

# PASCAS CARE Svaroopaa<sup>®</sup> Yoga



“Peace And Spirit Creating Alternative Solutions”

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We offer all contents in love and with the fullness of grace, which is intended to flow to readers who join us upon this fascinating journey throughout this incredible changing era we are all experiencing.

Living Feelings First, *John.*



***“Never can one man do more for another man than by making it known of the availability of the Feeling Healing process and Divine Love.” JD***

## WHAT IS YOGA?

Yoga is a scientific system of physical and mental practices that originated in India more than five thousand years ago. Its purpose is to help each one of us achieve our highest potential and to experience enduring health and happiness. With Yoga, we can extend our healthy, productive years far beyond the accepted norm and, at the same time, improve the quality of our lives.

### **The Roots of Yoga**

The word Yoga comes from the Sanskrit word "Yuj" meaning to yoke, join or unite. This implies joining or integrating all aspects of the individual – body with mind and mind with soul – to achieve a happy, balanced and useful life, and spiritually, uniting the individual with the supreme.

In India, Yoga is considered one of the six branches of classical philosophy and is referred to throughout the *Vedas* – ancient Indian scriptures and amongst the oldest texts in existence. The *Upanishads* are also broadly philosophical treatises which postdate the *Vedas* and deal with the nature of the "soul" and universe.

However, the origins of yoga are believed to be much older than that, stemming from the oral traditions of Yogis, where knowledge of Yoga was handed down from *Guru* (spiritual teacher) to *Sisya* (spiritual student) all the way back to the originators of Yoga, "the *Rishis*," who first began investigation into the nature of reality and man's inner world.

Legend has it that knowledge of Yoga was first passed by Lord Shiva to his wife Parvati and from there into the lives of men.

### **The Aim of Yoga**

According to the *Yoga Sutras* of Patanjali, the ultimate aim of Yoga is to reach "*Kaivalya*" (emancipation or ultimate freedom). This is the experience of one's innermost being or "soul" (the *Purusa*). Then one becomes free of chains of cause and effect (*Karma*) which tie us to continual reincarnation. In *Kaivalya* one is said to exist in peace and tranquillity, having attained absolute knowledge of the difference between the spiritual which is timeless, unchanging and free of sorrows, and the material which is not.

This is considered desirable as life is analysed as ultimately full of sorrows and pain- even pleasure and joy leave pain and loss when they have gone as nothing in the material world is permanent.

Yoga is therefore a spiritual quest. However, along the path of yoga, the aspirant also gains health, happiness, tranquillity and knowledge which are indicators of progress and an encouragement to continue their practice. Buddhism and other Eastern spiritual traditions use many techniques derived from Yoga.

### **The Paths of Yoga**

There are said to be 4 main paths (*Margas*), according to the *Bhagavad Gita*, by which to reach the ultimate goal of Yoga – "*Kaivalya*." There is the path of Knowledge (*Jnana Marga*) in which one learns to discriminate between what is real and what is illusory, the path of selfless work (*Karma marga*), the path of devotion (*Bhakti Marga*) and the path of control of the mind (*Yoga Marga*) where all the activities of the

mind and consciousness are studied and brought under control. From these have come the various paths of yoga which can be followed.

- *Raja* yoga involves mastery of the mind and senses in *Samadhi*; essentially the advanced aspects of Patanjali's *astanga* yoga.
- *Hatha* yoga is the yoga of the will which involves cultivating ones energy to arouse *Kundalini* primarily by means of *asana* and *pranayama*.
- *Mantra* yoga involves reciting sacred syllables to reach perfection.
- *Laya* yoga involves absorption in god to experience ultimate bliss.
- *Bhakti* yoga requires absolute devotion to god to achieve the ultimate goal.
- *Karma* yoga achieves this through selfless work without thought of personal reward.
- *Jnana* yoga is the yoga of knowledge cultivating the discrimination between spiritual reality and the illusion of the material world.

It must be realised that there are no clear cut boundaries between these various paths and all draw on the practices and philosophy of the others; effectively all paths have the same goal and "tread the same terrain." They are different views of the same topic.

### **The Schools of Yoga**

Various schools or styles of Yoga have grown around each of these paths, which emphasise different aspects of these paths, or a combination of them, in their practical methodology. Usually these schools are established by renowned teachers or gurus and reflect their methodologies and ways of practicing, teaching and following the path of yoga. Some of the most well known modern schools or styles of yoga include: Iyengar, Astanga, Vini, Ananda, Anusara, Bikram, Integral, Kali Ray Tri, Kripalu, Kundalini and Sivananda. Interestingly, three of the most popular schools today – Iyengar, Astanga and Vini Yoga – were all developed by students of Sri T. Krishnamacharya.

Particular styles or methods may be considered more effective than others or may suit an individual's temperament better. That said, it must always be remembered that all these are merely different methods of reaching for the same ultimate goal. They are all aspects of the overall philosophy of Yoga.

### **The Philosophy of Yoga**

The philosophy of Yoga comes from many sources and has been presented in many fashions with differing emphasis depending on the understanding of the author.

The *Vedas* and *Upanishads* give some of the earliest references to the paths of yoga. These scriptures form the basis of Indian religious practices but contain many varied references to yoga and other things.

There are the *Puranas*, also ancient, which deal with the nature of the universe.

Famous epics such as the *Ramayana* and *Mahabharata* contain stories of the gods and lectures on moral and philosophical subjects with references to yogis and yogic practices.

The *Bhagavad Gita* is a particularly famous part of the Mahabharata which contains a detailed discourse on yoga by Krishna to Arjuna.

Other texts such as the *Hatha Yoga Pradipika* are more "technical manuals" of yoga which go into detail on technique as opposed to just the theory.

In general all these texts discuss Yoga from the particular standpoint of the authors and the paths to Yoga they have followed. In many ways this subject can be confusing for lack of a clear overview. This need is answered in the Yoga *Sutras* of Patanjali.

### **Yoga Sutras of Patanjali**

The varied philosophies and methodologies of Yoga itself were clearly and methodically brought together and presented by the sage Patanjali in his set of 196 aphorisms called "The Yoga *Sutras*," written some 2200 years ago. The *Sutras* bring together all the various strands of theory and practice from all sources of yoga and present them in one concise, integrated and comprehensive text. How all the aspects interrelate and form part of the whole body of yoga are clearly elucidated. There are eight disciplines to yoga as presented by Patanjali (thus Astanga yoga – 8 limbed yoga) which must be practiced and refined in order to perceive the true self- the ultimate goal of Yoga:

1. *Yama* – Universal ethics: Non-violence, truthfulness, non-stealing, sexual restraint and non-acquisitiveness.
2. *Niyama* – Principles of self conduct: purity, contentment, intense dedication or austerity, study of self and scriptures and self-surrender.
3. *Asana* – practice of the postures.
4. *Pranayama* – Breath control.
5. *Pratyahara* – withdrawal and control of the senses.
6. *Dharana* – concentration.
7. *Dhyana* – meditation.
8. *Samadhi* – a state of higher consciousness where the sense of self (ego) dissolves in the object of meditation and the individual self exists in its own pure nature.

The key elements of all the paths of yoga are presented in a balanced perspective and legend has it that Patanjali was himself a realised being and so writing from experience.

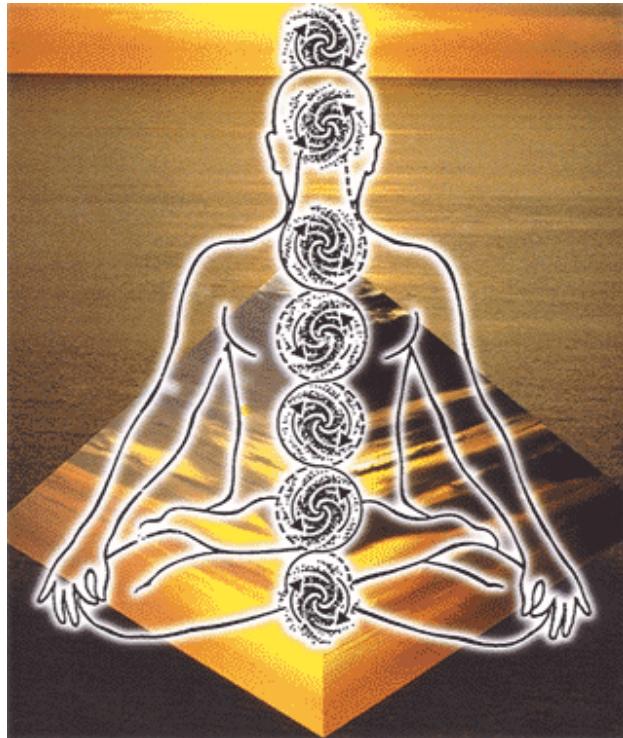
In the four chapters of his sutras he explains the levels of higher consciousness (*Samadhi*) which the aspirant must experience before reaching *Kaivalya* (emancipation) and the end of this world's spiritual pursuit. The second chapter deals with the methodology which must be followed to reach *Samadhi* and the hindrances which may be encountered. The unusual powers that may develop are also described with the warning that their lure must be avoided, while the final chapter covers the achievement of *Kaivalya* in detail.

These *Sutras* were and are still considered a most profound and enlightening study of the human psyche. Patanjali shows how through the practice of Yoga, we can transform ourselves, gain mastery over the mind and emotions, overcome obstacles to our spiritual evolution and attain the goal of yoga: liberation from the

bondage of worldly desires. Written in Sanskrit, many commentaries and translations have been written over the centuries by various scholars and practitioners; each interpreting as per their era and understanding.

### WHAT IS A YOGI?

A yogi is someone who practices yoga, a traditional Indian spiritual discipline which includes meditation and spiritual exercises. The female equivalent of a yogi is a yogini. Generally, these terms are only used to describe masters and teachers of this discipline, and they are certainly not appropriate for people who only practice one aspect of yoga, such as the breathing and physical exercises incorporated into this ancient tradition. Numerous famous yogis have developed their own special interpretations of yoga traditions, and they teach them to disciples who are interested in expanding their spiritual practice.



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Healing with  
Divine Love is  
the key!**





## **YOGA:**

The word Yoga comes from the Sanskrit root *yuj* – to join, to connect, to unite the self with the source.

Yoga is one of the six orthodox systems of Indian philosophy, the other five systems being Sankhya, Vedanta, Mimamsa, Nyaya and Vaisesika. All six systems are closely interrelated and have evolved from the Vedas, the oldest known scriptures dating back to 3000 B.C.

### **The aim of Yoga is Self-perfection, Self Actualisation.**

There are two paths, withdrawal from the Universe and perfection in the Universe. The first is effectuated by Asceticism and the second by Meditation. The first is attained when we lose God in Existence, the second when we fulfil existence in God. We recommend the second path, the path of perfection and not of renunciation. Our aim should be the victory in battle, not escapism!

Buddha and Sankara considered the world to be false and miserable. Escape from this illusory world to them was the only wisdom! But the world is a triad of Being-Knowledge-Bliss, is Happiness Absolute! It is our misreading of the world through egoism which is the falsity and our wrong relationship with the Ground of all Being which is the misery.

The Lord created the Universe in Himself by the process of Maya, but the meaning of Maya is not Cosmic Illusion. It is Wisdom, wide extension of Consciousness, Omnipotent Wisdom created this world. It is not the blunder of some Dreamer Infinite, but Omniscient Force conceals in itself Its own delight! It is not a bondage imposed by His Ignorance on the Absolute and Infinite Brahman !

### **Origin and Principle of Yoga Psychotherapy**

The word Yoga' is well known recently but the concept was originated centuries ago. Roots of yoga can be traced back to 5000 years back to Indus Valley Civilization. Yoga comes from Sanskrit word *yuj'* (to join) means it joins mind, body and soul. In the history of Indian thoughts, the place of yoga is unique in the sense that is regarded as a way of life through which whatever the Vedas and Upanishads preach as the highest and supreme goal of human life (Moksha) can be attained.

Yoga has come to mean several things to several people and its interpretation varies with varying perceptions of readers. When we think of yoga, the main question that is which Yoga? There are many types of systemic approaches, which are named as yoga.

### Modern Yoga psychotherapy

Aiming for Moksha seems overwhelming to beginners in modern world. So Yoga Psychotherapy' (an emerging branch of psychotherapy) is based on using the principles of ancient yoga for cleaning the human mental grossness so as to decrease the friction with unhealthy life issues and to propel the individual towards eight-fold path of ancient yoga keeping the main goal as Moksha.

### OBJECTIVE OF YOGA

The aim of yoga is to free the soul from the effect of three qualities of prakriti (Material cause of the Universe including our bodies) and by doing so it enables a man to achieve final liberation i.e., realization of Almighty God.

### UPANISHAD SAYS:

"The devotee who has purified himself by destroying the dirt of false knowledge and sins by the power of Yoga, he only does feel the merriment / pleasure of realization God. This utmost realization merriment and realization is not a subject of speaking because it is an intuition."

### YOGA DARSHAN AUTHENTICATES:

"Tada Darashtuhu Swarupa Avasthanam"

Meaning: With the power of Yoga there becomes an end of all dead evils and false knowledge, then the soul (sear) realises himself. Here the soul remains in his own nature. We can say Yoga is a Union of Soul and God.

It is not out of mention to see that in the absence of Yoga Education, a life becomes full of sorrows ills, problems and tense, etc.

In reality in the absence of Yoga knowledge no one can achieve good health, long life and good prospects. Similarly Lord Krishna in chapter -6 Sloka 17 of Bhagwat Gita Says:

"Yogo Bhavati Dukhaha."

Meaning: Yoga is a destroyer of all kinds of sufferings.





Please see the condition full of joy of a devotee who attains the stage of Samadhi through the power of Yoga and thus he drinks 'SOMA'. What type of super natural words he uses in his spiritual intoxicated condition due to the effect of 'SOMA'.

A. For me the Earth and Sun both are not even equivalent to my one arm, because I have drunk 'SOMA'.

Note:- This is a joyful condition of a devotee who has attained Samadhi.

B: Oh, I am so happy that why not I must place this Earth from one place to another, because I have drunk 'SOMA'.

C. My five senses neither affects me nor can make me greedy because I have drunk 'SOMA' (Rig. Veda 10/119/6, 7, and 9)

After attaining the stage of samadhi the yogi enjoys within himself. He then becomes emotional and his emotions attain the highest stage of spiritual intoxication due to the effect of 'SOMA'.

However the actual meaning of word, 'SOMA' needs clarification as in today's world it is totally misconceived. The ignorant people understand 'SOMA' as wine and call it an intoxicant for the Rishis and Munis. This is false statement due to lack of deep study of Vedas and Yoga knowledge.

'SOMA' is an ancient Shata Pathe Brahmin Holy Book by Yaska Muni is: "Satyam Shri Jyotihi Soma" and "Anrite Papma Tamah Sura.

Meaning:- Here the 'Soma' is satyam shri and Jyotihi. Satyam = Truth, Shri = Venerable and Jyotihi = Light.

All three words, i.e. satyam Shri and Jyotihi thus are adjectives of Almighty God. So the meaning of 'Soma' is God. Who is a Truth, Venerable and Light. Therefore, 'Soma' is =God = consciousness = realized in Samadhi. So 'Soma' is also samadhi stage.

Now we came to the meaning of sura in the above Holy Book. Here Sura is Anrite, Papma and Tamah. Anrite = Falsehood, papma = sins and tamah = Darkness and Sura=Wine

Note: Falsehood, sins and darkness are related with bad deeds concerning with illusion. So wine is falsehood, Sins and Darkness.

Therefore, where 'soma' is God, Truth and light etc, there Sura is totally in opposite.

The 'Soma' is an experience of a devotee who has completely absorbed soul (Himself), within the utmost bliss of joy, but only after attaining the stage of Samadhi, i.e. realisation of God.

From the above we come to a conclusion that where vedas and other Holy Books describes spiritual philosophy and other like matters, the Yoga Education gives spiritual eyes and enables a devotee to see and realize description right from an atom to the stage of creation and even the Creator. Why should not we then adopt it?

It should be accepted that Yoga knowledge blessed by God is a duty to be discharged by all concerned.

## WHAT IS YOGA

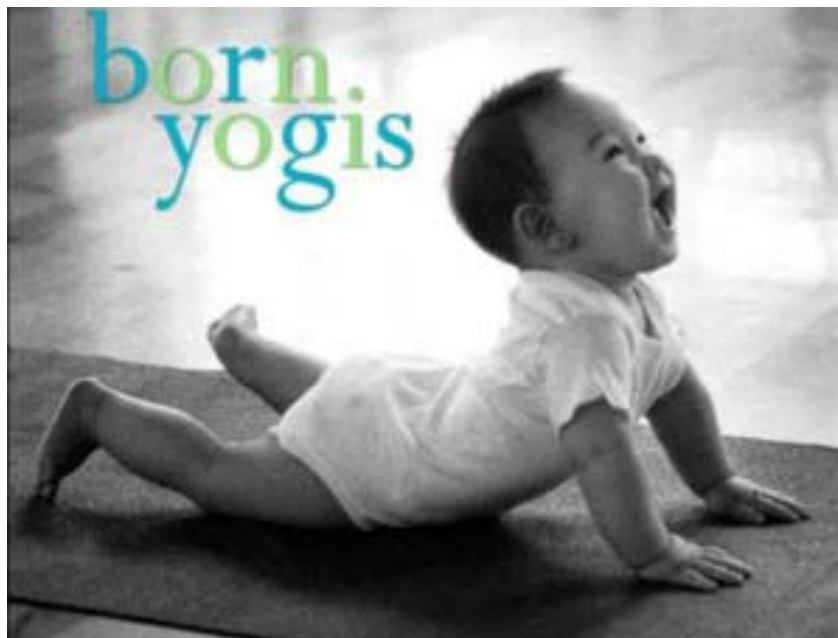
It is a learning which enlightens us of creation and the creator himself. Why should we not devote some time to learn Yoga. Let us now go in depth and see what yoga actually is: *The Patnjali Yoga Darshan* says:

"YOGAH CHITTA VRITTI NIRODHAH"

Meaning: Yogah =Yoga chitta = Combination of intellect, Egotism and Mana, i.e. faculty which receives knowledge from five senses and passes the same to intellect. Vriti = effect of Various forms, Nirodhah = stoppage.

In whole of 195 Sutras of Yoga Darshahana "Chitta" has been used for a combination of intellect (Budhi), Ahankar (Ego) and Mana (Mind)

Description: Total stoppage of various forms of 'Chitta' is called Yoga. We can also say stoppage of total activity of Chittah. Study of word Chittah Vriti and Nirodhah, etc., will be defined and clarified in respective lessons.





<http://www.kashmirshaivism.org/introduction.html>

The Sanskrit word *Moksha* is commonly translated in English as spiritual "liberation" or "freedom." With some exceptions in the *bhakti* traditions it is held by all of the great philosophical and religious traditions of India to be the true and fitting purpose of all human endeavour. Although these traditions teach that the attainment of this human emancipation is the end all and be all of spiritual life, they have quite different interpretations of what this term actually means. In fact, there are as many different interpretations of the meaning of *Moksha* as there are philosophical understandings about the nature of God and the world. And, as the various schools differ in their understanding of the nature of *Moksha*, so also do they differ in regard to the means (*upaya*) by which it is to be attained.

My (John Hughes) intention in writing this article is to introduce the extraordinary soteriology of Kashmir Shaivism. In so doing I will describe the unique understanding of *Moksha* and the means of its attainment as revealed by this important tradition. I believe that after the reader has a chance to reflect on this theory he/she will find it to be not only unique but also quite profound.

## Introduction

The ancient tradition of Kashmir Shaivism is a non-dual (*advaita*) school of philosophy which takes as its source the ninety-two Tantras of Lord Shiva. This includes the sixty-four monastic Bhairava Tantras, the eighteen mono-dualistic Rudra Tantras, and the ten dualistic Shiva Tantras. This philosophical tradition is also known by its adherents as Trika. It is called Trika because it encompasses the threefold signs of man and his world. These three signs are Shiva, his Shakti (energy), and Jiva (individual). Also signified are three primary energies: *para* (supreme) energy, *para-para* (combination of highest and lowest) energy, and *apara* (lowest) energy. These are also termed *iccha Shakti*, the energy of will, *jnana Shakti*, the energy of knowledge, and *kriya Shakti*, the energy of action. These three energies represent the threefold activities of the world: knower, knowing, and known. Kashmir Shaivism also known as the Trika tradition, encompasses four systems of philosophy: the Pratyabhijna system, the Kula system, the Krama system, and the Spanda system.

The teaching of Kashmir Shaivism is so rich and detailed in its descriptions of what it reveals as the ascent of individual consciousness to universal God Consciousness (*Parama Shiva*) that it has been characterized as a mystical geography of awareness. It includes a highly developed system of spirituality that emphasizes not only the intellectual understanding of its concepts, but also the direct realization, the direct experience, of its truth. For the Kashmir Shaiva, the very nature of truth, its defining characteristic, is that it is unlimited

and universal. The human intellect, on the other hand, is limited and individual. As such it cannot contain within its grasp that reality which transcends it. For the Kashmir Shaiva truth, as universal, is said to be *anirvacaniya*, unspeakable. Words cannot express or reveal it. Any attempt to define and contain it with the spoken word only limits it. If truth is to be known and understood, it must be experienced through direct realization.

Kashmir Shaivism offers many different practical approaches to the realization of the ultimate reality. These different approaches are varied depending on the ability of the seeker. Paul Repts--in his small book entitled *Zen Flesh, Zen Bones*--introduced the English speaking world to one of the central scriptures of Kashmir Shaivism, the *Vijnana Bhairava Tantra*. In this Tantra are found no less than one hundred and twelve separate means to the realization of the ultimate reality.

### **Cosmology**

Understanding *Moksha* and the means for its attainment in Kashmir Shaivism requires that we briefly examine its non-dual cosmology. One of the more lucid and revealing expositions of this cosmology is given by Abhinavagupta in a short discourse entitled *Bodhapancondasika* or "Fifteen Verses of Wisdom." Swami Lakshmanjoo, the great modern Kashmir Shaiva philosopher and saint, tells us that these verses capture the essence of the doctrine of Kashmir Shaivism.

In describing the nature of reality, the Kashmir Shaiva explains that there is only One Being, called Lord Shiva. This Being is the nature and existence of all beings. This Being is defined as being filled with the infinite light (*prakasa*) of God Consciousness. The Shaiva also holds that the objective world, although experienced as separate from one's self, does not have a separate existence. It is the energy (*Shakti*) of Shiva. Although one might conclude that the world is separate from his energy, thinking that his energy is the separate formal cause of the objective world. It is not. The objective world, comprised of the collection of objects, cognition's, and limited subjects, is nothing more than the expansion of the divine *Shakti*. It is not separate from Shiva's energy. Lord Shiva is the energy holder (*Shaktiman*) and the objective universe is his energy, his *Shakti*.

But what is the relation of Lord Shiva to his energy? Does Shiva hold this energy as one might hold a tool, to be used in the act of creation? Lakshmanjoo clarifies this by explaining that if, for the sake of argument, we make the distinction between Shiva and his *Shakti* we could say that *Shakti* is this whole objective universe--which includes not only the objects of perception (*pramana*) and the means of perception (*pramana*), but also the limited subjects or perceivers (*pramatri*) attached to those objects--and that Shiva is that reality from which this universe issues forth. And yet it is said that Shiva and Shakti are not aware that they are separate. Why? Because in reality they are not separate at all. They are one just as a fire is one with its heat.

Although Kashmir Shaivism and Advaita Vedanta both teach nondualism, the non-dualism of Kashmir Shaivism is quite different from that of Advaita Vedanta. Essential to this difference is Advaita Vedanta's proposition that this universe is untrue and unreal, that it is a false projection of *maya*. This theory is completely opposed to the Kashmir Shaiva theory of reality. To counter this proposition Kashmir Shaivism argues that, if Shiva is real, how could an unreal substance emerge from something that is real? If Shiva, the ultimate essence of existence, is real, his creation must also be real. For the Kashmir Shaiva this universe is just as real as its creator.

The nondualism expounded by Kashmir Shaivism creates a dilemma for its adherents. If this universe is as real as its creator, how does the latter create this diverse universe as one with himself? To explain this seeming incompatibility, Kashmir Shaivism proposes the theory of reflection (*pratibimbavada*). This theory explains that the universe is created in the same way that the image of an object, such as a house, can be reflected in a mirror. In the case of Shiva, however, there is no object such as the house which exists independently from the mirror of God Consciousness, because if there were, it would mean that there is an object which exists outside of God Consciousness. The Kashmir Shaiva theory proclaims that nothing can exist outside of God Consciousness, because only God Consciousness exists. Therefore, the Shaiva explains, the only thing that exists is the house appearing in the mirror. There is no external object, no separate house, being reflected in the mirror. There is only the mirror of God Consciousness. What then causes the "reflection" to appear in the "mirror" of Shiva's awareness? To this question the Shaiva answers, it is *svatantrya*, the absolutely independent will of God. It is Lord Shiva that creates this whole universe in the mirror of his awareness by his absolutely independent will (*svatantrya*), his freedom.



In summarizing the essence of the nondual cosmology of Kashmir Shaivism, Lord Shiva creates the objective world through the expansion of his *Shakti*, which is absolutely one with him. The universe is manifest in his own nature, like a reflection in a mirror, by his own absolutely independent will.

### **Concealing and Revealing His Nature**

But why has Lord Shiva created this external objective world, this manifestation of supreme energy, in his own nature? It is the answer to this question that begins to shed light on *Moksha* and the means of its attainment in the teaching of Kashmir Shaivism. Trika Shaivism teaches that Shiva has manifested this external world for only one reason – to create the possibility of recognizing his own nature. And furthermore, the Kashmir Shaiva understands that this objective universe, a manifestation of Lord Shiva's *Svatantrya Shakti*, is a means, a tool, to be used to realize the universal reality of Shiva.

As Abhinavagupta tells it, when Lord Shiva is completely alone, bereft of his creation, he exists in the full splendour of his God Consciousness. He does not need to recognize his own nature, because it is already there. Nevertheless, he wants his own nature to be recognized. This recognition gives him great joy. But, because it is already there, there is nothing to recognize. So, in order to recognize his nature, Shiva must become ignorant of his nature. He must seemingly separate himself from his nature. It is only then that he can experience the joy of recognizing it.

This, Kashmir Shaiva's say, is the play of the universe. Because of Lord Shiva's freedom, his *Svatantrya*, this universe is created solely for the fun and joy of this realization. It is Shiva's play to seemingly leave his own nature so that he can find it and enjoy it again. This is the dance of Shiva, the joyous game in which he is continuously creating this universe – to lose himself and then find himself.

In order to seemingly depart from his own nature, to lose himself in his creation, he must withdraw his God Consciousness. And in order to find himself, he must again expand his God Consciousness. This process is known as *nimesa* (closing) and *unmesa* (opening). It is the supreme energy of God which gives rise to

*nimesa* and *unmesa*. *Nimesa* is the withdrawal of his God Consciousness, and *unmesa* is the expansion of his God Consciousness. Both of these states are contained within Shiva simultaneously.

By withdrawing his God Consciousness, Shiva conceals himself in his creation. Only Shiva has this power, the power of his own *Svatantrya*, to totally disregard and hide his own nature and then to find it again. But what is it that he finds when he rediscovers his own nature? He finds, upon realizing his own nature, that it was already there. For the Kashmir Shaiva, this is the real essence of this teaching. Lord Shiva loses his nature only to find it again--and when he does he realizes that it was already there.

He wants, in the external universe that he has created, to completely disconnect his God Consciousness and then to realize that it was never disconnected. For although it is disconnected, in the real sense, it is not disconnected at all. In finding it he realizes that it was never lost. He experiences that there was never really any separation from his God Consciousness. Separation only seemed to exist. For Shaivism this is the greatest mystery of existence and Lord Shiva's supreme act.

### **Bondage through Ignorance**

Another point will shed additional light on our topic. In creating this world Shiva conceals his real nature. How does he do this? The Shaiva says that he conceals it with particularity. His *Maya*, his magic, brought about by his power of absolute freedom (*Svatantrya Shakti*), is to hide himself in the particularity of the world. As a particular individual, Shiva loses the real undifferentiated knowledge of his real Self and possesses only differentiated knowledge of particularity. Through this *maya* or *ajnana* (ignorance), he veils himself. This is stated very succinctly in the first two verses of the *Shiva Sutras*: "Awareness is the reality of everything. Having differentiated knowledge and not having undifferentiated knowledge is bondage."



Ignorance, for Kashmir Shaivism, is not the absence of knowledge, rather it is said to be non-fullness of knowledge. Jai Deva Singh in his translation of the *Shiva Sutras* calls it "shrunken knowledge." The Kashmir Shaiva tells us that knowledge is always present in our conscious lives but it is limited knowledge. Real knowledge, which is unlimited, is Self-knowledge. It is undifferentiated (*nirvikalpa*) and identical with Consciousness. The Kashmir Shaiva argues that every limited being must have some knowledge because none could exist without knowledge. **Knowledge, being identical with consciousness, is the essence of reality.**

### **Means (Upaya)**

Kashmir Shaivism has revealed three means to enter from individual limited consciousness to universal God Consciousness. The first and highest means is called *sambavopaya*. The second, for aspirants of medium qualifications, is called *saktopaya*. The third means, called *anavopaya*, is regarded as inferior. The method of travelling from limited consciousness to universal Consciousness depends on the ability of the aspirant.

Abhinavagupta tells us in the *Tantraloka* that the aspirant should always try for the highest and best thing first. Failing that he should try for the next best, and so on. Thus, in his *Tantraloka*, he has defined and elaborated the highest *upaya*, *Sambavopaya*, first. His descriptions of *saktopaya* and *anavopaya* follow.

Abhinavagupta, drawing from the *Malinivijaya Tantra*, defines *sambavopaya* as that *upaya* wherein the aspirant achieves entry (*samavesa*) into Supreme Consciousness just by the grace of his master, without adopting any process. He does not use thought (*dhyana*), *mantra*, or any other aid to meditation. *Saktopaya* is defined as that *upaya* where the aspirant achieves mystical entry (*samavesa*) through contemplation of that mental object which cannot be spoken or recited. *Anavopaya* is defined as that *upaya* where mystical entry takes place through concentration on parts of the body (*sthanaprakalpana*), contemplation (*dhyana*), recitation (*varna*), taking the support of the breath (*uccara*), and *mantras*.

In Kashmir Shaivism, though the means may be many, the goal is only one: mystical absorption (*samavesa*) in the *sambhava* state, the reality found in *sambavopaya*. What is the *sambhava* state? The *sambhava* state is where the *yogi* becomes instantly established in Supreme Consciousness. For the Kashmir Shaiva, all absorption in the reality of God Consciousness is, in the end, the absorption of the *sambhava* state, because in *sambavopaya*, unlike *Saktopaya* and *Anavopaya*, the *yogi* has no where to go. Instead he/she only has to be in his/her own nature. This is real mystical absorption .

What determines which *upaya* the aspirant is qualified for? The secret is the strength of awareness of the perceived. As Lakshmanjoo explains, strength of awareness means to possess such power of subjective consciousness that the practitioner's one-pointed subjective awareness is not overshadowed, either by objective experience or thoughts. In the experience of the limited subject, the act of perception or thinking typically overshadows the subject, the perceiver, so that one is aware only of thinking or perceiving. Thus human beings live their lives completely in the objective or cognitive worlds. Although we might say, "I am seeing a butterfly," in actual fact the "I" is eclipsed by the act of seeing and what remains is "seeing a butterfly." In other words the subject is lost in the act of perception. Because "I" consciousness is the basis for all thought or perception, it must be present for any perception or thought to take place. Yet it is eclipsed in such a way that in the act of thinking or perceiving it is not a part of conscious awareness. As we saw above in our discussion of the first two verses of the *Shiva Sutras*, this is the nature of ignorance--being overshadowed by the world of diversity and not knowing one's real universal nature. Developing strength of awareness means gaining the ability to think thoughts and experience perceptions without losing self--awareness.

### **Sambavopaya**

In order to succeed in *sambavopaya* the Shaiva *yogi* must possess supreme strength of awareness so that he/she does not need support to maintain his/her consciousness of self. Shaiva masters tell us that in *sambavopaya* the aspirant has only to maintain the thoughtless (*nirvikalpa*) state continuously. For this reason, *sambavopaya* is said to be the most refined *upaya*. Here the aspirant must reside in the subtlest state of knowledge, just at the starting point of perception. This starting point is found just at the beginning of any perception or thought, before it has become determinate. In this *upaya* the aspirant, by maintaining the thoughtless state, resides in this first starting point of perception or thought simply by willing it. This *yogi* has developed such strength of awareness that he/she has only to will this to happen and it is accomplished. The Kashmir Shaiva points out that, because in *sambavopaya* the *yogi* has only to maintain thoughtlessness, he has no where to go and nothing to do. Residing in the thoughtless state is the means and the end.

Therefore in *Sambavopaya* there are no means separate from what is to be achieved. Lakshmanjoo says, to explain this, "the means exists in the state of the meant." The *yogi* just wills to be there and he/she is there in his/her own limited subjective awareness, maintaining the continuity of thoughtlessness.

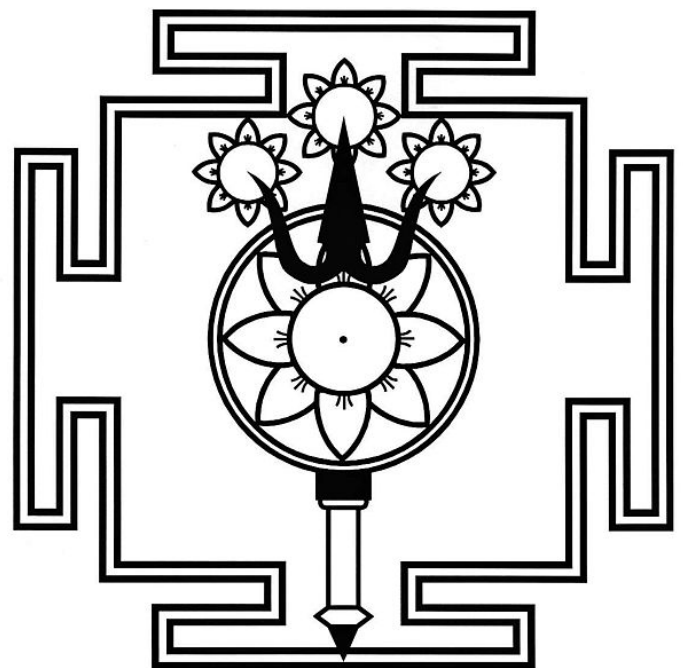
In this state the Trika Shaiva yogi, maintaining unbroken thoughtlessness, is waiting at the threshold of Universal Consciousness. Having accomplished this much there is nothing left for him/her to do. For Trika Shaivism this state is significant because up to this point the yogi has depended primarily on self effort. Lakshmanjoo tells us that from this point on the entry into universal God Consciousness is automatic.

Let us try to put this into perspective. Why does the Trika Shaiva hold that the *yogi's* own efforts can only take him to the "door of universal Consciousness?" The Shaiva argues that the *yogi is* a limited being (*jiva*) and Lord Shiva is unlimited. This *yogi* is manifested as a limited being by the supreme magical trick (*mahamaya*) of Lord Shiva's independent will (*Svatantrya Shakti*) and depends upon Lord Shiva for his/her existence. Because this *yogi is* limited and dependent he/she cannot force that unlimited divine reality of which he/she is a manifestation to reveal itself. Kashmir Shaivism holds that it is by the grace of God (*Saktipata*)--in the form of the grace of the master--that Lord Shiva is revealed. When the disciple, by maintaining thoughtlessness, reaches the entrance of the *sambhava* state, he/she is said to be capable of receiving the master's grace. Lakshmanjoo explains that it is this grace that carries the disciple to absorption in universal God Consciousness.

### Saktopaya

It is the nature of the world of particularity and diversity that our lives are filled with myriad perceptions and thoughts. Each of these perceptions and thoughts has a beginning and an end. Every thought and every perception comes into being, exists for some time, and then comes to an end. This, Shaivism teaches, is the nature of thinking and perception. I look at the pen on my desk and then turn to look at a book lying just next to it. In the first instance I look at the pen and the perception of the pen comes into existence, exists for some time, and ceases to exist. This perception is replaced by the perception of the book which comes into existence, exists for some time, and ceases to exist. This, in turn, is replaced by another perception, and so on. And the same is true with thoughts. In fact, every moment of our lives is filled with these mental moments of creation, preservation, and destruction. For the Kashmir Shaiva what is important and exciting in this understanding is that

between the end of one thought or perception and the beginning of another there is a gap. It may be ever so momentary but there is a gap. And--this is most important--within the gap shines that universal Reality of Shiva, which lies at the background and is the ground of all diversity.





Unlike *sambavopaya*, *saktopaya* involves more readily definable techniques. In *saktopaya* the aspirant achieves absorption in universal Consciousness by concentrating on the Supreme Being as found in the junction between any two actions or thoughts. In this *upaya* there is no need for the recitation of mantras or concentration on the breath. Here the aspirant has to mentally catch hold of that junction (*sandhi*) which resides in all the activities and thoughts that make up our lives. This Shaiva masters call "centring" (*madhyam dhyatva*). To accomplish this centring the aspirant must develop great firmness of awareness. Without this intensity of awareness the aspirant will not be able to achieve the purpose of *saktopaya*, which is to enter into universal Consciousness existing in the centre between any two thoughts or actions. Such a *yogi* would then be qualified only for *anavopaya*.

**Through developing this intensity of awareness the *yogi* will be able to maintain a continuity of unbroken awareness.** The Shaiva explains that this is important, for **it is only by maintaining a chain of unbroken awareness that the *yogi* will be able to discover the reality of the gap.** In *saktopaya* all actions, all thoughts are fit for such practice. **These gaps exist everywhere. While raising your arm and putting it down, between two steps, between the waking state and the dreaming state, between the dreaming state and the state of deep sleep, between the outgoing breath and the incoming breath, at all of these moments junctions exist.** Furthermore, all practices which are essentially *anavopaya* practices are, for the aspirant residing in *saktopaya*, *saktopaya* practices if they are done with full unbroken awareness.

Lakshmanjoo tells us that the goal of the *saktopaya* aspirant is to develop ever increasing firmness of awareness, making him/herself capable of receiving the *guru's* grace. When the *yogi* reaches this state he/she is said to be in that state which is described as "being at the feet of the guru." This aspirant is then fit to achieve absorption in universal Consciousness. When this *yogi* receives the grace of the *guru* in *saktopaya*, he/she reaches that state of mystical absorption which merges and is one with the supreme mystical absorption (*samavesa*) existing in the *sambhava* state.

### **Anavopaya**

Anavopaya, the most inferior of the three *upayas* in Kashmir Shaivism, is the one concerned with *anu*, the individual soul. In *anavopaya* the aspirant needs support and help from all sides to maintain, focus, and strengthen his/her awareness. We have seen how the *saktopaya* aspirant has more strength of awareness. His/her strength of awareness is such that only one point is needed as a support for his/her concentration, namely, the centre. And in *sambavopaya* the aspirant has developed such strength of awareness that he/she only needs to will to be in his/her own nature and this takes place. There is no where for him/her to go and nothing to be done. He/she is already residing in the object of this *upaya*. So, in *anavopaya* the aspirant needs all support, in *saktopaya* the aspirant needs some support, and in *sambavopaya* the aspirant needs no support.

In *anavopaya* the aspirant takes the help of many different processes to aid him/her in maintaining and strengthening his/her awareness. He/she may employ concentration on breathing (*uccara*), concentration on experience through a particular sense organ (*karana*), meditative contemplation (*dbyana*), or concentration on some particular place (*sthana-prakalpana*). All of these various practices, details of which follow, may be undertaken together or separately as an aid to developing his/her awareness.

*Uccara*, concentration on the breath, is a fundamental element of practice in *anavopaya*. In *uccara* the aspirant concentrates on the flow of the breath and, in particular, on the point between the outgoing and incoming breath and the point between the incoming and outgoing breath.

In *karana* the aspirant maintains one pointedness through vision or another sense such as hearing. The sense of sight, however, is most important. For example the aspirant may go on gazing at particular object without blinking his eyes. In this process he/she should try to maintain an unbroken chain of awareness. When that perception vanishes, as it will when he/she enters into the vastness of the centre, this practice is complete.

Meditative contemplation (*dhyana*) is another practice in *anavopaya*. There are many different forms of *dhyana*. To meditate on the lotus in your heart, or on the meaning of a *mantra* such as "so'ham" or "Shiva," are forms of *dhyana*. In this practice the aspirant concentrates on these sounds, locations, or forms along with thinking and reflecting on their meaning. It is said that contemplation on the meaning of spiritual words is a higher form of contemplation than contemplation on an object with form. Anytime an aspirant uses *mantras* in his/her practice it is considered *dhyana*. And it is not uncommon to find *dhyana* combined with *uccara* and *karana*, as in the practices of *cakrodaya* and *ajapa gayatri* to be described below.

*Sthana-prakalpana* means concentration on some particular place. In the lower, ordinary form of *sthana-prakalpana* the aspirant must concentrate on different points in the body. In **Kashmir Shaivism** there are **three main places for concentration, between the eyebrows, the pit of the throat, and the heart**. In the higher more refined practice of *sthana-prakalpana* the aspirant must see the vastness of this universe existing symbolically in the span of one breath. Lakshmanjoo explains that in this higher form of *anavopaya* the aspirant must discover where each aspect of reality is found in the span of one breath. The "reality" Lakshmanjoo is describing is said to encompass the realm of the gods (*devas*), the locations of the protectors of the world (*lokapalas*), and the astronomical locations including but not confined to the location of the dawn, sunset, and midnight, and so on. All of these points and positions are to be located and concentrated on in the span of one individual breath.

Of the numberless practices which are found in *anavopaya*, there are two practices which stand out as most typical: *cakrodaya* and *ajapa gayatri*. Both of these practices incorporate *uccara*, concentration on breath, *dhyana*, contemplation with *mantra*, and *karana*, meaning here one pointedness through the sense of sight. Furthermore, according to the advice of the aspirant's master, *sthanaprakalpana* may also be included.

In the practices of *cakrodaya* and *ajapa gayatri*, *uccara* functions as the central element. **In both of these practices the yogi continues breathing deeply seeking to become aware of the centre between the outgoing and incoming breath, and the incoming and outgoing breath.** While also being aware of the flow of the breath in the total breathing cycle, predominance is given to the beginning point and the ending point. The two practices, however, differ in one important respect. In *ajapa gayatri* the *yogi* maintains a slow and silent movement of the breath, while in *cakrodaya* he/she maintains a slow movement of the breath along with the sound of breathing. In both these practices, along with breathing, the aspirant mentally repeats the mantra given to him by his/her master.

The aspirant in these practices must maintain full awareness in the centre between the two breaths. Lakshmanjoo specifies that this awareness must be lively, indeed, it should be "continually fresh, new, and filled with excitement." Certainly, it should not become routine. The *yogi* should be excited by his/her

practice. Through the strengthening of his/her awareness, the aspirant will enter into this centre between the two breaths. His/her practice will become *saktopaya* and he/she will enter into the mystical absorption (*samavesa*) of *saktopaya*. Finally, the *yogi* will attain the mystical realization of *sambavopaya*.

It is important to realize that though there are different *upayas*, all of these *upayas* lead the *yogi* to the state of one transcendental Consciousness.

The difference in the *upayas* is that *anavopaya* takes longer, *saktopaya* is a shorter way, while *sambavopaya* is the quickest. Although the means are different, the end to be achieved is one.

## Moksha

One might ask whether *sambhava-samavesa*, the mystical absorption in the state of Shiva, is equivalent to *Moksha*, liberation. In fact, it is not. It certainly must exist if *moksha* is to occur but it is not its defining characteristic. Abhinavagupta tells us in the *Tantraloka* "Moksha only exists when your being becomes absolutely independent (*svatantratmaka*). What is this "independence" that Abhinavagupta specifies as the necessary condition of *Moksha*? We have seen above that it is repeatedly declared that an essential characteristic of Lord Shiva is his independence. It is explained that Lord Shiva created this universe by means of his independence. Shiva's independence means complete unbridled freedom, freedom to will, freedom to know, freedom to do. According to Abhinavagupta, a *yogi* can only be said to be liberated when he/she possesses this absolute independence. For a *yogi* to be independent, nothing must be able to limit him/her or overshadow his/her universal consciousness. This means that this *yogi* must experience the same state of universal Consciousness, the same independence, in the external world as he/she does in the mystical absorption of the *sambhava* state. From the Trika Shaiva point of view, until he/she attains this state he/she can not be said to be absolutely independent or to have attained *moksha* (liberation).

Swami Lakshmanjoo in discussing the supreme mystical absorption of *sambhava* explains how the *yogi's* internal mystical trance becomes fused with and transforms his/her external experience (*vyutthana*). He tells us that this process begins when the *yogi* is experiencing the state of internal mystical awareness, when he/she is relishing the fullness of his universal Consciousness. At that moment he/she is pulled out into the world of external experience. His/her eyes open and he/she experiences the world. But this external experience is different, it is now filled with the oneness of universal Consciousness. He/she may experience a chair but the experience of this chair is filled with God Consciousness. He/she may see a tree and the experience of this tree is filled with God Consciousness. Everywhere he/she looks, whatever he/she sees is filled with God Consciousness. Then again his/her eyes close and he/she is drawn inside. And again, after a few moments he/she is drawn outside and opens his/her eyes experiencing the world filled with the oneness of God. He/she cannot stop this process. Even though the *yogi* may try to stop this process he/she cannot. This process of going from inside



to outside, back inside, and again outside is automatic and continues for some time. This is the process known as *krama-mudra*.

In clarifying this process, Lakshmanjoo tells us that what this *yogi* is experiencing is the fusing of his/her inner and outer worlds in the oneness of God Consciousness. He says that the aspirant's I-Consciousness, his/her universal Consciousness, is diluted in consciousness-of-this, consciousness of the external world, and consciousness-of-this is diluted in I-Consciousness. Here the fullness of I-Consciousness absorbs "thisness," external objectivity, and produces the oneness of internal mystical trance (*samadhi*) and external experience (*vyutthana*). The nature of this *yogi* and the external world become one. They are experienced as being completely united, one with the other. There is absolutely no difference between them. This process of *krama-mudra*--resulting in the absolute oneness of universal Consciousness and the outer world--is the state of absolute independence. The *yogi*, in this state, experiences that the internal world of mystical trance and the external world are absolutely the same. This independence and absolute oneness gives rise to the state of *jagad-ananda* (**universal bliss**).

To further explain this state of *jagad-ananda*, Abhinavagupta says, "My master Shambhunatha described *jagad-ananda* as the state that is completely unencumbered, where bliss (*ananda*) is found shining, where it is universally strengthened by the Supreme I-Consciousness of God, and where the six limbs of *yoga--bhavana, dharana, dhyana, pratyahara, yoga, and samadhi--*are no longer used or required."

This aspirant, whose being has become absolutely independent (*svatantratmaka*) and who possesses the state of *jagad-ananda*, is said to be a *jivanmukta*, a being who is liberated while living. In the *Bodhapancadasika*, Abhinavagupta tells us that when the aspirant attains real knowledge of reality, which is the existent state of Lord Shiva, that is final liberation. What is this real knowledge? Real knowledge exists when the aspirant comes to understand that this whole objective universe of diversity and duality is just a trick, the play of Lord Shiva. That does not mean that it is a trick which creates an unreal world. For the Trika Shaiva liberated *yogi* the world does not disappear as the teachers of Advaita Vedanta like to proclaim. The goal is not the world-oblivion of *kaivalya* (isolation). We have seen how this objective world is just as real as Lord Shiva. The trick lies in the fact that it causes the limited individual to experience this world of diversity as the only reality. Real knowledge exists when the aspirant becomes one with God Consciousness, which is the same as attaining perfect Self-knowledge. In possessing real knowledge he/she knows that the world of differentiation is not actually different from Shiva, the supreme reality.

The cycles of bondage and liberation are both one with Lord Shiva. It is only his trick that we think that some souls are bound in ignorance while others are elevated. As only Lord Shiva exists, there is not any second thing that could cover or bind him. It is only his play that we think that this covering of diversity actually exists as a separate reality which covers him. There is not a second being or reality. His trick, therefore, is *our trick*. Why? Because we are Lord Shiva. We have concealed ourselves in order to find ourselves. This is his play, and therefore it is our play.

This is clearly illuminated by the concept of *anupaya*. The Sanskrit word *anupaya* literally means 'no *upaya*.' We have already seen that in Kashmir Shaivism there are three *upayas*, *sambavopaya, saktopaya, and anavopaya*. In addition to these three *upayas* another called *anupaya* is also mentioned. As the name implies, *anupaya* is not actually an *upaya*, for in *anupaya* there are no means. The one who has attained *anupaya* has only to observe that nothing is to be done. Just to be is enough. In *anupaya* the aspirant

experiences that everything is filled with his own God Consciousness. In fact, *anupaya* is the unexplainable reality of the liberated aspirant. In *anupaya* the Shaiva *yogis* are filled with the realization that they were never ignorant and are therefore not now liberated. They know that nothing was lost and nothing is gained. What could they have been ignorant of and what are they liberated from? They experience that it was their own play, their trick that they appeared ignorant before and liberated now. They know that they are Shiva and that this world is their own playground.





## **Svaroopa® Yoga:**

[http://www.naturaltherapypages.com.au/article/Svaroopa\\_Yoga](http://www.naturaltherapypages.com.au/article/Svaroopa_Yoga)

Svaroopa is a Sanskrit word meaning “bliss of your own being”. This form of yoga was developed by Swami Nirmalananda Saraswati, formerly known as Rama Berch, and it teaches different ways of doing standard poses in order to open the spine, beginning at the tailbone and working through each spinal area in turn. Svaroopa® yoga is not meant to be athletic, but rather to be using the body as a tool to develop consciousness.

### **What is Svaroopa®?**

Svaroopa® yoga is about paying attention to the body’s alignment and making gentle adjustments during poses so that the body releases into the pose rather than straining into it. This results in physical, mental and emotional changes that bring about energy rejuvenation and awareness.

This form of yoga is consciousness-oriented and promotes healing and transformation. New students to yoga find Svaroopa® very approachable as it is an easy and safe form of hatha yoga. By using poses, breathwork and guided relaxation, the muscles around the spine release themselves of tension. When the spinal muscles release, the poses open the student up from the inside out – and this is known as the “core opening”.



### **Benefits of Svaroopa® Yoga**

This form of yoga is beneficial in many ways. Some benefits that you can expect include:

- healing on all levels
- greater flexibility and muscle strength
- a better awareness of your body
- improved breathing capacity
- improved respiration and circulation
- strengthened immune system
- a quieter mind
- relief from stress and anxiety
- improved clarity and ability to focus
- greater energy levels
- pain relief
- reduction of chronic pain
- peace of mind



Svaroopa® yoga is particularly effective for people that suffer from chronic back pain or discomfort. This includes sciatica, lower back pain and scoliosis.

Svaroopa® Yoga is a compassionate and gentle approach to the body. Whether a novice or experienced yoga student, physically fit, or struggling with health challenges, Svaroopa® Yoga offers profound changes in every lifestyle. Svaroopa® Yoga can be practiced by all, it uses classical yoga asanas (poses) to create a deep opening in the muscles around the spine, helping the whole body to relax and move more freely. In each class, your body is supported in poses that carefully and gradually release the deepest layers of tension in the body. The emphasis is on core opening, resulting in an overall feeling of well being, a reduction in muscular tension, and an openness and ease that permeates the whole body. By using precise alignments and meticulous placement of props, you experience calmness in your body and openness in your heart.



*"This style of yoga teaches different ways of doing familiar poses, emphasizing the opening of the spine by beginning at the tailbone and progressing through each spinal area. Every pose integrates the foundational principles of asana, anatomy, and yoga philosophy, and emphasizes the development of transcendent inner experience, which is called Svaroopa® by Patanjali in the Yoga Sutra. This is a consciousness-oriented yoga that also promotes healing and transformation."*

Do you experience back, neck or shoulder pain? How about stress or stress-related illness? Maybe other styles of yoga offer little more than exercise for you? Then it's time to experience the bliss of Svaroopa® yoga.

A style of Hatha yoga, Svaroopa® offers profound relief for back and neck pain, sciatica, headaches, and more. Classes are restorative, using props to attain deep release. You will leave class feeling physically restored, mentally relaxed, and emotionally renewed. Instruction includes personal modifications that allow each student to get the deepest experience possible.





**SWAMI NIRMALANANDA SARASWATI**, formerly known as Rama Berch, C.S.Y.T., E-R.Y.T. 500

<http://www.svaroopa.org/>

A teacher who is living yoga as well as teaching it, Rama is the founder of Master Yoga Foundation and the originator of *Svaroopa*<sup>®</sup> yoga. Her credentials include certification and training in five yoga styles as a hatha yoga teacher, advanced hatha yoga teacher, pranayama teacher and meditation teacher.



She has been teaching in yoga conferences in America for over 10 years, including Yoga Journal, Midwest Yoga Conference, Southwest Yoga Conference, Omega in NYC, Northwest Yoga Conference, KYTA Conference, Yoga & Buddhism, Body Mind Spirit Conference, The Yoga Conference of Toronto and others. In addition, she helped organize and taught at 3 Yogini Conferences and 4 *Svaroopa*<sup>®</sup> yoga conferences. You will also find her at many retreat centers in the USA and Canada, including Kripalu, Mt. Madonna, Omega, Feathered Pipe Ranch, Hollyhock, and The Crossings.

Deepak Chopra, MD, had Rama create and lead the yoga programs for his ayurvedic centre for 5 years. Rama served as the founding president of Yoga Alliance, working with leading teachers and organizations to make this national teachers' registry a reality. She also served as the founding president of the San Diego yoga teachers association, YES (Yoga Education Society). Australia is almost a second home to Rama, teaching there frequently, including weekends, week-long retreats and Teacher Training.

As a single mother of three, she began her training in yoga, meditation, healing, massage and Eastern traditions in 1970. After visiting a meditation center in 1976, Rama received a powerful and spontaneous initiation from a living Master. *Maha Kundalini* initiation shows up differently in every person. In Rama, it manifested in her as spontaneous yoga poses. Most importantly, these movements showed her the power of the spine as a conduit of consciousness, enlivening her knowledge and understanding of the body. Her unique and powerful way of teaching comes from these experiences.

Traveling to India for a three-week retreat with her Guru, she recognized that this was what she had always been seeking. She left her successful career as an accountant in California to move into the *ashram* (residential yoga facility) with her three children to study, practice, and live yoga with her Guru in the US and in India. After 17 years of training, she settled in San Diego and began teaching there in 1987. In 2006, she moved near Philadelphia along with Master Yoga, to establish the main campus on the East Coast.

Teaching since 1976, Rama's style of teaching is to guide others to discover the deeper dimensions of yoga for themselves. She communicates clearly, with great insight and compassion, incorporating the ancient wisdom of the sages into working with the body, breath and mind. She travels widely to teach in courses and in yoga conferences throughout the USA and internationally. She guides others to discover the deeper dimensions of yoga for themselves by communicating clearly, with great insight and compassion.

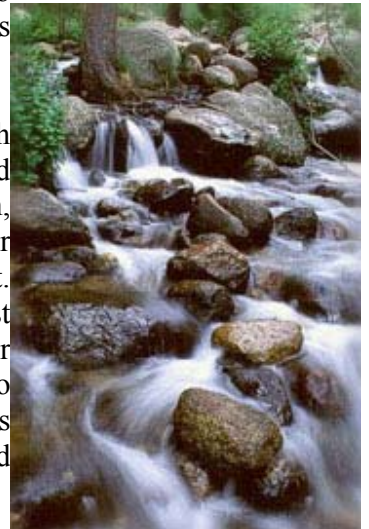


<http://www.svaroopo.org/>

### **TRANSFORMATION IS A PROCESS:**

Bliss transforms you completely, utterly and forever. Even a taste of bliss leaves an imprint all the way through your body and mind and into your soul. You carry that imprint with you forever, unto lifetimes. You look for a way to get back to that bliss again, because bliss is your very nature. Without bliss, you feel like you are missing out on the meaning and purpose of life. Yet to be able to live in bliss requires that you undergo some transformation. Bliss is instantaneous, but transformation is a process...

Perhaps you once received a phone call with good news, like the birth of a much-awaited baby or results of a test or a big promotion. The moment that you heard the news, you went into bliss – instantaneous bliss. In its fullest expression, bliss is far beyond mere joy. It pervades all the levels of your multidimensionality. The thrills and tingles in your body are only part of it. The laughter or tears are only part of it. The expanded sense of self is the most important part of it. You ride the wave of that illimitable bliss for hours or days, but then you crash. You aren't able to sustain that bliss. You return to your normal state of sort-of just-barely-alive, with all of its attendant tensions and fears. Your eyes go dull again as your breath gets thin and irregular and your mind returns to its familiar refrains.



What you experienced is called “dependent bliss.” From that moment on, you love babies. Maybe you want to frame the test results or even visit your new office in the dead of the night. You are hoping that the bliss will erupt through you again, but it doesn't work the same way the second time. So you seek out new experiences, perhaps even more extreme experiences, to overwhelm the habitual tensions and fears that keep you shut down and numbed out.

You also experience dependent bliss when you get angry and yell at people. Crying can do it as well as hyperventilating and then collapsing. A sudden insight or self-understanding triggers bliss, which is why people like to work on themselves, using the many creative methodologies that make up the self-improvement landscape. Even getting rid of the junk in your basement, garage or storage shed triggers dependent bliss. Whether you are yelling, crying, or cleaning your closet, you are emptying out the junk from inside you, which makes it possible for the inherent bliss of your own being (svaroopo) to arise within and pour through you. It is profoundly healing.

Clearing out the old psychological blocks, yelling, or crying, or thumping on the bed with a garden hose doesn't create the healing. The bliss does. Even a moment of bliss heals wounds from 100 lifetimes. This bliss-based healing manifests through all the levels of your being simultaneously. Thus, healing is not the goal in yoga. Bliss is the goal.

When you bathe your brain and body in bliss chemicals, both undergo profound physical changes. Bliss saturates your mind as well, imprinting bliss on it instead of the usual hurry, fear, need and greed. These changes create a permanent internal shift in your sense of self – a true transformation. This is not psychology. It is not healing. It is not growth. It is not self-improvement. It is yoga, which defines itself as a path of self discovery. You discover the source of independent bliss which is already full and complete within you. When you have the experience of svaroopā, the bliss of your own being, your mind and body are transformed, and it overflows into your life.

Still you must remember that bliss is instantaneous but transformation is a process. You can use any of yoga's thousands of shortcuts to bliss. *Svaroopā*<sup>®</sup> yoga specializes in them because your spine is the conduit of inner bliss. As soon as you unlock the tensions at the base of your spine, bliss begins to arise within you. *Ujjayi Pranayama* is another way to get to bliss, if you slow your breath down and do it with less efforting. Mantric music, chanting and meditation are pathways to bliss, as are the quotes and sutras that your teacher shares with you in every class.

While yoga's tools propel you through the seven levels of bliss, your ability to live in that bliss constantly requires some preparation and conditioning. This is one of the reasons that doing more yoga is so important – not just to get to the bliss of your own being (though that is a very good reason!), but so you can condition your body, brain and mind to being bathed in that bliss all the time. In the beginning, you may miss the adrenaline. We live in an adrenaline-rich society; even caffeine makes your body produce adrenaline. While most people think that adrenaline is a stress chemical, it is actually a fear chemical; your body produces adrenaline when you experience fear. It creates a “high,” a hyper-alertness and ready-to-go that is your body's readiness to run away or stand and fight. This adrenaline high is exhausting to your body and mind. By contrast, the natural high that comes from your experience of independent bliss is deeply nourishing as well as profoundly healing.



In order to live in the bliss, you must condition yourself to it. Your body and brain need the cellular changes that the bliss chemicals provide. Your brain is part of your central nervous system, which includes your spinal cord, both of which are profoundly changed with core opening. Most importantly, your mind is imprinted by every bliss-bit that you experience, wiping away the old fear-based programming. Yoga promises that your mind will become naturally inclined toward upliftment once it has been through the transformations it needs:

*Tadaa hi viveka-nimnam kaivalya-praagbhaaram chittam.* Patanjali Yoga Sutras 4.26

After these transformations of mind, you have a mind that is naturally inclined toward liberation due to its clarity and power of subtle distinction.

The most powerful way of transforming your mind is to bathe it in bliss. Imagine that the government embarked upon a new program that required everyone to spend 90 minutes per week at a clinic that gave them an intravenous solution of bliss chemicals for free. The treatment would be completely safe and have no adverse side effects. Week by week, every person in the country got bathed in bliss. They would drive home differently and deal with their family members in a new way. Their work would reflect the cumulative effect of their innermost experiences of bliss. Their choices in life would change. This happens to you in your *Svaroopā*<sup>®</sup> yoga class, as well as your personal yoga practice.

Athletes condition the body to performing well, as do dancers and clowns. They work hard to perfect their routine, knowing that the body can withstand that type of physical punishment for only a few years. Musicians condition their body to play their particular instrument, developing their lungs for a wind instrument or their ability to use both hands in different ways for piano or drums. Svaroopis condition their body and mind to bliss, so they can experience all seven levels of bliss in their practice plus live in it all the time.

But the process of transformation is truly a process. There are the stages where you don't know who you are any more. You try to do the things you used to like to do, but you find that you don't like those things any more. You haven't yet figured out which yoga practices will support the "new you." This new you isn't universally welcomed by everyone – some of them like the old you and want you to go back to being contracted and fearful again. Maybe you want to go back to the old you, but when you try, you aren't happy there any more. Now what do you do?

Think of the caterpillar. When the caterpillar is sealed into its cocoon, consider what happens to it before it emerges as a butterfly. There is a point where it stops being a caterpillar, but it hasn't yet become a butterfly. It doesn't know it is going to be a butterfly. It doesn't know that it will be enchantingly beautiful and float on the air, drinking nectar from the flowers. It isn't what it used to be any more, yet it isn't what it is going to be – the same as you. It's in process.

A tadpole undergoes a different type of transformation. It never dissolves into mush, as does the caterpillar. Its tail disappears as its legs grow, but there is some point along the way where it stops breathing water and begins to breathe air. That's a pretty major change! The equivalent happens for you. What used to nourish you may now be suffocating. You even breathe different air than you used to.

My favourite metaphor for transformation is stripping paint from an antique. You remove the chipped and scratched layers of paint to uncover the beauty that was always hidden underneath. In yoga, you are gradually removing everything that other people layered onto you, all that stuff that is not really you, to discover who you really are. Along the way, you aren't actually becoming someone new and different. You are simply losing the who-you-are-not and becoming more and more your own self. And that self is the one ever-existent supremely-divine reality – consciousness-itself. You are That. Do more yoga.

Namaste,




Rama Berch

It all Begins at  
the Tailbone!





<http://www.svaroopaa.org/>

# Master Yoga Foundation

## *Our Vision*

As the source of *Svaroopaa*® yoga education, Master Yoga cultivates and supports conscious community.

## *Our Mission*

- To improve individuals' physical, mental, and emotional health and well-being.
- To provide comprehensive education and training in *Svaroopaa*® yoga.
- To maintain the integrity of the *Svaroopaa*® yoga teachings.
- To empower and support graduates of Master Yoga programs.
- To lead the way with efficient organizational activity and financial responsibility.

## Swami Nirmalananda Saraswati, formerly known as Rama Berch's Svaroopa® Yoga--Deep Hip Openings and Profound Relaxation

By Sharon Steffensen

At first glance, a Svaroopa® yoga workshop could be taken for a big pajama party or a workshop on sleeping. People are lying around on thick, plush blankets with their feet propped up on several folded blankets. At times, loud snoring permeates the room.

Instead of using mats, Svaroopis practice on blankets and use several other blankets as props. Most of the poses, which are held for several minutes, are performed lying on the back or stomach, and the long savasana (relaxation) periods allow one to drift off to sleep. Deep hip openings and profound relaxation are some of the benefits.

Swami Nirmalananda Saraswati, formerly known as Rama Berch, is the creator of Svaroopa® yoga, which means bliss yoga, the bliss of your own being. She directs two teacher training centres, one in San Diego and a newly opened center in Philadelphia. For a recent workshop, held March 17-18 at Dominican University in River Forest, her Chicago-area teachers managed to gather enough blankets for the 65 attendees to have four blankets each.



The poses were designed to “unravel the knots” and dissolve tension along the spine, especially from the tailbone to the lumbar region. Rama emphasized that while we had the luxury of time at a weekend workshop, in an hour-and-a-half class the poses, of course, would be much abbreviated.

The goal of the workshop, which was entitled “Beyond Your Limitations,” was to break through not only physical limitations but mental, emotional and spiritual blocks as well. We made lists of our limitations that we referred to throughout the weekend.



Rama then spoke of another type of limitation, which she referred to as three underlying layers, or veils, called malas. The malas, similar to a dirty film on a window that somewhat obscures the light, block us from experiencing our wholeness, divinity and the essence of our true nature. Rama explained the malas are part of “the human condition” and are not caused by heredity, environment or circumstances. According to Kashmir Shaivism tantric philosophy, upon which Svaroopa® yoga is based, divine consciousness is our true identity, yet it has taken on these layers, or limitations, so that we can feel our individuality. Ultimately, explained Rama, the goal of yoga is to help us dissolve these limitations so we can experience wholeness and recognize our divinity.

The first limitation we dissolve, called karma mala, relates to our activities: “I am what I do.” For example, we may say, “I am a teacher ... kitchen remodeler ... Ashtanga yogi.” Although what we do is important, it’s not the whole picture of who we are. “Most of what we do is an attempt to fill a feeling of need, incompleteness or uneasiness. Your actions are coming from a sense of emptiness,” said Rama. “You are not what you do. Even when you are not doing anything, you exist. The doing does not make you exist

more.” Rather than identifying ourselves in that way, Rama suggested we think in terms of “I teach,” “I remodel kitchens, “I practice Ashtanga yoga.”

The second limitation we dissolve is mayiya mala, which is based on our relationships or where we live: “I am who I know.” We are dependant upon external sources for validation. But this layer, too, stems from our sense of incompleteness and cannot fill the void because our relationships and our geography can change.

The third and final layer to dissolve is anava mala, which causes us to feel: “I am incomplete, in need, alone and afraid.” This mala often presents itself in the middle of the night when we are lying in bed awake and feeling “absolutely, utterly alone ... in despair, anguish, existential angst.” Rama explained that this layer is “so extraordinarily painful that you want to run away from it. So you get up and turn on the TV. You do something to distract you. Or you go back into the karma mala and do something.” At this stage, said Rama, “if you can stay present and not recoil, you will realize you are not the aloneness or the despair, but the one who is feeling it. It has no hold over you. **Under that layer you discover the vastness of your own being, an essence that is ever-expanding reality.** That’s the goal of yoga.”

During the first three hours of the workshop, we practiced four poses, which Rama said were warm-ups for savasana. The first pose was a knee press, done lying on our back and bringing our knees together in the middle of our chests, holding the tops of our knees strongly with our fingers. The rest of our body was completely relaxed. Our knees were touching each other at all times. We breathed deeply into the tight areas, being careful not to grip or tense our hips, groins, thighs or any other part of the body. Instead, we kept softening as we pulled our knees forward, being careful not to let them drift to one side.

Later we pulled one knee in and rested the other leg on our stack of blankets. This time the knee was pulled in to the midline of the body. We kept relaxing and softening. After both sides were finished, we crossed one knee over the other and, holding the bottom knee, pulled the top knee toward our ear lobe and the bottom knee to the midline, continually softening and breathing.

“Accomplishment is not based on how much you can do, but on how much you can let go,” said Rama. “Not on how far you can go, but on how open and easy you can be in it.”



We spent a couple of hours doing this sequence; then we relaxed in savasana. Instead of “doing something” like relaxing each body part, Rama guided us to “do nothing,” such as, “The toes are doing absolutely nothing. The knees are very good at doing absolutely nothing. Allow your brain to do nothing. Allow your body to do nothing. Become very good at doing absolutely nothing.”

Another deep hip opener was lunge pose, which we began on our knees, extending our right leg forward and bending the knee. Rama began with these instructions: Pull your belly and lower spine over your right leg. With the palm of your hand, move your ribs forward. Lunge forward. Stay two minutes, then pull back. In the second part, Rama instructed us to once again position our belly and spine over our right leg and then to lift our right hip up and then lower it toward the floor. After pushing forward from the back hip, we repeated this movement half-way and then three-quarters of the way into the lunge before moving fully into the lunge and relaxing our heads downward. To come out, Rama



instructed: Bend your elbows and push back with your hands. (This pose was designed to release the tailbone.)

The deep hip openers were a welcome relief for those of us who had written “tight hips” on our list of limitations. Surprisingly, as our physical limitations lessened, our mental and emotional limitations had also diminished. We felt less limited in our ability to accomplish our goals and less critical and judgmental toward others.

While we performed the postures, Rama told us to remain present, even while acting, as a way to clear the first mala (“I am what I do”) and not be lost in our actions. “How do you put yourself into your effort with your whole body but not get lost in it?” asked Rama. “See if there is any sense of need in you while you are in the middle of it--a sense of urgency. ‘Everything is riding on this.’ ‘How do I look?’ ‘How am I doing?’ If the stuff you are doing is coming from a sense of ease, even the hard stuff, then you are more present. Then you can start to clear off that first mala and not be lost in your actions. Be present, even when you are acting.”

Rama continued, **“Yoga is about perceiving your own self. When you are looking at your body and at your life, you are caught up in karma mala and mayiya mala. The whole purpose of your life is to experience bliss, the vastness, depth, expansiveness of your being. Your body is wired for bliss. We have bliss chemicals. Experience the bliss of your own being. It weaves you back into wholeness.”**





## **SVAROOPA® YOGA – talk notes by Angela:**

Svaroopaa® Yoga:

- Founded by Swami Nirmalananda Saraswati, formerly known as Rama Berch  
<http://www.svaroopaa.org/> – not for profit

Yoga - Union of Ha and Tha

Hatha Yoga - Asana for the higher purpose / goal of raja yoga.  
Self realisation / enlightenment.  
Svaroopaa® Yoga is Hatha Yoga.

From Tantra - Older than the Vedas.  
Weaving the mundane into the divine.  
Seeing everything as a manifestation of when the body opens consciousness blossoms.

Kashmir Shaivism = Tantra

- Non-dualism – the divine within mundane.
- Infinity within finite objects (no separation).

Hatha Yoga developed around 380 years ago to help yogis quieten their minds to meditate.

Patanjali - Other yoga practices – meditation, chanting, study, study texts, service.  
- Yoga is 1,000's of years old.  
- 1920 Krishna-macharya mixed asana and callisthenics for princes  
- imported to USA and was demystified.

Svaroopaa® comes from an initiation that Rama Berch received from her Guru, Muktananda.

- Asana are designed to allow inner opening and open into consciousness simultaneously.
- Focus on inner awareness so to take this into your life.

Svaroopaa® Yoga – Large body of knowledge.

- High Standards
- Rama started Yoga Alliance to standardise in USA.
- Asana, Yoga Therapy, Embodiment Therapy, Meditation, Chants, Vichara Process.
- Do Magic Four (1 & 2)
- Ahimsa – first yama
- Incremental Openings.
- Do no harm.
- Daily practice – breathing essential.
- Chakra balancing occurs automatically in every class – 72,000,000 openings.
- 3 main – sushumna, ida, pingala.

Magic 4 # 1 - Prasarita Padottanasana – Slow Motion Dive  
- Lengthen spine from sitbones to tailbone and along whole spine.  
- Raises blood supply to brain.

- Releases neck and shoulder tension.

- Magic 4 # 2
- Janushirshasana – crooked leg.
  - Relieves back and neck pain, sciatica and menopause symptoms. Helps cure knee problems. May open sinus and relieve jaw tension. Hollows abdomen, massages internal organs.
  - Support = Release.
  - Core openings.
  - Alignment – precise.
  - Lean into bones.
  - Use arms and legs.
  - Start at the tailbone.
  - Basic practice starts with Magic 4.
  - Vijayi pranayama
  - Prana – Life Force – Shakti.
  - Victory – over life and death.
  - Listen to sound of breath.
  - Gives same cardiovascular workout as one does.

Namaste.



<http://www.pascashealth.com/index.php/library.html>

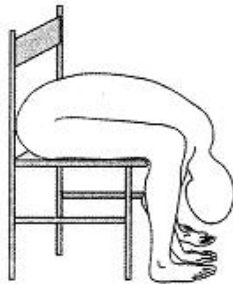
## Library Downloads – Pascas Papers

All papers may be freely shared. The fortnightly mailouts are free to all, to be added into the mailout list, kindly provide your email address. [info@pascashealth.com](mailto:info@pascashealth.com)



## MAGIC FOUR

These Svaroopā® yoga poses are appropriate for any body. They provide profound and easy change in your body. They also can support any healing process while furthering personal growth and transformation, as well as helping you develop transcendent inner experiences. This style of yoga was originated by Rama Berch, R.Y.T., and is based at Master Yoga Foundation in La Jolla, CA.



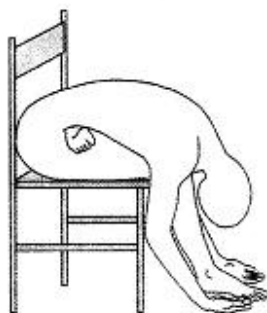
Prasarita Padottanasana  
(Slow Motion Dive)

### Pose #1 PRASARITA PADOTTANASANA Slow Motion Dive

1. Sit in a chair, all the way back. Move your knees wide and turn your toes slightly inward. Now, move your feet closer together until your heels are placed directly under your knees (with your toes still pointed inward). Important: this lines up your shinbones – vertically and parallel to one another.
2. Stage 1: Tip your torso forward to lean your elbows on your knees, with your hands hanging freely between your knees. Let your head hang forward so the back of your neck lengthens. Remain in Stage 1 if you have high blood pressure, glaucoma or a history of detached retina, or if Stage 2 is uncomfortable. Remain in this yoga pose for at least 45 seconds.
3. Stage 2 (optional, pictured above): After a few long slow breaths in Stage 1, slide your arms in between your knees and lower forward, letting your head and arms hang. It's ok for your knees to widen, but leave your feet in the same position they started in. Keep your big toes firmly on the floor. If your hands don't land on the floor, you may place them on books or blocks.
4. Remaining in either stage of the pose, relax into it for a total of 1-3 minutes.
5. To come out of the pose, do not use your back muscles. If you've gone to Stage 2, place your elbows on your knees again to use your arms to prop yourself up in Stage 1, leaving your head hanging forward.
6. From Stage 1, place your hands on your knees and leave your head hanging forward while you push with your hands and arms to tip your torso upward. Note: this is not a rolling of your spine up, just tipping or pushing it up. Bring your head up last.
7. Sit quietly for a few breaths, enjoying the effects of the pose.

**Benefits:** Releases tensions in the deep muscles connected to your tailbone; increases the blood and oxygen supply to your brain; lengthens your entire spine from your tailbone through your neck; gives an attitude of acceptance and peace (also known as yogic surrender).

**Pose #2**  
**JANUSHIRSHASANA**  
**Crooked Knee Pose**  
 (Head-to-Knee Pose)



Janushirshasana  
 (Crook'd Leg Pose)

1. Sit in your chair with your legs and feet side by side. Slide your feet forward slightly.
2. Place your left ankle on your right knee and pause there for a moment. Then, slide your ankle along your thighbone toward your hip. Do not allow your ankle to slide down into your inner thigh because this creates compression of your ankle joint and a dangerous twist in your knee joint. Also, do not hang your ankle too far over the outside of your thigh because you'll miss the deeper benefits of the pose. Place your anklebone on your thighbone.
3. Stage 1: Lean into the back of your chair (an upright chair is best). Move your shoulders slightly back, while tipping your head forward and softening your neck. Stay at this stage if the next stage is very uncomfortable, or if you had difficulty getting your legs into this position. Remain in this yoga pose for at least 45 seconds.
4. Stage 2 (optional, pictured above): Inhale as you lift your front ribs upward slightly, and then tip your torso forward as you exhale. Your arms can hang along the outside of your legs or in front of your legs. If you feel a pull in your knee, just return to Stage 1.
5. Relax into your angle (Stage 1 or Stage 2) and continue easy breathing for 1 to 3 minutes.
6. Place your hands on your right knee, and push with your hands and arms to tip your torso up again, keeping your back muscles soft. Note: this is not a rolling of your spine up, just tipping or pushing it up. Bring your head up last.
7. Lower your bent leg and sit with both feet on the floor for a few breaths, noticing the differences.
8. Do your other side.

**Benefits:** Releases tensions in the deep muscles attached to your sacrum; a key pose for eliminating back pain, neck and jaw pain, and sciatica; calms your mind.

**Pose #3**  
**ANJANEYASANA**  
**Lunge, Pose of Anjani**

(Anjani was the mother of Hanuman)



Anjaneyasana  
(Lunge)

1. Kneel with your hands and knees on the floor. You may wish to place a cushion under your left knee. Move your right foot into the space between your hands, and then slide it out ahead of your hands so that your front leg is nearly straight. If you find you are lifting your hands (a lot or a little) in order to do this or any of the next sections, place blocks (cushions, or books, etc.) under your hands.
2. Leave your left hand on the floor (or on a block), with your palm flat, or make a fist and place your knuckles on the floor. Keep your left hand solidly on the floor or on a block as you place your right hand on the right side of your belly, below your waist. Use your hand to move your belly (and the lower part of your back) sideways, over and onto your thigh. If you find this difficult to do, use a higher block under your left hand to raise your torso higher. **IMPORTANT:** Do not lift your left hand off the floor.
3. Still leaving your left hand solidly on the floor (or block), now put your right hand on your lower ribs, above your waist. Move these ribs forward, toward your knee to lengthen and align your spine. Put your right hand back on the floor (or block). Distribute your weight evenly in both hands.
4. Bend your right knee as you move slowly forward, moving both hips along until your knee is bent as far as it will go. Reposition your right foot, sliding it forward or back in order to get your heel directly under your knee, so your shinbone is upright. Generally you have to slide your foot forward to do this.
5. Place both hands solidly on the floor or on your blocks (pictured above) for support. Hang your head downward and tuck your chin in a little. If it is uncomfortable, use some higher blocks.
6. Continue with easy breathing as you remain in this pose for at least 30 seconds, or you may stay up to 3 minutes.
7. Push on the floor with your hands to start the movement back and out of the pose. Leave your head hanging forward as you back up.
8. Do your other side.

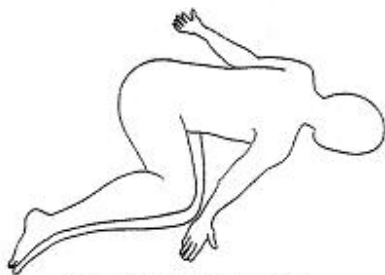
**Benefits:** Relieves low back pain and helps to cure sciatica; creates spaces between the vertebrae in your lumbar spine; lengthens the front of the thigh (of the back leg); relieves anxieties and related tensions; gives increased energy along with mental clarity; an essential pose for people who spend a lot of time sitting.

## Pose #4

### JATHARA PARIVRTTANASANA

#### Rotated Stomach Pose

(Reclining Spinal Twist)



Jathara Parivrttanasana  
(Rotated Stomach Pose)

1. Lying on your back, hold both knees near your chest with your hands, with your knees touching. Let your legs relax as you use your hands to support your knees. Rest here for a few preparatory breaths.
2. Extend your arms along the floor wide out to the sides, with your palms facing the ceiling. Roll your legs and hips to your left and lay your bent legs on the floor, with one leg resting over the other one. This will give you a full spinal twist. Your left knee and left foot must land on the floor.
3. Align your legs and arms by (a) sliding your arms down into an A-frame shape and (b) moving your legs toward your side ribs until the kneecap of the lower leg meets your left wristbone.
4. Lay your top foot on your lower foot. Move your feet to a position where you have a 90° angle at your knees. If your top knee does not land on your lower knee, place a pillow in the space between them.
5. If the back of your waist is arched, move your knees even closer toward your ribs so that your left knee is aligned with the middle of your forearm or even your elbow.
6. Turn your palms to face the ceiling. If your right shoulder is so high off the floor so far that your right hand does not land on the floor, bend your elbow and lay your palm on the side of your waist or your ribs.
7. Turn your neck and head comfortably toward your knees. Leave it in this position for 1-2 minutes or longer. Allow your whole body to soften while you rest in this pose, especially your spine and back. Feel the twist providing a gentle massage through your abdominal organs. Let your rib cage release into the twist, and feel your neck and face soften.
8. When you're ready to come out, roll your legs back to the center. Rest on your back, holding both knees again for a few breaths.
9. Do your other side.

**Benefits:** Profoundly calming, soothing your mind and nervous system; relieves tension through the whole spine, creating length and spaces between your vertebrae; can relieve headaches; massages your stomach and cleanses digestion and elimination systems; reduces fat; relieves low back pain and sciatica; good preparation for meditation.



# Feelings First Spirituality

## The New Way

**Feelings First**  
**FF**  
**Feeling Free**

The New Way, Feelings First Spirituality  
 Learn to live with God through your Feelings

Accept, express and long for the truth of your feelings

Be free in your feelings  
 Free your feelings from your mind's control  
 Live true to your feelings; your feelings are your true self  
 Live true to yourself through your feelings



Live true to yourself by living true to your feelings.  
 Long for the truth of your feelings.

Accept / Express / Bring out ALL of your good, and most importantly,  
 BAD feelings.  
 Want to understand why you're feeling them.  
 Use your surface feelings to take you deeper into your repressed and  
 hidden feelings.



The Feeling Way is the True Way.  
 Your feelings are your spiritual guide.  
 Your feelings will take you to God.



Your feelings will show you the truth of your relationships, including your relationship with God; and if anything is wrong, untrue and unloving, then why it is.

Our feelings are sacrosanct and we should respect them accordingly. And we should NEVER block them out, ignore, override, banish, deny or reject them, because if we do, we're only doing that to ourselves, as Our Feelings Are Our Self.

Our feelings are the gateway to our soul. Our feelings are the closest we can get to our soul. Knowing the truth of our feelings is knowing the truth of our soul, and knowing the truth of God.

Feelings First Spirituality is the True path for humanity.  
 It embraces all people.

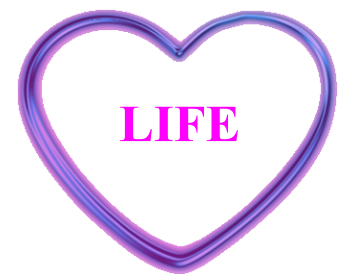
It completely unifies the world.

Everyone can relate to everyone else through their feelings.

And we can all live the truth that comes from our feelings, all sharing the same truths as we express and have the same feelings.

No one need be left out; no one is more special than anyone else – we are all united in Truth through our feelings.

So with and through our truth we live our lives, therefore without the need of any man-made mind-laws, rules and restrictions that limit self-expression as inspired by our feelings.



The New Way, Feelings First Spirituality is what is to replace all man-made, mind-contrived religions that so many people have enslaved themselves to. The New Way, Feelings First Spirituality will set us free of all that control, ending the Rebellion and Default within ourselves as we do our Feeling-Healing, and ending such control and spiritual stagnation in the world.

Bring on the End Times – get it over and done with! Let's all see that Jesus is not going to come again, that Prophecy has failed all the mind-controlled platforms. Allow such false systems of belief to die their long-awaited natural death, they've overstayed their welcome, it's now time they fade away. So let us show such antiquated, erroneous systems of belief the exit and bring on the fresh liberation of discovering the truth of how we are to live for ourselves, each of us personally in our lives, and all by looking to our own feelings for it. Self-revelation through our feelings is the way to go.

The Way of the Mind is ending, and is really the End Times – the End of our mind control, and **it's about time!** With the Way of our Feelings replacing it.

The End Times means the end and therefore a New Beginning. And that new beginning is a whole new Spiritual Age – an age based on self-revelation of truth through one's feelings, coupled with and supported by higher revelations from the Celestial spirits, angels and nature spirits.



The Feelings First Spirituality is the True Way to God because it helps you get to know God, helping you to reach out, connect and be personal with God, and do God's Will, all through your feelings. It is the only true way of getting to know the God of Feelings – our beloved Heavenly Mother and Father, the Great Soul of Divine Love.

Love comes through our feelings and not our mind, as we've all been wrongly led to believe.

**Feelings First; then comes The Truth; then comes Love.**

**LOVE is the Religion of Feelings, being:**

**Feelings First Spirituality, The New Way**



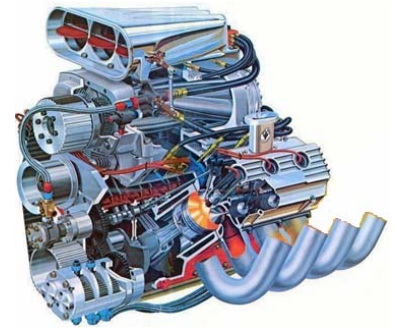
my  
**House** is your  
**Paradise**  

**HOME**

## **WE ARRIVE DETUNED!**

Our souls are a divine creation of our Heavenly Mother and Father. They could not be any other way! And are designed (such as how it has been for us) to begin incarnation in a Natural love condition reflecting the Natural love state of our world.

And we have also been provided with the opportunity to experience what is being ‘evil’, to live denying our Natural love, as seen through the denial of many of our feelings. So we here on planet Earth live on a world that has Rebelled (and then also Defaulted), of which there are only 37 within the local universe of Nebadon, consisting of 3.8 million physical worlds under the regency of Mary Magdalene and Jesus – the spiritual parents of truth of all of Nebadon! And we assassinated Jesus, and completely denied Mary not allowing her to have her say about the truth.



As a consequence, we are ‘detuned’ from our Natural love state and divine origin. You could say we arrived with all parts functional, however, in our untrue, dysfunctional and distorted state, we’re badly in need of a severe service, tune up or a complete reconditioning. Our goal being to bring our true self to the fore by doing our Feeling Healing, and then to progress beyond our Natural love state by further advancing our soul condition through the process of Soul Healing and receiving our Parents’ Divine Love – becoming divine.

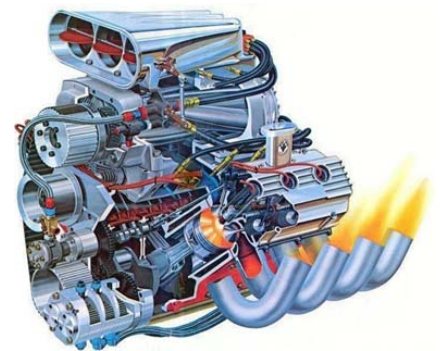


In our feeling- and truth-denying untrue Natural love state, we have been made to use our minds to dominate our feelings, becoming more like that of mind-based creatures of nature than of human souls of truth and feelings. And this is the wrong way for us to develop. So to step beyond this limitation, we are to live true to our feelings. Our heartfelt feelings being the guiding lights to our evolution and growth of truth.

Feelings are what guide us through our ascension of truth. So they are really our Supreme Guides. Many people look for a person, spirit, angel, even God, for supreme guidance, however it’s all right there already built in and can be found through our feelings – our soul based feelings.

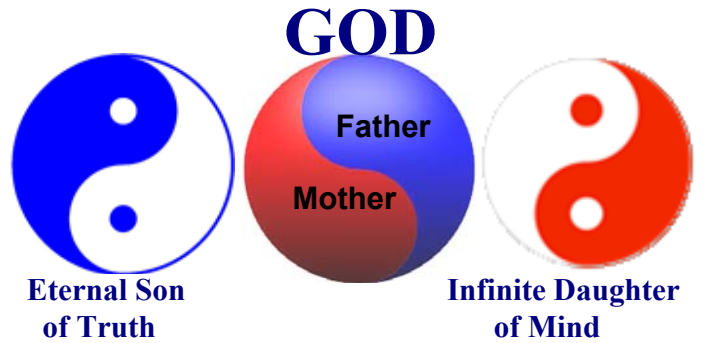
By living true to our self, true to our feelings, we are living true to God. It’s that simple.

Thus we are detuned once our incarnation begins. However, the way is now open for us to bring about our full divinity. To completely Heal all that’s wrong within us on a Natural love level. To embrace and then transform that Natural love into a divine state through partaking of our Heavenly Parents’ Divine Love. All the while attuning ourselves to divine perfection and enjoying the fullness of our divinity and love, as we ascend in truth on our journey all the way to Paradise – the home of our Heavenly Parents.



**WE were DIVINE, and**  
**WE are to BECOME DIVINE AGAIN:**

Our personality, our soul, our real self, are creations of our Heavenly Parents. We, our selves, are not creations of our physical parents. Within our original status, we were Divine nature.



all  
real  
of

Our physical parents, from our conception, endeavour to mould us into being ‘little me’s’, that is, replicas of themselves, imposing their beliefs and personality traits upon each of us. They crush our individuality and free will. They destroy our personality, our true self. They inflict upon each of us their ways, all of which are of a result of the Rebellion and Default of many, many generations ago. They drive us into believing and subsequently becoming dependant upon our minds. This is not the way for us to express our true selves and evolve along the path towards our true parents, our Heavenly Mother and Father. We are to embrace the Eternal Son of Truth, not the Infinite Daughter of Mind.



No, we are not in the image of our physical parents. Though we may look like them, and act like them because they have dramatically and successfully crushed our true personality, we are each very unique and independent of our parents and all other family members. When we begin to progress along the path of engaging with our soul based feelings and seek for the Truth of our feelings, we will become free of our parents’ impositions and suppression.



Upon starting our physical life experience on Earth, our divinely created soul begins to express us as one of our soul’s two personalities in Natural love. However because of Earth being in Rebellion, so we are parented into a rebellious and anti truth and anti love state of mind control over our feelings and true self.

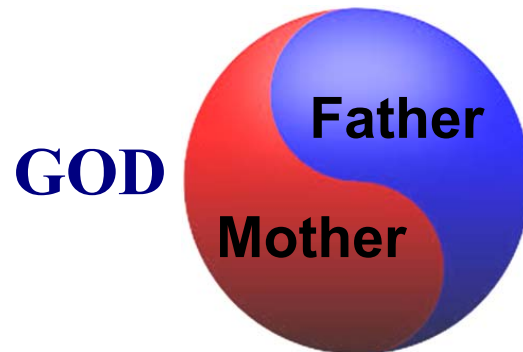


Natural love is good, just ‘less’ or different to Divine Love. And it’s that in our rebellious state, we’re rebelling against Natural love, and Divine Love by not taking Jesus and Mary up on their offer and allowing the Divine Love to transform our soul, as we perfect our Natural love by doing our Healing.

By living true to our self, true to our feelings, we are living true to God. It’s that simple. The revealing of the Feeling Healing process is the commencement of our ability to begin the Great U-Turn and go the right way. Should we then also embrace our Heavenly Parents’ Divine Love, we can also commence our Soul Healing and a returning to that of being divine – this is our destiny.



**CREATED in THEIR IMAGE:**



James: Mary, what does ‘we being created in the image of God’ really mean?

Mary M: It means that our Mother and Father used Themselves as the model or template if you like, upon which to bring us into being, those of us who have existential souls with the potential of expressing their two personalities in Creation.

And although our souls are divine, as in being divinely created, still whilst we start our personality expression in Natural love, so we need the Divine Love to come into our soul and bring it into the levels of Celestial divinity.

Natural love, so basically the whole of Creation, is of the image of God, and we being divinely created souls can be part of God’s Divinity becoming divine ourselves. So through your Healing, James, you become progressively divine by partaking of the Divine Love and healing yourself into perfection – your true self. And by the time you’ve completed your Healing, your soul is of the Divine Love level of Celestial truth, and your personality is an expression of that level of truth, it all being ‘confirmed’ and cemented – fused – into place upon the direct soul-union with your Indwelling Spirit. Then you are of the essence of God, true and perfect to the level of the first Celestial sphere, the first sphere of true divinity.

Mary Magdalene communicating with James 20 November 2017



**WE ALL ARE BEING GUIDED HOME:**

We need the Spirits of Truth of the Avonal Pair to Heal ourselves; then once Healed, (and for support (overshadowing) as well through your Healing), we need the Creator Pair, Mary Magdalene and Jesus’ Spirits of Truth to see us through the Celestial spheres, while at all times embracing our Heavenly Mother and Father.

Until Mary and Jesus died and liberated their Spirits of Truth, no one from any of the worlds could leave Nebadon, because no one knew the way to do so. Nebadon is our local universe containing some 3.8 million inhabited physical worlds and their associated spirit worlds.

When we embrace the truths Mary and Jesus are revealing, and start to do our Feeling Healing, or with Divine Love, Soul Healing, we are then freeing ourselves up from our parental and self control.

Thus our journey to Paradise, to the home of our Heavenly Parents, is of our choosing as to when we progress, however, there is only one way:

**HUM:** Humanity is to ascend. We are self contained. Our soul is always in truth and perfect at all times. **By living true to ourself, true to our feelings, we are living true to God. It’s that simple.**

We are to recognise that being engaged and dominated by our mind is the wrong way for us to evolve and grow in truth. We are to discard the mind enslavement that has been imposed upon as by all of our parents. We are to express our feelings, both good and bad and free ourselves of the indoctrination that humanity has embraced worldwide.

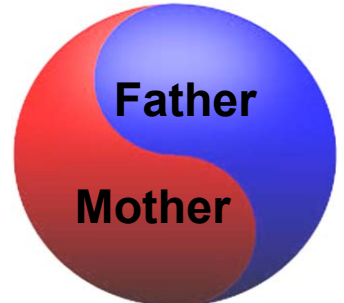
Live true to your feelings, and you ARE living true, not only to your own soul, but also true to God’s soul. So doing your Healing by honouring all your feelings, IS living the will of God. And being fully Healed, IS living even more truly the Will of our Mother and Father.

**AVO:** We are to embrace the truths and guidance of the Avonal Pair through their Spirits of Truth. It is the Avonal Pair’s guidance that will lead us through our Feeling Healing, and with Divine Love, we will be able to ascend through the 7 spirit Mansion Worlds and enter the Celestial Heavens where we also interact with other world’s spirits.

**J&M:** We are also to embrace the truths and guidance of the Paradise Pair, Mary and Jesus, who will then lead us through the 3 Celestial Heavens that are aligned with Earth, and then further on through Nebadon where we will then depart beyond on towards Paradise.

**M&F:** Beyond the universal zone of Nebadon, we will be guided by our Heavenly Mother and Father onwards through the universes to Paradise where we will be welcomed by them, home for us all, as we are all Children of God.

**GOD**



**M&F**



**J&M**



**AVO**

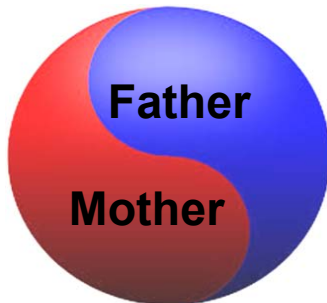


**HUM**

**WE ARE Children of God**

**WE ALL ARE BEING GUIDED HOME – NOW, HOW TO COMMENCE THE JOURNEY:**

**GOD**



**M&F**

For 200,000 years, we have been misled into embracing our mind’s distortion of wisdom and truth. All such traditional understandings only lead us in the wrong direction, from which we must turn back from. Our soul based feelings are always in truth. Our minds are to follow our soul based truths and feelings, not the other way round, as we have been brought up to embrace.

We are to connect with our deeper repressed feelings.  
 We are to long for the truth of what we are feeling.  
 We are to live true to our selves; by living true to our feelings.

Use your surface day-to-day feelings to connect with your deeper repressed feelings. Express your surface feelings and your deeper repressed feelings to uncover the truth of yourself.



**J&M**

We all have feelings which we communicate and share with each other. And we all have deeper buried and hidden repressed feelings. Feelings from our early childhood we felt, yet weren’t allowed to express. These feelings are still within us, waiting to have their say. These feelings, because they are repressed, cause us all our problems.

And as we look to uncover, bring out and accept these deeper feelings, so we’re taken into new ways of looking at ourselves, our feelings, and our life. We’re setting ourselves free of the controlling patterns that govern our unloving behaviour.

In this way, we progressively begin to express the personality that our Heavenly Mother and Father gave us, not the one imposed upon us by our physical parents and carers. We are to be our true and real selves.

**By living true to ourself, true to our feelings, we are living true to God. It’s that simple.**



**AVO**



**HUM**

As we, humanity, long for the truth of our feelings, we can also be assisted by the Spirits of Truth of the Avonal Pair who are our spiritual teachers for Earth over this coming 1,000 years, to assist us through the Great U-Turn, away from mind dominance to being soul based feeling lead. They will assist us through the seven levels of the spirit Mansion Worlds.

Then the Creator Pair, Jesus and Mary, will lead us through Nebadon and into the greater universe. Then our Heavenly Mother and Father lead us home to Paradise.

Collectively, should we embrace them all, as we are to, then our pathway home is a journey in the hands of the Spirits of Truth of the Avonal and Paradise Pairs overseen by our Heavenly Parents.

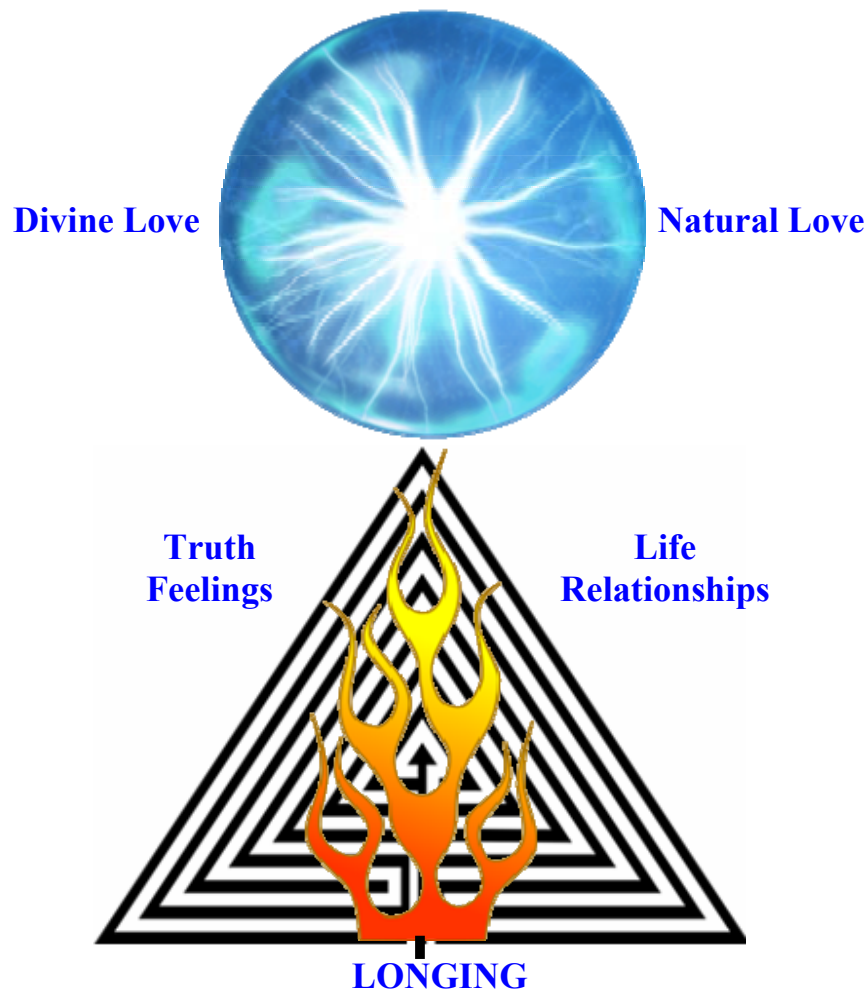
**WE ARE Children of God**



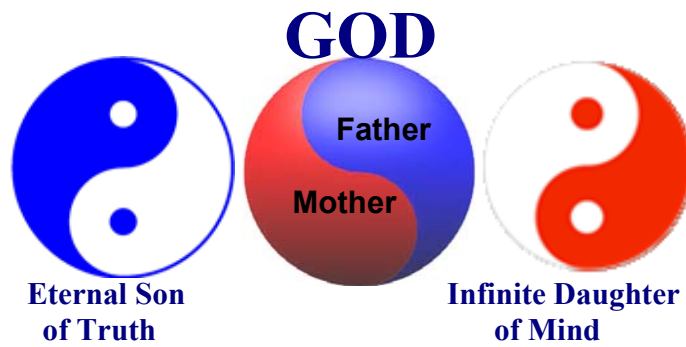
## HOW TO GET TO PARADISE:

Long for the Divine Love  
 Long for the Truth  
 Long for the truth of your feelings  
 Don't deny any feelings: accept, express and want to know the truth of them  
 Know your feelings are the key; your feelings are the Way  
 Want to end your falseness and being untrue  
 Want to understand the truth of your early life  
 Use your surface feelings to move deeper into yourself, bringing up your repressed feelings  
 Want and long to know the whole truth of yourself  
 Want to do it all with God, your Heavenly Mother and Father – long to Them for help.

## The Key



Our longing drives our life. We long with feelings. We can wish for things using our mind, yet long for things with our heart. These things in the pyramid are what to long for. Longing for them, when the longing comes naturally. Longing because you feel you really want them. Long to be true with all your heart. Long to live true to your feelings. Long to understand the whole truth of yourself.



PARADISE TRINITY:

1. **Our MOTHER and FATHER (God) (MF) – Divine Love**  
SOUL (God) – One SOUL that is expressing its two PERSONALITIES, our Heavenly Mother and Heavenly Father (Soulmates)
2. **ETERNAL SON (ES) – Divine Truth**
3. **INFINITE DAUGHTER (ID) – Divine Mind**

Then: The Second and Third Persons of the Paradise Trinity (ES and ID) are stepped down to the local universe trinity (Mary and Jesus, Divine Minister (DM), and her Holy Spirit.

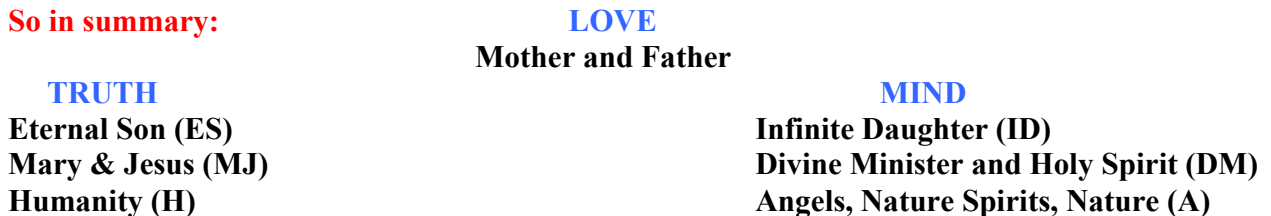
The LOCAL UNIVERSE TRINITY:

1. **MARY M and JESUS (MF) – Divine Love**  
– the Living Truth
2. **DIVINE MINISTER (ID) – Divine Mind**  
– Mind (and her Holy Spirit)
3. **HUMANITY – Natural love, sons and Daughters – Truth, and our Angels – Mind**

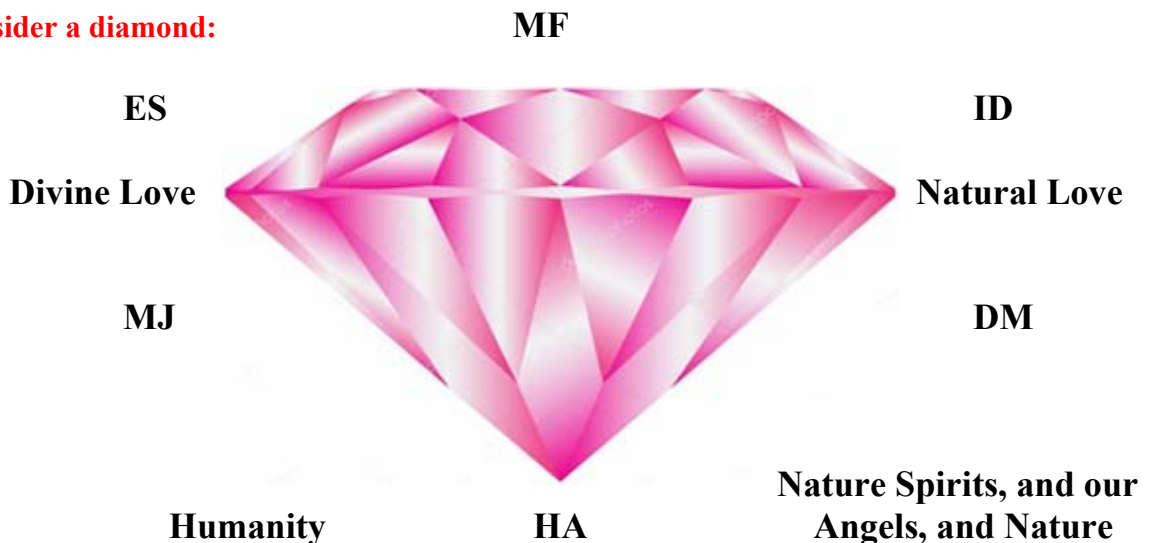
PLANETS that engage in REBELLION:

1. **AVONAL SOULMATE PAIR** – the Feeling Healing process – incarnate
2. **DAYNAL – TEACHER PAIRS** – they do not incarnate

So in summary:



Consider a diamond:



# Mother and Father Heavenly Parents

Creator Son & Daughter  
Jesus and Mary

Avonals  
as soulmate pairs

Trinity Teachers  
as soulmate pairs

Melchizedeks – who have taken over from the Caligastians and Daligastians being also all as soulmate pairs.

Mortal Souls – human beings who individualise on Earth, then progress through the spirit Mansion Worlds, then into the Celestial Heavens, and beyond.

Mortal Souls – also being ascending spirits, upon completing their Soul Healing, join with their soulmate, then join their soul group of 24 mortal spirits, being 12 soul pairs. It is only as a soulgroup that anyone can progress beyond Nebadon.

The Paradise Pairs are all ONLY concerned with the SPIRITUAL wellbeing and upliftment of the planets and local universe. Currently to do with Earth:

Mary and Jesus – spiritual wellbeing and upliftment of the whole of Nebadon region.

Avonal Pair – Daynal pairs (Trinity Teacher Daughters and Sons) – Spiritual wellbeing and upliftment of individual planets and their associated Mansion Worlds.

The Local universal Sons and Daughters are all about the running of the worlds under their jurisdiction, and ensuring the higher spiritual elements can be employed, or sent astray, as in our cases through the Rebellion and Default.

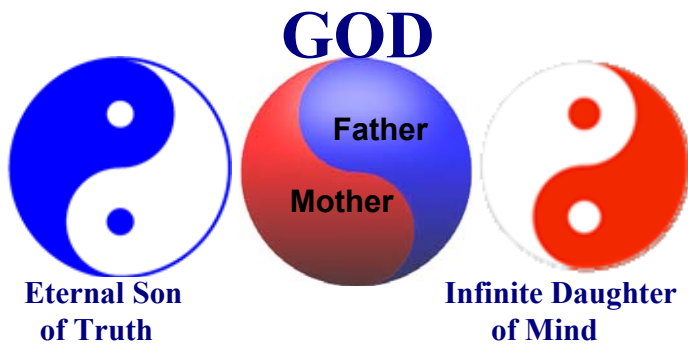
Lanonandeks – Melchizedeks (and others, such as Life Carriers and Eve and Adam).

As the Lanonandeks all rebelled – the Lucifers, Satans, Caligastias and Daligastias soulmate pairs – so the Melchizedeks have taken over their roles, as well as doing their own.

So the Melchizedeks are the governors, overseers, the administrators and advisors and so on for Earth; they are the ‘controllers’, and they will instigate all that needs to be done to do with the ending of the Rebellion and Default. And they will enlist the willing help of ascending mortal pairs, so the mortal Celestials spirits (soulmates when available, and others waiting to unite with their partner), and at times mortal spirits in the Divine Love Healing Mansion Worlds. And the angels help all of us.

Currently the whole of Creation exists for the ascension of mortal souls from their earth planets to Paradise. It’s all one vast Grand Ascension Scheme. With all the higher and lower spiritual Daughters and Sons, together with all the many different angels and other universal spirit personalities, and even including nature and our very own pets, assisting women and men with their Ascension Journey. It being: and Ascension of Truth. Everything we do is done to help us grow in truth. (Only everything we do in our negative state is to deny ourselves our truth from our feelings, which is why we have to do our Healing.) All women and men are ascending (or growing) in truth through their experiences. And as we grow in truth by looking to our feelings to show us that truth, so we’re ascending, moving inwards and upwards through all the worlds and spheres of the Grand Universe to one day arrive on Paradise and meet our Heavenly Parents. God is providing us, Their children, with this spiritual journey called our Ascension of Truth. And by living true to our feelings, so we are progressing on our true Spiritual Path – our Ascension Path.





**CREATION of SOUL and SPIRIT:**

God is *The Paradise Trinity* — the eternal Deity union of the Personalities: the Universal Mother and Father; the Eternal Son of Truth; and the Infinite Daughter Spirit of Mind.

The soul of each human personality (sons and daughters of truth) is existential, driving our personality expression in the experiential. The soul of each human finds truth by embracing one’s feelings and longing for the truth of them. We are to attain the Eternal Son of Truth. We are a creation of Truth.

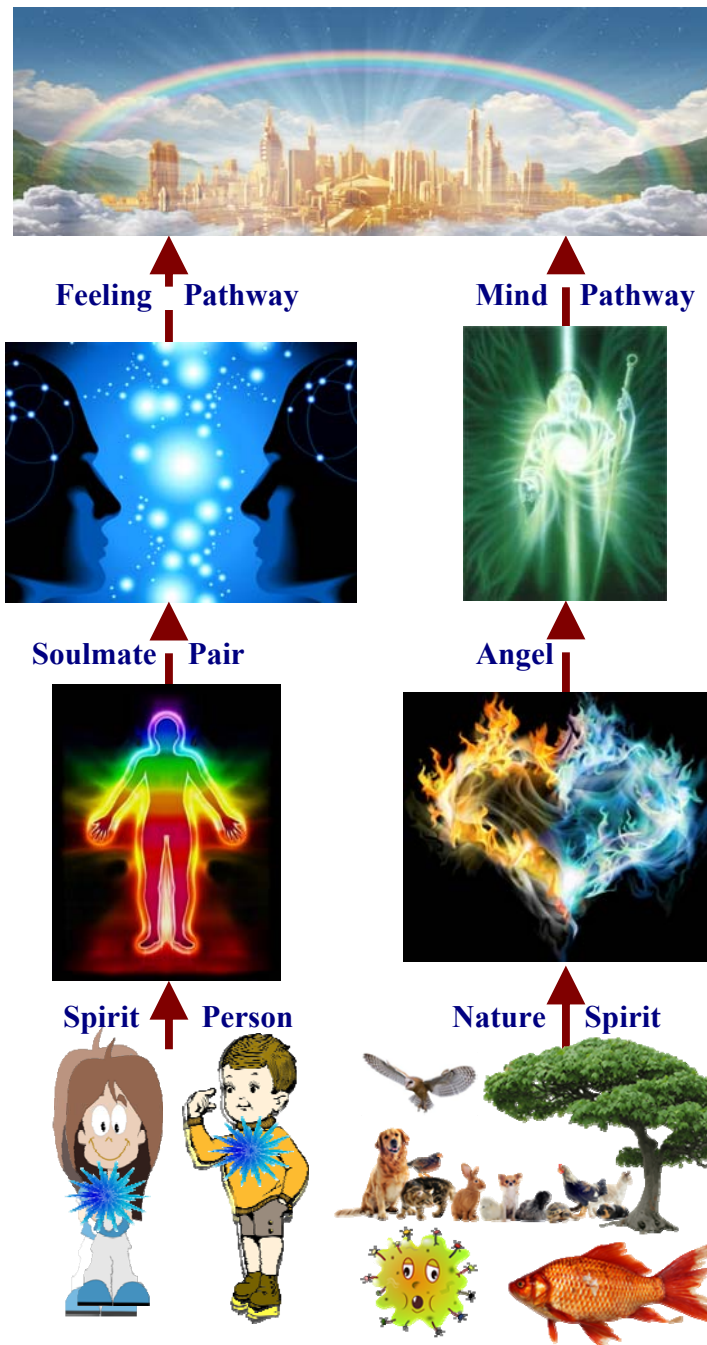
The soul of angels is experiential, evolving through their experience by continually progressing in mind development. Angels are to attain the Infinite Daughter (Spirit) of Mind. Angels are a creation of Mind. Our soul is duplex (we have a soulmate) and is created by our Heavenly Parents. Through our Feeling Healing we perfect ourselves enabling the union with our soulmate, as we progress in truth up through the Mansion Worlds, celestial heavens and all the way to Paradise.

The soul of angels is also duplex, yet of the mind, and they progress in mind evolution to Paradise. Animals, plants and nature spirits are also creations of Mind.

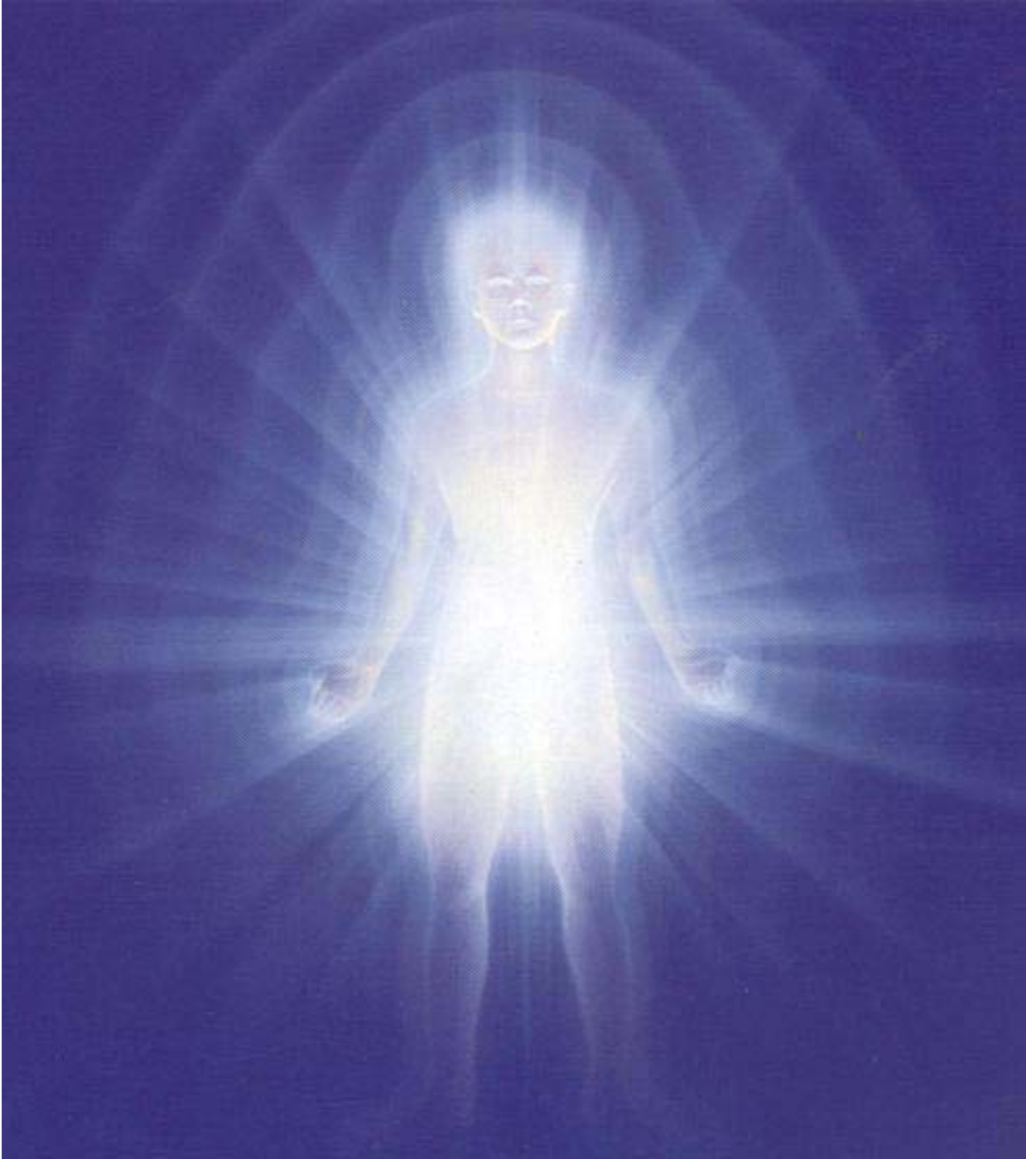
Neither we nor animals reincarnate. We never die; upon death, we move into the spirit Mansion Worlds on our journey to Paradise. When animals and plants die, be they the tiny microbe to the mighty elephants of the land and the whales of the ocean, their spirit energy returns to the Spirit Collective

Energy. And from this energy are drawn other animals and the nature spirits, who then in turn move onto becoming angels through increasing mind experience.

A nature spirit is an angel in waiting.



**To find our way home, we must reflect upon who or what we are!**



**Cause No Harm** < to OTHERS  
to MYSELF

Strive to love others as I am to love myself

To liberate one's real self, one's will, driven by one's soul, moves one to embrace Feeling Healing so as to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.

Divine Love  
is the key!



**God's Divine Love:  
Pray for it, ask for it, and receive it.**

Feeling Healing with  
Divine Love is the key



to enter the  
Celestial Heavens:



# PASCAS CARE

## "Beacons of Light"

### around the globe



This document overall:

Map of Consciousness calibration 665