EKA DASI PRAKRIYA OF THE GITANANDA TRADITION
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Eka Dasi Prakriya is a special Jnana Yoga practice of the Gitananda tradition that helps us to consciously deal with subconscious traumas stored in our cellular memories. It is best done in parallel with the Shanka Prakshalana and a minimum three day fast followed by the coffee enema (Basti). It uses the slow, harmonious, deep breathing of Sukha Pranayama (1:1 ratio) using all parts of the lung and is based on a practical usage of Yantra (the science of number, name and form) as it uses the power of numbers, especially the qualitative side to numbers.

The total practice is an 11 day Sadhana that involves breathing in and out for 6 counts in a combination of 3, 5 and 7 cycles with a held in count of 9 after each of the cycles. This constitutes one round in total. This is done for 11 days with one round added per day so that we do one round on the first day and 11 rounds on the 11th day. Each of the numbers used in the practice is vital for the success and has its own contribution towards the overall effect.

The 3 in the 3-5-7 combination represents manifestation, and is related to power, passion and motivation. It is also connected to Manipura Chakra and represents our intimate connection to the mother universe (Prakriti) just as a fetus is connected to its mother through the umbilical cord. This is the creative start of manifestation and heat from the fire element propels us forward in our Sadhana.

The 5 represents change, evolution and growth. It represents the rapid strides we take on the inner journey and is related to the Vishuddha Chakra and ether element that enables us to communicate our deep, subconscious and unconscious experiences with our conscious mind.

The 7 represents introspective self analysis (Swadhyaya) and potentiates the process of going into one’s own self in a positive manner. Its relationship with the crown centre (Sahasrara Chakra) enables us to understand our past experiences and shift the “chaff from the grains”. It enables us to get rid of ‘that’ which needs to be thrown out, and clears our inner slate for a new start.

Pujya Swamiji Gitananda Giri Guru Maharaj has succinctly related these three numbers to the three major Nadis (psychic energy channels) of the body. The Ida Nadi running on the left is related to the 3, the Pingala Nadi on the right to the 5 and the central axial Sushumna Nadi to the 7. Shivaswarodaya, an ancient treatise in Sanskrit literature on Swara Yoga advises us to undertake quieter, passive, creative and artistic activities (Soumya Karya) when the left nostril flow is dominant (Ida / Chandra Swara), to engage in challenging, dynamic and exertional activities (Roudra Karya) when right nostril is dominant (Pingala / Surya Swara) and to relax, meditate and undertake contemplative inner activities when bilateral nasal flow is operational (Sushumna Swara).

The 9 count used for the held in breath used at the end of each cycle signifies completion and overall review. The number 9 in Yantra signifies a period of retrospective review and gives us a chance to experience the highs and lows of previous cycles. It’s a chance to relieve the ‘pressure cooker’ situation brewing within our subconscious and unconscious depths. It also prepares us for a good start in the incoming cycles of time.
The use of 11 days in the practice signifies a going “beyond the complete” or going “back to the source” as the term Eka Dasi is usually associated with Lord Vishnu and Vaikunta Eka Dasi when the “doors of heaven” are said to open for the devout. This is also celebrated every month on the 11th day after the full moon (Shukla Chandra Paksha, the waning lunar phase) and new moon (Krishna Chandra Paksha, the waxing lunar phase) celebrating the conservatory energies of the universe. An important aspect of conservation and maintenance (represented as Lord Vishnu) is the clearing away of old, broken, unnecessary junk so that clean, new, fresh growth can occur. This indicates the manifesting of Natural Law, based on constant recycling of the old and degenerate with the new for the sake of repair, regeneration and evolutionary growth.

The number 6 used to regulate timing of the in and out breath is Yantrically related to a sense of responsibility, strengthening our resolve to clean up the mess we ‘see’ so that we can restart anew. Lord Krishna tells us in the Bhagavad Gita that we need to ‘Raise the Self by the Self’. The number 6 can also be correlated with the normal 6/min healthy cardiovascular rhythms (identified by Meyer more than 100 years ago) as also to the Ajna Chakra that enables us to gain insightful wisdom from our experiences. This psychic brow centre is correlated at the physical level to the hypothalamus, the very “Centre” of our existence that governs virtually every biological function right from temperature regulation, appetite and satiety, to autonomic, immune, endocrine and reproductive function. Breathing at this rate can thus also tap into inherent spiritual power of this centre, thus harmonizing every cell in our body towards a state health and wellbeing.

TECHNIQUE:

- Sit in Vajra Asana and perform 3 rounds of Mukha Bhastrika.
- Breathe in for 6 counts and breathe out for 6 counts. Repeat this 3 times and on the third in breath, hold the breath in for 9 counts. Then release the air slowly through the mouth or the nose without any time constraint.
- Repeat a second time and continue for 5 cycles of breathing holding in on the 5th in-breath and then release slowly without any time constraint.
- Repeat a third time and continue for 7 cycles of breathing holding in on the 7th in-breath and then release slowly without any time constraint.
- What has been previously described constitutes ONE ROUND of Eka Dasi.
- Do one complete round on day-1 and then add a round every day so that you are doing 5 rounds on day-5 and finally 11 rounds on day-11.
- When all the rounds of that day have been completed, finish of with 3 rounds of Mukha Bhastrika.

GUIDELINES:

- As the Eka Dasi is an 11 day practice that acts upon the practitioner for up to 81 days and therefore, shouldn’t be repeated before those 81 days have passed.
• If done in conjunction with a fast, it should start on the day the diet has been reduced, the
day previous to the water fast when only fruits are been eaten.
• Sit always facing North, ideally at the same place and at the same time. The only
exception is that one may face East in the early morning.
• On the first day, do one round as explained previously. On the second, do two rounds. On
the third, three rounds and so on till the 11th day where 11 rounds are completed.
• Reserve a period of up to one and a half hour since it can take that time to do the 11
rounds on the 11th day.
• If any discomfort arises or you forget the place you are in, or your round, stand up, stand
up and ground yourself in Samasthithi Asana (as the feet in contact with the earth helps
regain or stabilise our energy flow) and redo the part of the round that was interrupted.
For example, if you have interrupted the practice on the 4th round during the 5 in breaths,
redo them from the start or if you forget exactly where you were, start again from where
you last remember being at.
• Traumas can manifest in many different ways including shivering, goose bumps, tremors,
headaches, body aches, muscle spasms, cold chills up the spine etc. Often previous
traumas may be replicated in similar fashion with appearance of similar pains, fevers,
chills etc as experienced in the first place. When ever such past traumas surface, one must
get up and stand for a sort while to enable the wash out of the negative experiences.
• If any dreams occur, write them down and try to understand what they represent. A good
way in associating them with your own life is to divide your age by 11, i.e. if you are 44,
every day represents in chronological order 4 years of your life.
• This can help you relate a discomfort or anything that arises during the practice to an
event in your life. It is important to analyze without identification, condemnation or
justification and instead try to learn from such past experiences so that one can grow and
prevent repeats of such experiences again.
• There is no obligation in doing any relaxation after Eka Dasi, however if one feels the
need, they should do so. Kaya Kriya can be a good complement to this practice as also so
many of the other forms of relaxation.

The Eka Dasi Prakriya is very much related to our emotions and quite appropriate as most
traumas have a strong impact on emotions in the animal brain (the limbic system etc). These
suppressed and repressed memories get stored away deep in our sub-consciousness and un-
consciousness that can be correlated with the brain stem and spinal areas. Our breath is directly
linked with our emotions as both are governed by the Pranamaya Kosha. Hence, breathing in
a conscious, clam, regular and harmonious manner enables us to recondition the old brain
(reptilian complex) areas thus bringing up into our consciousness the long forgotten suppressed
and repressed garbage.

The breath is also the link, the uniting bridge between the physical and mental aspects of our
existence and the benefits of the Eka Dasi are facilitated through the medium of the two powerful
Para Prana Vayus, the Chitra and Akasha Prana Vayu (the neuro-mental and psycho-mental
impulses respectively). The Chitra Prana Vayu is the catalyst that powers the quantum leap as physical nerve energies are upgraded and transformed into mental images while Akasha Prana Vayu enables the condensation of higher universal, psychic, astral energies into thoughts at the mental level. We can say that they both compliment each other as while the first upgrades the physical impulses into mental ones, the other down grades the universal energies into mental impulses.

When the flow of the harmonious Prana is focused into a laser like potent combination through Eka Dasi Prakriya, the resulting unlocking of the “Innermost Doors” occurs. Thus Eka Dasi can be considered to be the combination of number lock that enables us to open the lid on our subconscious and unconsciousness thus taking responsibility towards cleaning up our subconscious garbage.

Of course we need to also realise that this may be the opening of our own Pandora box!