

The Secret of the Mystics

and
Their Practices for the Attainment
of Happiness
and
Other Life Goals

by
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*when the flame
becomes
the fire
and the fire
becomes
the flame
the dance
and the
dancer
are one*

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*The Secret of the Mystics
and
Their Practices for the Attainment
of Happiness
and
Other Life Goals*

There are five main secrets that the mystics utilize and practice for the attainment of happiness, and other life goals:

1. The mystics seek their happiness in the nature of their soul.
2. The mystics seek their joy in the study of life.
3. The mystics recognize that the foundation of power is in the breath.
4. The mystics transform willpower into power.
5. The mystics harmonize with the law of karma.

With the practice and realization of these five secrets, the mystic will naturally unfold into, or realize, the sixth and seventh secrets or states of consciousness.

6. The mystics attain *upanishad*, realization of their soul.
7. The mystics rejoice in God completely.

Happiness is the nature of the soul. Each and every soul is seeking after happiness and fulfillment. In the process of the attainment of happiness, we must understand that the soul is happiness. The soul is the Satyam (love), Shivam (harmony), Sundaram¹ (beauty and joy) that everyone is looking for, whether inwardly or outside of themselves. When combined, this eternal love, harmony, and joy is defined as happiness. The soul *is* happiness and in order to attain happiness, we must attain the realization of our soul.

Pleasure is experienced not by the soul, but by the mind, senses, and body. That which we want to accomplish or do is *pleasure*. The mystics make an important distinction by recognizing happiness as the nature of the soul, and then defining that of doing or accomplishing as pleasure. Pleasure is experienced, not by the soul, but by the mind, senses, and body. The mind, senses, and body are vehicles that experience pleasure. By understanding and accepting this distinction, we understand that the three bodies, the causal body

¹ See guide to *Sanskrit Pronunciation* on page 50.

(correlating with the mind), the astral body (correlating with the senses), and the physical body (correlating with the physical actions), are vehicles to experience life more fully and completely. In and of themselves, they don't bring happiness, but they can bring a more complete and full experience of life or God. **We combine our *nature of happiness with our accomplishments of pleasure in our exploration of life.***

We do this with the Royal Path. With *Karma Yoga* (physical), we are trying to appreciate and do for others in order to have a more complete and fulfilling experience here on earth. With *Bhakti Yoga*, we utilize the senses and astral body to expand our appreciation, love, and joy of life and/or God. With *Jnana Yoga*, the causal or mental, we are trying to see, feel, and experience the harmony that is in all life, and have reverence for all life. This adds to the fullness and completeness of living. However, these will not bring happiness; they can only add to our joy of life. If we don't have the realization of our soul, if we don't have this happiness that is our very self, then these other things will not bring happiness, only some temporary pleasure. This is why we practice *Meditation Yoga*, to experience or realize the nature of the soul, which is true happiness.

THE SECRETS

There are five main secrets that the mystics utilize and practice. They are very simple, but it is in the realization of these secrets that the mystics attain their knowledge, joy, and delight. It is not a matter of just intellectually knowing the secrets, but of realizing them.



First Secret: ***The mystics seek their happiness in the nature of their soul.***

Through self-discovery of the nature of their soul in meditation, the mystics come to realize that their soul is Satyam (eternal love), Shivam (eternal knowledge and harmony), and Sundaram (eternal beauty and joy). Seeking their happiness through self-discovery, by calming the mind, breath, and ego in meditation, the mystics discover their nature is Satyam, Shivam, Sundaram.

Once they have discovered the nature of their soul, they continue on to discover the nature of all life, or God, which is also Satyam, Shivam, Sundaram. They continue until they come to the absolute God Consciousness without form, that always has been, is now, and forever shall be. This is the pure Satyam Consciousness, or God that is eternal and beyond all form.

As the pure Satyam Consciousness begins to manifest, it becomes the Shivam Consciousness, which is the knowledge, the harmony, and the divine love in motion. As it continues to manifest further, it becomes the bliss, joy, and delight of Sundaram Consciousness. A tiny golden net is thrown around this Satyam, Shivam, Sundaram Consciousness, and this becomes the creation of a soul. To this soul is added the causal

body (mind), the astral body (senses), and the physical body (organs of senses). Thus the soul's nature is Satyam, Shivam, Sundaram, or happiness, and then the mind, senses, and body are added to the soul's nature of happiness. This is the discovery the mystics make in their inward journey or meditation.

After this discovery, they begin to harmonize with the Divine Will, or the Divine Impulse. In religious terms, this is referred to as the Christ or Krishna Consciousness. Harmonizing with the Divine Impulse is done by harmonizing with the Word, the *Om*. The mystics focus on the mantra *Om* in meditation, and then begin to harmonize with it.

The *practice of the first secret is meditation on Om*, the nature of life itself, their soul included. The mystics seek their happiness in the realization of their nature of Satyam, Shivam, Sundaram through calming down the mind, breath, body, and ego in meditation. They then experience their Self as a Satyam, Shivam, Sundaram vibration. This will naturally lead them to the unfoldment of the second secret.

Meditation
Practice of the
first secret

Meditation is a very simple process.² First we use pranayama³ to calm the mind and breath. Meditation is done with calm diaphragmatic breathing⁴ and focus on the mantra and its meaning. This brings in more prana.⁵ After we have done the pranayama techniques, we focus on a mantra,⁶ such as the *So Hum*.

So Hum mantra

So Hum is also the sound of the breath, *So* on the inhalation and *Hum* on the exhalation. The *So Hum* mantra is done silently. We are just mentally saying *So* on a full inhalation while we listen to the sound of it. We are listening, harmonizing, and mentally focusing on the *So*. The *So* will bring our attention upwards to the crown, and will vibrate the inside of our crown. We exhale with the *Hum*. We are listening to the *Hum*, mentally saying it, and focusing on it. *So Hum* means, "I am this. I am that." "I am everything I am aware of. I am the sum total of everything. I am consciousness, I am the small self. I am the large Self, the union of the small spirit and the large Spirit." After doing this mantra properly for a while, we will feel less need to breathe. We then switch to the *Om* mantra.

Om mantra

We move from the *So Hum* to the *Om* mantra. We do it silently on the exhalation only. As we continue to focus on it, it should become quieter and quieter. We begin by mentally repeating *Om*, and then we begin to listen to the *Om*. We continue to focus on the *Om*, the sound of existence, the Word. We allow our self to get calmer and more peaceful. As we become more peaceful, we should be able to feel the prana. The prana isn't just energy, or the feelings of bliss, and ecstasy; it also comes with knowledge. We get the subjective view of the knowledge, revelations, and insights with this mantra. Truly,

² See page 46 for the steps and techniques of basic meditation.

³ See pranayama techniques described on pages 15–16, 43–45.

⁴ See Glossary for description of *diaphragmatic breathing*.

⁵ *Prana*: Life force. Prana can be felt flowing through the energy channels of the body. *Pranayama*: Control of life force.

⁶ *Mantra*: Word or sound that has a mystical vibration.

the voice of God is the *Om*. The truth and knowledge of the Christ/Krishna Consciousness is in the *Om*. We focus on the *Om* to experience the revelations and insights.



Second Secret: *The mystics seek their joy in the study of life itself.*

Once the mystics discover within their meditation that their nature is Satyam, Shivam, Sundaram, they also discover that the nature of all life, or God, is also Satyam, Shivam, Sundaram. With this discovery, the mystic begins to also go outward utilizing the causal, astral, and physical bodies. This becomes their joy, their pleasure, and their delight in the learning, growing, and exploring.

Four natural inclinations: While exploring and expanding their vision and knowledge, they discover that the human being has four natural inclinations. 1) The first inclination is the desire to experience peace, love, or ecstasy. This is the *Om Satyam* nature and correlates to the eternal nature of the soul. 2) The second inclination is the desire to know and attain knowledge and power. This correlates with the *Om Shivam* and the causal body or the mind. 3) The third inclination is to enjoy, appreciate, and experience beauty, which correlates to the *Om Sundaram* and the astral body. 4) The fourth inclination is action. We want to do, explore, and wholistically experience the Satyam, Shivam, Sundaram nature of all life, which is possible in the physical body.

These four inclinations are natural, and are the reason why meditation alone will not bring fulfillment. It is through meditation that we discover our nature and the nature of our soul, but as we then go outward with right activity, we add to our life the fulfillment of learning and growing through knowledge, delight, beauty, and joy. Meditation is the worship of God without form. Karma Yoga, Bhakti Yoga, and Jnana Yoga are worship of God with form.

*The Royal
Path
The practice for
the second secret*

The Royal Path was developed and built around these four inclinations.⁷ The Royal Path includes Meditation Yoga, Jnana Yoga, Bhakti Yoga, and Karma Yoga. ***The practice for the second secret is The Royal Path: The dance of ecstasy and joy.***

Meditation Yoga: **The art of peace and ecstasy.**

Stillness; the attainment and realization of the oneness of life through the mysticism of vibration. Harmonizing with the vibration of *Om* brings the experience of the peace and ecstasy of our Satyam nature.

⁷ The Royal Path adds the intent of doing for others to the four natural inclinations.

Jnana Yoga: The science of knowledge and harmony.

Harmony; the attainment of being in harmony with the Divine Will through the study of the sacred, contemplation, love of solitude, and meditation on the Christ/Krishna Consciousness.

Bhakti Yoga: The passion of love and devotion.

Attainment of direct knowledge of love, compassion, and the beauty of all life. The awakening of the heart, and awakening into God.

Karma Yoga: The joy of giving and serving.

Serving through action. Attaining knowledge through life experiences, while living amongst society and doing our duties lovingly, joyfully, skillfully, and selflessly.

*The Royal Path is the journey of striving to attain
the balance of our wholistic nature,
and becomes a dance of peace, ecstasy, and joy.*

The Royal Path

Meditation Yoga was developed to experience the Satyam, ecstasy, and peace that everyone desires. After experiencing peace, people want to go out and experience activity. They also want knowledge, right activity, and the power to fulfill their desires, so they go outward with *Jnana Yoga*. They study what is in harmony with life. They not only want right activity, they also want enjoyable activity, and this brings them to *Bhakti Yoga*, which is the delight and appreciation of love, joy, beauty, and the senses. Wanting still more activity, including physical activity, they come to *Karma Yoga*, the doing for others.

All of these yogas, or studies, will naturally take a person beyond the individual ego.⁸ When you are studying the object of your interest, you no longer think about, “What is in this for me? What will I get from this?” You are interested in learning about the object or the field of study. *Yoga* means “union.” Union implies another. Your concern is in learning, serving, or doing for others. Both the study of life and yoga will take us beyond the individual ego. There is a difference between seeking pleasure for self-satisfaction, and following the Royal Path. One is doing for the individual self, and the Royal Path includes doing for others. The Royal Path helps to develop and harmonize the four natural inclinations into the harmony and union with the rest of life (God).

The practice of the study of life is in learning, growing, and doing. As examples of study, I recommend three areas of study, one for each of the bodies. Each of these studies can be done wholistically. 1) The first area of study is photography, which is for the causal body or mind. This study will help us to look for and see the beauty and the symmetry in life. 2) The second area of study is the appreciation of music, which is

⁸ Individual ego is the idea of ownership or I-ness.

for the astral body or senses. Music that a person finds enjoyable stimulates the entire brain. 3) The third area of study is dance, which is for the physical body. Dance helps us to become sensitive to vibration and rhythm, and helps us to harmonize with the vibration or rhythm of life.

We utilize meditation not only for peace, but also for insights and revelations that help us to harmonize with the Divine Impulse⁹ from the *Om* all the way to, and including, the physical creation.



Third Secret: *The mystics recognize that the foundation of power is in the breath.*

We need power and energy in order to continue on our journey of self-discovery, to attain the ecstasy that is the nature of our soul, and to continue our exploration of life. The foundation of power is the breath or prana.

Pranayama
The practice of
the third secret

Pranayama becomes *the practice of the third secret*. In fact, it is the third secret because “prana” is the “life force,” and “yama” is the “control of” the life force. Now we add pranayama, or controlling the prana (life force). We begin to focus and study the breath, prana, realizing that prana is the life force. Then we begin to be aware of what brings us prana, and what takes it away. We can do this by understanding the triune nature or qualities of the Divine Will or Divine Impulse.

The triune nature or qualities of the Divine Will or Divine Impulse are: 1) the creative, 2) the preservation, and 3) the dissolution and re-creative quality or aspects of all patterns of living energy. In addition, there is also the triune nature of the mind (gunas), which are:

Prana sattvic (peaceful, joyful, ecstasy), rajasic (preservation of the joy and delight), and tamasic (destruction, ending, or dissolution of our joy and harmony). The prana coming in is pure, but we add to it whatever quality is vibrating in our heart/mind at the time. By pure prana, I am talking about the prana that we take in that is the Word, the pure Christ/Krishna Consciousness, that of *Om Satyam* in motion. To that pure prana, we add our vibration, depending on our evolution and desires. We can add a sattvic, rajasic, or tamasic vibration to the prana coming in.

We also take in prana through the fluids we drink; water being the purest source of this prana. Food is another source of prana, the purest pranic foods being those that grow with exposure to sunlight, such as fruits, vegetables, nuts, and whole grains. However, the breath remains the greatest source of pure prana.

Breath and
prana

⁹ *Divine Impulse*: The Word; Om; “In the beginning was the Word, and the word was from God, with God, and is God.”

Most people don't pay attention to their breath. The average person will breathe 16–22 times a minute. If we begin to understand that we get prana through the oxygen we breathe on the inhalation, and also get prana directly through the medulla oblongata during our exhalation, then we will begin to increase our breath awareness. We want to increase our breath awareness because we are studying power, energy, and the life force. We begin to work towards deep diaphragmatic breathing. Since most people breathe out of habit, it is just a matter of changing that habit. The longer our breath, the more prana we bring in. The more prana we bring in, the more power we have to use for our goals.

The purity of the mind (gunas) has an influence on how much prana we have. If we have tamasic ideas, the breath will be shortened, thereby limiting the amount of prana.

*The gunas
and prana*

If we have rajasic ideas, we will have a longer breath and more prana is available. If we have sattvic vibrations or ideas, it allows us to have the longest breath, and therefore the greatest amount of prana.

Changing our breathing habits is the first step. Elongating the breath through deep diaphragmatic breathing gives us more prana in the oxygen we are breathing; and it gives us more prana directly through the medulla during the pauses and exhalation.

Developing control of the breath, and thereby controlling prana, becomes the most important practice for developing power. This power becomes the foundation for the attainment of our goals, both on the inward journey and on our outward journey. With this understanding, we begin to pay attention to our breath, and do the pranayama exercises. The pranayama exercises will be discussed here, but the methods of doing the exercises are described in detail on pages 43-45.

1–12 technique

Inhale to a comfortable count, pause, and exhale to the same count. We use a full diaphragmatic breath to fill both the upper and lower chambers of our lungs. We increase our breath awareness all day long. The mystics breathe properly, maximizing the amount of prana they take in. At the end of the day, they still have a lot of energy and power. People without breath awareness are generally tired at the end of the day. If we truly want to accomplish or attain our goals, it is important that we change our breathing habits.

1–12 Technique/Diaphragmatic Breath—steady inhalation and exhalation brings calmness and balance

- 1) Inhale through the nostrils to the count of 1–12, steadily but gently
- 2) Exhale through nostrils steadily to the same count
- 3) Repeat for the desired length of time

*1–12
with retention*

This next exercise is the 1–12 technique with retention (pause) between the inhalation and exhalation. It is best to start with the same count in your retention between the inhalation and the exhalation. If it is uncomfortable in the beginning to hold the retention for a full count, reduce the count to one-half until you can comfortably build up to a full count. After that is accomplished comfortably, we add retention between the exhalation and inhalation. You may notice this may be more

difficult to do. If it is difficult to do, allow the pause to be half the count. You don't want to strain your breath. You want to be comfortable in your range. You want it to be comfortable in your retention between the exhalation and inhalation as it is between the inhalation and exhalation.

Diaphragmatic Breath with Retention

- 1) Inhale through the nostrils to count of 1–12
- 2) Hold to same count
- 3) Exhale through the nostrils to same count
- 4) After this technique is mastered comfortably, add a retention after the exhalation also.

Retention may be started with a lower count and developed to same count as inhalation and exhalation

When we do these exercises, we aren't trying to forcefully extend our breath. The most important thing you are trying to do with the exercises is to create a breath and prana consciousness. Only with breath awareness will you think about it enough to change the breathing habit. You are creating breath awareness for the purpose of bringing in more prana, energy, power, and life force to help you accomplish your life goals. The foundation of power, attainment, or accomplishment, is in the breath. This is why we change our breathing habit to a deep diaphragmatic breath so that we are continuously bringing in the maximum prana with every breath we take.



Fourth Secret: *The mystics transform willpower into power.*

I previously mentioned the Word, the Divine Will, the Divine Impulse. There is only one Will, which is the Christ/Krishna Consciousness, but it has three aspects. The Will is broken into three stages, mostly by awareness or our realization of power. One aspect is the *Divine Will*, with unlimited power. Next, is the *universal will*, which has less power than the Divine Will, but more power than the third stage, that of the *individual will*, which has the least power. These three stages are discovered or experienced when we focus on willpower in our meditation. We can see how the individual will, with the individual ego, is very limited. With universal will, when we include what is beneficial to others, like the virtues, then more power is available to help us accomplish our goals. If we go beyond the individual ego, the Divine Will can flow and all things can be attained.

We learn how to harness willpower through self-discovery. We bring in more power through proper breathing so we have maximum power to work with. We purify by realizing that when the power hits the mind (the three gunas), we can continue the flow of power with sattvic or rajasic vibrations, or we can limit or stop the flow with tamasic

vibrations, or our ego and ideas of self-centeredness. These two aspects of the Divine Impulse or willpower are the first things we discover.

To transform willpower into universal power (to attain our goals) we take control of our mind and breath. We change our breath to diaphragmatic breathing, and we rise above the tamasic vibration of both our lower nature and the mass consciousness, which is caught up in shallow breathing. We must also take control of the rajasic thoughts and develop focus and concentration.

We have to understand that to develop and accumulate power, we do not think about, nor give time and attention to things we don't want to experience. We non-attach from those things. When we do give them time and attention, it will drain some of our power towards those thoughts and ideas. When we are trying to accomplish something, we do not allow our self to lose our focus on our goal and dissipate our energy. Even with rajasic thoughts, we have to control our mind and direct it towards the accomplishment or attainment of our goal.

Most people see concentration and one-pointedness on a goal as not being balanced. Concentration and focus means to constantly keep the thought or idea of your goal in mind, while at the same time you are aware of the rest of life around you. We

***Subjective
and
Objective
thinking***

move from objective thinking to subjective thinking. *Objective thinking* is when you think only of your object, to the exclusion of everything else. *Subjective thinking* includes relativity—it includes your goal *and* life around you; it includes the things you add to help attain your goal, the things that are the harmony, beauty, and joy of life around you.

An example of subjective thinking would be like what many people experience when they fall in love. When people fall in love, the thought of their beloved is always with them. That thought is there when they are working, interacting with others, when they are shopping, studying, and driving. At all times, a part of their attention is on their beloved, even while they are doing other things. This is what it means to subjectively keep your focus on your goal. While a part of your attention is on the goal, the rest of your attention is still able to study, appreciate, and enjoy life around you, or the journey itself. Part of your attention is always on your “beloved” (goal), and part of your attention is appreciating, learning, growing, delighting, and communing with the rest of life, with a natural nonattachment to all the comings and goings. We use this subjective thinking to help develop our awareness, our willpower, and our attainment of our goals.

Most people will notice there are goals they want to attain physically, or with the physical incarnation. They may also notice that they have goals they want to attain with beauty, art, or with the astral body. They also need to become aware of the goals or knowledge they want to attain with the causal body. Most importantly, they need to become aware of the goal of realizing or experiencing the Satyam, Shivam, Sundaram nature of their soul. Once we notice these goals, we try to harmonize our life so that we can attain them. We work towards the things that are in harmony with our goals, in harmony with our nature of heart, mind, body, and soul, and in harmony with the nature of all life.

Striving to accomplish something that we can't put our heart and emotions behind is not in harmony with our life. There is more willpower when our heart is behind our idea or thought. An abundance of power is available for what we want to accomplish when our goal is truly something we want to explore as an eternal soul, and when it is in harmony with the very reason we took an incarnation. All of these factors come in with willpower. **The practices of the fourth secret are focused subjective thinking, nonattachment, and the advanced breathing techniques.**

Beginning Bellows Breathing: You breathe a full inhalation through the nostrils, then you expel it through the mouth in 4–5 short bursts. Inhale through the nose; expel through mouth in short bursts. This is the beginning technique.

*Bellows
breathing:
The “skull
shiner”*

Beginning Bellows Breathing–Skull Shiner

- 1) Steady complete inhalation through the nostrils
- 2) Vigorous and forceful expulsion in 4 or 5 short bursts through the mouth
- 3) Repeat 7–21 times according to one's capacity

Advanced Bellows Breathing When you become proficient at the beginning Bellows Breathing, then you can do the advanced Bellows Breathing. The advanced is similar except you inhale more vigorously and exhale more vigorously. When you exhale the last burst, you can pull in your stomach and diaphragm to get a maximum exhalation. When this exercise is done properly, it will help to expand your lung capacity.

Advanced Bellows Breathing

- 1) Vigorous and forceful inhalation of breath through the nostrils
- 2) Vigorous and forceful expulsion in 4-5 short bursts through the mouth
- 3) Repeat 7–21 times according to one's capacity

Advanced Bellows Breathing is done more willfully and forcefully. Make sure you start with the beginning technique, and do that for a few weeks, until you are comfortable with it. Then move on to the advanced technique.

These techniques should be done in sets of 7, 14, or 21. These exercises are different than the diaphragmatic or alternate breathing exercises, which are done in sets of 12.

Alternate Breathing

The dominance of our nostrils changes every two hours, or 12 times a day. We do the Alternate Breathing in sets of 12 to represent a day, a 24-hour period. The purpose is to balance the left and right nostrils, the ida and pingala, so they are equally open, allowing the sushumna to be open so energy can flow up the spine.¹⁰ This also helps to balance the

¹⁰ There are 3 main energy channels running through the pranic body. *Sushumna* is the main channel; *Ida* is the cooling channel; *Pingala* is the heating channel.

right and left hemispheres of the brain, making it easier to reach the crown and go into samadhi.¹¹ It is a simple technique.

Alternate Breathing—brings balance, focus, energy

- 1) Closing right nostril with the right thumb, inhale through left nostril (1–12)
- 2) Closing left nostril with right ring finger, exhale out right nostril (same count)
- 3) With left nostril still closed, inhale through right nostril (same count)
- 4) Closing right nostril with the right thumb, exhale through left nostril (same count)
- 5) Repeat 6–12 times

Keep an even count on the inhalations and exhalations. This is one complete set. When we are comfortable with this, we can move on to an advanced technique.

Advanced Alternate Breathing Inhale through the left nostril, retain breath to an equal count. Exhale through right nostril to equal count. Then inhale through the right nostril, retain to equal count, and exhale through left nostril for equal count. For example, breathe in the left nostril to count of six, hold for count of six, exhale through the right nostril to count of six, inhale through the right nostril to count of six, hold for count of six, exhale through the left nostril for count of six.



Fifth Secret: *The mystics harmonize with the law of karma.*

We have to expand beyond our own personal ego desires in order to attain the power of the universal will for the attainment of our goals. We realize that the Divine Impulse (Christ/Krishna Consciousness) manifests all the way to the physical, and there is a harmony. There are laws or patterns of living energies, which become part of our study. In order to attain our goals, we have to understand what practices or patterns are in harmony with our goals and life itself.

The first thing we notice about karma is that it has a period of creation, which is referred to, in the yogic tradition, as the Brahma aspect. It has a preservation period, which is the Vishnu aspect. It has the dissolution and re-creation period, which is the Shiva aspect. Every pattern has this. Take a fruit tree as an example of this. You choose

The gunas affect on karma

and plant the seed, and allow it to germinate and sprout. This is the creative aspect of a new pattern. When it develops as a tree, it is the preservation period. It needs nurturing to continue to grow and produce fruit. Then the fruit tree ages and begins to die, which is the dissolution period. In the natural pattern, this fruit tree will be around for 40–50 years. However, if tamasic (negative) conditions are introduced, the tree might not grow, or might produce limited fruit, or no fruit at all. The gunas (*sattvic* or positive, *rajasic* or active, *tamasic* or

¹¹ *Samadhi*: Union with God.

negative) are present in every pattern of living energy that passes through the human mind. To produce a healthy pattern, the sattvic and rajasic vibrations must be present. We work with the conditions necessary for each pattern or goal, and then we implement or harmonize with the condition that best helps us towards the fulfillment of that goal.

What we vibrate in thought, word, and deed is what we are offering to life, and life will respond with a similar vibration back to us. What we are consciously aware of, or subconsciously sensitive to, and super consciously¹² directed towards, will determine

***Becoming masters
of our destiny***

what our harvest will be, based upon what we are giving to life. Our practice becomes taking control of our destiny by directing our thoughts (mind), emotions (heart), and actions (body) to only what we want to experience, thus becoming masters of our destiny. By retraining our breath, we can rise above tamasic thoughts and feelings. We begin to send positive and uplifting vibrations out to life, thereby creating a positive and uplifting future that will become our harvest.

The law of karma applies to the object we want to attain, as well as to our personal self. If we want to attain knowledge of our soul, we won't find it by going

***The law of
karma***

outward and studying outer patterns. On the other hand, if we want to accomplish a goal at the physical, we won't attain it just by meditating. To accomplish things at the physical, we have to add willpower and energy to our physical actions. We have to come up with a plan, and a process of how to incorporate that plan into our daily life. We also have to make sure it is in harmony. The law of karma is the natural order of life, which we are trying to discover within our self and within life around us. What we give to life is our vibrations, and we will at first see more of those vibrations around us, then experience more of the same vibrations coming back to us. With this awareness, we distinguish between binding and non-binding karma.¹³

Now we move on to positive affirmation, chanting, or meditating for energizing. When we affirm or chant, we are enunciating a mantra along with the breath. We have a good diaphragmatic breath, and we become more focused by adding a mantra. It is a

***Positive
Affirmations and
Chanting the sacred
mantras***

more intense way of drawing in prana. While we are chanting, we are vibrating the mystical sound that brings in more prana. An example is the *Hrim* mantra, which means, "I invoke the indwelling energy," or the *Om* mantra, which means "I am the Satyam, Shivam, Sundaram Consciousness." We do the mantra audibly on the exhalation, and are expelling the carbon dioxide, while at the same time bringing in prana through the medulla, and we are identifying with the meaning of the vibration. It is like a double energizing of prana. However, if we are just repeating a sound, and not identifying or focusing on it, then we are basically just doing diaphragmatic breathing.

¹² The three states of awareness are: *Conscious*, awareness of body, senses, and breath; *Subconscious* (active in sleep): associated with little or no conscious awareness of body, senses, and breath; *Super Conscious*: state of freedom from the delusion that "existence" depends on the body, senses, and breath.

¹³ *Binding karma*: Those desires that one wants to experience, or that must be fulfilled. *Non-binding karma*: Those desires that one can non-attach from, and/or transform all interest in fulfilling them (usually in association with *samadhi*—union with God).



Sixth secret: *The realization of the soul; upanishad.*

The realization of the soul is the sixth secret of the mystics. It is when one actually begins to experience that they are created in the image of God. The first and second secrets are the beginning of Self-realization. The sixth secret, of realizing we are created in the image of God, is the beginning of God-realization.

There is a difference between Self-realization and God-realization. Self-realization is when we discover that our nature is Satyam, Shivam, Sundaram. When we begin to realize we are created in the image of God and are complete, we no longer chase after the illusion of separateness and incompleteness. We begin to look for the *Satyam* in our nature. We begin to look for the *Shivam*, harmony, in our nature. We begin to look for the beauty and joy, *Sundaram*, in our nature. This is Self-Realization. We realize that with or without activities or people in our life, we are still *Satyam, Shivam, Sundaram*. With this state of realization, we begin to study life. These are the first and second secrets of the mystics.

*Self-
realization
and God-
realization*

We then utilize pranayama to increase our power so we have the ability, time, and energy to study life, because life will place demands on our attention, body, emotions, mind, ideas, and beliefs. This is the third secret of the mystics.

There is only a Oneness. We develop power to discover and see this interwovenness and inter-connectedness as a natural part of life. The mystics take control of their destiny. They are seeking their happiness in the Satyam, Shivam, Sundaram nature of their soul. They are utilizing their causal, astral, and physical bodies to study life. They study being created in the image of God.

Each soul is created uniquely, and has a unique dharma. This is part of what the mystics first begin to study and explore. They are trying to discover their Sundaram, Shivam, Satyam nature. Once they find this, they begin to go out and look for the Satyam, Shivam, Sundaram nature of all life. Once discovered, they have an eternity of ecstasy and delight in their exploration or worship of God.

Utilizing pranayama, we turn our willpower into universal power and Divine power, into the “Let Thy Will be done on earth as it is in heaven.” We utilize the Divine Will to study and explore life. This is the fourth secret of the mystic. To this we add a working understanding of the law of karma, and the distinction between binding and non-binding karma, which is the fifth secret. This helps us to be in harmony and enjoy the process.

*Upanishad: Sitting
close to our True
nature, the nature of
God.*

When we have the five main secrets, we have Upanishad, the sixth secret, or the realization that we are wholistic, that we are created in the image of God. We realize that each chakra represents planes of

existence of vibration of the God Consciousness. Now starts the study of God, of life and life more abundantly. We have the joy, beauty, harmony, and ecstasy of our nature, and now we begin to look for that same nature in all life. We are studying the God Consciousness. We are studying ecstasy, harmony, beauty, and joy.

The sixth secret is about working towards God-realization. We have undertaken the inward journey and have realized the perfection of the soul. We take that knowledge and begin to study, and both inwardly and outwardly begin to expand our vision, our understanding, and appreciation at all seven levels of God: God Consciousness, Christ/Krishna Consciousness, Holy Spirit, Soul, Causal, Astral, and Physical planes of existence.

The willingness to learn starts with the willingness to let go of our beliefs, our samskaras (mindsets) or ideas of how we think life is or should be. Now we are utilizing the inner guru and are studying with the true Guru, which is God or life.

As precious a blessing¹⁴ as it is to have a Satguru,¹⁵ we must be willing to go beyond even the outer guru to get to the inner guru. The external guru helps us prepare for the true Guru (God). Along the way, we have formed ideas and beliefs to help our mind understand spirituality. These beliefs are like a stairway that we have utilized to help attain our goal (pure experience). However, once we attain our goal, we must leave the stairway behind, and pass through the doorway (outer guru) to embrace the pure experience. At this point we surrender to the nature of God (inner guru), and then we surrender and harmonize with the true Guru, God.

We study life as an active participant in our growth, our revelations, and our knowledge. We are no longer just observing life as someone separate from it, but are now, with an open heart and mind, actively participating within the interwovenness of all life (God). We allow our self to experience the divine nature of all life as it happens. Surrendering to our Divine nature of Satyam is surrendering to God or God-realization.

The sixth secret of the mystics is when we begin to expand into God Consciousness. It is an expansion that is filled with ecstasy and harmony. We are no longer the knower and the known, but are now trying to become the dance and the dancer.

¹⁴ The greatest blessing one can have is to have an incarnation, a desire to know God, and a Satguru preceptor.

¹⁵ *Satguru*: A stream of Consciousness; dispeller of darkness; one who helps prepare the way for the true Guru (God).

The Practice of the sixth secret: The beginning mantra or practice for this sixth step is *Hari Om Om Satmuktananda*.

Huh' ree Oooooommm rising up to the God Consciousness without form.
Ommm Sat mukt ananda going all the way back down to God Consciousness with form.

This is surrendering to the wholistic God Consciousness.

Huh starts at the first chakra because we are at the physical.
Ree takes us past the first three chakras. The *eee* part will take us to the spiritual eye.
Oooooommm (long Om) and we surrender to God without form.

Ommm (short Om) brings us back to the spiritual eye, the Word, the beginning of manifestation. "In the beginning was the Word, and the Word was from God, with God and is God."

Sat brings us to the medulla, the beginning of the Christ/Krishna Consciousness and Holy Spirit.

Muktananda is freedom into ecstasy, into God, into the nature of God in form.

Hari Om Om Satmuktananda is a complete celebration of God. It is a complete mantra of our wholisticness. With the *Hari*, we are able to rise like the phoenix, from the physical, to the *Om* and into the formless. *Hari Om*. Then, *Om Satmuktananda*, is coming back with the *Om*, the Word, and the *Sat*, which is the God Consciousness, the eternal Satyam. We are bringing that vibration into our consciousness, our Satyam nature, giving us freedom *into* life. And, *ananda*, which is the ecstasy, permeates the cells and atoms of the physical creation. The heart is filled with *ananda*, bliss. *Hari Om Om Satmuktananda* is a wholistic mantra, all the way to the God Consciousness that is without beginning or end, and back down to the God Consciousness in creation.

We will experience devotion, appreciation, awe, and/or be overwhelmed with love, harmony, beauty, joy, and ecstasy while we are studying God-realization. This mantra will help us to begin to realize and appreciate how we are created in the image of God.

The sixth secret of the mystic is about the freedom *into* God or the study of God, and to realize that we are created in the image of God. The practice of this secret isn't in just doing the mantra *Hari Om Om Satmuktananda*. The practice is in the experience and realization of this divine vibration or nature.



Seventh Secret: ***Brahmachari or mystic, the state of rejoicing in God completely.***

The seventh secret is brahmachari, becoming a mystic or mukti.¹⁶ All holy ones have talked about this secret and said, “Be ye still and know that I am God.” Although all major religions have taught this secret, only a few people believe it is possible. Many people believe that you can have a certain upanishad, or relationship with God. But, only a few believe that it is possible to be one with God.

The seventh secret cannot be grasped by the mind. It can only be experienced. To experience it, you must have attained this experience of Oneness. This state is a state of pure communion with the whole, and must be experienced to be known.

One must go beyond the Mayac Sheath (the idea of separateness) and surrender to the absolute God Consciousness, the pure state of *Om Satyam*, which is without beginning, and without end, and always shall be. The only way to get there is to surrender. We begin to surrender by harmonizing with the quiet or pure God Conscious vibration in meditation. To harmonize with God, we must harmonize our wholistic nature with the wholistic nature of God.

Brahmachari (mystic) is the pure state of harmony with the Oneness. The Seven Seals meditation is a process we can use to attain this state. We harmonize with each of the seven levels of the God Consciousness: the Physical, Astral, Causal, Soul, Holy Spirit, Christ/Krishna Consciousness, and the absolute God Consciousness without form. Harmonizing at each level is a process of harmonizing step-by-step, with our wholistic nature. This is a very beautiful meditation, which is for the purpose of harmonizing and surrendering to the Divine Will, or the oneness. It is a simple, yet advanced process. You surrender to each successive mantra.

We learn in the sixth secret how we are created in the image of God. Now, at the seventh secret, we begin to make it our true state of identity. We use the Royal Path to willfully take us to the sixth center, the Christ/Krishna Consciousness. We utilize the four natural inclinations to attain that state of union, or upanishad. Then we must begin to surrender to the quiet Om Satyam in meditation, to the absolute ecstasy of the God Consciousness without form.

The seventh secret is experienced through surrender.

Practice of the seventh secret is meditation on the Om and the Seven Seals Meditation, and surrendering to God completely.

¹⁶ *Brahmachari* or *Mystic*: One who realizes God, and celebrates and rejoices in God completely. *Mukti*: Freedom into life; liberation; rejoicing in God completely.

The Seven Seals Meditation

We utilize the Seven Seals Meditation to open our awareness to the seven levels of God Consciousness that are sealed from our conscious awareness by the illusion of Original Sin and the Mayac Sheath.¹⁷

We begin with a prayer: *Namaste, Om namo ari hantanam, Om namo Siddhanam* (“I bow to the conquerors of their inner enemies, I bow to the realized Souls.”)¹⁸

The *First Seal* that one must embrace is the desire to experience God. This is the desire of the soul calling out for completion.

Mantra: The mantra for the First Seal is: *Hrim, Hari Om, Om*, which means, “I invoke the indwelling God Consciousness. I invoke the God Consciousness within Life. I invoke the absolute God Consciousness.” The desire to experience God is the desire of the soul to be one with the God (Satyam) Consciousness.

The *Second Seal* one must embrace is to find a competent teacher or Satguru. The competent teacher is one who has realized their wholistic Self. They will guide us in the practices that help us go beyond Original Sin and the Mayac Sheath, thereby embracing our nature as one and the same Satyam, Shivam, Sundaram as God.

Mantra: The mantra for the Second Seal is: *Om namo arihantanam, Om namo Siddhanam*, “I bow to the conquerors of their inner enemies, I bow to the realized Souls.”

The *Third Seal* one must embrace is the direct experience with God (meditation). “Be ye still and know that I am God.” The intent of our practice is to calm the body, mind, breath, and ego to have the direct experience with God, and to realize our oneness.

Mantra: The mantra for this Third Seal is: *Om Shanti, Shanti Om*. “*Om Shanti*—God Consciousness without form and attributes, and *Shanti Om*—God Consciousness with form and attributes.

The *Fourth Seal* we must embrace is to realize we are created in the image of God, Self-realization; that we are God Consciousness, Christ/Krishna Consciousness, the Holy Spirit, Soul, Causal body, Astral body, and Physical body. We strive to harmonize this experience with our activities...”Let Thy Will be done on earth as it is in heaven.”

Mantra: The mantra for this Seal is: *I am Om*. We strive to harmonize and identify with the God (Satyam) Consciousness. “In the beginning was the Word (*Om*), and the Word was from God, with God, and is God.”

¹⁷ *Original Sin* (individual) and *Mayac Sheath* (universal): Illusion that we are separate from God.

¹⁸ The mantras used in the Seven Seals Meditation are discussed in more detail in *The Journey Toward Ecstasy* meditation book, and on my website: www.leetimmerman.com, “Seven Seals Meditation.”

The *Fifth Seal* we embrace is the enjoyment of everyday life. This is the stage of Self-realization where we are expanding our harmony with, and into, all of life. We are working towards always identifying with the *Om Satyam, Om Shivam, Om Sundaram* Consciousness. We enjoy the unfoldment into more love, harmony, and joy.

Mantra: The mantra for the Fifth Seal is: *Om Shakti Ram Rama Shiva Om*, which means to rejoice in God completely, both with form and without form. We are striving to experience Shiva (without form; essence) and Shakti (with form) being ever in union.

The *Sixth Seal* is embracing the Christ/Krishna Consciousness. Once we identify with the Christ/Krishna Consciousness, we are living within our nature of Satyam, Shivam, Sundaram, which is the nature of God. We now begin a pure state of union with God.

Mantra: The mantra for this Seal is: *Om Satyam, Om Shivam, Om Sundaram*. “I am *Om Satyam* (eternal love), *Om Shivam* (eternal harmony), and *Om Sundaram* (eternal beauty and joy).”

The *Seventh Seal* is God-realization. This is when we are fully identified with God and our God-conscious nature, the pure God Consciousness that is without beginning, is now, and forever shall be, and the God Consciousness that has also manifested, with attributes, all the way to the physical. We have become one with God.

Mantra: The mantra for the Seventh Seal is: *Om*. We harmonize with the *Om* until we can surrender into the absolute God Consciousness without form. “Be ye still and know that I am God.” We harmonize with the *Om* (“the Word was from God, with God, and is God”) when we come back into manifestations. We are one with God.

To practice the Seven Seals Meditation, we begin by audibly doing the mantras, and as they become familiar and comfortable, we move to mentally repeating them. We do each mantra for approximately 10 minutes, and then we move to the next mantra.

An alternate form of the Seven Seals meditation is to do one mantra a day for seven days. Begin the meditation on the first day with the first mantra, *Hrim, Hari Om, Om*, and do it for 30–60 minutes. We also affirm or chant this mantra throughout the 24-hour period. On day seven, the weeklong meditation and chanting will end with the *Om* mantra.

The act of being in our nature brings an intoxication, bliss, and joy of being alive. To be in harmony with our nature is ecstasy. The mystics come in all forms and manners, yet they are all intoxicated in the God Consciousness. The mystics have reached the state of realization (and ability to see) that every aspect of life is part of the God Consciousness.

This state of brahmachari (mystic), of rejoicing in God completely, is not only possible for the sincere spiritual aspirant, but is our very nature of being created in the image of God. **The soul, once born, lives forever exploring and rejoicing in the God Consciousness, and this is the ultimate secret of the mystics.**

The Secret of the Mystics

The mystics consciously and willfully utilize these seven secrets to attain happiness, or the nature of their soul. They consciously and willfully use these secrets to attain their life goals, or the reason they took an incarnation. There is both the inhalation or inward journey, and the exhalation or outward journey of accomplishing and attaining our interests.

The secrets of the mystics will become inner knowledge when a person practices them. Everyone is seeking happiness and wanting the experience of love. The mystics go inward and discover that their soul is the very essence of the love they want to experience. It is the happiness and ecstasy that they long for. Once they discover this secret, it is only natural that they keep part of their attention on their nature, *Om Satyam*, at all times, while they are exploring and experiencing the rest of life.

In our re-education, we make minor adjustments, as necessary, to keep our goals in mind. We use subjective thinking and keep part of our attention on our happiness, Satyam, the ecstasy of our nature. Once we do this, we are free into life as we go out and explore, free from the idea that we *need* something external and separate from us to complete us, bring us love, or make us happy. We are able to appreciate and delight in all life, because our very nature is complete. We realize our nature is love (Satyam), and then the joy and delight of the rest of life is added.

The mystics use these seven secrets to help them to delight in life. Everyone is seeking happiness and love. Everyone wants to study and learn about life. Everyone wants the power and energy to enjoy life. Everyone wants to accomplish and attain the objects of their desire, be in harmony, and enjoy life. Everyone has these inclinations, but the mystics have learned how to utilize the seven secrets for the attainment of happiness and other life goals.

What we learn from practicing these secrets helps us accomplish our goals. This is how we utilize the law of karma, knowing that what we are vibrating out to life, we will experience more of, and will also receive more of that vibration back from life. Therefore, we choose carefully what we give to life, knowing that we are choosing what life will be offering us in return.

It isn't just learning about the secrets; it is about practicing them, making the discoveries, and making the minor adjustments. This is why the second secret of the mystics is the study of life, the joy of the continued progression of learning, growing, and delighting in all life. It is a delight because you have your Beloved, *Om Satyam*, as you are trying to be in harmony with all of life, *Om Shivam*, as you are enjoying this harmony and Satyam nature, *Om Sundaram*.

***It is our understanding and practice of these
secrets that helps us be free into life and
become a mystic, rejoicing in life completely
with heart, mind, body, and soul.***

This state of brahmachari, of rejoicing in God completely, is not only possible for the sincere spiritual aspirant; it is our very nature of being created in the image of God. The soul, once born, lives forever exploring and rejoicing in the God Consciousness, and this is the ultimate secret of the mystics.

Breath is the foundation of all energy and power

- Prana (life-force) Yama (control)**
- Breathing exercises to attain proper breathing and to increase energy and power**
- Diaphragmatic breath (upper and lower chambers)**
- Full inhalation and exhalation before starting all breathing exercises**

Complete Breath Exercise

Inhalation

- 1) Inhale a steady diaphragmatic breath until full
- 2) Lift arms slightly while expanding chest until full
- 3) Lift shoulders slightly while inhaling until full

Exhalation

- 4) Release breath naturally with a slight but steady contraction of the diaphragm, until a full and complete exhalation
- 5) Repeat 6-12 times: nostrils switch 12 times in a 24-hour period

1–12 Technique/Diaphragmatic Breath—steady inhalation and exhalation brings calmness and balance

- 1) Inhale through the nostrils to the count of 1–12, steadily but gently
- 2) Exhale through nostrils steadily to the same count
- 3) Repeat in sets of 12

Alternate Breathing—brings balance, focus, energy

- 1) Closing right nostril with right thumb, inhale through left nostril (1–12)
- 2) Closing left nostril with right ring finger, exhale out right nostril (same count)
- 3) With left nostril still closed, inhale through right nostril (same count)
- 4) Closing right nostril with right thumb, exhale through left nostril (same count)
- 5) Repeat 6–12 times

Beginning Bellows Breathing–Skull Shiner

- 1) Steady complete inhalation through the nostrils
- 2) Vigorous and forceful expulsion in 4 or 5 short bursts through the mouth
- 3) Repeat 7–21 times according to one's capacity

Advanced Bellows Breathing

- 1) Vigorous and forceful inhalation through nostrils
- 2) Vigorous and forceful expulsion in 4-5 short bursts through the mouth
- 3) Repeat 7–21 times according to one's capacity

Diaphragmatic Breath with Retention

- 1) Inhale through nostrils to count of 1–12
- 2) Hold to same count
- 3) Exhale to same count
- 4) After this technique is mastered comfortably, add a retention after the exhalation also.

Retention may be started with a lower count and developed to same count as inhalation and exhalation

With pranayama, when both nostrils are equally open, maximum energy flows in a calm and relaxed breath

Energizing

- 1) “*Hrim*” (invoking the indwelling energy)–technique or mantra to build energy and power
- 2) Walking: with 2–4 count longer exhalation than inhalation
- 3) Energizing Exercises– exercises of alternately tensing and relaxing muscles.
Tensing: feet, calves, thighs, hips/buttocks, lower back/stomach, upper back/chest, arms, shoulders, neck, face, and then ***Relaxing*** in reverse order.

Meditation Techniques

1–12 Technique: helps quiets the mind, breath, and ego in preparation for meditation:

- 1) Sit with spine aligned and eyes gently closed
- 2) Inhale through the nose to the count of twelve
- 3) Exhale through the nose to the count of twelve
- 4) Repeat 12 times, keeping your focus on the breath

***So Hum* Technique: (meaning: “I am this/I am that”):**

- 1) Sit with spine aligned and eyes gently closed
- 2) As you inhale a full nasal breath, mentally say, “*So*”
- 3) As you exhale fully through the nose, mentally say “*Hum*”
- 4) If the mind wanders, gently bring it back to *So Hum*

***Om* Technique: *Om, Aum, Amen*—The sound of God, the Word**

- 1) Sit with spine aligned and eyes gently closed
- 2) Inhale fully through the nose
- 3) As you exhale, mentally say *Om*

This can also be done by saying *Om* audibly for a few minutes, then moving to the silent *Oms* as the mind and breath get quieter.

GLOSSARY

Astral: Consciousness of senses

Astral body: Spirit body, host of senses and chakras;
pranic body

Bhakti: Love of, or for Divinity

Brahmachari: Rejoicing in God completely

Causal: Consciousness of ideas

Causal body: Subtlest of three bodies, host of the mind

Chakra: An energy center or wheel within the pranic body;
the seven centers are where the ida, pingala, and sushumna
intersect; the seven chakra seed mantras are: *Lam, Vam,*
Ram, Yam, Ham, Om (short), *Om* (long)

Christ/Krishna Consciousness: God Consciousness in
the first form of manifestation

Devotee: One who is devoted to God

Diaphragmatic Breathing: The diaphragm is the membrane
which separates the chest from the abdomen. When the
abdomen is relaxed and expanded, the diaphragm drops,
allowing both the upper *and* lower lobes of the lungs to
fill completely (inhalation). When the abdomen is
contracted, the diaphragm rises, which helps the lungs empty
completely (exhalation).

God Consciousness: Satyam, Shivam, Sundaram, with
or without form

Gunas: Triune qualities of Nature expressed as sattvic,
rajasic, or tamasic

Guru: Dispeller of darkness

Hrim: (Huh'-reem) A mantra for invoking the
indwelling energy

Ida: A cooling current; one of the three main energy
channels in a pranic body

Jnana: Knowledge, wisdom

Karma: Motion; action; law of motion. Karma can be either
binding or non-binding.

Kundalini: Primal energy rising from the gross physical
to the God Consciousness

Mayac Sheath: The universal idea of separateness

Meditation: Calming the mind, breath, ego to experience
our true Satyam, Shivam, Sundaram nature

Medulla oblongata: The medulla oblongata is located at
the base of the brain, with the nerve centers that control
breathing and circulation. On a subtler level, it is where the
prana, the pure energy, enters the physical and astral bodies

Mukti: Freedom into life, into rejoicing in God completely

Mystic: One who realizes and rejoices in God completely

Mysticism: The aim of mysticism is to discover the purpose of
one's life, the purpose of humanity, and the purpose of life
itself (God)

Om: The Word; a mantra; a vibration
Om Satyam: Divine eternal love; also a mantra
Om Shivam: Divine eternal harmony and virtue; a mantra
Om Sundaram: Divine eternal beauty and joy; also a mantra
Original Sin: The individual idea of separateness
Pingala: A heating current; one of three main energy channels in the pranic body
Prana: Life force
Pranayama: Control of life force
Pranic body: Spirit body, host of senses and chakras
Rajasic: The preservation and maintaining aspect of the gunas; active
Royal Path: Combining Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga
Samadhi: Union with God
Sat: Eternal
Satguru: Stream of Consciousness; one who helps prepare the way for the true Guru–God
Sattvic: The creative aspect of the gunas; positive, uplifting, joyful
Satyam: Eternal God Consciousness as love; part of the threefold nature of God: Satyam, Shivam, Sundaram
Self: Includes the purity of our soul and the limitations of our personality
Self-realization: Realization of one’s nature as Satyam, Shivam, Sundaram
Shiva: God unmanifested in the creation
Shivam: Eternal God Consciousness as harmony, part of the threefold nature of God: Satyam, Shivam, Sundaram
So Hum: The sound of the breath; a mantra meaning, “I am this/I am that”
Sundaram: Eternal God Consciousness as beauty and joy; part of the threefold nature of God: Satyam, Shivam, Sundaram
Sushumna: One of three energy channels running through the pranic body; the largest and main channel
Tamasic: The destructive or end-of-pattern aspect of the gunas; limited, negative
Upanishad: Sitting close to one’s nature, the nature of God
Yoga: “To yoke.” The science of uniting the small spirit to the large Spirit.
Yogi: One who practices yoga

Sanskrit Pronunciation

	<i>sound</i>	<i>as in English word</i>	<i>as in Sanskrit word</i>
a	short, soft	sofa	bhakti
â	“ah,”	father, alms	Brâhma
au	ow	now, house	Aum
e	ā	grey, prey	deva, namaste
i	short, soft	sit, city	Isvara
î	long, “ee”	ravine, peer	jîva
o	long, “oh”	no, low	Om
u	short, soft	up, hum	So Hum
û	long, “oo”	pool, spoon	mûkti, pûrna
c	“ch”	church, chair	chakra
d	“d”	door, done	daya
dh	d-h	adhere, red house	dharma
g	soft g	good, gift	guru, guna
j	soft “j”	jeep, joy, just	jîva,
jñ	hard to say, “yawn” used by many		jñana
n	“en”	send, pen	neti, nirvana
ph	p-h	upheaval	phala
s	“es”	snow, still	Satyam
ś	“sh”	ship, should	Śankara
v	“v” after vowel	vine, live	Viveka
v	“w” after consonant	wine, wasp	Vivasvat

RECOMMENDED READING

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The Journey Toward Ecstasy, 2005
The Life and Times of a Mystic and a Poet, 2007
by Lee Timmerman

Notes

About the Author

Lee has been teaching meditation and wholistic living to individuals and classes since 1972. He has written books and produced CDs on meditation, wholistic living, Sanskrit chanting, and the Royal Path, which combines Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga. Lee has kept a journal of his life and mystical experiences, which he records in the form of poetry, and has compiled his journals into several books of poetry. He discusses his poetry and mystical experiences in *The Life and Times of a Mystic and a Poet*. Lee currently lives in Phoenix, AZ with his family. He continues to teach meditation, wholistic living, and run his businesses.

For more information about the author, go to:

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*it is the love
within life
that makes the heart sing
and it is the
beauty of life
that allows
the soul to dance*