Hong So* technique we observe the spontaneous process of breathing without paying attention to whether the inhalations and exhalations are long or short.

By going ahead with this technique the breathing must be natural but we must pay attention so that it is gradually prolonged. How can the "*Hong So* breathing" sustain the procedure of *Kriya Yoga* that gradually leads to a slowing down of upward and downward movement of the current along the spine?

In Lahiri Mahasaya's teaching (and we are trying to abide by that tradition) it is

stated that in the long run you become able to practice a very sublime form of Pranayama: inhalation and exhalation prolonged up to 22 + 22 seconds.

In other words: in Sri M.'s *Kriya Pranayama* we utilize a NATURAL breath. But this breathing must be slow so that you can chant *Om* mentally six times during inhalation and six times during exhalation. We must have a breath that can support this mental action. Our breath must go ahead effortlessly but must exist! If we would practice like in the *Hong So* technique, it will be impossible to have it. The breath must be natural but we must care that it gradually lengthens.

If you have a very short breath and therefore you are not able to mentally pronounce that many *Oms*, chant the *Oms* more quickly. Your breathing will be prolonged after a small number of repetitions.

I would like to know little more about the process of "knocking" with *Om* in *Kutastha*. If we mentally chant *Om*, then at that time we are not having *Kutastha* in mind.

The point is not: "having *Kutastha in mind*" but being there, inside *Kutastha*. The mind is still, the process of thought is not stressed with the idea "I must have *Kutastha* in mind otherwise my practice is wrong" No. Nothing of that. You are occupied with two activities, [1] breathing and [2] putting *Om* repeatedly in the central point of *Kutastha*. That's all. If you do this for some minutes, you enter a paradise. With patience you achieve your divine state of contemplation.

Some persons speculate about the duration of each *Om*, if after each *Om* there is a short pause. They want to know how many micro seconds it lasts... They are free to sophisticate and come to their failure. *Kriya* sometimes might seem a chemical receipt but its nature is that of an art based upon intuition, intelligence, commonsense.

What is the best routine?

108 *Kriya* breaths [Time required: from 40 to 50 minutes] After that, practice *Yoni Mudra* (only once in 24 hours), 3 *Maha Mudra* and then remain calm, focused on *Kutastha*. In this final part you simply enjoy the peace and the bliss originating from the practice of *Kriya*.

Sri Mukherjee explains clearly that even a beginner can start right away doing the full 108 repetitions. There is no lower number to begin with, there is no recommended progression. Of course if one is ill, he does not practice at all. And if one, due to circumstances beyond their control, can practice only an inferior number, well, this may happen but it should not become the rule. About other numbers found in the letters written by Lahiri to his disciples, we must understand that those letters represent very personal instructions. Here we are considering a general counsel given to serious *kriyabans* in a good condition of

health.

As for *Maha Mudra* there is a variation recommended by Sri Mukherjee for those who find *Maha Mudra* too difficult. "Lie down on the back. Inhale. Raise the legs maintaining the pelvis on the floor. Join the hands under the knees. Keep your equilibrium on the inferior bones of the pelvis and keep the forehead near the knees. Exhale. Return to the initial position."

Alternative practice to conclude your practice of Kriya Pranayama.

When the breath is internalized inside *Sushumna*, keep attention at *Kutastha*. With natural breathing pull one inhalation into *Sushumna* with only one mental chant of *Om* and exhale with another *Om*. Practices like this until you forget yourself and reach the stage of *Samadhi*.

In the correspondence of Lahiri with his disciples, Medulla is often quoted. Has Medulla a role?

What I now describe is a "subtlety" that is discovered in time.

Practice as I describe: keep the chin some millimeters down and inside in a way that *Kutastha* and *Medulla* are at the same level. It is not difficult to realize that the center of your awareness is in the *Medulla* while the faculty of visualization is located in the point between the eyebrows. Now you will discover that every manifestation (not visualization), every luminous revelation of the *Chakras* happens about four centimeters inward from the point between the eyebrows: the seat of *Ajna*. What I say seems perhaps complicated to you but, believe me, while you are practicing, breath after breath everything becomes clearer.

How can I know when comes the right moment to produce the sounds in the throat?

It is typical of *Kriya schools* to teach you how to produce strong sounds in the throat since the beginning of the practice. They explain that strong sounds in the beginning are ok because they produce cold and warm sensations in the spine. Sri Mukherjee explains that these sensations happen but they are produced by the *Ida* and *Pingala* currents. These currents have nothing to do with being in *Sushumna*. If you, since the starting of your *Pranayama*, insist too much upon them, you may cause some problems and lose the magic of the procedure.

Let that throat sounds come later. They will be more enjoyable, will "mesmerize" your concentration and help the procedure. The sounds appear spontaneously when the breath is sufficiently long. Only meditation born intuition can help you to understand when it is good you try to increase the force of your breath and produce the sounds.

Why Sri Mukherjee has written: "After entering Sushumna you have to use force on Pranayama."

This is a hint to the *Second Kriya* stage. It may happen that before ending 108 *Kriyas* breaths you are in *Sushumna*. It might happen that at a certain moment

you will feel that the veil of darkness fades away and you witness the brilliance of the Divine Light in the center of which lies the entry point of *Sushumna*. In that wonderful situation you might perceived the color of each *Chakra*.

This is the realm of *Second Kriya* that we will examine later. In this situation it is not necessary to abide by the injunction "Don't overstep the prescribed number: 108." In this case you can go ahead until you enter an ecstatic state and are lost there. Lahiri Mahasaya has said that in this state there is no other instruction to be practiced.

If *Kriya Pranayama* as taught by Sri Mukherjee works so well, what is the utility of *Kriya Pranayama* as described in Chapter 6 and 7?

Chapter 6 and 7 will, in time, foster the improvement of your practice. The same will happen with the so called *Higher Kriyas*.

Here ends the explanation of *Kriya Pranayama* as I have heard it from Sri Mukherjee.

LESSON II: Explanation of THREE procedures to be practiced before *Kriya Pranayama* plus a further procedure that can be practiced at any time during one's daily routine

PREP. 1: Forward bendings

PREP. 2: Pranayama with Japa rotating in Kutastha

PREP. 3: Nadi Sodhana with focus on Muladhara + Tadan Kriya

TECHNIQUE 4: Guiding Kundalini

Before describing four important preliminary-to-*Kriya* procedures, let me remind that one cannot start a *Kriya* routine by simply sitting in the correct position with erected spine after sitting for hours to do a mental work. It is important to practice some exercises to awaken the *Prana* in the body. At least have a brisk walking for 30 minutes.

PREP. 1: Forward bendings (see also the related explanation in chapter 10)

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. During the forward bendings you should utilize the legs and also the hands in the way which is more comfortable for you.

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 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*.

PREP. 2: Kriya Pranayama with Japa rotating in Kutastha

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.

If you want to practice the *Kriya Pranayama* you must know how to make your awareness stable 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.

PREP. 3: Nadi Sodhana with focus on Muladhara + 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 Sোধana

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 in *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.

TECHNIQUE: 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* 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 it is fine (unless the instruction is to keep the mouth open) 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 of the energy

Take a deep, strong inhalation, marked by the particular sound of *Ujjayi*. [Of course when I say *Ujjayi*, the mouth is closed.] 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." ² 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

² The sound is the same you produce with your mouth when you want to fog up a glass.

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 ...]

Going down of the energy

Take a rapid inhalation through the nose. This is not *Ujjayi*. 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. [This exhalation happens through the nose.] 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 – as in the previous breath. 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*.

LESSON III: Coupling of these four exercises with the practice of Kriya Pranayama. This lesson contains Routine 1.1 and 1.2



ROUTINE R1.1

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. Kriya is not a hard work, is not a toil.



ROUTINE 1.1

- Prep. 1, 2, 3
- 36 Kriya Pranayama
- Technique: "Guiding Kundalini"
- 72 Kriya Pranayama perceiving the light of the Chakras

Explanation

In this routine we break the *Kriya Pranayama* into two parts (36+72). After **Prep. 1, 2, 3** we practice **36 Kriya breaths**. Then we practice **Technique: "Guiding Kundalini."** You will be stunned how easy is to perceive the location of the *Chakras* and 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.

Note 1

If you find Routine R1.1 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! Enjoy this routine at least for one month before facing the next Routine R1.2.

Note 2

The Maha Mudra does it who wants it

Many people at the beginning of their path practice the Maha Mudra very precisely, I would say obsession. Then nothing. I know these things I recommend something that is very comfortable and that puts your back in place. This is why folding is important. You do not have to move, you do not have to go and pull out a mat, do we understand each other? That's why I do not waste time talking a lot here. In this routine and also in the whole chapter 12 I put only the important, essential things.

Note 3

I refuse to practice Yoni Mudra. I've practiced it for decades and it has never given me anything. I also saw the same thing in many other people. This is why I do not want to deceive anyone. I can not say " you also do the Yoni Mudra " myself that I do not practice it and that I do not believe it. Maybe I've never practiced the real technique, maybe I've never even learned it correctly. Instead I love doing the Sixth Kriya or the Micro Movement technique. [See Routine R6.]

By practicing the Micro Movement technique, I feel I realize the meaning of Yoni Mudra. The Yoni Mudra is described in chapter 7 but not in this chapter. People will decide with their heads.

ROUTINE R1.2

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

ROUTINE 1.2

- Prep. 1, 2, 3 + Tec. Guiding Kundalini
- Kriya Pranayama in three parts moving the focus of attention.

Explanation

After having practiced the 4 techniques given in Lesson 2, divide the breaths of *Kriya Pranayama* in three parts.

[I] In the first part the concentration is on *Kutastha*. – just the way we have done up to now

[III] In the second part the concentration is on *Fontanelle*. In Chapter 6 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.

[III] 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*.

Note

Many persons write me thanking for the previous two routines. They say that the results is extraordinary. Let me emphasize the secret of the success of these routines.

The secret lies in the utilization of strong tools during the preparatory phase. *Nadi Sodhana* with inverted breath, *Tadan Kriya* and *Shakti Chalana* ("Guiding Kundalini") are very strong tools.

Never recoil from giving the right stimulation to the *Muladhara Chakra* when you want to experience a complete form of *Pranayama*!

In other *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.

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.

A very good strategy is to complete the stimulus on the *Muladhara Chakra* by guiding the awakened *Kundalini* energy up and down along the spine. Remember also that 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 peaceful dimension that can even appear as austere, while in reality is made of true Beauty.

LESSON IV: Introduction of Thokar. This lesson contains Routine 2.1, 2.2 and 2.3 The goal of reaching the breathless state becomes at hand especially if you add the practice of Japa.



ROUTINE R2.1

- Prep. 1, 2, 3
- Kriya Pranayama (24)
- Second Kriya (24)
- Perfecting Kriya Pranayama (24)
- Technique: "Guiding Kundalini"

Explanation

Second Kriya

Moderately contract the muscles at the base of the spine. Inhale and at the same time lift the awareness along the spinal column. Interlaced hands are placed over the navel to create a mental pressure over the first three *Chakras*. This pressure is perfected by adding the practice of *Uddiyana Bandha*. During the inhalation, lift the chin following the inner movement of the *Prana*; mentally chant the syllables of the *Vasudeva Mantra* (*Om Namo Bhagavate Vasudevaya.*) *Om* is chanted in the first *Chakra*, *Na* in the second, *Mo* in the third, *Bha* in the fourth, *Ga* in the fifth and *Ba* in *Bindu*. Hold your breath.

After the just described inhalation, while holding your breath, bend the head to the left (without turning your face to the left), guide your awareness within the right hemisphere of the head. Mentally chant *Te* in such region. Then, always holding your breath, bend your head to the right intensifying the concentration on the left part of the left hemisphere and mentally chant *Va* in that region.

Practice *Thokar* on the *heart Chakra* and reinforce this *Thokar* with *Maha Bandha*. *Thokar* means: lower the chin on the chest while focusing all your attention on the *heart Chakra*, where you mentally chant the syllable "*Su*".

Maha Bandha means: practice 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. Stop some seconds with your concentration on the *heart Chakra*.

After perceiving an intensification of *energy* in the region of the fourth Chakra, raise your chin as much as possible and perceive Light.

Now keep your chin perfectly horizontal. Start a sweet, slow, tranquil exhalation. This exhalation injects the Light in *Sushumna* through *Medulla*. Let the Light come down millimeter after millimeter towards the base of the spine. This Light "pierces" each *Chakra*. The mental chant of *Om* or of *Te, Va, Su, De, Va, Ya*, helps you to feel more clearly this "piercing" procedure. Repeat this powerful *Kriya Pranayama* 24 times.

Inhalation: *Om Na Mo Bha Ga Ba* coming up inside the *Chakras*
Holding the breath and doing Thokar: *Te, Va, Su* [*]
Exhalation: *Te, Va, Su, De, Va, Ya*, coming down inside the *Chakras*
Let us keep total immobility. No Thokar, No Mula Bandha

[*] As you see these three syllables are repeated

Perfecting Kriya Pranayama

Sri Mukherjee uses the term Second Kriya also for this exercise]

We learn to pierce the Chakras by obtaining a Kriya Pranayama of a higher nature. To do this, of the Second Kriya explained above, keep only the inhalation and the exhalation. Breathe deeply by immersing yourself in the beauty of the twelve-syllable Mantra mental chant.

Inhalation: *Om Na Mo Bha Ga Ba*
No holding the breath. No Thokar, No Mula Bandha
Exhalation: *Te, Va, Su, De, Va, Ya*,
Keep total immobility.

You will remain centered in *Kutastha* and, as you mentally chant each syllable, you will move up and down by punching each Chakra. I know it may seem difficult, but of course it can be done!



ROUTINE 2.2

- Prep. 1, 2, 3
- Kriya Pranayama (12)
- Second Kriya (24)
- Perfecting *Kriya Pranayama* (24)
- Technique: "Guiding Kundalini" (at least once)
- Sushumna Pranayama

Explanation

Here you make a further effort. You add *Sushumna Pranayama* to the previous techniques – this is a very subtle procedure.

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 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*.

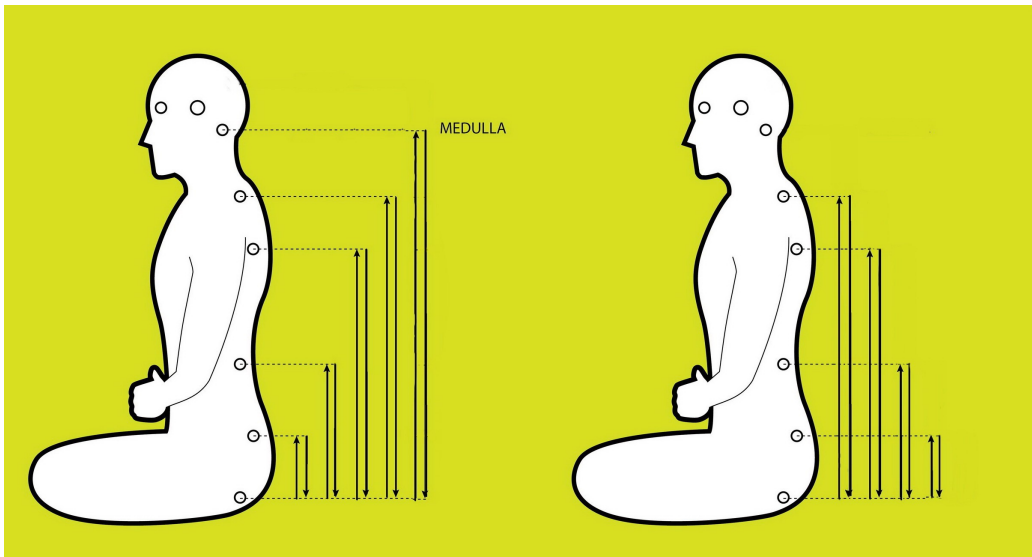


Fig.22 One cycle is made of 9 short breaths

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. 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" ³
(*Garcia Lorca*)



ROUTINE 2.3

- Prep. 1, 2, 3
- Kriya Pranayama (only 24-36)
- Third Kriya (as much as possible)
- Improving *Kriya Pranayama* (36)

Explanation

Third Kriya

Inhalation happens like in *Second Kriya*.

Holding your breath, bend your head to the left and guide your awareness into the right hemisphere of the brain and mentally chant "*Te*" in that region. Then bend your head to the right and guide your awareness into the left hemisphere of the brain and mentally chant "*Va*" in that region. Without exhaling, lower your chin on your chest and accompany this action with a strong concentration on the heart *Chakra* where you mentally chant the syllable "Su."

Repeat the movement of *Thokar* several times, repeating the same movements of the head linked with the mental chanting of "*Te, Va, Su*" holding the breath. Keep the chest expanded and the abdominal muscles and the diaphragm contracted and immobile. Let a minimum (almost imperceptible) sip of air come out whenever the chin is lowered towards the chest; let an imperceptible sip of air enter whenever the chin is lifted up.

While practicing, use the best attitude you have to achieve a real, tangible freedom from the breath. Do not let the abdomen and the rib cage relax and the *Prana* begin to slide down. In this mental and physical state it will

³ "Don't ask me that I explain it. I have the fire in the hands

seem that the breath is frozen in the chest area.

Do not do any specific act of inhaling or exhaling: relax and the phenomenon described above will happen spontaneously. The feeling will be that of not breathing at all.

Every time you chant "Su" and lower your chin, feel a warm energy that from the two hemispheres of the brain is lowered and pushed into the heart.

Simplify the dynamics and physical intensity of the physical movements. At a certain point you will feel as if everything happens in the heart. After practicing many *Thokars* (*Te, Va, Su, Te, Va, Su ...*) stop the process and enjoy an intense exhalation.

Just like as in the *Second Kriya*, the exhalation injects the Divine Light into the *Sushumna* through the *Medulla* and moves millimeter by millimeter to the base of the spine. This luminous energy "pierces" all the *Chakras* one after the other. The mental song of *Te, Va, Su, De, Va, Ya*, helps you to perceive more intensely this "perforation" process.

To give an idea of the speed of the movements, the entire process from inhalation to exhalation with 12 repetitions of the procedure of *Thokar* lasts around 75 seconds.

This technique is to be practiced once a day.

Improving Kriya Pranayama

Practice *Kriya Pranayama* with your awareness centered in the heart *Chakra*. We have already introduced this variation in routine R1.2. Instead of Om (6 + 6) we now chant *Om Na Mo Bha Ga Ba + Te Va Su De Va Ya*.

LESSON V: In this last part we explore two themes

- 1) Changing the direction of energy flow in Kriya Pranayama**
- 2) Introduction of the Tibetan techniques which will help tremendously in the practice of Kriya.**

The routines are only three but their mastering requires at least one year. At the end an important consideration will guide you in the future years of your life.

I have no doubts in maintaining that routines A, B and C are going to change your life.

Note

In each of the following three routines you will see that there are three phases: [I] Preparation; [II] Strong Tibetan part; [III] Procedure to move toward a deep calmness state .

ROUTINE A

[1] Forward bendings

Take a deep breath. Visualize the breath entering from the nose and descend to the *Muladhara* physical location. Hold your breath. Fold at the belt.

Move your head close to your left knee - the face is facing the right knee. Feel the stretch on the right part of the spine and a pressure on the left side of the head. Stay in this position for at least 3 seconds.

Holding your breath, repeat the same exercise by moving the head to the other side and reversing the perceptions. Then the head is placed back in the region between the knees, the face facing down.

Return to the starting position and exhale slowly feeling the energy rising in the spine. Practice six of these bends.

[2] Technique of the nine breaths

In the typical position of meditation, visualize your body, as if it were made of crystal. The Sushumna channel is like a tube with a diameter of about two centimeters. Attention: it starts from a point that is four centimeters below the navel (so it is the point we already know and which we call Dantian) and arrives at the top of the head.

To the left and right of the central channel, it displays two thinner channels that start from the nostrils and descend, parallel to the central channel and arrive as far as the Dantian. In fact, to be precise, they come off the Sushumna and then, at the Dantian, curve towards the center like two umbrella handles reaching the Dantian. In this way they join the central channel

Now let us describe the exercise.

Close the left nostril with a right hand finger. Inhale through the right

nostril, feel the energy coming down to the Dantian. Hold the breath for a few seconds, stop the right nostril, expel the air making it rise through the left channel and exit through the left nostril.

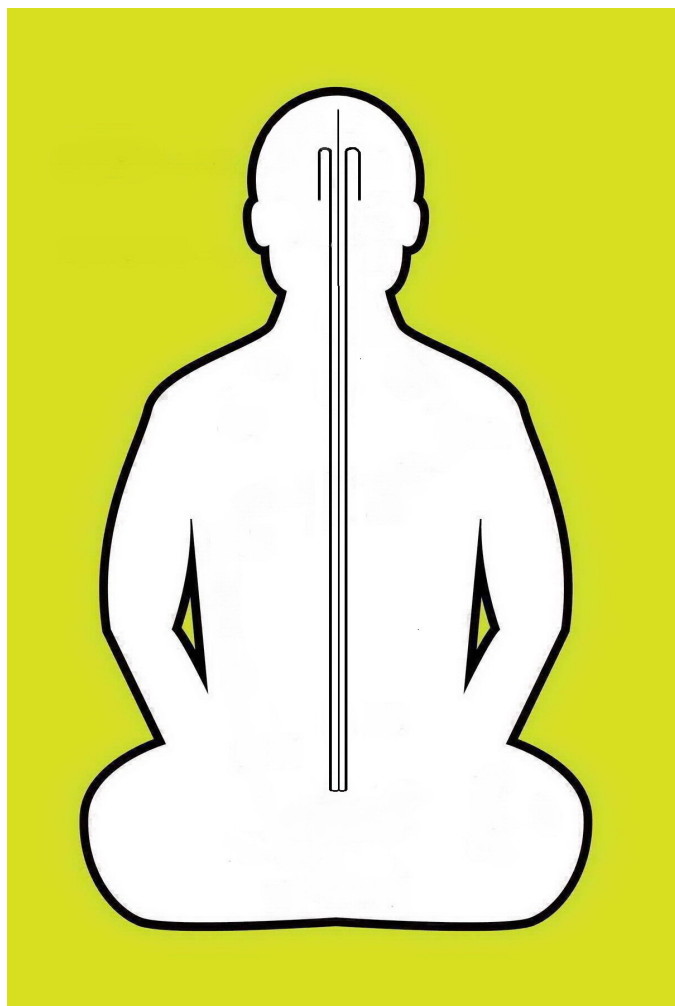


Figure 23. Nine breaths technique

Performing this operation, imagine that through the right nostril enter a clean and fresh energy that descends along the right channel and arrives, curving towards the center in the Dantian point. After a pause, during the exhalation, imagine to throw out impurities through the current that rises along the left channel and exits through the left nostril.

During the first month of the practice, repeat this exercise three times. After the first month, repeat this exercise 9 times.

Then repeat the previous 3 steps by reversing the role of the nostrils. Obviously I do not repeat: just change right with left and vice versa. It is not necessary to say that after the first month, this exercise is to be repeated 9 times.

Finally, place your hands on your lap, imagine breathing-in, from both nostrils, light and energy. Light and energy descend as you inhale and merge into the Dantian. Hold the air for a few seconds. A new energetic current manifests. It is said that the balancing current *Samana* manifests in the Dantian point.

The exhalation starts. Through the Dantian a spiritual light enters the central channel of the spine and begins to rise. The exhalation is calm and long. You feel that the energy rises and you feel the moment when it crosses the heart area. It rises up to the head and comes out at the top, radiating in the infinite space. Repeat this last step 3 times. [After the first month, repeated each step 9 times.

Note

The effect of the exercise with 27 breaths (9 + 9 + 9) is enormous. You'll feel strange. The first, superficial effects could be of feeling unease. Go ahead anyway. These effects are destined to be transformed into pure joy.

[3] Simple form of Tummo

Inhale, "Vase breathing" modality. Hold your breath, practice *Mula Bandha* and raise the lower energy up to *Dantian*. Visualize the flame of a candle in the center of your "Vase", swallow a little saliva, tense your diaphragm, and press firmly the upper energy descend down over Dantian. Hold the breath as long as you can as if holding the air in a vase to its fullness. A sensation of heat is felt in the central channel. Bliss grows. When you cannot hold the breath longer, let the air out through the nostrils.

Inhale again. The air enters into the Central Channel and fills it. A sensation of heat is felt in the central channel. Exhale, feeling the heat of the internal *flame* shooting up the central channel like an arrow.

Inhale again different times A sense of heat and bliss grows: this indicate that you are making progress.

The heat that arises from this meditation should not be superficial and gross. You are trying to generate a deep but restrained inner heat. Concentrate with penetrative awareness on the visualized flame. All that exists is blissful awareness of the flame.

This way of practicing is to be patiently brought ahead for at least two weeks. In the Tummo routine we shall concentrate on a more intense modality of practice.

[4] Variation of "Guiding Kundalini"

Feel *Kundalini* in *Sahasrara* and inhale through the nose from *Sahasrara* to *Kutastha*. Exhale rapidly open "huh."⁴ The length of the exhalation is about half second. During this exhalation *Kundalini* remains in the *Kutastha*.

Now take a deep inhalation – the length is about 3-4 seconds. Feel that the energy moves backward from *Kutastha* to the fifth Chakra. Exhale rapidly with mouth open "huh." The length of the exhalation is about half second. During this exhalation *Kundalini* remains in the fifth Chakra seat.

The procedure is repeated guiding *Kundalini* from the fifth *Chakra* to the fourth *Chakra*. Then from the fourth *Chakra* to the third *Chakra*. Then from the third *Chakra* to the *Dantian*. A pause follows.

After the pause if you feel exhaust exhale and inhale rapidly remaining in the *Dantian*. If you don't feel exhaust have a deep, strong exhalation – the length is about 4 seconds. Feel that the energy of *Kundalini* comes up to the seventh *Chakra*. This is one cycle: repeat. In this second repetition all happens in a very calm way. After a couple of repetitions it is possible to enter the breathless state.

ROUTINE B (amelioration of Routine A)

[1] Japa in the body (protection)

These three routines are very powerful. They may give problems of balancing the spiritual interest with the innumerable duties of material life.

Now, increasing the awareness of the cells of the body is a great protection. From an esoteric tradition, whose name is unknown to me, I have learned how to "apply" the vowels on the skin of the body. The essence of this teaching is that a vibration of a pure vowel sound, if repeated with immutable concentration in the body, can reach its cells. "The whole body will be activated with new life and it will be reborn": so say the mystics from whom I'm drawing inspiration. You will be surprised of how you will feel during the day!

We use the vowels in the following order: U- O - A - E - I.

Inhale guiding your consciousness in each part of the body. Start whispering the vowel U: U-U-U-U-U-U-U-U-U..... come up from the feet to

⁴ The sound is the same you produce with your mouth when you want to fog up a glass.

the head, repeating this vocal a hundred times. The same process will then be repeated with the second vowel and so on. Make each vocal vibrate in your feet, calves, legs, abdomen, etc. until you will have vibrated all the vowels in your whole body. Complete the hundred repetitions of the last vowel "I" in a low voice. The exercise ends here. There are no tortuous complications to add.

[2] Forward bendings

[Already explained]

[3] Technique of the nine breaths

[Already explained]

[4] Pranayama with semi closed mouth (and without imposing a rhythm)

[This is not the canonical Kriya Pranayama]

Read again how the 9 breath technique ends. Practice now a *Pranayama* containing the same principle.

Inhale a long tranquil breath. It is not necessary to visualize that you are breathing-in light and energy from both nostrils. Focusing on the fresh air entering the nostrils and coming down is the essential detail.

During the exhalation the air is warm and moves upwards. Be peacefully aware when this flow of energy crosses the heart area.

Enter a passive attitude, I mean the attitude of a person who wants to avoid any effort. Enjoy the sensations of fresh and warmth that are perceived first in the lungs, then in the spine. Do not force yourself to perceive the location of the *Chakras*. Practice at least 36 breaths.

Do not guide the energy up while inhaling and down while exhaling; this is not the canonical form of *Kriya Pranayama*. Just give your attention to enjoying the sensations of fresh and warm. Do not impose a rhythm to them. Let them take place when they naturally happen.

If and only if you do this, then *Kundalini* will start to manifest, especially during the exhalation, if you do not follow this instructions and impose a rhythm like in *Kriya Pranayama*, then the breathing process will be made of a series of mechanical movements, boring you.

Remark

If, during this simple *Pranayama*, you inhale and exhale with a half-closed mouth, the two sensations of cold and warm are perceived more intensely. Half-closed mouth means that the lips touch each other in the central part. While they are kept in this position, the air goes in and out through the lateral parts of the mouth.

[5] Variation of "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 *Medulla* and each *Chakra*.

Start with three deep breaths. Then focus the attention on the *Medulla*. When it comes natural to inhale, inhale without forcing the breath and pause an instant in the fifth *Chakra*. Try to have a good perception of this *Chakra*. Exhale when it comes natural to exhale and focus again on *Medulla*. Make a short pause. When it comes natural to inhale, inhale without forcing the breath and pause an instant in the fourth *Chakra*. Try to have a good perception of this *Chakra*. Exhale when it comes natural to exhale and focus again on the *Medulla*.

Repeat the procedure between the *Medulla* and the third *Chakra*; *Medulla* and the second *Chakra*; *Medulla* and *Muladhara*; *Medulla* and second *Chakra*; *Medulla* and third *Chakra*; *Medulla* and fourth *Chakra*; *Muladhara* and fifth *Chakra*. This is one cycle.

After 3-6 cycles you will notice that the breath is almost disappeared, while the spine has become like a steel bar.

One day your intuition will suggest to focus on the totality of your body and perceive there a fresh energy. 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.

ROUTINE C

[1] Japa in the body

[Already explained]

[2] Forward bendings

[Already explained]

[3] **Bhastrika**

Inhale and exhale deeply different times with continuous intention to move the energy respectively down and up. After 12 deep breaths, inhale, hold and remain with a fixed concentration on the heart *Chakra*.

[4] **Thokar (Third Kriya: variation)**

Consider the *Thokar* procedure (*Second* and *Third Kriya*) described in Routines 2.1 and 2.3. In Routine 2.1 it is written:

After...inhalation ... bend the head to the left ... bend your head to the right ... lower the chin on the chest while focusing all your attention on the heart *Chakra* ... After perceiving an intensification of *energy* in the region of the fourth *Chakra*, raise your chin as much as possible and perceive Light...]

In Routine 2.3 we find:

Repeat the movement of *Thokar* several times ... the same movements of the head ... holding the breath. . . . Let a minimum sip of air come out whenever the chin is lowered towards the chest; let an imperceptible sip of air enter whenever the chin is lifted up. ...Do not let the abdomen and the rib cage relax ... it will seem that the breath is frozen in the chest area. Every time you ... lower your chin, feel a warm energy At a certain point you will feel as if everything happen in the heart. After practicing many *Thokars* ... stop the process and enjoy an intense exhalation.

What we describe now is a weak form of *Thokar*. It is a variation that will make you ready for the practice of *Nauli*.

Practice *Thokar* in the following way:

Inhale sweetly. Move the head to the left, then to the right, then lower the chin on the chest. Do this while guiding a short exhalation first in *Medulla*, then in the fifth *Chakra*, then in the heart *Chakra*. Then inhale again and repeat the procedure many times.

Just a moment. What does it mean "guiding a short exhalation in this or in that point"?

Well, in Routine B we have seen that if, during *Pranayama*, you inhale and exhale with a half-closed mouth, the two sensations of cold and warm are perceived more intensely. Now we learn that if, in addition, the exhalation is accompanied by the sound of ssssss... made through the lips, the

exhalation is can move the energy guiding it in any part of the body you want.

We shall benefit of this principle to inject energy in *Medulla*, in the *Fifth Chakra* and in the *Fourth Chakra*.

In conclusion this *Thokar* is based upon a very short inhalation through the nose followed by the three described movements of the head (to the left, to the right, and then lowering the chin on the chest). These movements are accompanied by three short exhalations through the semi closed mouth. These exhalations are special: there is a *ssst* on *Medulla*, a *ssst* on the fifth *Chakra*, a *ssst* on the heart *Chakra*. I write *ssst*, and not *sss* only to give the idea of a dynamism, like a short blow, when you focus upon each of the three centers.

By going ahead in this way, you will feel more and more energy increasing in these three centers and in particular warmth or heat in the heart *Chakra*.

So, repeat many times. To give you an idea of the required number of breaths, a total time of ten minutes is reasonable.

At this point you are ready for the *Nauli* technique.

Note

What we have just described is a variation of the *Thokar* described in R2.3. It is not so strong like that, however is very effective.

[5] **Tummo**

► *The practice of those who start this great practice could be described in the following way:*

Inhale through both nose and mouth in three parts. The mouth is semi closed.

First part of the inhalation: draw the *Prana* (visualize a golden light) from the ether. Visualize it enters through *Kutastha* and accumulates in the fifth *Chakra Vishuddha*.

Second part of the inhalation: draw the *Prana* from the ether. Visualize it comes down from the fifth *Chakra* and accumulates in the fourth *Chakra Anahata*.

Third part of the inhalation: draw the *Prana* from *Anahata* into *Manipura*.

Starting with the first inhalation, practice a slight *Mula Bandha*. With each successive intake of breath intensify this *Mula Bandha*. It comes natural to add *Jalandhara Bandha*.

At this point hold your breath as much as possible without discomfort. Feel the pressure upon the *Dantian*. Contract your diaphragm and firmly compress the *Prana* brought down from above. The air energy is completely locked in, compressed both from above and below. Go ahead holding your breath. Feel warmth increasing and brimming over into the surrounding abdominal region.

Focus all your concentration capability at the base of the spine. When you exhale feel the *Prana* coming upwards from the inferior abdomen moving towards the center of the head or towards *fontanelle*. It moves through the frontal part of the spine, ideally through an empty tube placed in the central part of the body. As you exhale, loosen *Mula Bandha*.

This is one breath. Do 24-36 repetitions and maintain this amount of *Tummo* breaths for a couple of months. Then try to increase this number. 108 repetitions is a goal to be reached prudently.

The practice of an expert could be described in the following way:

By performing **ten** breathing cycles (as described), one is able to perceive the warm of the flame of a candle in the navel. With the next **ten** breathing cycles, the navel and its surrounding area are filled with heat. The subsequent **ten** breathing cycles cause the lower body to experience heat all over. Another **ten** breathing cycles move it further upwards to the heart region. With these 40 *Tummo* breaths the heart knot (*Granti*) is unfastened.

Ten more breaths and the flame is moved upwards to the throat *Chakra*. The next **ten** breathing cycles raise the flame towards the *Ajna Chakra*. The last **ten** breathing cycles lead it to the crown *Chakra*. 40+30 breaths is a great achievement. The *Rudra Granti* knot (the last knot) is unfastened. There is no more practice with breath. The *Paravastha state* (the real *Paravastha*) totally absorbs the awareness of the person who has ascended

to this lofty state.

GUIDE FOR THE FUTURE PRACTICE

Since many years I am reflecting upon the two parts in which *Kriya Yoga* can be divided. *Kriya without* physical movement and *Kriya with* movement. Despite all my efforts to amalgamate them, they remain divided.

In my opinion, from now onwards, you can alternate routine B (or the simpler routine A) with routine C without trying to mix them.

Routines like routine B are the routines conceived to reach the Paravastha state only by entering the breathless state. Forget the *Thokar* and start your routine with the technique of the nine breaths. Then there is the new way of conceiving *Pranayama* as we have explained in routine B. Increase the time you devote to it and you will reach your goal.

Routines like routine C are the routines that give great space to *Thokar* and to *Tummo*. You merge with the inner light perceived in the heart *Chakra*. By simple further steps you reach a contemplation state and are reborn in the *Paravastha* state.

During the day do not forget Devotional Prayer. Chapter 13 is devoted to this. Remember what St. Theresa of Avila said: *You can do nothing without Prayer and you can do miracles with it.*