



Godelinde Lauffer

[www.yogametgodelinde.nl](http://www.yogametgodelinde.nl)

Mantra teacher student of Sri Shyamji Bhatnagar

## ***Evenness of mind through the practice of Saakshee***

My true nature is Bliss. Yes, our true Self, is actually pure Consciousness, Light, Bliss, Atmaa Prakash. The 'I' we express when we refer to our thoughts, feelings and physical sensations has often forgotten this as we are growing up, being conditioned and busy with our senses directed to the external environment. I am distracted by the superimposition of Avidya (ignorance) when the information given to the senses turned outward seems to be the reality. When veils of Avidya start to withdraw I begin to experience what might be a true, everlasting reality. To obtain evenness of mind I practice chanting mantra, pratyahara and meditation to intuit reality inwardly. This enables me to reach for a window of Saakshee, which will bring me evenness of mind. Evenness of mind brings peace and contentment. Then the senses may be directed outward or inward, the 'I' in the middle remains calm while given information.

Each individual has a unique path back to the Self. The manner in which we employ the gift of mind determines this path. Let us be grateful for the human birth we have at hand, Sri Atmanandendra Saraswati advises us, for there is no guarantee the next birth will provide an equal opportunity to advance our spiritual awareness<sup>1</sup>.

Central to Advaita Vadaanta, nondual forms of Tantric Shaivism and to Microchakra Psychology is Consciousness. Consciousness is called Sat (Truth or Being), subtler than the subtlest in nature (prakretee) and therefore pervades all. Sat is forever changeless, indivisible and the One without a second. As the witnessing principle in all, Sat provides the unchanging foundation that permits change to be perceived. This principle is frequently referred to as the Witness (Saakshee). Both nondual Shaivism as well as Advaita Vadaanta teach that Divinity is internal and all-pervading —it is our essence of Self (Aatma).

Taking the following as a given: the universe is composed of three fields of energy and we humans of three bodies, namely the causal, subtle and physical. Within the subtle field in the subtle body a network of information pathways and vortices of spinning energy exist, called chakra's. As the physical body belongs to the physical field where instincts, sensations and emotions are experienced, the thoughts and feelings originate in the more subtler fields. We have different ways to process all the information of our senses. There is awareness and there are 4 types of mentation. There is intuiting, which requires harmony with the causal field in order to receive information from it. There is feeling that is produced in the subtle body by the movement of the elements in a chakra mind and can be picked up. There is reasoning, the preferred method of mentation for many people and cultures, which is a task performed by the ego of a chakra mind. Observing is the fourth type of mentation and it is a function of the third chakra and the third microchakra's. Observing is dependent of the element fire as sight and the sense organ the eyes. When the eyes are directed outward we can observe the flow of information in the external environment. Observation may also be directed inward toward the functions of intuiting, feeling or reasoning. Depending on the context, observation can refer to external or internal observation. Observing internally is essential to psychospiritual growth, as it refers to observation of our ego and our Self, observing our fire of desire or even the observing of a chakra to 'see' its own microchakra's. In other words, observing is a way to refine our ego so we can grow spiritually. Observing involves creating a distance between the object or process observed and the ego and that what is observing. The ability to observe is derived from that aspect of Consciousness known as the Witness (Saakshee).

The Witness provides us with a peek of the cosmic game of hide and seek. In the chakra's there are a few windows where an ego is capable of contacting the Witness. The first window is between the first and second lenga (a motivational principle), where the fiery triangle reverses and the transition from the 3rd to the 4th chakra can take place. From this window self-observation of the first three chakra's is clear; it is easier to take a good look at yourself and work through personal problems. A second window for contacting the Witness appears between the second and the third lenga (between the fifth and sixth chakra). A panoramic view of the universe may then be obtained,

---

<sup>1</sup> Sri Shyamji Bhatnagar and David Isaacs, Phd. D. (2009). *Microchakras. Innertuning for Well-being*. Inner Traditions Rochester, Vermont.

sometimes followed by a meditative state. The availability of the Witness in the sixth chakra makes it possible to observe the play of the senses without judgment. As the veil of duality thins and awareness moves beyond the prism, an aspirant has experiences beyond spacetime. Between the sixth and the seventh chakra resides a goddess who, as a witness, always watches a sadhu doing its sadhana. When the left microchakra of the 7:7 is open no attachment to any sensation, feeling or thought remains. Preparing for the release of the final breath, the person merges with the Witness and tranquilly observes the detachment from the three bodies, to which one has been chained since last conception<sup>2</sup>.

Observation can become an instrument to see your behavior and to change your habits. You might objectively see your life and develop the ability to observe without judgment. Sakshee provides a mirror-like quality and does not add judgment. Saakshee rooted experiences make you see all the fluctuations of thoughts, feelings, emotions and physical sensations, and at the same time you know that who you truly are is fine. For instance; I can become angry or agitated. But I know I can overcome it for it is not me, this anger. I might feel angry, but I am not anger itself. The experiences I used to have when I am stressed or hormonal recently started to change. Somehow I am aware of the physical sensations of it, but I remain calm. Even the causal body is acting differently than it used to; when it was time for hormonal changes I would sense this in my physical body and in my emotional responses. The next phase were the judgements about this that would fill my thoughts and then all sorts of excuses for my behavior would come out of my mouth. A chain of reactions that was hard to pause. After my recent purification this changed. A relationship with the Witness and my Inner Guru is growing. There is a new level of observation, of Witnessing of this process. I experience calmness in the midst of agitation or anger as it comes and goes, for I am more rooted in deep experiences of Sakshee and who I truly am.

Regarding my experiences, I see and feel healing energy from my hands and in my aura as the mantra *Mere Ram* is chanted by Sri Shyamji. While other participants in the room are rubbing hands after the mantra I am still far away inwards and I keep my eyes closed; the contentment and peace are so strong I know I need to stay here. There is a process unfolding since the mantra started and it needs time. Swirling energy inside me and light around me in my subtle body, like a blanket of Unconditional Love all around me. My skin absorbs it. There is a deep experience of the anatomy of my subtle body where solar and lunar energies move.

The word spiritual is used often, but also without the knowledge that the word 'spiritus' means breath. It is my breath that takes me deeper inward and is a friend when practicing observation and meditation. It teaches me to pay attention to what nostril is more open and to the difference between cold air entering the nostril and warmer air leaving the nostril. The rate of breathing calms and makes us aware of the absence of breath, to Being in the Stillness between our breaths. The movement of breath, as it always appears again, becoming more calm, soft and silent and delicate. This delicate breath helping to pay attention and be focussed and completely relaxed at the same time. Pulsation of silent breath and energy around the nostrils bring a deep understanding of the *vayu's* as breath guides us towards meditation. Practicing *pratyahara* brings us deep inside ourselves. We let go of desire, thoughts, judgments, concepts and physical sensations and relax at deeper and even deeper levels. All external senses have their internal counterpart that we can discover. We disconnect our senses from the continuous input of information of the external world, bring them together in one-pointedness, focus and pay attention. We might start sensing internal vibrations visually, audible or tactile that come from within. A beautiful reality! It takes practice to start trusting our inner visions and hearings and touch. I wonder if the powers of the senses are in a way the presence of Consciousness within in me. Are the senses Consciousness perceiving without being seen? Like it is possible being able to see but not be seen, which I experienced in a dream? Is it therefore that only when the senses are turned inwards they are able to perceive ultimate Reality? The eye looking at oneself, the ear listening to oneself, the love feeling oneself? The Self seizes things with our hands, walks with our feet, sees through our eyes and hears through our ears, as it were<sup>3</sup>. Living a life on earth provides us with the opportunity to realize our true nature. Even when the senses are turned outward and feed the mind information of the empirical world, which often does not bring lasting contentment, these senses are still the senses

---

<sup>2</sup>Sri Shyamji Bhatnagar and David Isaacs, Phd. D. (2009). *Microchakras. Innertuning for Well-being*. Inner Traditions Rochester, Vermont.

<sup>3</sup> Sri .Swami Satchidanandendra. *How to recognize the method of Vedanta*. 2nd ed. Karnataka, India: Adhyatma Prakasha Karyalaya, 1995

of Consciousness. Of Tat, Brahman that sees, hears, feels, tastes and smells. The senses turned inward, disconnected from the information that continuously moves around them in the external world, are able to start perceiving the truth as It is. Brahman as our own Atman, our Self, Atmaa Prakash, is never in need of any definition or proof for its being known. It is not something unknown to anyone, to be newly reached, to be got rid of or acquired at any time. Through spiritual practice we obtain more details of our inner roadmap to the Self as we get acquainted with the Witness. As the veils of ignorance (Avidya) are removed through continuous spiritual practice we observe the layers of our different identities and superimpositions that have covered our true Being. A distance begins to form between our thoughts and emotions and who we truly, eternally are, for that 'I' is actually fine, even though the body might experience physical or psychological pain. We train our mind to practice pratyahara and start observing our inner reality and are able to use more of the potentiality of these senses Consciousness has made available for us. These potencies of the internalized senses can then bring us visual, audible and feeling contentment. We can experience our own Light and witness our own healing through sound. When we dedicatedly keep on practicing we are able to work with these senses in another field and sound and light start to shine through us. Through our loving eyes, through our loving voice, through sacred sounds, through the loving touch of our hands and through our play on the tambura. We witness that there is no other seer, no other hearer, no other thinker than this One. The very nature of Brahman as the self-luminous light of the Witnessing Consciousness in us all. It reveals the self-revealed Brahman by merely removing the imaginary veil of wrong thought-constructs thrown over it by Avidya<sup>4</sup>.

In silence sound is Omnipresent. In a form I can hear and also sense, like hearing the silence's Presence. Its Being. All is born in sound. I see large, dark hands in mudra, opening and holding an egg shape shiva-lingam. The egg shape ball changes color from light blue gray to yellow, opens to a transparent form like an embryo sac. Inside the embryo sac a fetus with a large head. It changes size; squeezes or shrinks and then a yellow light aura around it like it explodes energetically and becomes smaller, squeezes again, disappears in the hands. It seems like the story of every vibration in the universe; from potency of sound and light to cell to living being. Large or small, birth or death, it is the same. The universe born in sound, expanding and imploding, from Bindu to black hole. The birth of human cells and parallel the birth of a universe, externally or internally we might wonder. Potency of sound that remains in every particle of light and sound, it just changes form. Consciousness which pervades all three fields of our causal, subtle and physical bodies. We carry our unique personal composition of light and sound in our subtle body, called our personal chart of microchakra's. The amount of the microchakra's being open or (more) closed is our individual song. Some might have the ability to sense this sound and light through internalized feeling, hearing and sight.

The silence after chanting is filled with the potency of Soorya Akaash. This golden ethereal space, created by properly chanted mantra's facilitates the experience of the Witness as it helps to increase the sense of distance between the Self and the empirical world. If we practice to go beyond the sounds we hear, we can enter the silence. The availability of the Witness in ourselves enhances with the grace of the Inner Guru who points the way beyond the elements, beyond our externalized senses, attachments to our physical existence and beyond our desires. Practice of Sakshee helps continuous refinement of ego for it provides a constant observation of our thoughts, emotions and actions. Sometimes in the form of awareness being the 'I' as radiant as light, sometimes as a soft inner voice reminding us of our source of Stillness in the midst of the storm. There is increasing observing internally, not only during moments that are clear and rooted in the Witness, but also during moments of unclarity or when veils of Avidya or saboteurs are in action. The pathways made for new habits start out as small, hardly recognizable paths but the more we take this route back to the Witness the more clear these pathways get. As we develop the practice of witnessing in relation to Sakshee rooted experiences, our intuition develops. And realizing who we truly are brings us to the gratitude for our Inner Guru, who points the way to start seeing things through the light of our intuition, which is seated in the sixth chakra. Negation means that we peel off the layers of illusion. We are able to let go by just observing 'what is' while staying connected to the Witness and to our loving Divine Self. Still, all of us need our own daily sadhana, in whatever form, to keep evolving our spine. 'Our body is an instrument to do sadhana', Swamiji (Sri Atmanandendra Saraswati) says. We need to make use of the gravity in asanas, push our spine away from it and lift ourselves physically, subtly and breathe and focus, so we can evolve. To

---

<sup>4</sup> Sri Swami Satchidanandendra. *How to recognize the method of Vedanta*. 2nd ed. Karnataka, India: Adhyatma Prakasha Karyalaya, 1995

experience the solar energy's gravity in our subtle body and feel grounded in energy in our first chakra. From here energy can rise. Our Vibrant Kundalenee energy, our Shaktee, might rise from a pure, well grounded energetic base in our Moolaadhara chakra to find her way to Sheeva, our inner point of Stillness. And it is the Witness who shows us a peek behind the curtain of Avidya; the deep realization 'as it is out there, it is in here'. On the universal level Cosmic Potentiality (MahaKundalenee) is in union with Stasis (ParamaSheva) until Cosmic Potentiality decides to manifest her unfulfilled potential and thereby experience more of her own autonomy. In order to do this she must leave her embrace with Stasis. As Vibrancy (Shaktee) she moves as far away as possible from Stasis. Once at her farthest distance, expressed in matter as hard as a diamond, she turns and ascends back to Stasis. This pattern of departure from Sheeva and return to It is repeated on both the cosmic and the personal levels. All of us have a unique path back to the Self and we might start living in a manner that suits our dharma. Contributing in service to the benefit of all flows from the heart, and when we are filled with this love new things start to evolve from the inside.

*Godelinde Lauffer recently started Yogametgodelinde in the Netherlands and provides Mantra classes, workshops, concerts to experience the power of Mantra. With her background in yoga, Mantra, music and as a pedagogue in child protection she teaches Mantra, accompanied with her Tambura, and shares Microchakra Psychology to parents and educators for the benefit of all children.*

*[www.yogametgodelinde.nl](http://www.yogametgodelinde.nl) or contact [info@yogametgodelinde.nl](mailto:info@yogametgodelinde.nl)*