

PART III: ESSENTIAL PRACTICE

CHAPTER 12

SOME PROCEDURES AND 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 the *Kriya Yoga*. I have tried to describe in detail different techniques, perhaps too many techniques. Others can still be found in Appendix 3.

Probably the reader has made some experiments with those different procedures and have noticed that some work (or they seem to work) more than others. I believe that with few techniques the whole spiritual path of the *Kriya Yoga* can be explored. But I have wanted to not censor anything.

However, if I had the intention of teaching *Kriya* to a beginner, which techniques would I choose to share? I certainly desire to see good, solid results. Then the problem is this: how can I conceive a didactic plan in which you start with excellent practices and try to improve them in time?

My vision is that a person, through the practice of *Kriya*, can be born to the *spiritual life*. You knows that 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...) exists the birth to the spiritual life.

Those who are born only to the mental life cannot understand what the birth to the spiritual life is. It 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 in it and 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 tide 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.

I was talking about a possible "didactic plan." The reader knows that for various reasons I have decided to devote soul and body to make a search

about the *Kriya Pranayama* as taught by Lahiri Mahasaya. I am obliged to take my past experiences with it as a guide. I can not act differently. I have practiced and made experience with many procedures of this *Kriya Yoga* and I have also followed the progress of some people. I think I know which are the procedures that work splendidly.

A good didactic plan must envisage a serious work of equilibrium between *Ida* and *Pingala*, a great attempt at perceiving the location of the *Chakras*, at awakening them all with particular care about four of them: *Muladhara*, *Manipura*, *Anahata* and *Ajna Chakra*.

Muladhara Chakra is the door to enter the spine and waken *Kundalini*; *Manipura* is the key to awaken *Samana* current and come near to the subtle breath and to breathless state; *Anahata* opens the doors to the *Omkar* experience; *Ajna Chakra* is the door to enter the dimension beyond astral and causal bodies and put an end to all our illusions.

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* 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 awakes and blows, but we have not any right to fear the *Kundalini* energy that is the very essence of the spiritual experiences.

In the following didactic plan you will find some procedures that produce a strong stimulus on the *Muladhara Chakra* and create the opportunity of guiding *Kundalini* energy up and down along the spine. This last possibility is always achieved after having created a condition of energetic balance between *Ida* and *Pingala*. This practice has helped me to die to my past life and to enter a dimension that can falsely appear as austere, while in reality is made of true Beauty.

Now I introduce four routines that can be mastered during few 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 learned and tested in these last years. All I can say is that there is really something great in them.

Each routine is accompanied by a variation which contains something more difficult to practice.

About Sri Mukherjee

His *Kriya Pranayama* is insuperable, but I practice it after the preparation that I am going to explain in the first routine.

The period in which I blindly obeyed to the precise injunctions of the various Acharyas has ended. In my routine the *Kriya Pranayama* is preceded by the *Forward bendings* taught by Swami Hariharananda and by a particular work to win the obstacle at the base of the spine. Techniques such as *Nadi Sodhana Pranayama*, *Tadan Kriya*, *Kapalabhati*, *Bhramari Pranayama* and, obviously, other austere forms of *Kriya* find place in the routines that I propose. Inside this frame of reference, the *Kriya Pranayama* as taught by Sri Mukherjee remains always the paradisiac experience that is perfection in itself, and that, with a right attitude, you can always try to master indefinitely.

When in the following routines you find "*Kriya Pranayama (basic)*" I mean the technique *Kriya Pranayama* as taught by Sri Mukherjee.



ROUTINE N.1

This routine finds its strong point in the idea of conceiving a good preparation for *Kriya Pranayama* – so good that the mind calms down very easily because you work mainly in opening delicately the spinal passage located in the *Muladhara Chakra*. Such preparation doesn't require a lot of time – no more than 12 minutes.

Before practicing *Kriya Pranayama*, when you have completed this preparation, you are already in an ecstatic state with a very calm breath. Therefore the ensuing practice of *Kriya Pranayama* becomes very, very deep.

Routine n.1

Preparation part 1: Forward bendings (6-12)

Prep. part 2: Kriya Pranayama with Japa rotating in Kutastha (12)

Prep. part 3: Nadi Sodhana with inverted breath & Tadan Kriya

Kriya Pranayama (basic) (36)

Prep. part 4: Guiding Kundalini

Kriya Pranayama (basic) (72)

Mental Pranayama

Explanation of the different procedures of Routine 1

Preparation part 1: Forward bendings (6-12)

Before describing the "*Forward Bendings*" let me remind that one cannot start a *Kriya* routine by simply sitting in the correct position for meditation. It is important to practice some exercises to awaken the *Prana* in the body. At least stroll casually ... few minutes are sufficient.

► 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 30 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* 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. It is clear that reading again the Chapters of the second part of the book is a wise idea. In Chapter 11 you will find also Swami Hariharananda's fantastic *Maha Mudra*.

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 bending can replace the *Maha Mudra*.

Prep. part 2: Kriya Pranayama with Japa rotating in Kutastha (12)

If you want to practice the *Kriya Pranayama (basic)* you must know how to make your awareness be stable in *Kutastha*. The recommended exercise is based upon *Japa* and upon perceiving something like a *micro movement* 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.

Through the simple procedure "*Japa rotating in Kutastha*" we can get back the essence of our practice of the *Japa* done the present day or the day before. All efforts of internalization will be more successful.

► Let us consider the practice of *Kriya Pranayama*. Let us create a particular pause after inhalation and during this pause let us mentally chant our favored *Mantra* perceiving 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. Do this until you feel a sensation of movement in the center between your eyebrows.

Prep. part 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 (inverted)

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*. 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 with caution. 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.

Kriya Pranayama (basic) (36)

I counsel to break our *Kriya Pranayama* into two parts (36+72): the reason is now explained.

It is difficult for a beginner to face the practice of 108 *Kriya* breaths. I cannot say that it is impossible because the *Kriya Pranayama (basic)* is very natural and

doesn't require an excessive effort. Nevertheless new *kriyabans* have the tendency to shorten it or to relinquish it, in time.

Now, when, after preparation 1, 2 and 3, you practice 36 *Kriya* breaths, the following preparation technique 4 "*Guiding Kundalini*" has a fantastic outcome. You will be stunned how easy is to perceive the *Chakras* and to calm the breath.

Therefore the following 72 *Kriya* breaths will happen in the best conditions.

Prep. part 4: Guiding Kundalini

In this procedure, the breath is utilized to guide *Kundalini* along an internal path known as "*Small Heavenly Orbit*" in Internal alchemy. To complete one round you utilize 12 particular breaths: six deep inhalations, each one followed by a fast exhalation & six deep exhalations, each one prepared by a rapid inhalation. Three cycles are recommend, but even one single cycle has a fantastic effect. Don't complicate the procedure, which should be always natural and pleasant. It is not necessary to mental chant *Om* in the *Chakras*!

- 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.

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 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 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

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

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 third *Chakra*.]

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

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

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.

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 you 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) you 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*.

- In Routine 4 we shall become familiar with an important variation of this procedure. We shall learn that during the conscious descent of *Kundalini*, an important event may happen. One becomes able to infuse the cells of his/her body with "eternal life."

Kriya Pranayama (basic) (72)

Thanks to the procedure "*Guiding Kundalini*" this final part of *Kriya Pranayama* will be fantastic.

You will not suffer from that 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 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, if after 36 breaths, you apply the procedure "*Guiding Kundalini*" 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 sphere 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.

Mental Pranayama

This procedure is explained in the end part of chapter 6. I recall it synthetically.

After three deep breaths, let your breath be natural and forget it. Move your awareness up and down the spine pausing in each spinal center for about 10-20 seconds. Try to catch the sweetness emanating from each *Chakra*. It does not suffice to keep on exerting a mental and even physical pressure on each *Chakra*, unable to relax. Do not complicate the teaching! Be simple.

Try to maintain the awareness in each *Chakra* until a sensation of sweetness is felt, as if the *Chakra* were "melting". It is important you assume a passive attitude and patient as well, with total reliance on what will be revealed by the practice itself.

– end of routine 1 –

Wait at least a couple of months before facing the following variation of Routine n.1. If you have time, study Chapter 6 too. This will help you to understand the explanation of Sri Mukherjee's way of practicing *Kriya*. In chapter 6 you will also find the explanation of the "*Mental Pranayama*."

ROUTINE N.1 [VARIATION]

The following variation of the previous Routine is really valuable. I wish you can enjoy it and reach (when your body is ready) the breathless state

Routine n.1 BIS

Four preparations: part 1, 2, 3 and 4

Kriya Pranayama (basic) (36)

Kriya Pranayama with Focus in Fontanelle (36) [*]

Kriya Pranayama with Focus on the fourth Chakra Anahata (36) [*]

Short breath between Muladhara and each Chakra [*]

[*] = New procedures

Explanation of the new procedures

Kriya Pranayama with Focus in Fontanelle

Practicing the following procedure (it was already explained in chapter 7) is not difficult: you need only to guide your awareness and energy to the summit of the head and remain stable there. Therefore, the chant of *Om* 6+6 happens only in the *Fontanelle*.

As it regards the purpose of entering *Sushumna*, we know for direct experience that the practice of *Aswini Mudra* is insuperable in its power to make you touch with the awareness of 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.

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 sound of the *Kriya* breath (it is like a "flute") will intensify the process of *Kundalini* awakening. This process starts when you perceive the authentic vibration of the *Omkar* sound. This will undoubtedly happen if you practice the required number of repetitions.

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.

Kriya Pranayama with Focus on the fourth Chakra Anahata

During the last 36 *Kriya* breaths, the *Oms* (6+6) are mentally chanted in the *Anahata Chakra*. That's all.

Short breath between Muladhara and each Chakra

Have three deep breaths. Detach mentally from the idea of being involved in the practice of an exercise. Be natural and observe what happens in your body.

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 *Bindu*; *Muladhara* and *Medulla*; *Muladhara* and fifth *Chakra*; *Muladhara* - fourth *Chakra*; *Muladhara* - third *Chakra*; *Muladhara* – *Second Chakra*. These 10 calm breaths are one cycle. If at this point your breath has not drastically calmed down, you practice one or two cycles more.

Note

If you have great difficulty with this last procedure, resume here the practice of the technique [IV] "*Guiding Kundalini*". Repeat slowly such procedure and you will remain amazed to ascertain how calmness it succeeds in creating.

– end of routine n.1 BIS –



ROUTINE N.2

Q: what happens if, in our *Kriya Pranayama*, we expand the pause between inhalation and exhalation? R: the action of *Pranayama* becomes stronger.

Q: what happens if, during this pause we work upon *Sushumna* giving, for example, a strong stimulus to one or to more *Chakras*? R: we clear some obstacle in *Sushumna* thus increasing the flow of energy along the spine.

This is the great idea that inspired Lahiri Mahasaya to introduce the procedure that he called "THOKAR." *Thokar* means stroke, blow, hit...

Giving a hit to a *Chakra* means to focus on that *Chakra* while at the same time come down with a sharp movement of the chin toward the physical location of that *Chakra*. [This hit is a psycho-physical hit, not a pure physical hit.]

In this second Routine you will learn how to give, after inhalation, a strong stimulus to the *Anahata Chakra* and, at the same time, to practice *Maha Bandha*, thus intensifying the value of *Thokar*. Not only that. You will learn also to create a balance in the distribution of the energy in the brain. A jewel! This is what our practice of *Kriya Pranayama* will become!

Note

This way to practice the *Kriya Pranayama* has not been taught by Sri Mukherjee. I have learned it before from many other sources. However it is clear that I don't renounce to the teaching of Sri Mukherjee. In fact what he has theoretically explained about the *Second level of Kriya* is here realized in an impressive way. Try this Routine and you will see that you are on the right path to realize the *Second Kriya*, namely to pierce each *Chakra*.

Routine n.2

Preparation: part [I], [II], [III], [IV]
Kriya Pranayama (basic) (12-24)
Elementary form of Thokar (36) [*]
Kriya Pranayama (basic) (12)
Cross shaped Pranayama [*]

[*] new parts

Explanation of the different procedures of Routine 2

Elementary form of Thokar

Practice *Kriya Pranayama*. [You can utilize the mental chant of *Om* but also the Vasudeva Mantra *Om Na Mo Bha Ga Ba Te Va Su De Va Ya.*] After inhaling hold your breath. Bend the head to the left (without turning you 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. Always holding your head, lower the chin on the breast and practice *Maha Bandha* plus *Thokar* upon the heart *Chakra Anahata*.


Maha Bandha helps you to push the energy upward and perceive an intensification of *Prana* in the fourth *Chakra*. Then, always holding your breath, relax the *Bandhas* and lift the chin upwards (as looking at the ceiling) perceiving light in the region between *Kutastha* and *Fontanelle*.

Once you have perceived the light, start sweetly to lower you chin. While you reach the normal horizontal position of the chin, perceive the *Medulla*. A slow exhalation injects the divine light in *Sushumna* through *Medulla*. Descending from the top of the head this Light "pierces" one after the other the *Chakras*. The mental chanting the syllables of the *Mantra* helps you to feel more clearly this "piercing process." Repeat 36 times.

Cross shaped Pranayama

Practice some *Kriya* 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, to it it follows during the exhalation a movement of energy that moves from the right part of the body toward the left part. To this breath, the classical *Kriya* breath follows in which the energy moves upwards during inhalation and downwards during exhalation. You continue in this way alternating the two sorts of breaths. You need only 6 breaths to clearly feel the location of the *Anahata Chakra*. Practice 18 couples of breaths. The last couples of breaths must be very subtle. At the end you must be perfectly comfortable. Otherwise practice some *Mental Pranayama*.

– end of routine 2 –



ROUTINE N.2 [VARIATION]

The following variation of the second routine is specific for those who have experience of the *Tribhangamurari* movement.

This practice is so charming that a symbolic image comes to mind. Imagine two hands united in Prayer (position of Indian salutation.) The left hand represents the coming up of the energy during the inhalation, the right hand represents the descent of the energy during the exhalation. Visualize now that they detach one from another: a space is created in between the two. Such space represents the moment in which you hold the breath. Well, in this space the *Tribhangamurari* movement flows downwards.

The end of this movement is the blow upon the *Muladhara Chakra*: the energy is pushed upwards from the base of the spine toward the heart *Chakra*. Then you perceive the Divine Light in the upper part of your head. During the exhalation you will clearly feel a very intense descent of Light.

Routine n.2 BIS

Preparation: part [I], [II]

Kriya Pranayama (basic) (12-24)

Kriya Pranayama containing the *Tribhangamurari* flow (36) [*]

Kriya Pranayama (basic) (12)

Micro movement *Tribhangamurari* in three modalities [*]

[*] new parts

Explanation of the new procedures

Kriya Pranayama containing the *Tribhangamurari* flow

Kriya Pranayama means inhaling and exhaling: the energy goes up and then comes down respectively. In the space between the two movements of energy, a particular movement of awareness happens.

During the pause after having inhaled with the mental chanting of *Om Na Mo Bha Ga Ba*, hold the breath and come down with the awareness along the *Tribhangamurari* path. The movements of the head are those explained in Chapter 10 – we repeat them here shortly. The mental chanting is obviously *Te Va Su De Va Ya*.

Without turning the face, bend your head sideways a couple of centimeters to the left. Return to the middle raising the chin. Remain only an instant in this

position and slowly turn the face to the right and as far 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 very slowly to the left. If possible, place the chin over the left shoulder. 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 *Ya* is vibrated in *Muladhara*.

What is very intense is that the three final blows, not only stimulate the three inferior *Chakras* but, at the same time, they send their energies to the heart *Chakra*.

After chanting *Ya*, the exhalation starts. During this exhalation you don't utilize the *Tribhangamurari* path. You create a fine "SHEEE..."² sound in the throat and feel that a white light is 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.

Micro movement Tribhangamurari in three modalities

At the starting point of your spiritual path you have learned to create a mental pressure upon one single point: *Kutastha*. This was to put a stable basis to your *Kriya* practice. Now you must learn to put mental pressure inside each *Chakra*. This procedure opens the *Rudra Granti* door situated in *Muladhara*.

a) Activate the *Micro movement* in each of the 12 centers along the spine and along the *Macro Tribhangamurari* path. [The 12 "centers" are the *Chakras* 1, 2, 3, 4, 5 then *Bindu* then the five centers outside the spine, concluding again with *Muladhara*. [See figure 21.] In order to do this, whisper the twelve syllable *Mantra* inside each one of them, starting and ending with *Muladhara*. In this first phase forget the breath.

What happens inside each of the 12 parts of the round?

In each center you focus your attention. You whisper *Om Na Mo Bha Ga Ba*, feeling that you are creating/perceiving a movement sensation from the back of that center to its frontal part – horizontally as regards to the spine. While you mentally chant *Te Va Su De Va Ya* you feel that you are coming back to the starting point through a small three-curve movement.

² SHEEE is perceived as: [ʃi:]

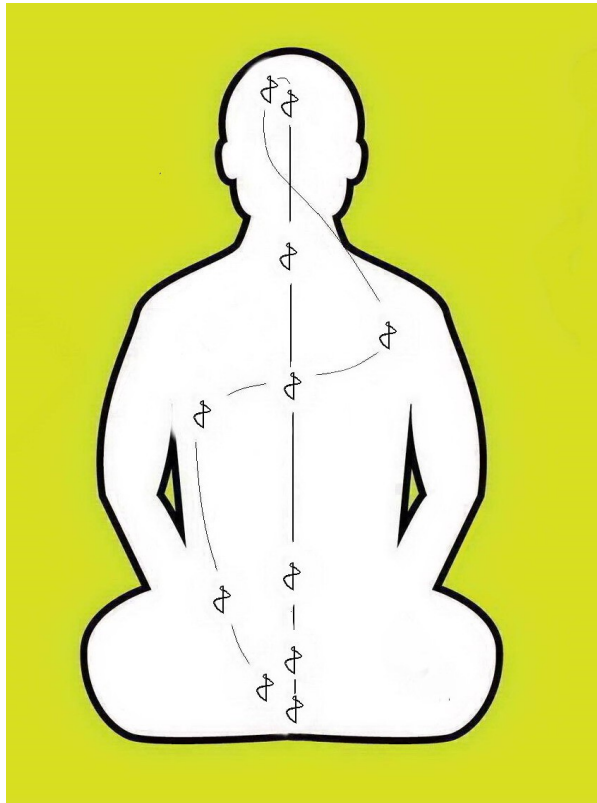


Figure 21. The centers where to induce/perceive the micro movement

b) Repeat the whole process utilizing your breath. Start with *Muladhara*. Inhale a subtle breath mentally chanting *Om Na Mo Bha Ga Ba*. Feel a moving sensation from the back of that *Chakra* to the front of it. Then exhale a subtle breath while mentally chanting *Te Va Su De Va Ya*. Accompany with your concentration the three-curve movement inside *Muladhara* – precisely from the frontal part of that *Chakra* to the back part of it. Go ahead in this way.

c) Make the procedure more and more subtle. The breath will disappear. Not only that: through patient repetition, touching all the centers, *Kutastha* and *Anahata Chakra* WILL BECOME ONE and you will enjoy a particular ecstatic experience.

I don't want to utilize many words and rhetoric to praise the procedure of the *Micro movement Tribhangamurari*. However, I am serious in affirming that I do not know another so powerful tool in internalizing your awareness, making you forget time and space.

– end of routine 2 BIS –

ROUTINE N.3

We are going to introduce a very simple way of practicing the Advanced form of Thokar. This routine is pure sweetness

Routine n.3

Preparation: part [I], [II], [III], [IV]

Cross shaped Pranayama

Advanced form of Thokar – simple form [*]

Cross shaped Pranayama

Guiding Omkar into Anahata [*]

Explanation of the new procedures

[Preparation see Rout.1 // Cross shaped Pranayama see Rout.2]

Advanced form of Thokar – simple form

With the chin resting on your chest, inhale while simultaneously raising your awareness along the spinal column. The syllables of the *Vasudeva* Mantra (*Om Namo Bhagavate Vasudevaya*) are to be placed mentally in each *Chakra* location. Touch each *Chakra* with the first six syllable of the *Mantra* (*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*.) Raise the chin following the inner movement.

The hands (with interlocked fingers) are placed on the navel area to create a mental pressure on the first three *Chakras*. Contract moderately the muscles at the base of the spine. The breath produces only a slight, weak sound in the throat or it comes out soundless. When the chin is up and horizontal, the inhalation ends, and the awareness is in *Bindu*.

Hold your breath. Hold the muscle contraction at the base of the spine. The 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); *Te* 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 *Va* is thought in the right part of the heart *Chakra*. The rotation proceeds, the head bends forward just a little. From this position, the chin is tilted 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*. A short (less than a second) pause follows: just what is needed to be immersed in the radiation of energy emanating from that *Chakra*.

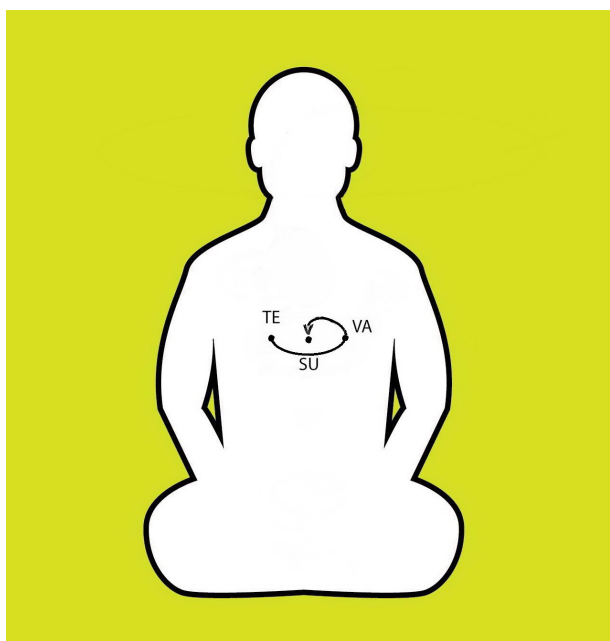


Figure 22. Thokar is happening inside the heart Chakra

Go ahead holding your breath and holding the muscle contraction at the base of the spine. The head goes ahead with another rotation by moving to the left shoulder and repeating the procedure with *Te Va Su*. Repeat again. Try to reach 12 rotations of the head.

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 70-80 seconds. Traditionally, one begins with 12 cycles of the head movements unhurriedly during one single breath and increases by one every day up to 200 repetitions. This *Kriya* is considered mastered when one reaches 200 rotations without interrupting the *Kumbhaka* state.

When the your usual number of rotation is completed, the contraction at the base of the spinal column is eased off; via a very subtle exhalation the remaining syllables of the *Mantra* are "placed" in the first three *Chakras* – *De* into the third one, *Va* into the second one, and *Ya* into the first one. While doing this, the head is usually kept down.

At the end of this practice pause with the awareness centered both in the heart *Chakra* and in the light manifesting at the point between the eyebrows. As you see, differently from other *Thokar* variations, you have put not only the syllable *Su* but also the two previous ones, *Te* and *Va*, in the heart *Chakra*.

What to do in order to be able to practice more rotations without any violence to your body.

During this *Thokar*, if you come at a standstill, if you cannot increase the number of rotations, far from the goal of 200 rotations, avoid at all costs any attempt to accomplish a high number of rotations, doing them quickly. This is violence against your body. Rather consider the practical counsels I am sharing with you now.

If you feel that you cannot increase the number of rotations, exhale and breathe deeply. You can practice *Bhastrika Pranayama* with the mind totally focused upon the heart *Chakra*. This will make *Prana* pervade the rib cage and become calm and stable there.

Then focus your attention on the upper part of your rib cage. Hold your breath. A part of your attention goes to the base of the spine. Mentally chant *Om, Om, Om...* rapidly (about two chants of *Om* per second) feeling your awareness like an ant, crawling up the innermost channel of the spine millimeter by millimeter from *Muladhara* upwards.

After no more than 4-6 seconds, you'll have reached the heart *Chakra*; go up further, in the region between the fourth and the fifth *Chakra* (the region related to the upper part of lungs and chest.) You will perceive a real, tangible freedom from the breath. In this mental and physical state you will practice other rotations of your head, each one containing a soft *Thokar*.

The movements of the head should be only hinted at: the chin does not come close to the chest and the striking of the fourth *Chakra* is mainly achieved by the sheer power of mental concentration. If you have any difficulty whatsoever, stop and do not try at any cost to reach the 200 repetitions.

You will discover how beautiful and comforting is the experience of rotating your head (with *Te, Va, Su, Te, Va, Su...*) while the breath seems frozen in the thorax region. Remain stable in this state, without ever letting the abdomen and the rib cage relax. *Prana* should always remain in the higher part of the lungs.³

³ The action of mentally chanting *Om, Om, Om...* really draws energy in the spine from all the body and guides it toward the spine, but you must put the distilled experience of years of *Kriya* in this action of mentally chanting. If your body condition is perfect (if you are moderate with eating and you are on an empty stomach) you will notice that your breath is dissolved in some inexplicable way in the body.

The suggestion of the "ant crawling up the spine" comes from a *Kundalini Yoga* technique. The complete technique is the following: Inhale from the 3rd eye and follow the internal breath/energy down the *Chakras* all the way to *Muladhara*. At *Muladhara*, hold the breath, practice *Mula Bandha* while expanding the chest and the ribcage a little further. At this point come up inside the spine continuously repeating mentally *Om-Om-*

Another non orthodox solution to the problem of practicing more rotations without any violence to your body.

How many times will you be able to mentally repeat *Te Va Su* without breathing? 20, 30...100...? Your intuition will guide you. What I have written in Chapter 9 can now be useful. Let me remind here the essential points adjusting them to this present form of *Thokar*.

While inhaling, mentally repeat *Om, Na, Mo...* and raise the *Prana* into the upper part of the lungs. The muscles of the thoracic cage are only partially relaxed as if you were going to begin a new inhalation. Focus your attention on the upper part of your rib cage. In this mental and physical state you will repeat many *Te, Va, Su*.

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.

Thanks to the effect of this practice, one day you will be able to complete 200 movements of the head without breathing and without hurry. You will experience a state of consciousness characterized by heightened feeling of freedom from physical laws. It is a matter of inner realization – an instinct which is discovered in time.

Guiding Omkar into Anahata

I think that each *kriyaban* should become familiar with the technique "*Bhramari Pranayama*." In my opinion this *Bhramari* is a good way to induce *Pratyahara* (withdrawal of the senses.) I hope the reader will make a search about this technique. A simple definition of *Bhramari Pranayama* is this:

Utilize the indexes to close the ears practicing a pressure on the tragus of the ears. Focus the attention on *Ajna Chakra*. Inhale a normal breath. Exhale slowly producing a humming, long and continuous sound as that of a bee. The sound reverberates in the head. Repeat various times.

Om-Om-Om-Om ... all the way to *Kutastha*. Having actually reached *Kutastha*, release *Mula Bandha* and exhale into the space of *Kutastha*. Repeat.

The humming sound of *Bhramari Pranayama* is also useful to understand the following practice.

Inhale guiding the *Prana* up into the chest. Make a further short inhalation. Hold your breath. Relax the chest. You must feel well, at perfect ease. Still holding your breath go down with your awareness and also lower the chin slowly, mentally recreating the *Bhramari* vibration that goes on increasing its intensity. The *Bhramari* vibration reaches the heart region with an upsetting mental intensity. Don't forget that you are holding your breath – you feel in your mind that the vibration grows and grows without limits, but you produce no sound! At a certain point the chin touches your breast bone with a kind of tap. This tap – Lahiri Mahasaya has remarked – opens wide the door of the heart. ⁴

Obviously it is not the physical action that opens such door but what happens in your awareness. Some Acharyas state that this is the true *Thokar*. I have good reasons to trust their claim.

After this tap, hold your breath with *Maha Bandha* for various seconds. Then finally exhale experiencing a joy that starts from the heart and expands in all the directions. Raise your head. Repeat this exercise from 6 to 12 times. When you will have mastered it, it will suffice for you to repeat it once.

⁴ "How can the main door of the internal temple be opened? The externally oriented breath has to be made internally oriented and then through the technique of *Thokar* it can open the door of the internal temple. When a forceful impact is made on the *Anahata Chakra* the door opens. A spontaneous deep engrossment occurs and a state of being stable is increased. The obstruction of the *Anahata* is released and it is only then that the ignorance is thereby exterminated. A deep engrossment will arise and there will be settlement in the still state for a prolonged period. By achieving this state the mind becomes aggrieved by other's misery." (Lahiri Mahasaya)
Please remark that it is written: "A forceful impact" and not "A succession of impacts." I really believe that the technique "*Guiding Omkar into the heart*" can create such powerful impact. Perhaps the procedure "*Advanced Form of Thokar*" is only a preparation, a serious work that makes a *kriyaban* able to realize the "true" *Thokar*.'

Note

It is necessary to clarify that here we are not describing the mental chant of "Oooooommmmm." We are discussing how to mentally create a vibration that remembers us the typical sound of *Bhramari Pranayama*.

When I received this technique my teacher quoted a passage of an Islamic book:

"Know that there is a physical Heart in each body. There is a spiritual Heart in each Heart. There is a Secret in each spiritual Heart. There is a Hidden in each Secret, and there is a Most Hidden in each Hidden. I am in that Most Hidden."

(The Secret of Islam 274, by Henry Bayman)

He said that the secret point is the door (*Sushumna Dwara*) of the subtle spinal channel. Actually this door and the star of *Kutastha* are one and the same thing. When this effulgent point [this is the real *Bindu*] appears to your inner vision, you are in an ecstatic state, immobilized by the radiance of it, fully aware of the Divine presence behind it.

ROUTINE N.3 [VARIATION]

The instrument "*Advanced Form of Thokar*" is very effective especially if it is completed by the procedure "*Navi Kundalini*."

The first instrument has in itself all the power of the *Sufi* mysticism while the second has in itself the power of the *Tibetan Dummo (Tummo.)* There are no doubts: they work!

The great problem that we will face it is that the method "*Advanced form of Thokar*" is difficult to explain. There exist different variations of it. I will explain an alternative version to the one described in Chapter 9 and I will improve my explanation subsequently in the next uploads of this book.

Routine n.3 BIS

Preparation: part [I], [II], [III]
Kriya Pranayama (basic) (12-24)
Navi Kriya and/or Kapalabhati Pranayama [*]
Advanced form of Thokar [*]
Navi Kundalini [*]
Preparation: part [IV]
Kriya Pranayama with Focus in Fontanelle
Focus in Sahasrara Chakra [*]

Explanation of the new procedures

[Preparation and Kriya Pranayama (basic) see Rout.1 // Kriya Pranayama with Focus in Fontanelle see Rout. 1 BIS]

Navi Kriya and/or Kapalabhati Pranayama

Kriya Yoga recommends that when you are going to practice a technique that requires holding your breath, you should first activate the *Samana* current through *Navi Kriya* and/or *Kapalabhati Pranayama*. Choose one of the two. [Navi Kriya is explained in chapter 7.]

Kapalabhati

Perform inhalation and exhalation rapidly; exhalation should be done by contracting the abdominal muscles forcibly and quickly, resulting in a backward push. Exhalation and inhalation alternate with equal lengths and occur about two times per second. The navel acts as a pump and it's almost like using the abdomen as bellows. The most important point to remember is that inhalation is passive: as soon as the air is thrown out, the abdominal muscles are relaxed and

inhalation comes automatically. The sound slightly resembles blowing one's empty nose. During each expulsion, *Prana* is sent to the navel. After 15-20 short exhalations, there is a pause and the breath resumes its normal rhythm. Then you practice two more cycles of 15-20 short breaths.

Now you are ready to practice the following *Advanced form of Thokar*.

Advanced form of Thokar

I describe now what has been given to me as original. I believe that the "original" techniques are many because Lahiri Mahasaya made different experiments. What matters is the practical experience. A good *Thokar* should allow you to feel the *Prana* in the heart: a feeling of joyful intoxication.

► First part

Inhale deeply and come up with the awareness... *Om, Na, Mo, Bha, Ga, Ba* (*Ba* is in *Bindu*.) Your hands are interwoven upon the navel. The chin comes up with your awareness. Hold your breath, nay, let your breath dissolve spontaneously.

You enter now a particular state for which you are prepared (because of the good effect of the previous techniques.) In this state you are neither in a perfect breathless state nor in a state of normal breath. You are in the state of "subtle breath." Through *Thokar* you are going to touch deeply the nucleus of the *Chakras* and this action will dissolve your breath. This will happen indeed and you will understand by direct experience what "subtle breath" mean.

Holding your breath, move your head in the following way.

Move your head to the left of few millimeters, then return to the center with chin slightly up. Perceive the cervical *Chakra*. Without stopping, turn your face toward right. 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 23a.) Then move slowly to the symmetrical position and chant "Va" in the correct point that you see at left.

From this position there is a movement of the chin to hit the *Muladhara Chakra*. Then the head returns to the departing position (each time you start from *Bindu*) and comes down to hit the second *Chakra*. Then the third, then the fourth. At the end of this action you exhale while mentally repeating *De Va Ya*. Then breathe naturally. Repeat the procedure many times according to the time at your disposal or according to your intuition.

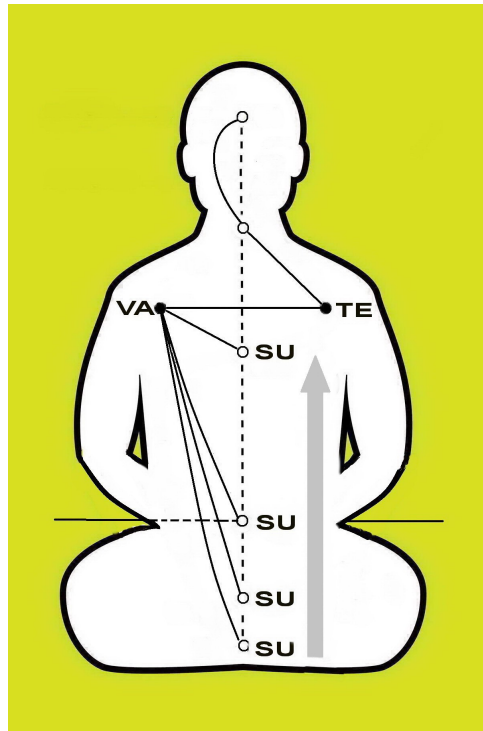


Figure 23a.
Thokar happens in Chakras 1, 2, 3, and 4
(the person in figure is seen from behind)

Note

"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.

Second part

What we have explained is the first part of the procedure. When you feel you are ready to practice something very intense, move to the second part.

You have stimulated the first *Chakra*, then the second, then the third, then the fourth. The energy is present in the first four *Chakras*. Now we must invite *Kundalini* to become settled in the fourth *Chakra*.

In this second part you will hit many times the fourth *Chakra*. The method is always the same (starting each movement from *Bindu*) but here we should become able to eliminate the necessity of breathing in order to repeat many of these movements.

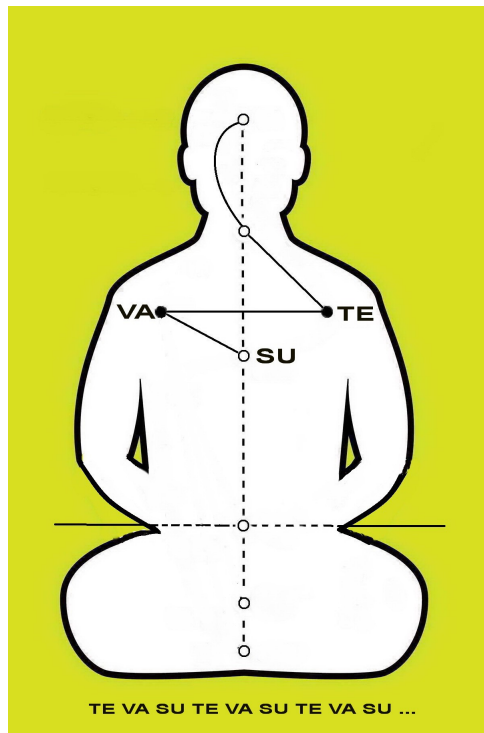


Figure 23b. Thokar happens only in the heart *Chakra*

In practice: come down from *Bindu* repeating *Te, Va, Su* in the already specified points (*Su* is placed in the heart *Chakra*.) The head moves as in the first part of the procedure. Repeat many, many times.

Navi Kundalini [don't mistake it for Navi Kriya!]

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, while you exhale, you feel that the energy comes up into your head with a Bliss sensation. Repeat this exercise many times. Make it more and more subtle. Relax perfectly.

Focus in Sahasrara Chakra

The "meditation without action" happens in the upper part of the brain where the dimension of *Static Prana* reigns.

The breath is natural, not controlled. Practice *Kechari Mudra* to the best of your ability. Bend your head forward. Feel the energy present in the frontal region of your head. Without raising your chin to normal position, guide slowly your head in the position in which the head is bent toward the left shoulder – as if you try touching the left shoulder with your left ear. Feel the energy present in the left side of the brain (over your left ear.) From this position, guide slowly both your head and the flow of energy backwards in the occipital region of the brain. Slowly guide your head in the position in which the head is bent toward the right shoulder – as if you try touching the right shoulder with the right ear. Focus on

the right side of the brain (over your right ear.) Slowly return to initial position with the head bent forward. Focus on the frontal region of your head. Now, slowly straighten your head and return with chin parallel to the ground while your attention moves toward the central part of your brain under *Fontanelle*. This is one round. Practice at least three rounds.

Now try to repeat the procedure with this difference: the energetic movement happens in immobility. Breathe naturally. Try to perceive the same energetic movement you have previously induced. A ball of Light is turning inside your brain. Remember that after each round, the Light comes internally under *Fontanelle*. Practice three or more rounds.

Now focus on *Muladhara*. Inhale deeply and ideally lift this *Chakra* in the central part of the brain, under *Fontanelle*, over *Ajna Chakra*. Visualize that *Chakra* as a disk, large as the circulation of energy that you have previously created.

Inhale, feel that the air is squeezed from the abdomen and stored in the upper part of the lungs. Hold your breath and start to put into motion the rotation of the energy in the head just as you have learned to do previously. The rotation of the energy happens in the head but, at the same time, it happens also around the real location of the *Muladhara Chakra* at the base of the spine. Hence, two rotations of energy happen at the same time: it seems difficult but it will become natural. [Remember also that at the end of each circle, the flow of energy is directed inside toward its center.]

After three or more rotations exhale and guide the *Muladhara Chakra* back to its location at the base of the spine.

Inhale raising the second *Chakra* and repeat the procedure. Repeat the procedure for each *Chakra* up to *Ajna*. Repeat it again for *Ajna* and then for all the other *Chakras* down to *Muladhara*.

The practice ends by breathing freely, putting all the attention in the *Fontanelle*. Peace, internal joy, breathless state, listening to internal sounds, perceiving the spiritual Light... this is what you will experience. Your practice of *Kriya* will become a love story with Beauty itself.

After meditation, 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 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*)

Note 1

It is perfectly natural to approach this practice by slightly rotating your head (and also by mentally chanting the six syllables of the *Mantra*.) Although this is not required, this might be useful for beginners. If this happens, try to move gradually toward physical immobility and toward listening to actual *Omkar* Sound.

Note 2

To obtain perfection with this practice, study and apply Chapter 11.

– end of routine 3 BIS–



ROUTINE N.4

In the introduction to second routine, we have learned *Maha Bandha* and a very simple form of *Thokar*. We called it "*Elementary form of Thokar*." Now we shall utilize it again. By directing it toward *Muladhara* we shall experience a very subtle form of *Kriya Pranayama*: PRANAYAMA WITH INTERNAL BREATH.

Routine n.4

Preparation: part [I], [II], [III]

Kriya Pranayama (basic)

Thokar on Muladhara [*]

Internal breath [*]

Explanation of the new procedures

Thokar on Muladhara

Inhale deeply, hold your breath, bend your head to the left, then to the right, then lower the chin and practice *Maha Bandha* directing with a tap of the chin on the chest all the mental strength upon the *Anahata Chakra*. Holding your breath, repeat these movements of your head two more times. At this point you can exhale coming down along the spine, feeling each *Chakra*.

Now inhale again, hold your breath, do the movements of your head, but now the strength of *Thokar* is directed toward the *Manipura Chakra*. Hold your breath and repeat all the procedure two more times.

I hope you intuitively understand what I mean writing: "the strength of *Thokar* is directed toward the *Manipura Chakra* ." It means that, while the movements of your head remain the same (...it could not be otherwise) when you practice *Maha Bandha* and when you apply the *Thokar*, all your concentration is directed to *Manipura*. You will see that it is not difficult.

Now inhale again, hold your breath, do the movements of your head, but now the strength of *Thokar* is directed toward the *Swadhisthana Chakra*. Hold your breath and repeat this two more times.

Finally inhale, hold your breath, do the same movements of your head, but now the strength of *Thokar* is directed toward the *Muladhara Chakra*. Hold your breath and repeat all the procedure two more times. [#]

Now a very important phenomenon happens!

Internal breath

Very slowly inhale one *Kriya* breath trying to feel that you are really entering the spine. You will discover that you can, very easily, guide the movement of the energy up the spine.

Now deepen the experience. Repeat different times ONLY the last phase of the previous practice, the one that we have marked with [#]. Try again to breathe a *Kriya* breath. You will experience with renewed joy that you are really inside the spine and your *Pranayama* has become subtler than you ever thought possible.


Enjoy at least 12 of these internal breaths and then stop in the heart *Chakra*. Listen to the internal sound of *Om*. What you are experiencing is something surprising.

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 you can ever do with your time.

During the day observe yourself. You will notice an alternation in your mood. Sometimes your nights will be characterized by mind-blowing dreams, sometimes you will live in the most sublime poetry. The effect of this technique is a shock take guides you to live allied with truth, extreme truth.

The movement of energy you have perceived is the epitome of the spiritual way of living: that in which you perceive the joy of existing up in the atoms. Perhaps you have neared such experience practicing the *Kriya Pranayama* coupled with *Aswini Mudra*.

– end of routine 4 –



ROUTINE N.4 [VARIATION]

I hope you want to consider a practice neglected by a lot of schools. I am referring to the work on the cells of the body. During the *Kriya Pranayama* you can focus on all the cells of the body especially during the exhalation.

One can ask: why should I be occupied with this? Well, the effects of this practice go over what we can rationally expect. The deepest implications are explained in Chapter 16. Here I confine me to say that in order to obtain perfection in *Kriya Pranayama* and in order to make it solid and stable, *kriyabans* should feel their consciousness in the cells of the body realizing the presence in them of a fresh energy that is like an internal breath. In this way they will overcome the necessity to depend (in the final part of meditation

Routine n.4 BIS

Preparation: parts [I], [II]

Thokar on Muladhara [see Routine n.4]

Preparation: variation of part [IV] [*]

K. cells [I] Bija Mantra [*]

K. cells [II] Pressure upon the Dantian region [*]

K. cells [III] Fragmentation [*]

[*] new parts

Explanation of the new procedures of Routine 4

Preparation: variation of part [IV]

Consider the procedure "Preparation [IV]: Guiding Kundalini" discussed in Routine n.1. In this variation we utilize the *Chakras* to guide energy and awareness into the cells of the body.

Come up with 6 inhalations just feeling the Chakras.

Inhalation and short exhalation in Chakras 1, 2, 3, 4, 5 and 6 is like in the base version of technique "Guiding Kundalini"

Let us consider the second phase: come down with 6 exhalations reaching the cells through the *Chakras*.

Visualize that the body is divided into horizontal sections: one part of the body for each *Chakra*. Well, the various exhalations make you not only feel the *Chakras* but also how they radiate energy into the whole region of the body related to a *Chakra*. We can say that the *Kriya* of the cells starts here with this simple preparation technique.

Take a rapid inhalation through the nose. The length is about 1 second. Feel that *Kundalini* is present in the seventh *Chakra*. Have a deep 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 and from there to all the head.

Repeat the procedure guiding *Kundalini* from the seventh *Chakra* to the frontal part of the fifth *Chakra*: the Adam's apple and from there to all the muscles and skin of the neck.

Repeat the procedure guiding to the frontal part of the fourth *Chakra* – the central part of the breast bone and from there to all the parts of the body around the chest.

Repeat the procedure guiding to the frontal part of the third *Chakra* – the navel and from there to all the parts of the body around the navel.

Repeat the procedure guiding to the frontal part of the second *Chakra* and all the region around it.

Repeat the procedure guiding the seat of *Muladhara* and from there to buttocks and legs.

All this is one round. Three rounds are recommended.

K. cells [I] – Bija Mantra

The breath now flows smoothly as in the usual *Kriya Pranayama* procedure. Feel mentally the sound of the inhaling breath as VAAA... and the sound of the exhaling breath as SHEEE.... . No physical sound is perceived. Said in another way, you superimpose the mental Bija Mantra VAAA...- SHEEE.... upon the breath process.⁵

Imagine that the evolution has endowed you with another way of breathing. Suppose that the old way of introducing air in the lung has been replaced by a new process where breath and *Prana* enter through the pores of the skin. Imagine that during exhalation a refined substance goes down from the *Sahasrara* along the spine and spread through the *Chakras* in the body reaching the cells of the skin arousing in them an immortal consciousness. Totally focus on the SHEEE sound.

⁵ VA and SHE are pronounced: [va:] and [ʃi:]

Before starting each exhalation try to open an internal way to reach the cells of your body. Visualize that the descending flow of energy permeates all the parts of the body, muscles, internal organs, skin, cells as if countless hypodermic needle injected energy and light in the cells of your body. Create a strong pressure of the awareness on your body. During the exhalation strengthen the intention to discover (I mean opening for the first time) an internal path to reach the cells of the whole body. The smallest particle of vitality in the air should not go out of your nose; all the vitality should be direct into the body.

During the exhalation feel a great sense of comfort. You have the impression that it could be indefinitely lengthened.

K. cells [III] – Pressure upon the Dantian region

A mental pressure against the *Dantian* region is created and increased through concentration and will power.

During inhalation visualize a powerful vibration departing from the sexual zone, absorbing the energy there and guiding it into the head. During ensuing exhalation come down crossing each *Chakra*, at the same time create greater and greater pressure in the *Dantian* region. Lengthen the exhalation.

During inhalation you have expanded the abdomen – during exhalation you contract the navel and move it toward the spine. The attention is focused on increasing the energy there. In the abdominal region an ecstatic sensation starts to appear.

The more you try to increase the intensity of this action, the more you will discover you are creating a pressure upon all the cells of your body.

You perceive a subtle joy – the pleasant feeling becomes orgasmic. Often you will realize that your chin has slightly lowered, direct toward the navel as if this were a magnet. [The body will remember that it is necessary to inhale interrupting the progressive increase of this joy.]

K. cells [III] Fragmentation

In this final part of the *Kriya of the cells* we practice a subtly fragmented breath. This fragmentation gives you the power to achieve a sublime dimension of Kriya.

The fragmented breath creates a continuous stimulus to the Navel stimulating the *Samana* current. During inhalation you will feel the essence of *Sushumna*, during exhalation you will enter a new dimension of cellular awareness.

► Awareness comes up the spine

Inhale a very subtle fragmented breath. Constantly feel the spine. Visualize the energy coming up millimeter after millimeter like a guest plant winding around the rod of *Sushumna*. You will have the sensation that *Sushumna* is contracting. Breath after breath *Sushumna* becomes like steel. You realize that the breathless state is very near.

► Awareness goes down toward the cells of the body

Now exhalation comes and with it the nucleus of the *Kriya of the cells*. The breath is very subtly fragmented. Constantly feel three things: the spine, the navel, the pressure upon the cells of your body. Don't put too much pressure and tensions. Come down peacefully and start again with inhalation – just like we have explained.

Repeat and repeat. At a certain point there is the idea of a great barrier being crossed. There is an inner source of fresh energy pressing upon the cells of the body: it is a feeling of infinite safety. Often, there is the experience of a continuous sound of *Om*.

Proceed always in a state of calm mind. If, at any moment, you feel the necessity to exhale and to inhale again, grant yourself such additional breath. Don't stress your body. If you have mastered the procedure: "Guiding Kundalini" you are an expert in the art of adding intermediary breathes without that the energetic flow be disturbed.

Final considerations

When you arrive next to the breathless state, you will be breathing through the cells of your body. A great barrier has been crossed: the breath as physical reality doesn't exist, there is no air that goes out through the nose. There is an internal source of fresh energy that makes you lighter and fills you with strength.

In time you will realize that this way of "breathing" has some amazing effects.

a) This *Pranayama* is a process restoring your psychological health. It seems to destroy every mental jail that you have created. Your psychological problems, especially those tangled and confused, that concern the future, appear to you as an illusion from which you have definitely emerged.

b) The beauty of living as a wine from a full cup, seems to overflow from every atom and this realization fills your heart. It is a feeling of endless safety surrounded by a crystalline state of immobility.



Discussion of a rare event: spontaneous Kriya

Sometimes we have the instinct of avoiding any preparation. Most probably we are simply lazy and usually we obtain a poor practice. But sometimes the *Kriya* process has its own momentum and a strong energetic process seems to take place on its own.

Let us assume that you sit correctly but you do not want to practice. You know what to do but you want to see if the movement of the energy happens spontaneously. *Kutastha* is like a cave where you, having become so small as to be contained there, find shelter to rejoice a perfect, satisfactory rest.

At a certain point your body is inhaling. You enjoy this breath, and in order to fully enjoy it, you make it deep. At the end of inhalation hold your breath, feel all the beauty of this completed inhalation. Let your body exhale. Make it deep and enjoy the exhalation.

Here we have something analogous to the *Hong So* technique. Here you don't worry about the length of the breath, the pauses, the numbers... nothing is important save that the breath is deep and you want to enjoy each part of it. You want to feel the fresh air of inhalation and the warm of exhalation. If you slide into a *Hong So* mechanism (where you let 100% everything happen by itself without participating in the event), most probably nothing interesting will happen. But if you let the things happen and you want to constantly enjoy a deep breath and enjoy it instant after instant, something important and beautiful will surely happen.

From a certain moment onwards inhalation appears accompanied by an energetic feeling in the spine at the level of the heart. Exhalation follows accompanied by an energetic feeling in the frontal part of the body and then in the whole body.

This event goes ahead and you observe it without distractions. During the exhalation you have the impression of becoming – you are feeling you are pure energy and not a body – all the things that surround you. Usually, the

inhalation is shorter than the exhalation and has a soft sound, while the exhalation is long and the sound is clear and strong.

You rejoice of this event – nay, you are totally lost in it – and you let the time go by without any distraction. Well, going ahead in such a way, all of a sudden you will feel the current moving by itself.

If you are able to focus only in this rejoicing without intervening in some way, without philosophizing, it will become more and more intense. Go ahead as much as you can hold.

[Understand how we, when practicing *Kriya Pranayama* can easily hinder a process that, instead, if spontaneous, would be so great that it would be almost impossible to contain all the beauty coming from it.]