

HOW TO ACHIEVE SUPER CONSCIOUSNESS

Satsang on Mar-29, 2014 from Pune

Namaste (नमस्ते) everybody. Today 29th March 2014, I am very happy to have all of you for today's **satsang** (सत्संग). The major topic that we have been talking for the last two **satsangs** has been **Satshishya** (सत्शिष्य) meaning the worthy disciple, **Sadguru** (सद्गुरु) i.e. the Preceptor and the Unfoldment of the experience of **Sadguru** (सद्गुरु) and disciple and how the expansion occurs to envelop anything and everything that there is.

Ushaji, let us start.

Om shree Gurubhyo namaha

Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha

Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha

Hari OM.

ॐ श्री गुरुभ्यो नमः ।

गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः । गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः।

हरिः ॐ ॥

My humble salutations and **pranaam** (प्रणाम), **ananta pranaam** (अनन्त प्रणाम) at the Holy Lotus Feet of my beloved **Sadguru** (सद्गुरु). Please join me.

We have been talking about disciple and the transformation of disciple as a worthy disciple and how **Sadguru** (सद्गुरु) which is the Absolute manifestation in human form of the Supreme Truth, that is Almighty God or as you may call it or Cosmic Consciousness or Allah or whatever; THAT is the ONLY Supreme Truth that there is and how this communion between the **Sadguru** (सद्गुरु) and the disciple develops. It keeps on blooming, it keeps on developing and the disciple gradually gets consumed with that Supreme Divine Grace and becomes THAT.

Now, continuing from where we left. As a human being is born, he acquires a physical body. This physical body is nourished by the five primordial elements such as Earth or **Prithvi** (पृथ्वी), Water, Air or **Vaayu** (वायु) , Ether or **Akasha** (आकाश) and Light or **Agni** (अग्नि). These are physical primordial elements that nourish the human body. However, any **Jeevatmaa** (जीवात्मा) or soul that is born brings with itself its' conditioned self as the causal body (or the **jeevaatmaa**) and along with that comes the subtle body or the **sukshma shareer** (सूक्ष्म शरीर). These cannot be shown but these are the ones that create a human

form and come to be as a human being. There are many, many impressions from so many past births, so many life experiences, from so many past births and so many unfulfilled desires, so many attitudes and baggage of memory and all that is embedded into the causal body or the **kaarana shareer** (कारण शरीर) or the **jeevaatmaa**. That is where the concept of **chitta** (चित्त) is there and one has to free oneself of all of these wrappings or bondages, you may call, and it is a process of discovering. Discovering means taking layer by layer, each one off and how is it possible? It is possible only and only through the Grace of a **Sadguru** (सद्गुरु). Not every **Guru** (गुरु) is a **Sadguru** (सद्गुरु), mind you, **my** dear friends. Not every Guru is a **Sadguru** (सद्गुरु). It is difficult to know who a **Sadguru** (सद्गुरु) is and who is not or who is a very good imposter; very difficult to tell. Yet, I am talking essentially of the **Sadguru** – the rest, I am not the subject of talk at this point of time.

So, in the process, the disciple has to clean himself of all these past impressions and that is possible by the Grace of the **Sadguru** (सद्गुरु) when the **Sadguru** graces someone with a **Mahaamantra** (महामन्त्र). This **Mahaamantra** is like a particular prescription for that particular soul because here in spirituality each human being is an independent being and has their own baggage and creates their own footprints. Mind you, hear this carefully that each human being in their evolution into spirituality and there from into their Supreme State of Being; where I and My Father are One or Almighty God and I are One that is when it all ends. All the misery, all the suffering, all the pain, all the anxieties, all the disease and all that binds you, it ends forever and ever. Never would you ever be trapped into it.

But the disciple, as I have said so many times, cannot be free from discipline and this discipline is because let us say there is a girl, **Veena** (वीणा). She dresses beautifully and when she is done with all the make-up and embellishments looks into the mirror, looks at herself and she is pleased with how she presents herself to other than herself. So whatever she is wearing that makes her very happy and lovingly she wears it and is very happy to show it and be that happy. Similarly, this discipline is such that you wear lovingly, accept it lovingly, you wear it lovingly, you follow it with dedication, with utmost love and lovingly you carry it out, despite any difficulties, inconveniences. You find ways to overcome those difficulties and never make any excuses for not being able to. You are cheating none other than yourself.

However, in these hundreds of devotees there are few that are fortunate to become disciples. From these disciples there will be few who by virtue of their dedication, discipline, their absolute faith and love (love, my dear friends, love for the **Sadguru** (सद्गुरु), they keep diligently marching on the course that the **Sadguru** (सद्गुरु) has indicated and every step of the way the **Sadguru** (सद्गुरु) **is** there, is always there, holding your hand. The **Sadguru** will never let you go astray other than towards the final goal that He alone knows and you have to believe, have absolute faith and be guided by him.

Now, in this process by virtue of constant chanting and meditation of this **Mahaamantra** is the first level of spoken speech which is **Vaikhari** (वैखरी). The second level of speech is where the lips are moving, no sound is uttered, nobody hears but the disciple hears the

Mahaamantra (महामन्त्र) going on and can turn up the volume and hear it mentally by himself. This chanting, constant chanting, translates into an automatic chanting of the mantra. This automatic chanting of the **mantra** (मन्त्र) becomes **Upaanshu japa** (उपान्सु जप). It is typical that you never forget or remind yourself that you have to breathe. Likewise the chanting of the mantra becomes consistent, constant and reflexive like a pilot of a plane puts a plane on auto-pilot and the plane glides, moves forward within the set parameters. This translates (this **Upaanshu japa**) further moves into what you call **Pashyanti** (पश्यन्ति). These are levels of speeches where there is no spoken word but these are various levels and you have to experience that. So this **Pashyanti** level of speech is deep-seated conversation, the vibrations, the resonance of the **Mahaamantra** (महामन्त्र) going within your physical body, within your subtle body and also within your causal body.

At all these three levels the **Mahaamantra** (महामन्त्र), the power of the mantra is constantly impacting all the three levels of your being, the physical being, the subtle and the causal being. So the **Vaikhari** (वैखरी) speech, the tone or the way that I speak to you and you hear and understand - that is **Vaikhari**. That impacts the physical being (the physical self, the psychosomatic man) and purifies that because the Divine Power in the **Mahaamantra** and the Supreme Grace of Almighty God and all the **Sadguru** lineage, that is there. The entire power is guiding that particular disciple forward and this physical body is purified. Likewise the subtle body by virtue of **madhyama japa** (मध्यम जप) which translates into **Upaanshu japa** (उपान्सु जप) also gets impacted with and gets purified, becomes **nirmal** (निर्मल), **pavitra** (पवित्र) and as the constant meditation, **Mahaamantra japa** (महामन्त्र जप) goes on, the causal body that is the sole state of being also gets impacted. That is where there is like a hard disc of a computer, embedded information of so many lifetimes and all those life experiences, they are embedded there.

The cause and effect and theory of **karma** (कर्म), all that is there embedded. Likewise your passions, your inner drives, your unfulfilled desires, but when in the **pashyanti** (पश्यन्ति) state, the elevated state of meditation and **Mahaamantra** (महामन्त्र) impacts all these. The power inherent in the **Mahaamantra** (महामन्त्र) purifies all these memories and databanks and purifies and makes it Divine as the **Mahaamantra** (महामन्त्र) itself is. The **Mahaamantra** (महामन्त्र) is the sound image of Almighty God and in its wake it purifies cleans anything and everything. As the morning Sun rises and as the sunlight spreads anywhere, everywhere, the sunlight can never find darkness and everything is enlightened, likewise the human body on all three levels gets purified.

Yet there is a fourth state of Being of any living being, particularly a human being and some of you who have read **Bhagavad Gita** (भगवद् गीता) can relate to the 11th chapter in the **Gita** (गीता) where Lord **Shree Krishna** (श्री कृष्ण) reveals himself of the Universal Nature that HE is and His disciple is **Arjuna** (अर्जुन) or **Paartha** (पार्थ) (so many names he has). He (**Arjuna** अर्जुन) is stunned to see HIM and there is no place nor time where that Supreme Self of Lord **Shree Krishna** (श्री कृष्ण) does not exist. And he (**Arjuna**) is terrified. But that too is

perishable, my dear, that too is perishable and you have to rise over and beyond all that. So that is the fourth level of one's being in the skew or the progression of one's ascent into that State of "I and Almighty are One", into that state that 'I and my Father are One'.

Now, this process is very, very important. And when you transcend this **Viraat** (विराट), Universal Self then you are entering or you are at the threshold when from the finite world, the phenomenal world you are entering into the State of Enlightenment and what infinity is. That is where the Supreme Truth dwells and is.

Now let us revisit what really happens to that disciple who is aspiring to become a deserving or a worthy disciple. There is impurity inside our body due to so many things. There is impurity inside our mind, within our thoughts, within our intent and so many passions that always confuse us but by virtue of all these practices, disciplines, **Mahaamantra** (महामन्त्र), meditations, **Agnihotra** (अग्निहोत्र), the Five-fold path that we have been talking about, all this very rapidly purifies and makes your physical self as an example of Divine Light, Divine Power, Divine Energy and the very Divine Being. And in this process, granted there are many, many times that there are so many attractions that the disciple is tempted to get detoured or attracted to, yet by virtue of the **Mahaamantra** (महामन्त्र) **that** the **Sadguru** has given, by virtue of the faith, by virtue of love and by virtue of Total, mind you, TOTAL, my dear friends, TOTAL SURRENDER, by virtue of your own genuine love (it is a loving surrender), one is saved of numerous temptations in the living life. It is not easy to endure these distractions in one's spiritual progress or spiritual unfoldment and whosoever falls prey or gets attracted to these kind of pleasures and passions of life gets off the track, takes a detour and in the passage of time lost major opportunity and who knows when, how that soul may get back on to the spiritual progress and the Divine Journey.

So with great determination, this disciple is consistently, very watchfully walking on the path that the **Sadguru** (सद्गुरु) has shown and every step, my dear, I am cautioning all of you, every step of the way, constantly, you may never know but you will always be tested and the **Sadguru** (सद्गुरु) is immensely happy when very pleasingly you pass every test. And hence again I am cautioning you all that the **Sadguru** (सद्गुरु) is not here to relieve of your mundane, day to day problems and deliver miracles in your life. That is not the purpose for which the **Sadguru** (सद्गुरु) is. The **Sadguru** (सद्गुरु) is on this earth for one purpose and that is as He is One with the Supreme Truth and He is as fearless as anything and as infinite joy and embodiment of THAT and an ocean of love, so may you too be THAT when there is no trace of fear, there is no trace of anxiety, there is no trace of worry and there is nothing other but ever expanding joy and love and total fearlessness.

In this process, there is tremendous transformation that occurs in this disciple. Every moment there is a physical change that occurs in that disciple. Every cell of his becomes energized; every cell becomes not only a mass of energy but also becomes mass of light. His **antaha karana** (अन्तःकरण) or his inner self becomes enlightened with the Divine experience and unfoldment of the Supreme Grace and gradually this disciple is moving towards Grace

and little does that disciple know that He is becoming Grace and eventually he will become the Graceful One. However, in this process, his mind, his intellect (**chitta चित्त**), all the five instruments of knowledge, such as the sensory organs that we have (we have five principal sensory organs: eyes, ears, nose, tongue and the sense of touch), so forth, likewise we have the five organs of action. We breathe in **praana (प्राण)** or air but this **praana (प्राण)** that we breathe in gets translated into five-fold different **praana (प्राण)** and each **praana (प्राण)** has a subordinate **praana (प्राण)**. This is the life force that travels, operates within your physical body. Though the eyes are merely an instrument to see, the eyes don't understand what they are seeing. The seer that sees through the eye, understands it. But all these five instruments of touch, smell, sight, taste and hearing, they are connected to the mind. These connections are made by, understood by, what you call electrical impulses. These are Divine impulses that flow by virtue of this five-fold **praana (प्राण)** and their sub-ordinate **praana (प्राण)**. They carry messages to the mind and this connection is also called **Panchatanmatra (पञ्चतन्मात्र)**. And even all this gets transformed and all this becomes energized, all this becomes transferred, transformation into light and they become Divine.

Divine itself tells you that which is full of light. **Div (दिव)** is the root word. **Div (दिव)** means light. That which is full of Light is Divine. And that is how they become absolutely pure like Almighty God is. By virtue of all these disciplines, the physical body becomes well and the subtle body becomes tuned in, the causal body becomes enlightened and your grand self also becomes purified and you transcend into the next level where it becomes so subtle, so very subtle and all the desires, all the fears, they get translated into a living experience of love, of joy, of truth and of fearlessness. This way - it is the **Sadguru (सद्गुरु)** principle, the principle of Sadguru, it is not as an individual but the very Being of **Sadguru (सद्गुरु)** is constantly there, every step, every breath, every rhythm, every heartbeat of that disciple and eventually this disciple is moving very rapidly into the state of becoming a worthy disciple or the Graceful disciple. And when the Grace that he acquires, surely, he is moving toward becoming as Graceful as the **Sadguru (सद्गुरु)** is or as the Almighty is because the Almighty is All Grace, the Almighty is all Light, the Almighty is all All-knowing, is Omnipresent, anywhere, everywhere, Omniscient and there is nothing beyond That.

So this experience, this very being of Sadguru, this very being of the love that the disciple has for his **Sadguru (सद्गुरु)** is ever well-established in the heart of that disciple and this heart is not the heart that the doctors are trying to hear for the heartbeat. It is the place, location where you are aware of yourself. It is the center of awareness of the Self. When you say 'Oh, that particular pen is mine' you don't put your hand to your foot, nor to your head when you try to say "this is mine". I think you put your hand somewhere on your right side of the chest because that is where you know that you are aware of yourself. The awareness of the Self - that is the seat where the Soul sits. That is where the **Hridaya chakra (हृदय चक्र)** is. That is where there is a place that cannot be shown. If you dissect a human being (and ask) show me the place of the Soul in the heart. It cannot be shown. But that is where deep inside all these major envelopes that we are in, there in a cavity where there is nothing other but infinite joy and infinite awareness of the Supreme Almighty God.

When somebody says “Thou art made in the Image of thy Father”, meaning Almighty God, that image is there and that image is none other than you and the image cannot be any different from what the subject is. If this girl, **Veena** (वीना) looks into the mirror will she see her own image or the image of a mustached John Doe or Harry Potter? Tell me. Likewise, we all here, all of you my dear ones, you are an exact image of the Almighty Father, Almighty God or the Almighty as myself and however you want to understand it. So there is a great transformation that occurs in this disciple and this disciple becomes an embodiment of **Satya** (सत्य) that is the Supreme Truth, **Aananda** (आनन्द) i.e. the joy and no room for anything else other than the Supreme joy which is no different from the very nature of the joy which is absolute unconditional love. That is the very nature of Almighty Supreme Truth. You follow me? And this little Light that is there as what you call as Soul is ever-shining, ever-glowing that those virtuous ones who have that Divine sight are able to see that, experience that and are overjoyed; likewise are overwhelmed and humbled by that.

In this process as the disciple is moving towards being a worthy disciple and a Graceful One and worthy One, that disciple is gradually acquiring ability to hold the phenomenal energy, phenomenal power, phenomenal **Shakti** (शक्ति) that is being given, that is being released through the **Mahaamantra** (महामन्त्र) and through the Grace of the Sadguru. If the body is not able, is not **pavitra** (पवित्र), is not pure and then naturally, until that disciple develops that ability to behold that Supreme Power, he has to continue with the disciplines very dedicatedly. Many a times, by virtue of your past impressions and by virtue of so many attractions there are times when a disciple becomes scared, worried, anxious and is unable to know what is the right from the wrong. Yet these are the trials. These are the tribulations when one with the faith that one has with the Sadguru, that faith alone helps that devotee, that disciple and mind you, the **Sadguru** (सद्गुरु) is always there with every heartbeat, with every breath.

The **Sadguru** (सद्गुरु) is so close to you, so close to you, my dear ones. I think I have said this sometime to some people that, let us say Veena (वीना), she may be wearing a beautiful blouse and her body and the blouse that covers her body, though close to it, it is yet the distance between the blouse and herself is itself a huge distance. That is how close the **Sadguru** (सद्गुरु) is. (HE is) Never ever far. You may sleep; the **Sadguru** (सद्गुरु) never does. He watches over you but He never interferes with your free will.

There are many, many difficulties that every devotee will have to go through and it is his faith, his faith alone and his disciplines and immense love for the **Sadguru** (सद्गुरु) that will keep that disciple moving forward and eventually anyone, anyone can look up the scriptures and this living example of this Graceful disciple, worthy disciple and that becomes a living example of how one has to be in the growth towards being One with Almighty or as what the Supreme Light is and you becoming that enlightened and the Light itself, all the tribulations of the mind are steadied. All the confusions are gone. Forever, progressively the disciple is ever surrendered with mind, thought, body to the Holy Lotus Feet of the **Sadguru** (सद्गुरु) or the One that he adores. Same was the situation when in the

earlier birth of Lord Jesus Christ, His **Sadguru** (सद्गुरु) was Eli and as He was surrendered to Eli, so was the Holy Prophet surrendered to his **Sadguru** (सद्गुरु) which is none other than Jabreel or Gabriel as we understand. Similarly, so was Jesus Christ when the Angel Michael, Archangel and Gabriel instructed Lord Christ during His time when He was on the mountain during the period of Lent. Similarly, here in the life of Lord **Shri Ram** (श्री राम) his **Sadguru** was **Vashishtha Maharishi** (वशिष्ठ महाऋषि). Also, Lord **Shri Krishna** his **Sadguru** was **Upamanyu Maharishi** (उपमन्यु महाऋषि). The last **Avataar** (अवतार), the One that is my **Param Sadguru** (परम सद्गुरु), his **Sadguru** is none other than Lord **Parashuram** (परशुराम) and His **Sadguru** (सद्गुरु) is none other than Lord **Dattatreya** (दत्तात्रेय) or **Vishnu Datta** (विष्णु दत्त) or **Shiv Shambho Swaroop** (शिव शम्भो स्वरूप).

Sadguru (सद्गुरु) - they are all ONE. (They) have no difference from what land one may come from, what language one may come from, from what upbringing one may come, what -ism one may follow, the eventual Supreme Truth, my dear, is just ONE. **ONE AND ONE ALONE.**

This subject is so very dear to me and I am sure it must be dear to you and I assure you, my dear loved ones, I assure you, I shall spare no pains to educate you, teach you, inform you, instruct you, show you as best as I possibly can, for this is a **Command** that has been given to me that I should teach every human being in this entire life and hence I am very thankful to all of you that you are giving me that opportunity that I can talk to you, teach you, tell you, very lovingly for there is no better service than one can do to fellow beings and to my beloved **Sadguru** (सद्गुरु) or the Almighty God.

हरि ॐ **Hari OM.**

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

Yagna, Daana, Tapah, Karma, Swaadhyaya Nirato Bhaveth

एष एवहि श्रुत्युक्तःसत्य धर्म सनातनः

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

हरि ॐ **Hari OM.**

All Love. All Grace to all of you!!

Om Tat Sat!

ॐ तत् सत्

Glossary:

Namaste: is a social greeting in Sanskrit. Namaste is made of 2 words- “Namah” and “te”

which means “I bow to you”. Namaste recognizes the supreme truth that all beings are embodiment of God. As the Bible says – “That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:21, King James Bible). The Brihadaraanyaka Upanishad (1.4.10) says –“Aham Brahmasmi”- meaning “I am the Brahman or the Absolute truth or Almighty God.” While the Chandogya Upanishad (6.8.7) says “Tat Tvam Asi” which means “You are THAT”, referring again to the oneness with the Absolute truth. Hence, Namaste also means- “The God in me bows to the God in you.” Namaste is said to a person along with Anjali Mudra or Pranamasana. Anjali Mudra is done by bringing both the palms together touching each other in front of the heart chakra, finger to finger and mound to mound with a slight gentle pressure between the palms. The elbows are held parallel to the ground in line with the wrists. The eyes are closed in inner awareness, the breath (both inhalation and exhalation) is even, smooth and long and the head bows down slightly with reverence and love. If done correctly, the touching of the palms charges the right and left hemispheres of the brain and connects the brain waves. This elevates a person to the most receptive alpha state of awareness, and thus centering the person with calmness and peace.

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

satshishya: **Sat** means the Absolute Truth or God. **Sat** also means the **Atma** which is the soul or the Self. **Shishya** means a disciple or a seeker. **Satshishya** is one who seeks to be one with the Absolute Truth or seeks to realize the Self. A virtuous, worthy and sincere disciple who approaches the Sadguru in this way-

Tad vidhi pranipatena pariprasnena sevaya !

Upadekshayanti te jnanam, jnaninas tattva darshinah!! (Bhagavad Gita, Ch4:34)

Meaning- In order to understand (or realize the oneness) with the Supreme truth, one should approach the realized spiritual master, render unconditional service and humbly seek the divine knowledge. The spiritual master can then impart (or initiate the disciple into) the supreme truth as he has already witnessed or realized it.

Qualities of Sadshishya or good disciple according to the Bible-

Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. - John 15:4

"Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. - Matthew 11:29

Then Jesus said to His disciples, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. - Matthew 16:24

"Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven." – Matthew 5:16

"If you love me, you will keep my commandments."- John 14:15

"Be imitators of me. Just as I also am of Christ" – 1 Corinthians 11:1

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

Om ajnana-timirandhasya jnananjana-salakaya !

caksur unmilitam yena tasmai sri-gurave namah!! – (Shree Guru Gita)

Meaning- I bow to my spiritual master, who opened my eyes that were blinded by the darkness of ignorance with the light of the Absolute truth or the supreme knowledge.

According to the bible, the characteristics of a Sadguru or spiritual masters are-

"A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher." - Luke 6:40

"Teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."- Matthew 28:20

"You call me Teacher and Lord, and you are right, for so I am." – John 13:13

"It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." – Matthew 20:26 – 28

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law." – Galatians 5:22-23

Om shree Gurubhyo namaha: I bow to my spiritual master

Gurur brahma guru vishnuh gurur devo Maheshwarah !

Gurur Saakshaat ParaBrahma Tasmai Sree Guravenamah !!

Meaning- The Guru is Brahma, Vishnu and Maheshwara. I bow to that Guru who is the incarnate or embodiment of the Supersoul or Almighty God or the Absolute truth.

Word to word-

Guru- The spiritual master, one who dispels ignorance and darkness. Guru is made of 2 sanskrit syllables- “Gu” and “Ru”. “Gu” is all the darkness of ignorance within. “Ru” is the radiance of the Absolute Truth or supreme knowledge that dispels the darkness of ignorance forever, beyond any doubt.

Brahma- The progenitor of all creation in the Hindu belief.

Vishnu- The protector of all creation in the Hindu belief

Devo- Lord or Deity

Maheshwarah- The Destroyer of all creation in the Hindu belief

Saakshaat – incarnate or embodiment

Parabrahma- Supersoul or Almighty God or the Absolute truth.

Namah- I bow

Pranaam: Same as Namaste

Ananta Pranaam: Many, many pranam or namaste

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

Sukshma shareer: This is the subtle body which is one of the three envelopes that wrap the soul. The subtle body has the **Anthakarna**, which is the inner organ made up of 4 elements. They are **manah** or mind which is the conduit between physical body and the subtle body, **buddhi** or the intellect, **chitta** or the soul consciousness and **ahankaar** or ego.

Kaarana shareer: This is the causal body. There are many, many impressions from so many past births, so many life experiences, so many unfulfilled desires, so many attitudes and baggage of memory and all that is embedded into the causal body. The causal body has the impressions of karma (actions) and Vasana (Subconscious tendencies, conditioning or predispositions) of all the past births and it is the store house for the upcoming births. Information about all your desires, all your passions, all your dislikes, anger, and all the karma- the actions that you have done, and corresponding reactions that you will have to endure, experience of all this balance, of all this data. The present life that you are born in and are experiencing the unfoldment day by day, everyday, till the end of last breath on this earth, is by virtue of the reactions, i.e. **karma phala** or the karmic unfoldment. The **chitta** connects the causal body to the subtle body.

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

Mahamantra: The chant or incantation that is unique to every being and blessed by the Sadguru during initiation. This **Mahaamantra** is like a particular prescription for that particular soul because here in spirituality each human being is an independent being and has their own baggage and creates their own footprints.

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

Madhyama japa: The second level of speech is where the lips are moving, no sound is uttered, nobody hears but the disciple hears the **Mahaamantra** (महामन्त्र) going on and can turn up the volume and hear it mentally by himself. This sound of the mahamantra comes from the Anahata (or heart chakra) and exists in between Jagrut (wakeful state) and shushupti (deep sleep state) state of being. **Madhyama vani** represents mental consciousness.

Upaanshu japa: This chanting, constant chanting, of Mahamantra at madhyama level translates into an automatic chanting of the mantra. This automatic chanting of the **mantra** (मन्त्र) becomes **Upaanshu japa** (उपान्शु जप).

Pashyanti: **Pashyanti** level of speech is deep-seated conversation, the vibrations, the resonance of the **Mahaamantra** (महामन्त्र) going within your physical body, within your subtle body and also within your causal body. Pashyanti literally means "that which can be seen." **Pashyanti vani** or Pashyanti sound comes from the **Manipura** or navel chakra and has color, form or vibrations associated with it. There is no duality between object and sound. **Pashyanti vani** represents intellectual consciousness.

Nirmal: means no impurity

Pavitra: Pure

Bhagavad gita: translates to The Song of Almighty God or the Absolute truth. Bhagavad Gita is a 700 verse conversation between the Pandava prince Arjuna and his friend and mentor, Lord Shri Krishna. This conversation takes place in the battlefield of Kurukshetra, where the Pandava forces face the opposing Kaurava forces in a war for the kingdom of Hastinapur. Lord Krishna teaches and leads his disciple away from his delusions and guides him to realize the Absolute Supreme truth or realize Almighty God.

Shree Krishna: The Yadava king who is the mentor and Sadguru of Arjuna, the valiant pandava prince. Lord Shri Krishna narrates the Bhagavad Gita to lead Arjuna out of his delusions and win the Kurukshetra war.

Virat- is the Universal Self or the cosmic creation which is full of chaitanya (life force). It is the obvious body of the jeevatma (soul) which is also like paramatma (Almighty God). It is ever changing (cosmic creation) so asthira (not permanent). But the Self is permanent. One should transcend the Virat state to achieve oneness with the supreme truth.

Anthakarna- The inner organ made up of 4 elements. They are **manah** or mind which is the conduit between physical body and the subtle body, **buddhi** or the intellect, **chitta** or the soul consciousness and **ahankaar** or ego.

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

- **Prana – Prana** means forward moving force. It is responsible for assimilating energy from any input (breathing, eating, drinking, sensory stimulus and mental perceptions) into the body. It controls homeostasis and vital organ functions in the body. **Prana** is the king of all the **vayus** (life forces) in the body. It controls, regulates and directs all the other **prana vayus**.

Physical presence- base of the throat to diaphragm

Element- Air

Presence in subtle body- **Anahata Chakra** or heart chakra

Movement- It moves downward in a loop from the base of the throat (**Vishuddha Chakra**) to the navel (**Manipura Chakra**) and back.

Yogic control- **Jalandhara Bandha, Bhastrika pranayama, Nadi Shodana and Ujjayi pranayama**

- **Apana- Apana** means outward moving force. It ejects and eliminates any waste (excretion, exhalation, child birth etc) or anything not needed by the body. It is responsible for will power and motivation. When unregulated, **apana** creates a dull, lazy and confused state in human beings. It also controls the survival instincts in living things.

Physical presence- Excretory system (kidneys, colon, rectum, genitals and sweat glands).

Element – Earth

Presence in subtle body- **Mooladhara Chakra** or Root chakra

Movement- It moves downward in a loop from the navel (**Manipura Chakra**) to the perinium (**Mooladhara Chakra**) and back.

Yogic control- **Moola Bandha, Nauli, Agnisara Kriya and Ashwini Mudra**

*Spiritual evolution starts only when **Prana** and **Apana** are merged into one another. These 2 forces are opposite one another. i.e., during inhalation, **prana** moves upward from **manipura chakra** to **vishuddha chakra** while **apana** moves downward from **manipura chakra** to **mooladhara chakra**. On Exhalation, **prana** moves downward from **vishuddha chakra** to **manipura chakra**, while **apana** moves upward from **mooladhara chakra** to **manipura chakra**.

Apane juhvati pranam pranapanam tathapare; Pranapanagatee ruddhva pranayamaparanah (Gita, Ch. IV-29.)

Meaning- Others offer **Prana** (outgoing breath) in **Apana** (incoming breath) and **Apana** in **Prana**, restraining the passage of **Prana** and **Apana**, absorbed in **Pranayama**.

- **Vyana- Vyana** means outward moving force. It is a centrifugal force that pervades over the entire body. It integrates and connects all the voluntary and involuntary systems of the physical body with the subtle bodies. It coordinates the digestive, skeletal, circulatory, nervous, glandular and sensory systems of the physical body with the **Chakras** (energy centers), the 72000 nadis (pranic pathways) and their networks that reside in the subtle body. It is responsible for physical and mental balance and mind and body coordination. It is responsible for the good feel during and after meditation

Physical presence- Skin. Essentially connects the skin of the physical body with the envelope of the subtle body.

Element – Water

Presence in subtle body- **Swadhishtana Chakra** or sacral plexus

Movement- Origin is at the navel and envelopes the entire body.

Yogic control- **Moola Bandha, Anthar Bahya Kumbhaka pranayama, Kevala Kumbhaka pranayama**

- **Udana – Udana** means upward moving force. It controls and regulates the 5 **karma indriya** and the 5 **jnana indriya** and their functions. It controls the sense organs, spine, muscular strength, growth, speech, enthusiasm and joy. It is also responsible for creativity, new approaches and ideas. It regulates all forms of speech- **vaikari, madhyama** and **pashyanti**. Unregulated **udana** causes respiratory disorders, shortness of breath, depression and uncontrolled limb movements. It accompanies **Kundalini** (the coiled primordial energy dormant in the **Mooladhara chakra**) arousal. Control of **udana** gives control over the five elements- earth, water, air, fire and ether. The aspirant in control of **udana** can levitate, float on water and attain all siddhis.

Physical presence- Throat

Element – Space

Presence in subtle body- **Vishudha Chakra** or Throat Chakra

Movement- It moves upward in a loop from the throat (**Vishudha Chakra**) to the fontanel (**Sahasrara Chakra**) and back.

Yogic control- **Jalandhara Bandha, ujjayi pranayama, sitkari pranayama, sitali pranayama, Brahmari pranayama, bhastrika pranayama and Viparitakarani Mudra**

- **Samana** – **Samana** means the balancing force. It controls metabolism, digestion and the digestive organs and respiration in the body. It regulates gastric juices, hormones and enzymes, eliminates toxins from the circulatory, lymphatic, nervous and glandular systems. It is responsible for sound judgement, intellect (buddhi) and the power of discretion (viveka). It influences the psyche and consciousness. It unites **prana** and **apana**. Unregulated **samana** causes delusions, hysteric tendencies, gastric disorders, fiery anger and confusion. Control of samana gives a lusturous, brilliant aura around the person that can be noticed even by those who do not have the ability to see auras.

Physical presence- Navel

Element – Fire

Presence in subtle body- **Manipura Chakra** or navel

Movement- It moves upward in a loop from the navel (**Manipura Chakra**) to the heart (**Anahata Chakra**) and back.

Yogic control- **Uddiyana Bandha**

Subordinate prana: The following are the five subordinate prana or **upa prana**

- **Naga**- It is a **upa prana** or a supporting pranic force.
Physical expression- Burping
Function- Removes blockages between **Prana** and **Apana** by preventing gas formation in the digestive system. Removes Samana blockages by inducing vomit reflux to throw up undigested food.
Yogic control- **Bhujangasana, Salabhasana, Dhanurasana, Kapalabhati pranayama.**
- **Kurma**- It is a **upa prana** or a supporting pranic force in the eyes and the region surrounding the eyes.
Physical expression- Blinking
Function- Protects eyes from foreign bodies and diseases. It is active when awake and rejuvenated when asleep.
Yogic control- **Tratak, Pashchimottanasana, yoga mudra, Jalandhara bandha**
- **Devadutta**- It is a **upa prana** or a supporting pranic force that rejuvenates the astral/ subtle bodies.
Physical expression- Yawning
Function- reduces tiredness after eating, reduces lethargy and sustains vitality
Yogic control- **Uddiyana Bandha, nauli**

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

Panchatanmatra: The 5 **upa prana** that are **Naga, Kurma, Devadutta, Krikala** and **Dhananjaya**

Hridaya chakra: This is also called the Anahata chakra or heart chakra. The awareness of the Self - that is the seat where the Soul sits. In tantric texts, this chakra is represented by a 12 petaled lotus with the Bija mantra or seed mantra of “yam”. This energy center is located on the spinal cord and diametrically opposite to the sternum, next to heart. Anahata means unstruck. It is so called because when this chakra opens up during the Kundalini awakening, a pleasing sound is constantly heard. This sound is called unstruck sound as there is no agent causing this sound. Anahata is the seat of emotions, love, joy and compassion.

Satya: The supreme knowledge or the Absolute truth or Almighty God

Ananda: Infinite, unconditional joy

Shakti: power

Shri Ram: The King of Ayodhya who killed Ravana (the King of Lanka who kidnapped Lord Shri Ram’s wife Sita), to rescue Sita. He was a very virtuous and noble king. His life is written in the book called Ramayana, which is a sacred scripture for the Hindus.

Vashishtha: The great sage who was the Sadguru of Lord Shri Ram.

Maharishi: Great sage

Upamanyu: A great saint and spiritual master of Lord Shri Krishna

Avataar: Incarnation

Param sadguru: The renowned and revered spiritual master

Lord Dattatreya or Vishnu Datta or Shiv Shambo Swaroop: Lord Dattatreya is the believed to be the incarnation of Lord, Shiva, Lord Vishnu and Lord Brahma. He is the supreme teacher guiding his disciples to the Absolute truth. He is the author of Tripura Rahasya, a treatise on advaitic Vedanta.