

International Day of Yoga

21 JUNE 2017



CONNECT. INTEGRATE. BECOME ONE.

Heartfulness
Through meditation, [harmony](#)





JOIN US

We warmly invite you to celebrate International Day of Yoga with us at one of the many Heartfulness events taking place worldwide on 21 June 2017.

Heartfulness offers a simple, dynamic set of daily yoga meditation practices that can bring joy to your life, and we would be very happy if you would meditate with us on 21 June.

ABOUT DAAJI



Known to many as Daaji, Kamlesh Patel is the fourth spiritual Guide in the Heartfulness tradition of meditation. Embracing the many roles of a modern-day teacher, he oversees Heartfulness centers and ashrams in over 130 countries, and guides the thousands of certified Heartfulness trainers who are permitted to impart yogic transmission under his care. he is a prolific speaker and writer, and you can read his latest series on the evolution of consciousness at www.heartfulnessmagazine.com.

To learn more about Daaji, go to www.daaji.org.

HEARTFULNESS MEDITATION



Heartfulness offers simple, effective practices, including relaxation, heart-based meditation, cleaning of the mind, and inner connection with your own source. These practices will deepen any other yoga or spiritual practice. heartfulness practices are free of charge. They are offered to you in the comfort of your home, in a group at work, in schools, universities, government organizations, corporates, villages and community centers. For more information visit www.heartfulness.org

YOGA

Connect. Integrate.
Become One.



Evolution of Consciousness Series

As International Day of Yoga is approaching on the 21 June, [KAMLESH PATEL](#) explains to us what Yoga really is, and challenges us all to reflect on whether the practices we are doing really lead us to the state of Yoga.

ARE YOU CONNECTED?

There are so many Yoga schools and classes springing up everywhere around the world these days, and in December 2014 the United Nations proclaimed 21 June as International Day of Yoga, recognizing its universal appeal. International Day of Yoga aims to raise awareness worldwide of the many benefits of practicing Yoga.

Yoga provides a way to nourish and refine our body, mind and soul, the purpose being to expand consciousness to its ultimate potential so that we become one with the source of all existence.

Are our efforts actually leading us to the state of Yoga? When we practice *asanas*, or *pranayama*, or meditation, what are we joining? Will our daily or weekly practice take us to the state of Yoga, of union?

Yoga is all about uniting, about connecting. It comes from the Sanskrit ‘*yadhjyuti ithi yogah*’ meaning ‘one that joins’. Religion also has the same purpose, as the Latin root word *re-ligare* means ‘to re-join’.

So if Yoga means ‘one that joins’, what is to be joined? Actually so many things are joined and integrated through Yoga – body, mind and soul; worldly and spiritual – but in particular our soul becomes one with its original state of balance.

That is the purpose of yogic practice. And the soul, in its own wisdom, is carrying that memory of its original homeland, which is absolute balance. So unless and until we regain the balance that prevailed before the universe was created, we remain restless. Even in the most luxurious life, the heart will still be yearning for something better. Our soul is the carrier of the original memory of perfect balance. Hence, nothing of this world can satisfy us until we attain that state of *samadhi* that prevailed before creation. And that can happen through a proper practice.

So on this International Day of Yoga, let’s reflect for a minute: are our efforts actually leading us to the state of Yoga? When we practice *asanas*, or *pranayama*, or meditation, what are we joining? Will our daily or weekly practice take us to the state of Yoga, of union?

Asanas are designed to take care of the physical body, and have a purpose, but they are just one very small part of the whole field of Yoga. And they cannot refine the subtle bodies or touch the causal body, the soul.

In the last issue we focused on the five *koshas* – the five layers or sheaths of a human being. *Asanas* will only affect the outermost *koshas* – the outermost *annamaya kosha* and to a limited extent the next *pranamaya kosha*, and that too only in an ephemeral way. So by practicing *asanas*

how will we refine the mind? How will we touch the soul?

It has to be a combined effort. Ashtanga Yoga is a complete package of *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana* and *samadhi*. So if we pick and choose just one activity because we like it, then it will satisfy only that one aspect. It will not be Yoga.

It is like going to work and choosing to do only one thing that you like the most. What will your boss think? Likewise, the whole system breaks down when we focus only on *yama* or *asanas* or *dhyana* – nothing will work. We have to find the balance.

But ultimately the true state of union comes from doing proper meditation or *dhyana*, and not every type of meditation is equal in this regard and will take us there.

Samadhi is the outcome of meditation. There are various stages of *samadhi*. In fact at every new place on our inner spiritual journey from one *chakra* to another, the states of consciousness we experience will be different. But generally three types of *samadhi* are described. The first is a totally unconscious stone-like state, where we have no consciousness of the condition given to us in meditation. The second is a semi-conscious dreamlike state, and the most refined, is the light, conscious, natural *sahaj samadhi* state, which comes after we have traversed the intermediate levels of unconscious or semi-conscious stages along the way. Natural *samadhi* occurs when our consciousness is totally merged in the ultimate state, at one with that state. In the meantime, *samadhi* is a work in progress towards that natural *samadhi*. If we have to understand *samadhi* properly, *sam-adhi*, *adhi* means that which prevailed before the creation. What was the state of our consciousness at that time? We must regain that.

So whatever we do in our daily practice of Yoga needs to help us feel connected with our source, otherwise it is not really Yoga. And just as concentration is the result of meditation, Yoga is the result of doing the proper practices.

And when we connect with that sublime source, anything else that we do will also be permeated with some level of fragrance from the source. That is why Yoga is also called, “Skill in action.” When we are connected, everything that we do will have that fragrance.



KARMA, GYANA AND BHAKTI

Karma yoga, *gyana yoga* and *bhakti yoga* are often considered to be the three different paths to the Ultimate. *Karma yoga* is all about evolving through service and action. *Gyana yoga* is all about evolving through knowledge and enlightenment. *Bhakti yoga* is all about evolving through love, devotion and attachment.

It is wise to be selective in what actions, knowledge and devotional practices we choose. We need to ask ourselves:

- In *karma yoga*, what actions and service will refine us? What sort of *karmas* can connect us to the source?
- In *gyana yoga*, what sort of knowledge can elevate our consciousness? *Gyana* which can connect us to the source?
- In *bhakti yoga*, to whom are we devoted? What form of *bhakti* will connect us to the source?

In *karma yoga*, any action must elevate the lower self to seek the higher Self. Such actions will ennoble us, and ennoble the very actions themselves, because it is our innate nature to do the best possible.

And what about *gyana yoga*? In his book, *Towards Infinity*¹, Ram Chandra of Shahjahanpur describes *gyana yoga* as the progressive unfolding of wisdom and knowledge from personal experience on the spiritual journey. He says that *gyana* in the real sense refers to the inner condition of the mind which develops while passing through different spiritual states at the different knots or *chakras*. *Gyana* is, in fact, the realization of the conditions prevailing at each knot. As our inner journey takes us through many knots, the knowledge gained will continue to expand as we progress on that journey. This is real *gyana yoga*.

And what sort of *bhakti* leads us to the state of Yoga? Worship in itself hardly contributes to our success. Love is best expressed through the heart, in all facets of our activities.

For example, at bedtime, when we know we are going to meditate in the morning, are we looking forward to that meditation, to being with the Beloved when we awake? Are we restless to receive Him in our heart? Every *bhakta* must analyze: How must we prepare our heart to receive the Beloved? With such preparations the heart will automatically yield.

If we create such an attitude in our heart that is so inviting, the Lord will have no choice but to descend and be a part of our existence. A beautiful fragrance will then radiate from us. It becomes

¹ Ram Chandra, 2014. *Towards Infinity*,
Shri Ram Chandra Mission, India

automatic. Even if a flower is hidden in the crevices of rocks, the bees will find it, so how can God not know about an anonymous being filled with love? We don't really have to go in search of God in *bhakti yoga*. Be where you are, be pure, and be loving, and He will come looking for you.

Now, are these three paths really separate? In fact, *karma* without *gyana* is useless, and *gyana* without *bhakti* is useless. There must be a beautiful amalgamation of all three in our yogic

practice. If we perform *karma* in a loving way, knowing well the consequences of our actions, then *bhakti* will naturally develop. If the essence of *bhakti* is not there, *gyana yoga* will be paralyzed, and *karma yoga* will also be paralyzed. Likewise, *bhakti* without action and without knowledge about what you are going to do is also useless.

We have to integrate these three and continue on with a lot of faith, which comes out of experience. We need not have faith in the beginning.



SUPERCONSCIOUSNESS AND SUBCONSCIOUSNESS

Yoga, when rightly done, will always guide us in the right direction. In the Bhagavad Gita, Arjuna asks Lord Krishna, “How should one lead a life?” Lord Krishna says, “Lead a life in divine consciousness.” So consciousness is at play here.

In the words of Swami Vivekananda, through Yoga we are trying to make use of our available consciousness. In meditation with yogic transmission, in no time at all we allow our consciousness to soar higher into superconsciousness, from where we get inspiration. It is a matter of experience. The superconscious is all that is yet to happen – but it tells you ahead of time what to do. It inspires you to do things.

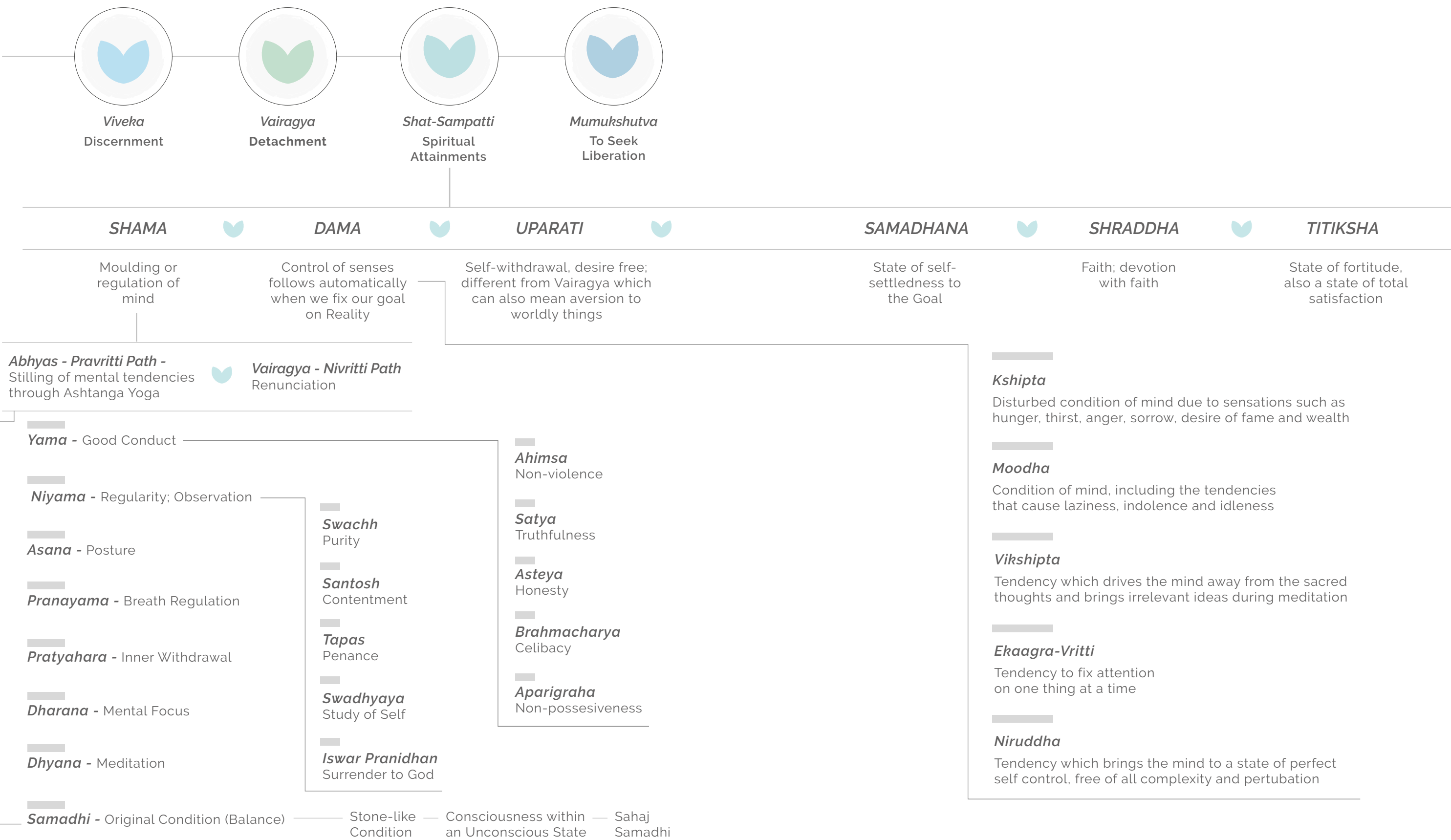
When this same available consciousness dives deep into the subconscious, we receive intuitive wisdom. The subconscious is the storehouse of our past experiences. At nighttime, when we offer prayer with a heart full for love, then the sleep that we enjoy after such a prayer is of a different order, a different nature. Yogis call it *yoga nidra*.

Right from the first day in Heartfulness we are able to experience these two states of superconsciousness and subconsciousness. *Rishis* have died aspiring for this, meditating for hundreds of years yet remaining thirsty for it, because they did not know where to receive transmission. My *Adi Guru* rediscovered this ancient yogic technique and distributed it to all of us. They trained us and they passed it on freely. That is our Heartfulness tradition – all are welcome.

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Sadhana Chatushtaya

The traditional understanding of Yoga

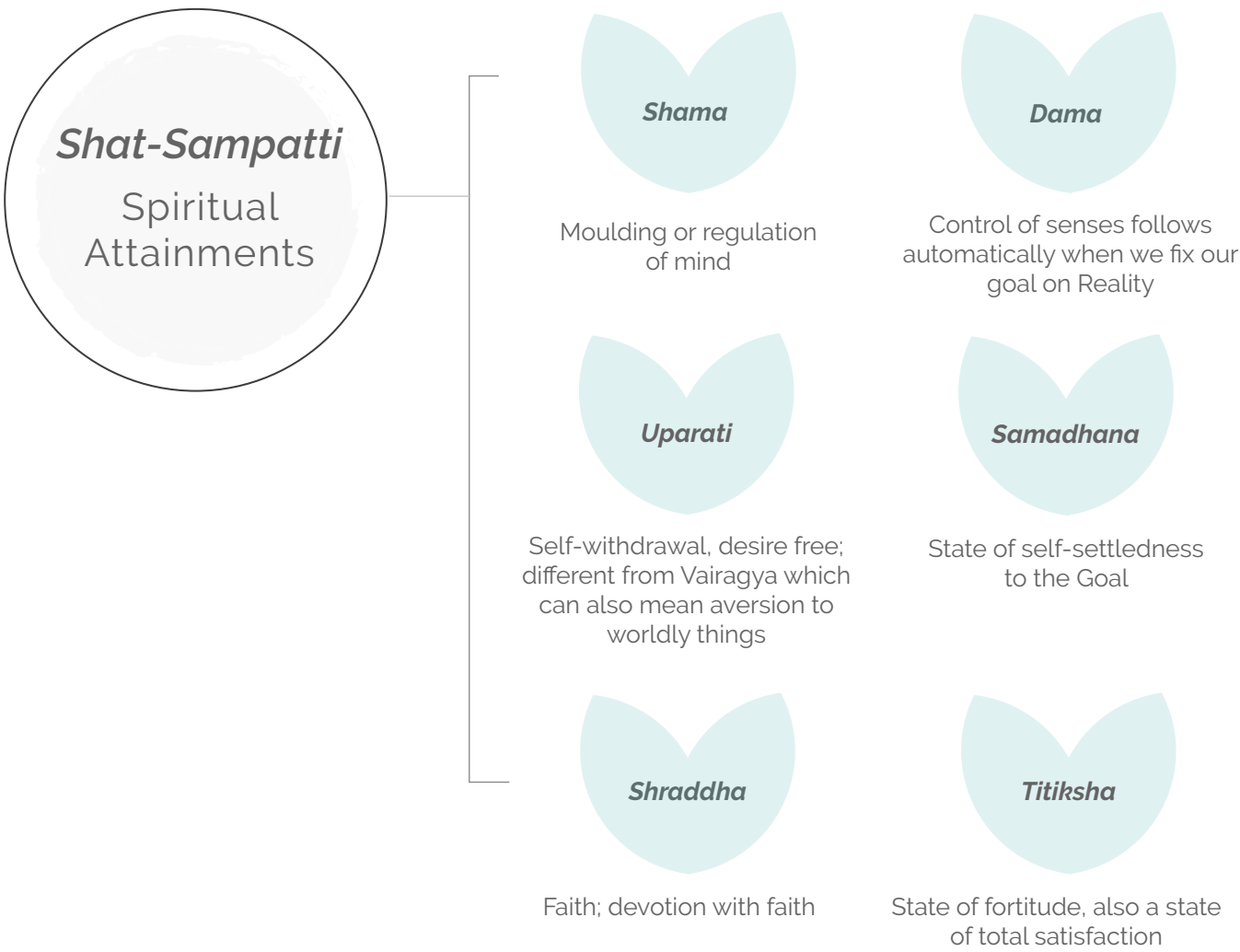


THE ELEMENTS OF YOGA

All thirty-five elements of Yoga are meant to be practiced together, even though each one contains a vast field of knowledge within itself. The thirty-five can be summarized within four main elements known as the four *sadhanas*, or *sadhana chatusthaya*.

Of these four *sadhanas*, let's focus on the *Shat-Sampatti*, or the six virtues. Within the *Shat-Sampatti*, the aspect of *Shama*, of molding and regulating the mind, is where all the practices of Yoga are to be found – Ashtanga Yoga practices, Hatha Yoga, Raja Yoga, and the 21st century practices of Heartfulness.

Patanjali presented his eightfold path of Ashtanga Yoga to the world a few thousand years ago, to take care of the physical, subtle and causal bodies of the human being, through *asana* to refine the physical



body, *yama* and *niyama* to refine character, and the other five to refine the subtle bodies, in order to unite the soul with the Ultimate.

Today, things have evolved further, so that Heartfulness brings together all thirty-five elements of Yoga without having to take up each step individually. It is a complete package of simple practices for all who want to experiment and experience.

So at this time in human history, we can all experience the pure essence of Yoga, supported by yogic transmission and yogic cleaning. And what is the result? Oneness with the source of all existence.

MEDITATION

Kamlesh D. Patel



Meditation is a process in which we shift from thinking to feeling. It is a journey from the complexity of mind to the simplicity of heart.

Meditation is often defined as thinking continuously about one object of thought. We often get stuck on this definition, however, and lose the real purpose of meditation. Meditation must reveal the true nature of that object upon which we are meditating. Such revelation comes not as a thought, but as a feeling. Therefore, meditation is a process in which we shift from thinking to feeling. It is a journey from the complexity of mind to the simplicity of heart. It is for this reason that most methods of meditation involve the heart.

Though we can easily remember an image or an idea, it is difficult to recollect a feeling. Have you ever tried to recollect the taste of a meal you had many years back? You may vividly remember the place where you ate. You may even remember its ambience, but the actual taste of the food can never be retrieved. Why? It is because feeling is always in the present, in the now. Therefore, we cannot be happy with the feeling of a good meditation from eons back. Of course, the memory of a great revelation in meditation is good, but it is akin to someone who hits the jackpot once in his lifetime and is a beggar forever more. The feeling we derive in meditation must become a permanent affair.

Yet, even feeling has its limitation. The heart is never truly satisfied with feeling. At some point, feeling becomes a burden, whether it is the feeling of pleasure, of joy, or even of bliss. Feelings are difficult to handle. In true meditation, we enter into absolute nothingness, a complete void of experience.

If you examine consciousness, you will find that it has a variety of states, just as water has different states. We have waking consciousness, with which we interact with the world. The consciousness of a person whose attention is only focused outwardly perceives only the outside world, accordingly. When we are asleep, we enter into the dreaming consciousness, and in deep sleep, our consciousness goes very deep. In meditation, our consciousness is moving towards the innermost Self, which is the core of our existence. As we traverse through the various states of meditation, we enter into a special state of consciousness where we are, at once, at the depths of our being, while being simultaneously aware of the things around us.

A true seeker of Reality, though inwardly meditating, is meditatively active in the worldly sense as well.

This contradiction between the attraction towards the Self within and the pull of our awareness towards its outer periphery is only valid so long as there is no all-encompassing meditative state that expands throughout all states of consciousness, whether waking, meditating, or sleeping. A person in such an expanded state of consciousness is unable to differentiate between worldly and spiritual activity, as all is done in a purely meditative state.

Transmission

KAMLESH D. PATEL introduces the most important feature of Heartfulness: Transmission. It is not something new, having been around for thousands of years, but like any other transfer of energy, it is the quality and potency that matter. We all have the opportunity to experience this life-transforming offering from the Source, wherever we are. Learn more.

Over the past few decades, meditation has acquired universal recognition for its numerous positive effects. Many methods of meditation are available and it is possible that all of them may be good. The Heartfulness meditation technique is also good, but what makes it unique is the addition of another element known as *pranahuti*, or Yogic Transmission. Yogic Transmission makes meditation truly dynamic, and it is the real specialty of the Heartfulness method offered by Sahaj Marg.

What is transmission? Transmission has been defined as the utilization of divine energy for the transformation of man. Here we are not speaking of physical transformation, as our bodies are limited by our genetic makeup. For example, we might be able to gain or lose a few pounds, but we cannot change our height substantially. On the mental level, there are fewer limitations. We can all learn – some very easily and some with greater difficulty – but it is only on the spiritual level that there is infinite scope for growth. Transmission is the nourishment that allows such unlimited growth.

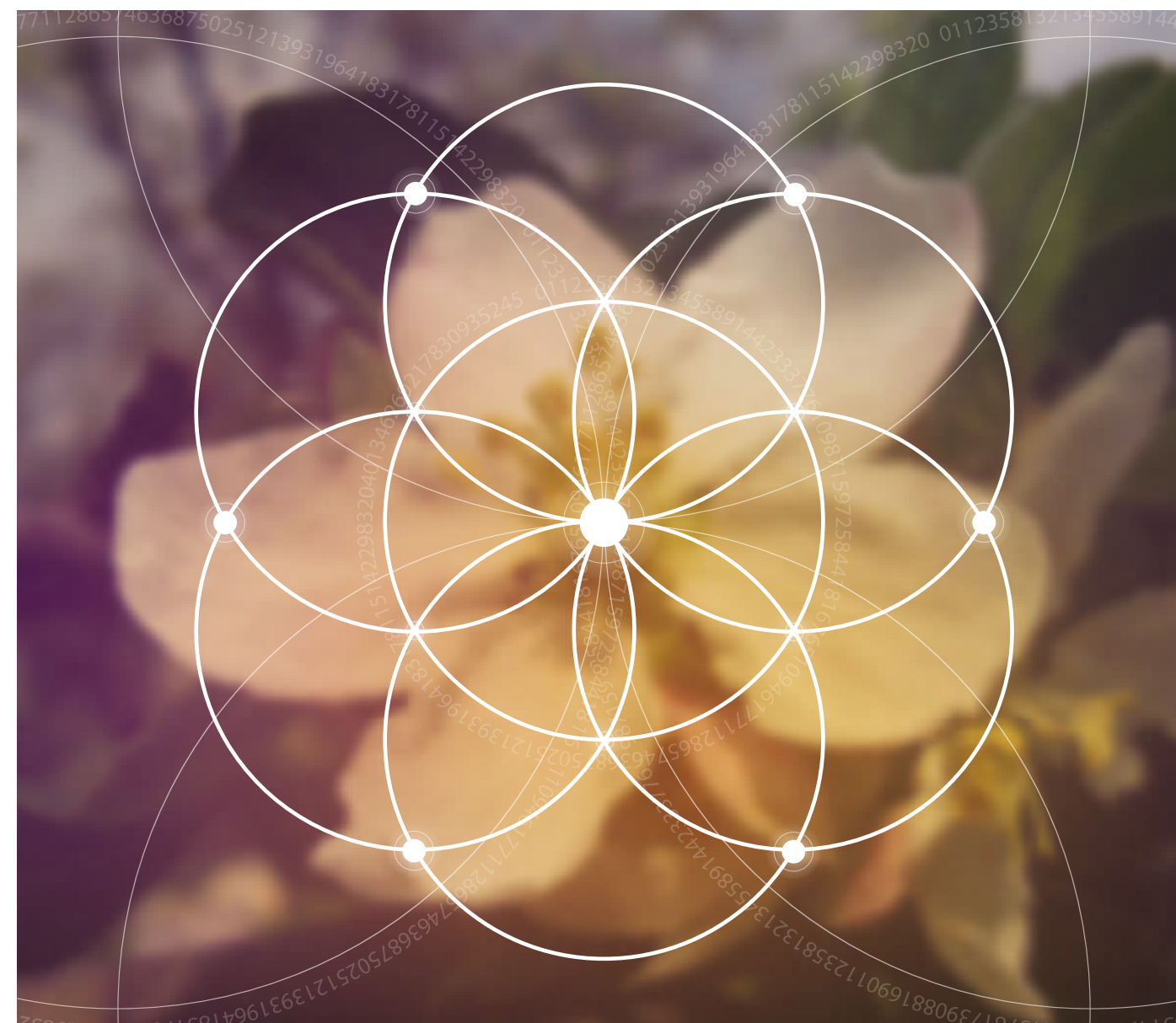
If Transmission is an energy that can bring about infinite growth, it must also be infinite. In the physical world, there is no such thing as infinite energy. The sun can blaze for billions of years,

but eventually even it will burn itself out. Under Einstein's famous equation, $E=mc^2$, energy is always limited by the velocity of light and the finiteness of mass.

But yogis have never been bound by physical laws. An adept meditator may be seated in one country, while the aspirant is seated in some distant place across oceans and mountains. Yet, the moment the adept triggers the Transmission, the aspirant receives it wherever he or she may be. This is the common experience of so many meditators. If we merely think of Transmission, it starts to flow instantly.

Even light cannot travel instantly. If a distance can be traversed in zero time, the velocity is infinite. Hypothetically, what would happen to Einstein's equation if we were to substitute the speed of light with such infinite velocity? Inserting infinity into the equation means that the energy that comes to us would also be infinite, and its source would also have to be infinite. This is Transmission.

While the link between science and spirituality continues to be a source of debate and research, the best way to understand Transmission remains to experience it practically. Trying to grasp Transmission intellectually is like trying to understand the taste of strawberry ice cream



intellectually. Is it possible to convey its taste in words to someone who has never tried it? You can explain all about sucrose, dairy proteins and the temperature at which milk freezes, but it would all be useless. In the end, you would probably say, "Just try it!"

Add Transmission to your individual spiritual or religious practice, faith or no faith, and you will experience a quantum shift in your inner experience from day one. I say faith or no faith, because faith is the result of the impact of some esoteric experience. Without such experience, belief remains unproductive and unfulfilling.

You can use scientific experimentation to test the effects of Transmission. First, meditate without Transmission, using only the prescribed Heartfulness technique. Then, after a few minutes, meditate using the same technique, but with the support of a trainer who meditates along with you. This expert can either be physically present with you or at a remote location. You can do this as many times as you like, as it will be replicable. This test will allow you to compare the difference between meditation without Transmission and meditation then with Transmission.

For many people, the experience of receiving Transmission is so convincing that no further proof or understanding is necessary. I invite you to experiment and experience it for yourself.

Yama:

the five vows of the seeker

KAMLESH D. PATEL

Spirituality is not a path for the faint hearted. Swami Vivekananda has said, “I need lions and not sheep.” Have you wondered why the great Master has spoken so? It is because every single moment we are working on our self. Every moment of our existence we are refining our lifestyle to ensure the blossoming of our consciousness. [In a previous article](#), I touched upon the journey that starts with thinking, and that evolves into feeling. This change gives the wisdom to ‘become’ and eventually to ‘un-become’.

For this journey to progress, the rite of passage is what I refer to as the five oaths of the seeker. These oaths are the fundamental qualities that a seeker needs to develop and they are the qualities espoused by Patanjali under the step of yama. The primary elements of Patanjali’s Ashtanga Yoga, starting with *yama*, *niyama*, etc., can be better appreciated and actually realised experientially by a few moments of daily meditation under the Sahaj Marg system.

The word ‘yama’ has different connotations and meanings. In Sanskrit, it means ‘regulation’ or ‘self-discipline’. Lalaji described yama as follows¹:

“Giving up untrue feelings and untrue thought is yama. Yama means to give up. Yama means not to accept gifts, not to steal, not to tell lies etc. ... Yama is the giving up of unwanted things from the heart.”

In Hindu mythology, Yama is the God of death. How to reconcile this idea of death intertwined with the very first step of spirituality? The answer lies in the right understanding of life itself. Life begins and ends. It begins with conception and ends with the withdrawal of the soul.

The real secret is to ‘die’ while still alive, consciously allowing ourselves to transcend ‘I’-ness in order to become universal. Meditation can also be called the process of conscious annihilation. But in those moments when we allow ourselves to jump into the depths of consciousness, many people are scared. Whenever this happens in meditation, they end up opening their eyes. They are unaware of the real goal and thus are scared.

Pujya Shri Babuji says, “Live as if you are going to die the next moment.” This constant reminder of Yama may sound too negative, but there is tremendous wisdom conveyed in this one sentence. This condition, known as that of ‘living dead’, is an effort to express the idea of transcending the ‘I’-ness with love. When this happens, we succeed in annihilating the ego, which was creating restriction and not letting life blossom.

With this transcendence of ego, we experience liveliness for the first time. What is liveliness? It means to live life with a heart; a life that is now connected to the eternal and the immortal; a life where there is neither bliss nor sorrow, neither pleasure nor pain. With such a transformation comes the wisdom to conduct life with self-

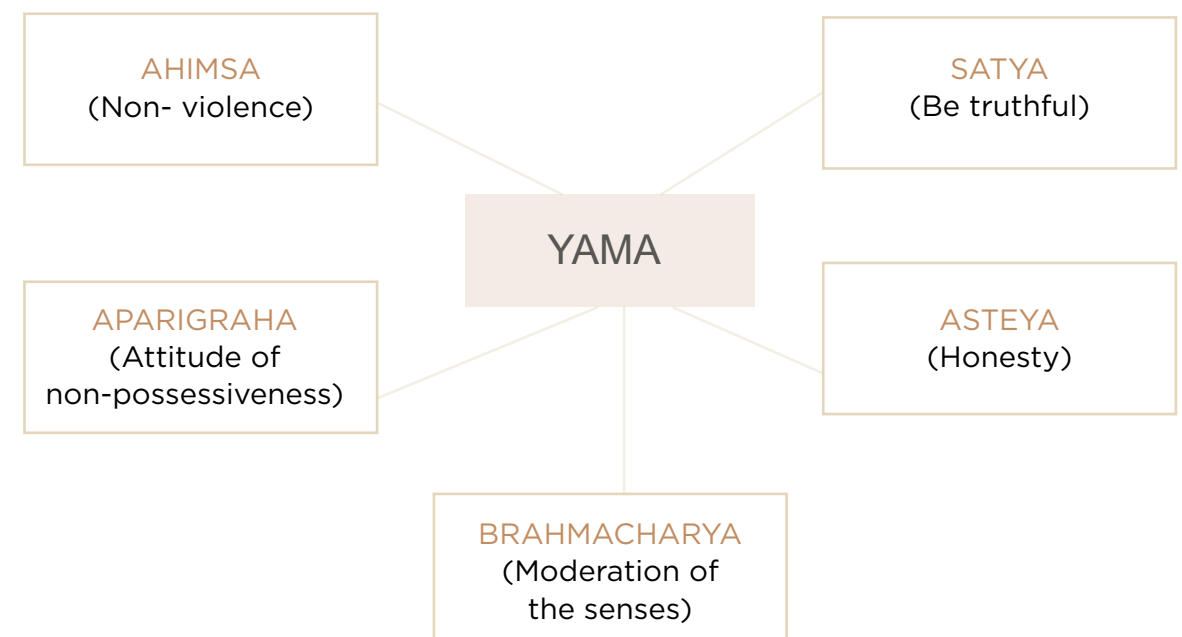
discipline or yama. So even though in Sahaj Marg we start with the last three steps of Patanjali’s Ashtanga Yoga – *dharana* followed by *dhyana*, culminating in *samadhi* – the other steps are taken care of because of the newly-cultivated balanced tendencies of the mind.

Such discipline is possible in an individual with a well-developed *manomaya kosha* or mind sheath. It is not possible among *pashus*. One who is bound is a *pashu*: it may be that you are bound to your desires, your greed, or your lust. In fact bondage of any sort makes you a *pashu*, so bondage to the Guru makes you a *Guru-pashu*². Bondage of anything is not going to serve our purpose. You must exist as if you are in this world but not of this world. Exist like a lotus. Exist like a duty-bound personality. These five steps are like oaths or vows for living life bravely and not straying away from such a life.

² “Guru-pashu is one who considers his undeserving

Guru as God, although the Guru himself does not

consider himself so.” *Complete Works of Ram Chandra of Shahjahanpur*, volume 3, 2009, Shri Ram Chandra Mission, India



¹ *Complete Works of Ram Chandra of Fatehgarh*, volume 2, 2013, Shri Ram Chandra Mission, India

Ahimsa: non-violence

The first step of yama begins with love. The fundamental divine law that governs life is “Love all”. If the idea of hurting someone remains in the heart, you have failed in the first step itself. Such persons intending to hurt others can easily become demons with more power. Love selflessly, unconditionally and joyfully. This is the essence of ahimsa.

It is a simple matter to understand that liking someone ultimately culminates in love. When we love all, where is the question of being violent or hurting others? When we love, we are ready to sacrifice our comforts, our possessions and ultimately ourselves. It is sad that under the spell of hatred, people destroy each other.

Satya: be truthful

Be true to yourself. Be genuine and original. Say what you mean and mean what you say. There should never be a hidden agenda. No masks. No perversion to hide faults and no camouflages. Being truthful, but ensuring that the truth never hurts the heart of the other person, is only possible if ahimsa becomes a part of us. When we do not follow the heart, we allow our loved ones to get hurt. We follow wrong guidance and, thus, many suffer from an untruthful heart and the coercions that result from it. This is also a lack of authenticity. The inner environment is messed up and our pretension gives rise to a pattern of wrong habits. Hence, always be truthful and nurture the purity within.

Asteya: honesty

When we have love in the heart and tread the path of truth, honesty will radiate in our existence. Our existence in thought, word and deed will be a manifestation of honesty. Then our very presence will give an impetus to the moral compass of all around us. Honesty is the result of a life led with love (*ahimsa*) and nurtured by truth (*satya*). We all know the famous statement by William Shakespeare: “This above all: to thine own self be true.”

Brahmacharya: moderation of the senses

Brahmacharya has been narrowly understood to mean celibacy, whereas brahmacharya really means a state of being where we can bring about moderation across all our faculties. The term is composed of Brahm + charya.

The later, ‘charya’ means to dwell. So ‘one who dwells in Brahm’, is aptly called a *brahmacharya*. To act as if one is a *brahmacharya* is like putting the cart before the horse; it is artificial. We must become that.

When we dwell in that state, all our actions and thoughts will partake of the quality of Brahman. Such a state of superconsciousness is possible through Sahaj Marg practice, in which this

moderation is achieved through the practice of regular meditation on [point A and cleaning of point B](#). For such a person, procreation is the fulfilment of duty. There is nothing wrong with procreation, as long as we remember not to become a slave to it.

Aparigraha: attitude of non-possessiveness towards worldly things

We must exist as if we are in the world but not of the world. Exist like a lotus. Exist with awareness of duties. When we perform our duties with devotion, then we develop non-attachment in a natural and spontaneous way. In Sahaj Marg practice, meditation on point A helps develop this virtue.

All these five qualities are dependent on the state of love. A loving, cheerful and contented heart will create the environment for the blossoming of life itself. A spiritual seeker who has fulfilled the five steps of yama will never be in any position to entertain his ego in any form. Be it exhibiting miracles, or showing off some possessions, he will never be able to covet or be greedy. Miracles may happen on their own without his efforts.

Becoming a vehicle of these five qualities prepares our heart for one purpose only: the purification of consciousness.

Our spiritual foundation is built on these five pillars. In fact, no spirituality is possible without these five steps. Becoming or imbibing these qualities prepares us for better and nobler experiences. Only when we want nothing from anybody, including God, do the doors open.

It is very much like a bank. When you are in dire need of money, banks generally will not help you, whereas when you have absolutely no need of money the bank will solicit your business. Likewise, when God finds a contented soul, then He wants to give you more. The heavenly gifts descend on those who renounce power itself. If we ask for it, then it is denied. Similar is the situation in nature. Powers descend automatically on one who says, “I do not need it.”

For all my fellow travelers who feel daunted by the call of these vows, I would like to leave you with the lines of the poet H.W. Longfellow, who said,

*Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.*

KAMLESH D. PATEL shares some profound insights on the original sound that manifested at the time of creation.



(AUM) is neither Hindu nor Buddhist nor Christian. It is not even a word, but a symbol. When you talk about the sunrise or the beauty of the full moon, can you say that the sunrise is only associated with Hinduism or the full moon only associated with Buddhism?

ॐ is the original sound that manifested at the time of creation. And that sound is imbedded in our innate memory within the soul, starting with A to U to M, and witnessing the emptiness that follows the M. It is the soundless sound that follows the M that we must capture. The sounds of A, followed by U and M, and finally the soundless sound that follows, all have tremendous significance. And it is the empty silence that follows the sound of ॐ that reminds us of the fourth state, that is known as the *turiya* state.

Let us understand what these stages are, and how we can practically experience them with the help of meditation supported by Yogic Transmission. This Yogic Transmission, or *pranasya pranaha*, has been well defined as far back as in the Upanishads. For example, here it is mentioned in the Kena Upanishad:

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणश्चक्षुषश्चक्षुः ।

अतमिच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

śrotrasya śrotram manaso mano yadvāco ha vācam sa u prāṇasya prāṇaścakṣuṣaścakṣuḥ |

atimucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti || 2 ||

2. That which is the hearing of our hearing, the mind of our mind, the speech of our speech, that too is the life of our life-breath and the sight of our sight. The wise are released beyond and they pass from this world and become immortal.

It is easy to experience the three states of consciousness that are felt every day by all of us. We have the waking state of consciousness, the dream state of consciousness, and the deep sleep state.

In the first, the wakeful state, consciousness is moving away from the Source into the outward search of knowledge, out of which is born the field of modern science.

The consciousness of the dream state is somewhere in between, from where we dream of *slokas*, poetry, *ghazals*, etc. It is all about the inner search, and is related to the inner world.

In the deep sleep state, consciousness gravitates towards its Source, the soul.

The full spectrum of consciousness can now be measured with an EEG machine. The wave spectrum of the state of *turiya* mimics that of deep sleep, but even during the deep sleep-like emerging wave pattern, a meditator is able to remain aware. This is the art of yogic meditation. Yogis crave for this state with all their might, and perform penances and practices in order to reach it. With the help of Yogic Transmission, though, it becomes easier, simpler and more spontaneous to experience the *turiya* state.

Now, is there a stage beyond *turiya*? And how can we transcend *turiya* to what is beyond – the *turiyateet* state. *Turiyateet* is an extension of the *turiya* state. The *turiya* state is limited, because it is available only when we are in meditation, whereas the *turiyateet* state is possible even with open eyes and it encompasses all the states: A, U, M and the soundless sound.

We transcend

from A – the external wakeful state,

to U – the inner dream-like state,

to M – the deep sleep state of *sushupti*,

to the soundless silence of the *turiya* state,

and finally to the *turiyateet* condition.

In the *turiya* state, we enjoy the entire spectrum of consciousness. Is this not the evolution that we have been looking for?

It is the dot in the ॐ symbol that represents this *turiya* state. ॐ is thus a symbol that depicts the spiritual journey, reminding us to regain our original state. Such symbols must be approached with an open mind, embracing the essence they hide within.



TOLL FREE NO.

India- 1800 103 7726 | US/ 1 8 44 879 4327

EMAIL:

info@heartfulness.org

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