

ATI YOGA

Non-distinction Siddhis

We recommend charging this process as with any Siddhi process in the Mahajrya. First, 5 days; the first day, 20 min on only siddhi 1; the second day, 20 min only no siddhi 2, and thus in succession. Then, 5 weeks; the first week, 20 minutes daily on the first siddhi; second week, 20 minutes daily of the second siddhi, and so on. Lastly, for those who truly enjoy this process, you can do the 5month charge; 1 month per siddhi.

1) ManahJavah

Manah: Think

Javah: Quick

General meaning, "I think fast". Contemplate how events (1), space (2), time (3), matter (4) and your consciousness of it (5) are the same, without any distinction

Time and space make no reference to a place or a specific moment, but rather an experience happening; if you contemplate both of these concepts as experiences and not as a physical position or space, you'll be able to experience that both are the same thing. Add to this that your body and all that is present (matter) is what experiences that experience of place and time and that by being conscious it is also happening as a unified experience. One cannot distinguish between the event happening, where it happens, the moment it happens, the matter experiencing it and the consciousness of it all.

The practice of this siddhi will help you to gain mental agility, and, supernaturally, lead to teleportation. If matter and space are the same, then you are where you want to be, time and space no longer have power over you.

2) JivaRagAnanta

Jiva: Life

Raga: Passion/Desire

Ananta: unlimited. (nanta: limited; araga: without limits)

General meaning: “unlimited passion for life”. It makes you connect with an unlimited passion for life, as God experiences it. It is the awakened power of your vital energy.

When God created the world, his opinion was “How marvelous, how much beauty”, and it was then when he wanted to exist and inhabit. JivaRagAnanta will connect you to this experience of Divine and unlimited passion for existence and life. It is God’s will, now in you.

3) DasaKalaJñanam

Dasa: Ten (10)

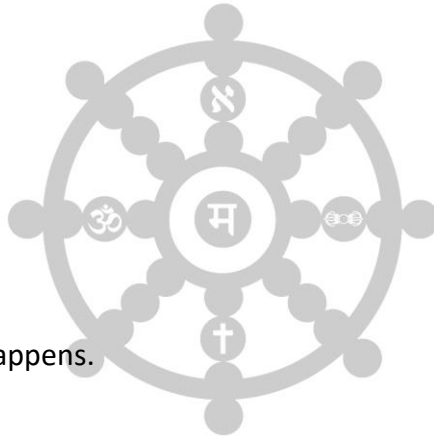
Kala: Time, what happens.

Jñanam: Knowledge

General meaning: “I am conscious of what happens in all (10) planes”. It makes you conscious of all times (past, present and future), of what happens in the totality of your planes, or the observed soul.

Dasa means ten, but in syllables it also means- Da: to take form; Sa: support or maintain. Thus, the form is the support. Meaning that your ten planes are your support and the cause of your experiences (kala). Jñanam makes you conscious of those potentials, which move you, and the perception of each plane.

In a supernatural way, it helps to remember past lives and to develop clairvoyance.



4) SwaVishnaKar

Swa: To Be (oneself)

Vishn: Creation (Vishnu)

aKar: no action (kar: action; aKar: no action)

General meaning: "All is a non-action of Vishnu". It makes you realize that everything you live is a non-action of Vishnu. It dissolves self-importance and identity.

In non-action, there is no absence of action, but rather that it happens outside of the doer of the action, so there is no possibility of attributing the importance of these achievements, because it just happened. For example: when you eat a sandwich; in the first place, you are not eating the sandwich, it is being eaten. Secondly, that sandwich being eaten is a non-action of Vishnu. Thirdly, you are also that non-action of Vishnu that leads to the sandwich being eaten. It is not about you, even though it includes you

5) SarvaSamBhavaya

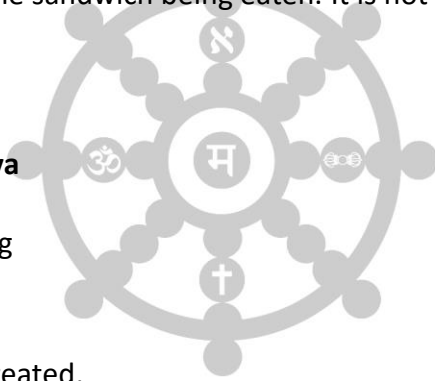
Sarva: All/Everything

Sam: Complete

Bhavaya: how it was created.

General meaning: All is complete as it was created. It will make you conscious that Everything is God in that form. This document is not a document, it's God in the form of a document. The chair in which you are seating is not a chair, but God in the form of a chair.

If Everything is God in that form, then all is already accomplished and complete. You are not you, but God in the form of you, accomplished.



MAHARAJA
buddhist tradition

EXTRA SIDDHIS OF ATI-YOGA

The following siddhis are part of the practice of Ati Yoga, but we leave them as an extra for the studying by those who love this practice. (Their charge can be done as with the previous ones)

- **IndrAykia**

Indra: Goddess of the Gods. The one who is in charge of the senses.

Aykia: Unity

General meaning: All your senses (sight, sound, smell, taste, touch) are the same without distinction. It is how the soul (Goddess Indra) perceives all as a unique experience, without distinction.

All your senses are active, from the day you were born until the day you die, they function 24 hours a day without exception. When you sleep they are still active, the part of your brain that interprets disconnects, but any sound, strong smell or light will continue waking you up. Therefore, you have never been able to experience one sense without the others also being involved. When you eat a hamburger, you are looking at it, smelling it, tasting it, touching it and listening to the chewing sounds. In the same way, when you are seeing a movie, you are looking and hearing the movie, but there is still a taste in your mouth (saliva, gum, popcorn), and a contact with the chair. Therefore, all becomes one unique and non-distinct experience.

- **PrathyaHara**

Prathya: Beliefs

Hara: let go/release

MAHAJRYA
buddhist tradition

General meaning: "Let go of your beliefs". Release all of your beliefs and all that you think you perceive through the senses in order to discover what you are. It is not a denial of your senses, that would not be good for your health; it is an act of momentarily discrediting, it's to momentarily dismiss the information that your senses send you.

Supernaturally, the prolonged practice of PrathyaHara causes the reboot of your ego, an ideal moment to install new software/knowledge within you. When the ego kick starts again, it begins to accept this new information as true until it becomes a reality. It is also the right practice for those who wish to learn how to channel.

- **Sravanam Darshanam**

Sravana: listen

Darsha: See

Nam: Bija mantra of being conscious and to incarnate

General meaning: What you hear and what you see are the same, without distinction.

The 1st mantra of the Ati Yoga process was created by Krishna. The 2nd, 3rd, 4th, 5th mantras were created by Maha Vajra. The extras siddhis of the Ati Yoga process were also created by Maha Vajra.



MAHAJRYA
buddhist tradition



MAHAJRYA

buddhist tradition