

Bliss-Absolute the Final Steps of Yoga

BY YOGI SRI DHARMA MITTRA

Thousand of years ago, Yogis, with their psychic abilities, endowed with Divine intuition and informed by the knowledge contained in the Etheric Records, discovered through their inner search that a portion of the Almighty One, subtler than an atom and beyond the grasp of the mind, resides in the right side of the heart at the center of the chest. Our Real Selves that dwell in the heart center are already perfect, formless, imperishable, ineffable, omnipresent, unmanifest, unchanging, eternal and incomprehensible. Identification with the body, mind and its conditions sustained by the Self, is the abode of pain and delusion. Due to this base ignorance, we have no choice but to feel finite, full of doubt and are endowed with notions such as: male, female, hungry, sad, happy, aging, meditating, enduring pain, enjoying bliss, and identification with name and form. Oh, foolish one — all these are of the mind!

I found that if I didn't possess even the desire to desire, then I should learn compassion for all living beings and to be strict with observance of Yama and Niyama, the ethical rules and observances of the yoga system; most especially Ahimsa (non-violence), Isvara Pranidhana (self-surrender) and Svadhyaya (Self-study).

Some people who come to study Psychic Development with me tell me of their experiences and visions; that they see brilliant lights, beautiful things during the practice. There are many different levels of Samadhi, many types of experience. When during meditation one is still conscious of the meditator, action and the object of meditation, that is one of the lowest levels of Samadhi. The next stage of Samadhi during meditation is the one during which the meditator disappears. When you have full Samadhi, when Prana is raised to the Ajna Chakra, the region of Trikuti, the Third Eye, it never goes back down. Here, the Prana causes the Pituitary and Pineal Glands to vibrate at different levels of intensity. Due to your experiences with yoga and your understanding of reality, you have Divine visions at this stage according to your beliefs -- the mind will see amazing things.

The Pituitary and Pineal Glands operate at a high level once they become active and the Pituitary Gland's resultant vibration is very large. The Pineal Gland has a bluish aura, the Pituitary Gland a pinkish one. Due to both of these glands vibrating and the Prana generated, another form of vibration

is created at the back of the skull that is yellow in color and known as the halo of a saint. Some people who are psychic can see this yellowish light. They know by this that the person with this halo is an Enlightened One. The saints that achieve enlightenment are always in a state of Samadhi. Outwardly they still deal with the world while inwardly they stand aside and observe the fluctuations of the mind. Deep inside, though, is changeless, since they aren't identified anymore with that native restlessness. They can witness the mind and the emotions, but they realize that they are not that. The mind still grapples with emotion, but there is no identification with them, and consequently there is no involvement with these emotions in any real way. As soon as the activities of the mind cease again, the Enlightened One settles right back into Samadhi where they were all the time anyway.

When the soul endowed with Self-realization at last meets with death, it is believed that one enters Nirvana Samadhi. Since it's still Samadhi, one has choices at this juncture: to merge into the All, or do whatever the mind wishes. Even these Samadhis are still a product of ignorance, and are still activities of the mind. When the mind enters into absolute silence, the mind itself disappears. What remains is only that Fullness or Tat Sat. While still embodied, the mind experiences exceeding bliss at this stage of Samadhi. In this way, one is always established in this eternal present or now. So it is that the mind reaches enlightenment (Remember, the Supreme Self does not need any enlightenment!).

So, do your practice, be nice to everyone and try to become firmly established in compassion. Keep Ahimsa at any cost -- one must stop eating animals if still doing so! Remember, all beings love life, want to be happy, fear violence and Shiva is dwelling in their hearts, as well. Follow Yama and Niyama (the foundation) because, without them, there can be no Kingdom of G-d. Without compassion, there will be no seriousness about spiritual things and no success in your practice and without constant practice, there will be no meditation or experience of Samadhi. Begin to taste a little the bliss of Samadhi — it's all within you!

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