

Meditation of Infinite Void

(The Science of Breath Awakening)

ॐ तत्सत् परमेश्वराय नमः



परमहंस बोध पथ (The Supreme Realisation Path)

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Preface:

The success of human life is rendered in understanding Atman Bigyan (spiritual science) as well as Brahma Bigyan (science of eternity). Life's utmost goal is achievement of Bhakti (devotion) and Yog (gateway of awareness) towards Parabrahma Parameshwar (Almighty God).

God has created this entire world for his own recreation. Human beings are one of the most important parts of his creation. Like God is eternal, the nature and living beings are also eternal. But God is not bound to follow the Karmic rules (past deeds) of experiencing the pain and pleasures of life. He is detached from the characteristics of the entire nature. But, living beings are bound to follow their own fate and fortune as per their deeds. They are always attracted towards the bliss of the world so they have to go through the ups and downs of life in every centre of creation.

Parameshwar is complete in all times. He has not a single trace of incompleteness and imperfection. The movements of living beings are indicated by Sastra (sacred scriptures) in the cycle of creation. The glory of the Almighty is unlimited.

*Asti Devi Parabrahmaswarupi Niskala Shiva
Sarwagya Sarwakarta Cha Sarwesho Nirmaladwaya*

Ishwor (God) says: Devi Parwati! The Supreme and the perfectionist of art "Lord Shiva" is described as:

1. Omnipresent or the one who is present everywhere.
2. Omnipotent or the creator of the entire creation or the one who is accomplished by the power of creativity.
3. Omniscience or the supreme of all.

These three descriptions clarify that Lord Shiva is consolidated by three powers; they are desire, action and knowledge.

4. He is not covered by the layers of filth whereas living beings are fully covered by filth.

5. He is unique, without having dual nature. He is eminent.

Such a Chinmaya Brahma (eternal consciousness) is Lord Shiva (God).

*Swayam Jyotiranaddhyanto Nirvikara Paratpara
Nirguna Sachchidanandastadansha Jiwasangyaka*

He is self-luminous, not illuminated by other forms of light. The entire world is enlightened by his grace. His existence and ending are unimaginable. He is perfect without any defects. He is Pure Nirguna Nirvikara Paratpara Paramatma (Supreme being) with superior features of Sat (truth), Chitt (consciousness), and Ananda (bliss). All living beings are Anshas (forms) of Almighty God.

Human being leads the superior and inferior stages of life according to the good and bad deeds performed in their past life. But, it is extremely important that every living knowing the actual value and dignity of his life. The main objectives of life are Dharma

(virtue), Artha (Wealth), Kama (sensual passion), and Moksha (liberation). But among all these, Moksha (liberation) has the chief value. From the mysteries of Sanatan Dharma, there are five stages of Mukti or Moksha: Salokya (gaining God's supernatural vision), Samipya (closeness to God), Sastarya (achieving God in mind), Sayujya (associating with God) and Nirwan or Kaiwalya (final emancipation through infinite void). The main objective of human beings is to attain Nirvana Mukti (final emancipation) which can be attained by being passionate about Yog and gaining an adequate Vedanta Gyan (knowledge from sacred scriptures).

In this book, several important Sadhanas are published to reach the state of 'Tat' (final emancipation) helping the mind to reach beyond the physical state of life and gradually head towards the supreme spirit. The sadhakas who are eligible can gain this secret knowledge from Guru. The Sadhanas published in this book are extracted from the VCD produced for the welfare of sadhakas. This book provides all the Prana Bidhya Sadhanas inherited from Guru tradition. With the help of this book, one can gain knowledge about Pranabidhya; but to be an expert in it, the book alone is insufficient; one should compulsorily practice with the guidance of an expert in this field. After achieving success in various states of Dhyana (meditation) such as Shoonya (void) Dhyana, Chidakash (infinite void) Dhyana, Ajapajap (Dhyana without reciting any mantra), Kala (five elementary substances: earth, water, fire, wind, and sky) dhyana and Barna (alphabetical) Dhyana one can get success in Prana Bidhya and can awaken Kundalini Shakti (vital energy) completely. When Kundalini Shakti is awakened, one becomes eternal relinquishing all the thought of his worldly appearance and existence of a living being. In this stage, all of his distrust and suspicion of life will automatically vanish.

It has been preached since the existence of the world that everyone has to go to different Lokas like Swargalok, Goloka, and Vaikuntha (heaven or paradise) after their demise as per their good deeds. Actually, this is not true; it is neither the real knowledge nor science nor the actual Yog.

Lord Ganesha has said to King Varenayak:

Shaivasya Yogo No Yogo Baishnavashya Padasya Ya

Na Yogo Bhupa Suryatwam Chandratwam Na Kuberata

Oh, King! Yog is neither attaining the state of Shiva or Vishnu nor attaining the state of Surya (Sun), Chandra (Moon) and Kuber (God of wealth). When one perceives inner blissful feeling of achieving the state of supreme spirit successfully through hearing, thinking and concentration, that state is the only Gyan (wisdom), the Bhakti (devotion) and the yog. One should lead a life with these moral spirits.

Dhyayanta Paramam Brahma Chitte Yogbashikritam Bhutani Swatmana Tulyam Sarwani Ganayanti Te The yogic mind of the one who meditates the Parabrahma

(Supreme Spirit) will always think that the souls of the entire living beings are alike his own soul.

The truth is that one who visualizes the Supreme Spirit within oneself through complete knowledge will attain supreme liberation in life. Therefore, this book is presented for the welfare of the Sadhakas who are always searching the way for attaining the supreme liberation and they can move forward practicing all the Sadhanas like Barnit (alphabetical) Yog, Pranayam (breathing techniques), and Bandha mentioned in this book. Other Sadhanas such as Sithilikaran (relaxation), Dhyana (meditation), Shoonya (void) Dhyana, Yognindra, Chidakash (infinite void) dhyana and Pranabidhya (study of breathing) provide practical knowledge. While moving forward through these Sadhanas, one can easily attain and visualize the state of the Supreme Spirit as well as the internal consciousness. The Sadhanas which are published in this book are very secret and transferred traditionally only to the eligible disciples. These Sadhanas play an important role in live experiencing and achieving the Supreme Spirit.

Lastly, I would like to thank all the Sadhakas who have supported me in editing, transforming, and publishing this book.

- Balkrishnananda