



## PROGRAM E-26

**OM SRI SURYA VA NAMAH  
OM SRI CHANDRA VA NAMAH  
OM SRI BUDDHA VA NAMAH  
OM SRI SHUKRA VA NAMAH  
OM SRI MANGALA VA NAMAH  
OM SRI BRI-HAS-PATHI VA NAMAH  
OM SRI SHANI VA NAMAH**

### THE AWAKENING

#### **The HONG-SAU KRIYA TECHNIQUE**

In the beginning stages of Hong-Sau Kriya you should not be concerned about rapidity of spiritual unfoldment. Rapid unfoldment will manifest as you continue your practice. Attempting to do too much at first will hinder rather than help you. If you rush, you will become bored with meditation, feeling you are not accomplishing much.

**Do not meditate on Hong-Sau to accomplish anything. Meditate only to obtain peace, quietness, stillness, and self-awareness.** Meditate because of an awareness of who and what you are. Do not meditate to get something. In your meditation, find stillness and peace of soul. When you do that you will meditate daily, giving you the spiritual goal.

## **PRELIMINARY TECHNIQUES OF HONG-SAU KRIYA**

### **1. THE RESURRECTION BREATH:**

The *resurrection breath* is a ritual performed before practicing Hong-Sau.

- The technique is accomplished by turning your head to the left and forcibly expelling the air through the mouth. The breath is expelled in a double exhalation. By expelling the air to the left, the ego-self symbolically dies.
- When you bring your head forward, the breath that flows in is known as the *resurrection breath*. Symbolically and literally, this new breath is bringing to you a new spiritual life. Remember, the resurrection breath is only performed on the first Pranayama of each sitting.

### **2. THE SIPPING BREATH:**

This technique is similar to sipping air through a straw. It is like the cooling breath practiced in hatha yoga. However, unlike the cooling breath, the tongue remains inside the mouth.

To begin the technique:

- Forcibly expel the air through the open mouth to your left, allowing the resurrection breath to manifest.
- Pucker your lips as tightly as possible, leaving a small opening to sip the air in an unending stream without any break in the breath.

- Sip strong enough to produce a sound, but not a whistle. A whistling sound is an indication that you are sipping much too strongly. The slower you sip, the better. However, do not sip so slowly that there is a break in the stream of incoming air.
- When the lungs are full, hold the breath as long as comfortable. Even before there is the slightest discomfort, forcibly expel the air through the open mouth again without turning your head to the left.
- Repeat the process.
- Although you should draw out the breath as long as possible, there should be no strain. A long strained breath is meaningless. If discomfort arises, it indicates strain.

In the earlier stages of development, practice the sipping breath for 3 to 5 minutes each day. The sipping breath will reduce phlegm in the body, and after a few weeks of practice you can start your Hong-Sau Kriya. The effectiveness of your Hong-Sau Kriya is directly related to the physical body's lack of excessive phlegm, and the mind being cleared of excessive emotions. These are revealed by your ability to effortlessly hold the mind and body absolutely motionless while practicing Kriya. There must be stillness and an ease within that stillness. Your body and mind should be at full attention without tension.

## THE HONG-SAU KRIYA TECHNIQUE

It makes no difference whether you practice the Hong-Sau technique in the morning, afternoon or evening. Find and establish a time in your daily schedule and practice it. Whenever you decide to do Hong-Sau, consistently practice at this time each and every day. At first, you might wish to practice at different times to see which is best for you. Once you find the best time, be consistent. **Consistency is very important. The conditions of when and where are absolutes to your subconscious mind.**

The Hong-Sau technique is excellent because it can be practiced at any time, in any place, and under all conditions. It can even be practiced while the stomach is filled with food. However, it is best to practice on an empty stomach with the spine held erect. It does not have to be initiated at springtime, nor practiced only at sunrise, as is the case with many Pranayamas. Furthermore, because it is a totally silent technique, it can be practiced while other people are around, without bothering them. They will not affect your astral mind.

Here are the instructions for practicing Hong-Sau Kriya along with some key points.

1. The technique of Hong-Sau begins by simply sitting in a meditative posture. The spine should be erect and the stomach and the anal muscles pulled in and up. The hands are usually placed in the lap with the palms upturned and fingers slightly bent. The eyes are closed and turned upward to gaze gently at the Sun Chakra. The mind's attention is gently held at that point. It is a fixed gazing, not a staring nor a straining.

2. The next step is to watch the flow of your thoughts. You simply observe what is happening inside your mind. As you observe the thoughts flowing by, you mentally practice the Neti, Neti, Neti technique for a short time. Neti means, 'I am not this thought. I am not that thought thinking I am not this thought. I am not thought.' As you practice this technique, the mind breaks the power of thought and emotion over the mind. Thus the mind becomes quieter.

3. Now turn your attention from your thoughts to your breathing. Watch your breath. Do not try to regulate the breathing pattern. Do not try to control the breath! Allow the air to flow naturally. Just be aware that your breath is flowing in or flowing out, or that it is not flowing at all. Simply observe the breathing pattern for a few minutes. The stillness of the breath occurs at the point when the breath holds itself. This is not a conscious holding. Rather, it is something which occurs naturally as the breath breathes itself. It is held by your inner nature, not by you or your mind.

4. Remember that the Hong-Sau begins by turning your head to the left (not to the right). You turn your head to the left and vigorously exhale with a double exhalation through the open mouth. After the breath is exhaled, close the mouth. Immediately turn your head forward and allow the breath to flow in naturally. As the breath is flowing in by itself, mentally chant HONG. Extend the sound of the mantra, unbroken as long as the breath is flowing in. The sound of HONG is like the pronunciation in the city, Hong Kong.

As the breath flows out, you mentally chant SAU. You mentally chant SAU as long as the breath is flowing out. SAU sounds just like the English word 'saw'.

5. Hong-Sau Kriya is a totally passive process. You merely watch the incoming and outgoing breath, and you mentally chant HONG and SAU in harmony with the breath. If the incoming breath is long, the mantra will be an extended sound equaling the length of the breath. If the in breath is short, the mantra sound will be short. The same is true with the out breath. The secret of the technique is allowing the breath to breathe you. There should be no attempt to control the breath whatsoever. There should be no stress, no strain. You must let the breath breathe itself! Do not try to control the breath in any way, shape or form. Throughout, feel quietude, serenity and peacefulness. Your mind is focused on the breath and the mantra alone, making them one.

6. During Hong-Sau Kriya be continually and quietly aware of whether you are breathing in towards full chalice, or breathing out towards empty chalice. Be aware of when there is a full empty chalice. In Yoga, the concept of chalice is important. When the breath is out of the lungs it is called empty chalice. When the breath is in the lungs it is called full chalice. For the disciple, not the Master, Samadhi can only manifest during full or empty chalice.

In our normal everyday state of consciousness we are usually totally unaware of where the breath cycle is. We must become aware of where we are in the breath cycle. This awareness is vital spiritually. In the practice of Hong-Sau, whenever the breath is suspended, simply remain in silence and enjoy the bliss of that breathless state.

7. The purpose of Hong-Sau is to naturally and effortlessly increase the length of the interval of the breath suspension. In no way should you force the extension of the breathless state. This natural increased space of breathlessness can only occur if your body weight is normal, if your diet is regulated, and if your sleeping, resting, laughing, playing and working life is balanced.

8. At times, when you are breathing Hong-Sau Kriya you will 'catch' the Hong and the Sau vibration. When this happens you realize that you are plugged into the Hong-Sau life current. At that moment the physical breath stops and you realize you are living physically by the divine energy of the mantra. Suddenly you are pulled back into physical consciousness. At that moment you realize that you were not physically breathing. However, there was no discomfort. You were physically living by that which lies beyond the earth body.

9. By observing this breathless state, you loosen bonds of identification with your body. You come to realize that your body is sustained by something other than air and food.

10. The breath is a mystical valve that fetters consciousness to the body. This valve must be controlled, enabling you to release yourself from body consciousness. Thus you are able to reach a subtler and higher state of consciousness. In this breathless state, your mind can truly meditate without distraction and perceive the wondrous internal Reality. In so doing, you recognize the Reality of the external world.

11. When you finish breathing Hong-Sau Kriya, stay within your yoga posture totally motionless, without thought. Truly enjoy the state of stillness and quietude. It is often at this time that meaningful spiritual events manifest. It is rare that meaningful events occur during the actual technique.

By performing the Hong-Sau Kriya technique, you will transcend bodily consciousness and thus body desires.

\*\*\*OM TAT SAT OM\*\*\*

OM

Shanti & Prem,

Goswami

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