

Yoga and Meditation Guidelines

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The guidelines are referenced where appropriate. The rest is a result of my outer experience, inner experience, and interpretation. Many thanks to all beings who contributed directly or indirectly to the spiritual understanding. The contents of this document is subject to copy rights policy.

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Prologue

In an age of transformation and transition these guidelines are intended to bring peace and harmony to all beings, and a greater awareness and inquiry into your spiritual development and well being.

The guidelines used here are from renowned saints and sages. Please accept any apologies if the interpretation here is not congruent with your interpretation. You are welcome to email me with your views and comments.

The driver and guidelines in this document are strongly aligned with the works of Saints Patanjali and Thirumular. Works from other sages are referenced as well.

We are in the age of Kali Yuga (Iron Age) which is one of four Yugas ie. Satya Yuga (Truth/Golden Age), Treta Yuga, Dwarka Yuga, and Kali Yuga. Each age is depicted by a greater attachment to material/body existence.

There are four spiritual paths that one may follow ie. Karma yoga (Action/Kiriyai), Bhakti Yoga (Devotion/Sariyai), Raja Yoga (Yoga/Yogam), and Jnana Yoga (Wisdom/Jnanam).

Swami Chinmayananda mentioned three decades ago (in Durban, S.A.) that Bhakti Yoga (path of Devotion) is the easiest and recommended path to follow in Kali Yuga.

Decades later in this knowledge age more aspirants question the rationale behind everything we do, including our beliefs and spiritual practices. This may be a reflection of the evolution of the species, transitioning away from Kali Yuga into the next imminent age, Satya Yuga. Enjoy the clarity, revelations, and knowledge that this period offers.

The first two paths of Karma and Bhakti yoga relate to external worship. The next two paths, Raja Yoga and Jnana Yoga involves internal worship.

Take all that comes to you, analyse and select, digest and nourish your system to reach your path goals.

Raja Yoga system is a means of purifying the physical, mental and subtle instruments so that the selection is refined, facilitating higher states of awareness and knowledge in a co-ordinated and safe manner.

In the Saiva tradition Shiva is the Yogi of all Yogis. Shiva passed the yoga to Shakti, then down the line to Sadasiva, Mahesvara, Rudra, Vish-

nu, and Brahma. The four sons of Brahma/Kumaras (Sanaka, Sanatana, Sanandana, and Sanatkumara) bearing the title Nandhi, together with Shivayoga muni, Patanjali, Vyaghrapada and Thirumular were taught the yoga systems, and all eight were leaders of the initial Agamic schools (Natarajan, 1991)

Good Wishes! Use the force with love, care and direction!

Chapter 5

5.1 Dhyana

What is Dhyana

Dhyana is the 7th stage of the yoga system, and is commonly referred to as the meditative stage. This stage follows on from Pratyahara (withdrawal from senses) and Dharana (concentration).

Benefits of Dhyana

When Pratyahara and Dharana have been firmly entrenched in spiritual practice, Dhyana/meditation will naturally follow. Sustained spiritual experience in Dhyana will be attained with the practice of these previous two stages.

Dhyana brings about peace, tranquility, blissful states and experience of the divine light, and awareness.

There may be sounds heard during Dhyana ie, sea, bells, bee, elephant, conch, drum, thunder, flute.

How to perform Dhayna

1. The discipline and observations from iYama and Niyama become entrenched.
2. Relaxation of body and mind, and grounding to earth have been completed.
3. Awareness of the Prana body and cleansing of the chakras are completed to prepare to receive and distribute prana.

4. The body is aligned to the universe with appropriate asanas to be in sync/one with nature, and to receive and direct energy,

5. Pranayama has been completed allow the flow of prana into the being, and to energise, heal and store.

6. The aspirant is now able to withdraw the prana from the senses (Pratyahara) and concentrate the prana to and focus on a focal point (Dharana). These are done with the use of mantra.

7. Thereafter, the practice of Dhyana follows. Where the aspirant flows the energy and concentration onto the Ajna chakra.

8. Further information and practice will follow during the practical lesson.

4.2 Samadhi

What is Samadhi

Samadhi is a state of bliss/oneness. There are two types:-

Sabikalpa samadhi (interrupted bliss and oneness)

Nirvikalpa samadhi (uninterrupted bliss).

Benefits of Samadhi

Realisation

How to perform Samadhi

With progress in Dhyana and yoga, the aspirant reaches Samadhi state.

References

1. Natarajan, B, 1991. Thirumantiram. Thirumular. ISBN 81-7120-383-3