Prana Breathing Techniques & Chants
For Purification and Spiritual Awakening

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Introduction

I have to admit I went through a phase where I thought all spiritual practices outside of self inquiry and meditation were unnecessary. You are Consciousness itself and so what could be done to make you more of that which you already are?

And although that could be a path in itself, I now find that frame of thinking extremely limited. It shuns all of the spiritual practices and techniques of Enlightened Masters for thousands of years that can actually be incredibly helpful to awaken you into deeper states of peace and bliss.

Yes, you can look at it from the point of nonduality. It is all one, you are that and really all you have to do is keep your attention in that. Keep your attention fixed on the Self, the feeling of being.

I lived this for several years and great things happened because of it.

But on the other side, you have a body and mind and it is through the body and mind that you realize enlightenment. And further, your body and mind becomes a vessel for Shakti, the energy to flow.

And the deeper you move into meditation, the greater the amount of Shakti floods your being. The more pure you can make the body and the energy channels that run through the body, the easier it will be for the energy to flow. The more clear it is, the more peace you will feel, the less discomfort and the deeper you will move in awareness.

I called the new CDs “Pure” mainly because the sounds are pretty much pure Shakti.

But it also refers to an experience of pure. Not in a moral sense, but in a sense of being so clear in body and mind that the energy moves
through without any obstruction or resistance. You become silence itself, pure awareness. You become so clear and transparent that you are one with every experience. You love something as love itself.

If you attach a hose to a faucet and the inside of the hose is caked with dirt and debris, then the water will not flow freely. It will have to push through a lot of junk and push all of the junk out of the hose in order for the water to move through. But if that hose is completely clear, then water flows through without resistance.

The body is the same with Shakti. We plug you in to receive Shakti through the CDs or sitting with enlightened teachers, the more pure your body is, the easier and more blissful it will be. And the faster awareness grows.

The mind is the same. We want your attention to be clear and powerful, not stuck in a lot of drama and emotions and obsessive thinking. So if we can start to focus the mind on breathing techniques, on mantras or chants that awaken unconditional peace, then suddenly even the mind becomes bright, clear and present.

When the mind starts to focus on love, devotion, gratitude, peace and awareness rather than on it’s own selfish desires, fears and suffering you automatically begin to experience the joy of life in everything you do.

So there are the grosser elements of purification. Eating a healthy and light diet full of fresh fruit and vegetables, whole grains, exercising, staying away from foods that are not supportive of feeling peace through the body, staying away from alcohol and recreational drugs as much as possible; most of these things are just common sense.

Many people who meditate end up becoming vegetarian or vegan both because they no longer can fathom harming another animal but also because they recognize the body feels much healthier, lighter, more alive and pure to allow the Shakti to move through.

I do not want to tell anyone there is a certain way they have to be, I just want to point out my own and others experiences in meditation. Everyone is different and has to decide what works best for them. The
important thing is you try things out and notice if it makes you feel healthier, balanced and more at peace.

But at the subtler levels there are the eastern practices. Prana techniques and chants are what we will talk about in this e-book. And I want to say very clearly I am offering practices in this E-book that I personally have found to be incredibly powerful and purifying.

But some of them may not resonate with you and that is fine. I will write about basic chants, Japa and devotion techniques that may or may not be your cup of tea. Either way is fine.

But I strongly suggest keeping an open mind, trying all, see what works for you and then incorporate that into your daily practice. Because with this purification not only comes deeper meditation and bliss, but a sense of unconditional happiness. Even just opening your eyes in the morning, you might feel that vibration of joy radiating for no reason at except that you are alive.

Whatever you do as long as it is a valid technique to awaken more peace will have benefits, even if you do not feel it right away. So just giving yourself over to practice every day will bring you deeper into peace over time.
Prana Exercises

Prana not only means breath, it also means the energy that is both in the breath and is at the essence of breath. Without breath, the body dies. Every living creature has some form of breathing and when the breath stops completely for a certain duration, life leaves that body.

So already we can see the power of the breath. Through simple breathing techniques we can make use of the energy in the breath so that it heals, nurtures, purifies and even awakens the body into deeper bliss.

It is important to understand that the bliss I am talking about is not some selfish pleasure. It is the essence of life. It is healing, nurturing and not only helps you, it helps everyone around you.

And the closer you come to this essence, the more you live in this essence, the more alive you feel. The more goodness you feel. Goodness not in the sense of good and bad, but goodness that you know in your heart feels right, feels like home and there is the feeling that you are aligned with the natural movement of life. You are doing something really amazing for both yourself and the world, the two cannot be separated in this goodness.

Some of these breathing exercises can be done in less than two minutes. Spending 2 minutes at the beginning of your meditation can make a huge difference. It can help bring you directly into a peaceful state of meditation, feeling the Shakti immediately and if you practice it regularly it will also have great benefits long term.

Other breathing exercises can be done as a meditation itself. And not only while sitting with closed eyes but as you work, as you play, as you cook dinner. As said in “Living an Enlightened Life,” you learn to bring awareness and peace into every part of your life. These prana techniques are one way to do so.

So let's begin.
Prana Exercise 1

Sit upright. Breathe in through your nose silently counting to 4, hold the breath silently counting to 2 and breathe out of your nose silently counting to 8. You can inhale 2, hold for 2 and exhale 4 if you like; the main point is to breathe out twice as long as you inhale.

This is a technique you should do at least for 5 minutes, 10 minutes even better. You can do it for a full hour or more as you meditate. It is very powerful, very pleasurable and very purifying.

Once you get used to this technique, begin increasing the amount of time you hold your breath. Breathe in 4, hold for 4, and breathe out 8. Breathe in 4, hold for 6, and breathe out 8. Over time (not right away, do not try and force this in any way, you should be fully relaxed in this exercise) you can extend the holding time to 16. So you breathe in 4, hold silently counting to 16 and breathe out 8. Don’t make it a goal, just if it feels comfortable, it is something you can move towards.

There are different “mudras” or hand positions that you can use if you like during this breathing exercise. I will describe a set of 3 that I find very beneficial. There are many that are described for this prana technique but these below are the ones I like the most.

Divide your time with this breathing technique in 3. So if you practice for 9 minutes, hold each mudra for 3 minutes.

First Mudra:
Place your hands on the top of your thighs, palms up; right hand on right thigh, left hand on left thigh. Touch the tips of your thumbs and index fingers together. Relax your other fingers. (See photo)
Second Mudra:

Place your hands and fingers together, palm to palm, thumb to thumb, in front of the center of your chest as if in prayer. You thumbs can be lightly touching your chest. (See photo)

Third Mudra:

Place your hands overlapping on your back just below your neck, (or on your neck if it is too much of a stretch) palms on the neck/back. Keep your elbows up and chest open. (See photo)

You can use this technique with or without the mudras. If you are doing it for an hour or more as a meditation, I would skip the mudras or remain with mudra one if you like. Using the mudras helps bring the prana into different parts of your body, but works well without.

In your bonuses there is an mp3 (or track 1 on Bonus CD 1 if you chose the CD format) called “Prana Exercise 1.” It is an 8 ½ minute guided version of this Prana technique.

Once you get the hang of this practice, you can continue using counting. Or if you are really keen, you can add Japa.

Japa means repetition of a divine name. Sometimes it is just repeating the name of a saint or guru, or any word that points to nondual peace, sometimes it is a longer mantra or prayer. But you repeat it silently in thought only. And with this Prana technique you can use Japa instead of counting.
An example would be if you love the famous Indian Saint Ramakrishna, you could silently repeat “Ramakrishna” on the inhale, “Ramakrishna” on holding the breath and “Ramakrishna, Ramakrishna” on the exhale so the exhale is still twice as long as the inhale.

Another Japa would be “I am,” focusing on the feeling of being. So you could repeat “I am” on the inhale, “I am” holding and “I am, I am” on the exhale.

Or you could say “(name of your Guru, Saint or God or whatever word to you means the essence of peace)” on the inhale, then “Make me” holding the breath

“(an instrument of your (peace|grace|Shakti|bliss))” on the exhale
Or “Please give me your (peace|grace|Shakti|bliss)” on the exhale. Or alternatively:
“(name of your Guru, Saint or God or whatever word to you means the essence of peace)” on the inhale, then
“(an instrument of your (peace|grace|Shakti|bliss))” while holding the breath.
Or “Please give me your (peace|grace|Shakti|bliss)” while holding the breath.

And then
“Om Sri (Name of your Guru, Saint or God) Nahmahah” or “Om Nahmah Sheeviyah” or “Om Shree Guruvay Nahmahah” or “I bow to you” or whatever you like on the exhale. Just as long as the exhale is about twice as long as the inhale.

So an example would be “Ramakrishna” on the inhale, “please give me your peace” while holding the breath and “Om Sri Ramakrishna Nahmahah” on the exhale.

Please note if any of this makes you uneasy, skip it. If it is just new and you feel open enough to try it, try it. If you don’t, don’t.
Everyone’s path is different.

These are all just examples. Use what works for you. I am not a Hindu, but the chants I have learned have come from Hinduism because that was what I learned from my teachers. But you could equally use whichever religion/non religion/spiritual path you prefer.

Everyone has their own spiritual words so use what works for you. Your practice and dedication to that practice is what is important. Just make sure it awakens, peace, awakens awareness. Many belief systems and their mantras can end up taking you further away from peace, maybe not the belief systems but the interpretation of them. So if you feel uneasy about a mantra you are considering practicing, you are welcome to email me for advice.

Other chants which could be silently spoken in Sanskrit or English are (I try to spell them the way they are pronounced)

“Ahahm Praymah” (I am Divine Love)

“Om Nahmah Sheeviyah” (I bow to consciousness or I bow to infinite goodness or I submit to formless consciousness or I bow to God.)

“Om Shree Guruvay Namahah” (I bow to Guru)

“So Hum” (I am that)

“Om Shanti” (Om, peace)

“Om Nahahmschandeekiyae” (I bow to she who tears apart thought)

Other English examples:

“I am being, consciousness bliss”
“I am existence”

“I am love”

“I am consciousness”

“I am freedom”

“I am awareness”

“I am, awareness is”

“I am peace”

“I am bliss”

“I submit to (peace/love/bliss/consciousness)”

“I surrender to (peace/love/bliss/consciousness)”

“I bow to (peace/love/bliss/consciousness)”

Any Japa should move you deeper into peace, deeper into consciousness. It should not separate you from peace, it should move your into the oneness of peace, it should go pass separation.

So things like “I bow to, I submit to, I surrender to” mean the ego is surrendering to what is here beyond the ego in order to realize oneness with it. The sense of me, bows to consciousness, submits to consciousness, loves consciousness, then that sense of separate “me” is surrendered and you are one with consciousness. It is a sense of humility and in humility you relinquish your ego, the sense of separation. So with that humility, the veil of being a separate person has been surrendered and you experience that you are peace itself. Beyond the ego, you are peace itself. You feel directly connected to bliss.
It is the same as falling in love. If you fall in love you willingly give yourself to the other. And in that giving, there is no you and your lover, there is just love. This sense of devotion is the same and when you begin to feel the beauty in that then your heart really opens.

Such phrases as “I bow to you” is often misunderstood to mean “I am down here, peace is up there and I, as a lowly being, bow to this great thing that is above me and out of reach.” But this is a misinterpretation. It is about becoming one through love, through devotion, through respect, through surrender.

Any surrendering of the ego of this sense of “me” that knows it better, that has endless desires and fears, that is suffering, that separates itself from everything else - when you surrender this through Japa or any practice, you realize what you truly are at your essence, that is the essence of everything and there is nothing more satisfying than that.

By incorporating Japa in with the breathing technique, you are no longer just doing a breathing exercise, you are practicing Bhakti (Love/devotion) or with something like “I am” you are practicing an Advaita technique to bring you into nonduality. Even the “I am” technique could be devotional if you realize you are awakening being.

You might be more pulled to keep it simple and just count and that is perfectly fine. It is not less effective than doing Japa along with it. Just by practicing it and listening to the CDs will bring incredible bliss.

But if you resonate with Japa and you do this breathing exercise with Japa while listening to these CDs, you are pretty much guaranteed to awaken into a very blissful state of peace and love. I would not know how it would not be possible. You have to give your full focus to it, it can’t be halfway. And if you are resistant to it, you either have to surrender your resistance or skip it. But once you get in the rhythm of it surely you will awaken into great peace. It’s pretty much a given.

But if you do it during meditation, and it feels at some point like too much doing, like it is getting in the way of just being present, then stop and just be silent.
**Prana Exercise 2**

This is a very simple, quick and powerful breathing technique which literally only takes 1-3 minutes to do. It is great to do at the beginning of your meditation as you will find it takes you into stillness immediately. If you have ever done a private meditation/Shakti awakening session with me by phone, we probably did this technique at the start of the meditation.

Sit upright, close your eyes. Hands in your lap or in mudra 1. Breathe in and out through your nose very rapid and shallow breaths into your chest as fast as you can with some force. You can start by counting 100 breaths. Then as you get used to it increase it to 120, 140, 180 breaths. (1 inhale and exhale = 1 breath) You don’t want to get to the point where you feel too dizzy like you will pass out. Start small and work your way up.

After the rapid shallow breaths through your nose, stop, take a deep breath in through your nose, hold 1 or 2 seconds, then big exhale through your nose. Then move on to the second part of this exercise:

Second part, you breathe in through your nose into your whole body, breathing in with some force as much air as you can get in and out as possible and as fast as possible. (without compromising taking full breaths) Do not stop between the inhale and exhale. You only need to do this 8-20 times max. Again, do not do it so you get too dizzy and feel like you are going to pass out. Use common sense.

After the big breaths in and out, relax into stillness.

You can press play on your Pure CDs, be already sitting with closed eyes and do this technique. Immediately after you will feel automatically drawn into stillness, you may naturally not even feel the need to breathe or think. Try and make use of this gift of stillness by remaining in it for as long as naturally possible. Don’t force it, don’t try and hold your breath. Just remain relaxed in that stillness. Very
blissful.

There are two guided versions of this exercise in your bonus mp3s marked “Prana Exercise 2 Shorter” and “Prana Exercise 2 Longer” (Tracks 2 & 3 on your Pure Bonus CD 1 if you chose to get them on CDs)

Prana Exercise 3:

This is a prana technique to awaken the energy along what is known as the Kundalini Pathway.

Start by sitting upright with eyes closed. Hands folded in your lap or in Mudra 1, whichever is more comfortable.

Bring your attention to the base of your spine, feel the sensations that are there. Just by bringing your attention to this area you may begin to feel energy there, perhaps a tingling or a vibration or a feeling of pleasurable peace. As you breathe in through your nose, use your inhale to gently and without force, “pull” the energy up your spine, up your back of your neck, back of your head and then either up to the top of your head or even out the top of your head.

Then on the exhale, move the energy from the top of your head, down the front through the 3rd eye (the space between your eyebrows) down into your throat and then into the center of your chest, your spiritual heart. Then repeat. Continue to breathe in this way moving the energy in a circular motion from the base of your spine to the top of your head and then on the exhale top of your head down your center front to the center of your chest.

This may seem a bit strange at first. The mind wants to know “how to I do that?” But it just takes practice. Start just by bringing your attention to the base of your spine and moving your attention up the spine, back of your neck, back of your head and up and out the top of your head as you inhale. You can even visualize (not through imagining but through feeling) the breath gently pulling the energy up. And then on the exhale, bring your attention from the top of your head, down into your third eye, then throat then resting your attention at the center of
your chest.

There is no figuring this out. It is just practice. Then through practice, it becomes easy. You easily feel this circular movement of energy. Just as I write this I feel it. It takes very little once you get used to it.

You could actively breathe in and out with a little bit of force (not too much, just a little so you are doing the breathing) or you can let yourself breathe naturally. When I do it, I just let myself breathe naturally.

Again with this, you can add Japa if you like such as “(Name of your Guru, Saint or God, Consciousness, Shakti, Kundalini, Divine Mother, whatever you like) Please awaken my kundalini.” Or “Please give me your (Bliss, Shakti, Grace, Peace, Love)”

Just a couple of examples of what you could do if you like. Sometimes doing Japa may feel like you are doing too much. So see what works for you.

A talk about this technique is on your bonus mp3s as “Prana Exercise 3 Kundalini.” (Or Track 4 on your Pure Bonus 1 CD if you got the CDs)

It is a breathing exercise that can be done for 5 or ten minutes or for your entire meditation. Play around with it and see what you like.

A small side note: There is a lot of hype about “Kundalini Awakening” especially on the internet. Kundalini awakening is sometimes referred to the experience of a rush of pleasurable energy gushing from the base of your spine up your spine and out the top of your head as I described. It could be a gushing of energy through your whole body, not just one energy pathway. The Track on Pure CD 3 “Kundalini Kali” emits the energy for this to happen.

Kundalini Awakening could also be referred to when you begin to feel the Shakti, the blissful energy moving through your body.

I would not recommend getting caught up in any of the definitions or
getting obsessed with trying to “awaken your kundalini” as many do as it often ends in people remaining stuck in their egos. It is not something that can be forced. Shakti is intelligent; let it awaken you into peace how it needs to through your form. Don’t try to demand or force a certain experience to happen. You want to get to the natural movement of energy, the natural happening of life, not trying to force your idea on top of it.

So although this is a great breathing technique, do not think it is better than the others because it awakens the kundalini pathway. All of these breathing techniques are excellent.

**Prana Exercise 4**

This is a quick technique you can do for 2-3 minutes at the start of your meditation. Sit upright, eyes closed or open, hands in Mudra 1.

Suck your tummy in as in the photo and keep it sucked in. You don’t want to bring any air into the belly in this Prana technique.

Breathe in through your nose into your chest filling up your entire chest with air and then exhale through your nose expelling with force all air. Breathe in again without stopping. As much air as you can get in and out as with speed and without stopping. You do this breathing technique with a medium amount of force. You will feel it opening up your chest and spiritual heart. 12-30 breaths should be enough. Then relax and breathe normally.

There is a guided mp3 to this technique called “Prana Exercise 4.” (Track 5 on Pure Bonus CD 1 if you got the CDs)
Prana Exercise 5

This Prana exercise can be done through meditation, throughout your day, while working, playing, talking, walking, sleeping etc. It involves breathing naturally through your nose. Allow the inhale and exhale to be completely natural, do not try and breathe, just allow yourself to breathe naturally.

And in that allowing, be aware of the breath; feel the sensation of the breath moving in and out of your body. And as you feel the breath moving in and out, feel the Prana, the energy in the breath moving in and out of your body.

You will eventually feel this breath energy moving into every cell of your body and even in your subtle body. You will get drunk off your breath. Breathing is so blissful! Just naturally breathing and paying attention to the sensation in the breath, the energy in the breath. Feeling the energy permeate every cell of your body.

This in itself is a path to enlightenment. Just by feeling the breath in this way, great physical healings can occur. Once you really feel the energy in the breath, you have tapped into universal energy, “Prana Shakti” and you can use it however you want. Use it to heal, use it to move deeper into awareness, deeper into meditation, deeper into bliss.

There is a guided mp3 of this technique which is more of a guided meditation than an exercise called “Prana Exercise 5 Breath Meditation.” (Track 12 on Pure Bonus CD 1) Funny enough while doing this Guided Meditation on the breath, my breathing naturally stopped at parts. And when breathing stops, thinking often stops, your mind becomes absolutely still and you move into pure formless consciousness.

So if this naturally happens for you after a while of watching your breathing, let it happen. Don’t feel you have to breathe if your body naturally stops breathing. And don’t worry, your breathing will start by
itself soon enough! Enjoy the moment of stillness when they come but don’t try and stop your breathing and don’t try and hold on to the not-breathing if it happens. You have to allow your body to do what is completely natural. Allow breathing, get drunk off the natural movement of breath and the energy that is awakening every cell of your body. And let it take you where it wants to take you.

**Prana Exercise 6**

This is Prana Exercise 5 but with adding Japa. It is a common meditation technique in India. Even Ramana Maharshi, the great Master of Advaita and self inquiry said it was a valid technique to enlightenment. And one of his close disciples retired to a cave near Ramana Maharshi and sat in seclusion practicing Japa in this way and got enlightened.

Repeating just the name of your Guru or God silently with every breath awakens the energy of your Guru/God. Repeating “I am” with every breath awakens the Self. Both are the same, they do the same. Only in belief are they different. Do what works for you or do a longer mantra given in Prana Exercise 1 if you like. If you follow a particular religion, you can use a prayer or chant from that religion.
Chakra Meditation

The Chakra Meditation involves chanting seed mantras, one syllable mantras that awaken and purify the various chakras. (Energy centers in the body) Just doing this once a day for a few minutes can really help bring you into balance and allow the energy to flow.

I personally have found the various guided chakra meditations that are commercially available to be a bit annoying. They tend to stretch them out to fill up a whole CD so there is not much chanting but a lot of time to meditate between the chants. You can’t really go deep if you meditate for 3 minutes and then start chanting again. I prefer a much more condensed approach: Do all of the chanting one after the other without pausing and then enter meditation.

So I have included two different Guided Chakra Meditations on mp3 called “Guided Chakra Meditation Longer” and “Guided Chakra Meditation Shorter.” (Tracks 1 & 2 on Pure Bonus CD 2 if you opted for the CDs)

The longer version is just under 15 minutes doing 5 chants for each chakra and explains the color, position and seed mantra before each chant. The Shorter version is a no-nonsense 7 minutes long, doing 3 chants per chakra and only says the seed mantra before we begin each.

Each chakra has the seed mantra, a color of light you visualize and the part of the body where the chakra is located. I personally find it more beneficial to focus on vibrating that energy center in your body with the sound of the seed mantra rather than focusing on visualizing a colored light but everyone will have their own experience. After you practice it regularly you will automatically begin to feel those chakras vibrating.
You can even try doing Japa while chanting if you like.

1st Chakra: Located at the base of your spine. Or in the space between your anus and genitals. You choose! The light is red and the chant is “Lam” (which sounds more like “Lum” than “Lam”)

2nd Chakra: Located at your genitals. The light is orange and the chant is “Wam” (sounds more like “wum”)

3rd Chakra: Located at your navel. The light is yellow and the chant is “Ram” (sounds more like Rum)

4th Chakra: Located in the center of your chest. The Light is green and the chant is Yam. (Sounds more like Yum)

5th Chakra: Located in your throat. The Light is light blue and the chant is “Hum.”

6th Chakra: The third eye located between your eyebrows. The light is indigo blue and the chant is a deep resonant “Om.”

7th Chakra: Crown Chakra located at the top of your head and relates to formless consciousness. It is said that it has no Chant but I suggest you chant “Om” 3 times and then rest in the feeling of formlessness or in the vibration of energy at the top of your head. The light is Rose-Pink.

There are different versions of the chakra meditation but this is what I find works best.
Chanting:

The chants here are in Sanskrit the reason explained in Prana Exercise 1. I am not a Hindu Scholar in any sense. The pronunciations are what I was taught. You can use these mantras if you like or any mantras.

When you chant mantras you are doing many practices at once:

First there is the meaning of the mantra. So if you are chanting “I bow to Infinite Goodness” you are awakening infinite goodness.

The second part if you are chanting Sanskrit is the actual combination of sounds you are chanting create harmonics that both purify the body and awaken you into deep meditation. The sounds you chant whether Sanskrit or any other language will also purify the body. But Sanskrit is unique because the chants are created from one syllable “seed mantras” and when combined in certain ways create certain energy vibrations.

The third part is prana. In the guided chants in your Pure Bonus mp3s you will see we take in a deep breath through the nose and then chant until the breath runs fully out. You take as few breaths as possible and comfortable and in that you increase the Prana in your body. This means more Prana Shakti builds in your body and also with this your breath can automatically become very slow in meditation and the thoughts can slow down to a standstill.

The fourth part is concentration. If your mind is fully focused on repeating the mantra with breath control then your mind becomes one pointed. Your attention moves away from being lost in thoughts into being fully immersed in the chant. Your attention could become immersed in the meaning of the chant, the breath, the sound of the chant, the mesmerizing harmonics the sounds may create or the
sense of devotion. And the more you give your attention to these things while you chant, the more you will come to realize how powerful chanting can be.

The fifth part is the energy of the chant itself. These Vedic chants were created by enlightened masters thousands of years ago to help their disciples both in their inner and outer experiences. And the chants have been chanted for thousands of years by millions of people, some of them enlightened masters, many of them on the path to enlightenment. This creates an energy vibration in the entire world. So there is an energy behind the actual chants that gets awakened when you chant these mantras.

The sixth part is Bhakti which means devotion or love. So when you chant “I bow to Infinite Goodness” you are awakening that love for Infinite Goodness, a sense of unconditional love which is often said to be the highest bliss. As your experience of Bhakti gets stronger and stronger, you could enter Bhava Samadhi, the experience of absorption into God or absorption into divine love. This is exquisitely blissful, probably why Bhakti is said to be the highest bliss.

The more you can really give your attention to awakening devotion through chanting or through any meditation or spiritual practice, the more you really open up to something truly incredible and fulfilling.

Awareness is amazing. Moving into witness consciousness, visionary states, no mind, formless consciousness, cosmic consciousness, they all are incredible. But there is a whole other side to spirituality and that is devotion/love. In some sense, when I say listen to the CDs and feel the bliss energy, that is somewhat devotional. That feeling the bliss will lead to falling in love with the bliss and once that happens your life really opens up to joy.

The hardest nuts to crack are the big egos that really want to know “What can this do for me? How can I get the most out of something with giving the least?” They come from a place of very fixed separation and rigidity based on “me” and looking for peace. But it is their very clutching on to this “me” that separates them from peace. So when you can allow a little tiny bit of love in, everything opens up, you willingly move beyond the ego to experience the joy of unconditional love.
Bhakti without awareness can become just an emotional experience and that is not what we are after. It might be where you start but devotion is beyond emotion, it is love. Would you call love an emotion? It is beyond emotion. Unconditional love is the highest.

But awareness without Bhakti can become very dry and lifeless. It can lead to separating yourself from life. It can even lead to arrogance and superiority. When you really feel Bhakti, you become like a child again. There is that automatic egoless-ness that is just absolute supreme joy.

**Gayatri Mantra**

The two mantras I am writing about are two of the most well known Vedic chants. One is the Gayatri Mantra, a mantra given to young Brahmins to repeat 108 times every day. It is a mantra to deepen your meditation.

I will write it out as I have the other mantras in a way that they can be pronounced:

“Ohmmm Bhurrr Bhovah Swahah
Taht Sahvitour Varenyum
Bhargo Deevahsyahdeemahhee
Dee Yoh Yoh Naht Prahchoedahyaht”

The “Rs” tend to be rolled in these chants. There is an mp3 of this mantra in your bonus mp3s called “Gayatri Mantra Pronunciation” (Track 6 on Pure Bonus CD 1) It is chanted very slowly once through. You can play this on repeat until you get the hang of it.

I will offer a few translations of this mantra:
"We meditate on the glory of that Being who has produced this universe. May he enlighten our minds."

"We meditate on the effulgent glory of the divine Light; may he awaken our realization."

The Full Translation would be

“Om, The Absolute Beyond Conception, the gross body, the subtle body and the causal body. We meditate on the light of wisdom that is the supreme wealth of the Gods. May it grant us expansion in our meditations.”

There is an mp3 in your Pure bonus mp3s called “21 Gayatri Mantras Fast” (Track 7 on Pure Bonus CD 1) I chant the Gayatri Mantra faster chanting the mantra twice between each breath. It only takes about 2 and a half minutes and can be repeated as many times as you like. Do it for 10, 15 minutes and you will really feel your body vibrating this mantra. Make sure you inhale through your nose between repeating the mantra twice. On your own, you can learn to repeat the mantra as many times as you can between breaths.

**Om Namah Shivaya**

The Second Mantra I give is Om Namah Shivaya pronounced “Ohm Nahmah Sheeviyah”

It’s generic translation is “I bow to God.” Shiva is known as Infinite Goodness, Pure Consciousness, pure transcendence, limitless awareness, the giver of pure happiness among others. So the chant could be translated as any of these such as “I bow to Pure Consciousness.”

Shiva is often depicted as a meditating yogi. Some believe he was an actual living Yogi like Buddha but in pre-Vedic times. He is considered the Guru of all Gurus, the Meditation Master of all Masters.
It is also said that the universe is created out of two forces: Shiva and Shakti. Shiva represents unmanifest pure consciousness while Shakti represents the energy that arises out of pure consciousness that manifests into form. Often you would see sculptures or paintings of Shiva and Shakti making love – the union of Shiva, unmanifest consciousness with Shakti, the energy of all creation.

As you know I place great importance on awakening the Shakti, through the CDs, through the phone sessions with me, through sitting with other enlightened teachers. And through resting your attention on the feeling of Shakti (Bliss energy) the energy awakens you into formless consciousness (Shiva.) So Om Namah Shivaya is really a chant for enlightenment, submitting yourself to formless consciousness and awakening pure joy.

There are several guided chants of Om Namah Shivaya in your bonus mp3s/CDs:

The first two “Om Namah Shivaya Slower” and “Om Namah Shivaya Faster” (Track 8 & 9 on Pure Bonus CD1) are faster chants. The recordings are of 1 Mala (108 chants) of the mantra. Pay attention to the breathing on the guided chants. You breathe in through your nose and then chant one set of Om Namah Shivayas and then inhale through your nose again. The faster chant you are chanting more Om Namah Shivayas with each breath. Start with the slower and when the breathing is comfortable move on to the faster chant.

You can repeat the chant as many times as you like. Try repeating the guided chant 5 times in total (5 malas) and then meditate and see how you feel.

The third chant “Om Namah Shivaya Very Slow” (Track 10 Pure Bonus CD1) is as it says, a very slow chant of Om Namah Shivaya and slows down more as it progresses. It makes a beautiful meditation as a slow chant. Again, pay attention to the breath. Really put your love into it.
Bhava

The feeling of Bhakti really began to build on this track so it turned into another track “Namah Shiva Bhakti Bhava” in your mp3s. (Track 11 on Pure Bonus CD1) The mantra is just “Nahmah Sheeva.” You can really feel the powerful energy of love and devotion on this track.

You can meditate to it if you like or you can chant along with it. If you chant along with it, really give yourself fully to the chant. Let yourself go and feel the love and devotion in the chant. The last minute of the chant I move into silent absorption- really nice energy on this track.

It is important that you fully give yourself to chanting when you chant. It should not be an automatic repetition while you distract yourself with other thoughts. You can focus on the meaning of the chant, the movement of the breath in the chant, the sound of the chant, the feeling of devotion and love in the chant. Really let yourself go into it, open yourself up to that feeling of love and respect.

With “Namah Shiva Bhakti Bhava,” I wanted to demonstrate that, the full giving yourself over to the chant. You can chant it loudly with passion or softly in awareness. However you do it, really give your fully attention to it. Become one with the chant.

Devotion is not acting out an emotion, but rather really allowing yourself to love or at least to give through attention. The ego will have problems with this, the ego wants to love or give when there is something in it for itself! Chanting is a way you can learn to love just for the joy of loving, without wanting anything in return. And if you practice this, it will open up a whole new side of happiness and spiritual awareness.

These simple chants and any chants that resonate with you can be chanted at any time of the day. Chant in the shower, while driving, while doing the dishes, while doing anything. You can repeat them silently as Japa while going throughout your day or out loud. (I recommended many different mantras for Japa earlier on in this book you could use also.)
By doing so you are focusing on unconditional love and peace rather than your normal thinking patterns. Most thinking is about “me,” “my wants, my desires, my opinions, my judgments, my distractions, my worries, my fears, my problems.” And with these unconscious thinking patterns, you empower your sense of separation more and more and your life becomes unhappy, you contract into greater separation and conflict and you feel drained, tired and lifeless.

Japa and chanting are a way to focus your attention on love, on awareness, on enlightenment. And just with this, you become unconditionally happy, you begin to feel joy, the Shakti increases and flows easily through you.

Try it just for a few days. Wake up in the morning and immediately put on the CDs or one of the mp3s and chant for a few minutes, then meditate for a few minutes. When you eat, say a mantra before eating. When you open the door, say a mantra. When you find yourself caught up in thinking, do Japa. Don’t let yourself fall into indulging in useless thinking about desires and worries, rather repeat your mantra, watch your breath, repeat “I am” and focus on the feeling of being.

When you start to awaken the peace that these chants bring, you will fall in love with it and you will do it more and more.

It takes time. At first chanting might be more of a concentration technique, then you begin to feel the Prana in the technique, then you might feel a connection to a Guru, Saint or God or to silence or bliss or formlessness. Then it might turn into devotion, or even a state of Samadhi.

And then as the energy becomes very strong, you may be pulled just to be silent, just to rest in silent awareness. I cannot tell you when to go into silence. You have to begin to intuitively feel it for yourself, not through thinking and beliefs, but through feeling what the Shakti is pulling you to do.

Sometimes it maybe good to do the “doing” practices like chanting, Japa, breathing techniques; to create a daily routine of it along with
your meditation. At other times it may feel necessary to do nothing, to just be in silence with the CDs or even without if the energy is too strong.

If you really give your life over to practice no matter what you are doing, then you will start to feel what is right for you to do. You will develop routines of breathing techniques and/or chants before meditation. Whenever I shower I chant the Gayatri Mantra 4 times, offering water in my hands pouring it out in devotion and then pouring water over my head as a blessing while chanting. How blissful I get in the shower!

You could even be sitting in a bar or party with a beer in your hand, and practice Japa. And you might find the Japa is far more fulfilling than the beer and the party.

I am not saying you have to become a monk, still do the things you love, but bring in spiritual practice or simple awareness and surrender in every part of your day that is unfulfilling or is just wasted on useless distractions. It could be Japa or chanting or watching your breath or self inquiry, or it could be as simple as being present in the moment, being open and surrendered to your experience in this moment. You will find over time they all are the same, they all merge into the same peace; perhaps different experiences of the peace but the same peace.

Thought identification is very strong. So if you just try to be silent, you might either find that you unconsciously are lost in thinking without even realizing it, or you become very frustrated trying to be silent. Chants, Japa, breathing techniques, self inquiry, these are all ways to help focus the mind, that give the mind something to do but also purifies the mind and body at the same time and awakens you into peace.

But with these spiritual practices, silence begins to reveal itself. And you can rest in silence, in witness consciousness, in just being, very naturally.

Why needlessly suffer? You are alive for a very short time. Learn to awaken into peace. Be open minded, try things and find what works for you and dedicate yourself to that. Have a balance between
practices of doing and non-doing; times of awakening and purifying through chants, japa, self inquiry, breathing techniques and times of just surrendering into silence.

Even if you are in pain, if you are suffering from sickness, from loss, from old age, do spiritual practice; awaken yourself to that which you are beyond the pain. And at the same time, allow that pain, surrender to it, and great transformation will happen into peace, I promise. You will transcend suffering. Yes, do what you can to be healthy and free from pain, but beyond that, pain is part of life. And if you learn to stop resisting it and allow it, you begin to awaken to what you are that is beyond all pain, beyond all suffering, that which is perfect boundless unlimited peace. Every moment of the day becomes an act of devotion, an opportunity to move deeper into awareness.

But as long as you resist what life gives you, try to distract yourself from what life gives you, there will always be conflict and unhappiness; the kind of unhappiness that eats away at you. Because you will feel separate from the peace and love that you are. The moment you accept what is here and feel what is here, that separation goes and you open yourself up to unconditional peace.

As I have said before, spiritual arrogance is the greatest obstacle to awakening. It can be very subtle. A turning your nose up at something because you know better.

Don’t do anything that does not feel right with you, but don’t resist something because it does not fit in with your beliefs. Rather do it to knock your beliefs about! Like a bowling ball hitting the pins and knocking them in disarray. We want to shake you out of your limited comfort zone into feeling alive and free.

Enough Said! May the CDs and techniques help awaken you into deeper and deeper realizations of peace and love.

Much love,

Kip