



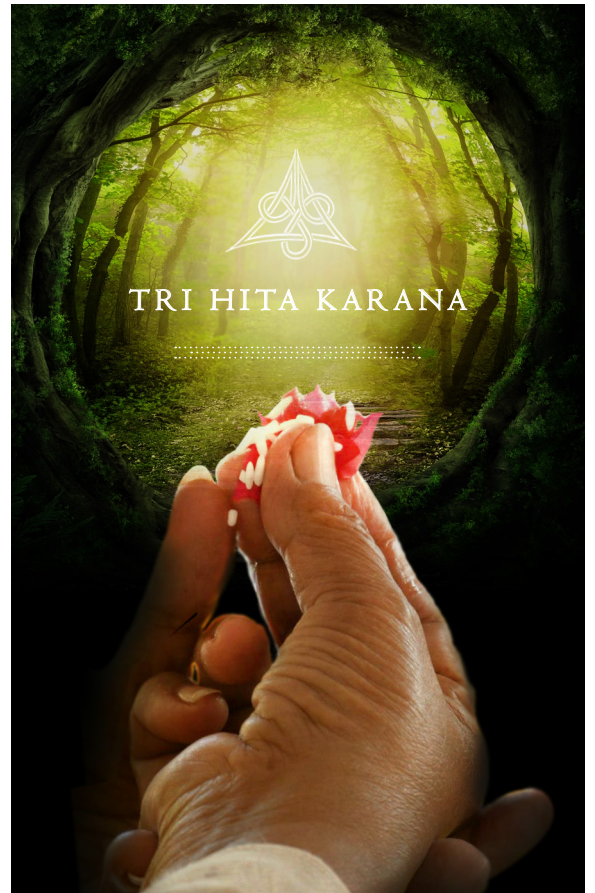
PANTAI MAS SPIRITUAL CENTER

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TRI HITA KARANA



AN ANCIENT BALINESE PRAYER

(to start the day)

Sarvesam svastir bhavatu

MAY THERE BE HAPPINESS IN ALL

Sarvesam shantir bhavatu

MAY THERE BE PEACE IN ALL

Sarvesam purnam bhavatu

MAY THERE BE COMPLETENESS IN ALL

Sarvesam mangalam bhavatu

MAY THERE BE COMPLETENESS IN ALL



TRI HITA KARANA

Hita means “welfare” and *Karana* means “cause”. The three causes of welfare, or general well being, this is the meaning of Tri Hita Karana. In ancient days, not only on the island of Bali, but the people living through out the Indonesian Archipelago lived their lives by the principles of Tri Hita Karana. The inner significance of Tri Hita Karana is keeping the balance and harmony between human beings and God. For all mankind; between human and human and between mankind and the environment. In the Balinese language we have three terms for these three types of relationships: *Parahyangan* for our relationship with God or the heavens. *Pawongan* for our relationship with other human beings and *Palemahan* for our relationship with the environment.



IDA AYU PURNAMAWATI (DAYU)

Originally from KlungKlung, East Bali, Dayu comes from an ancient Brahman Family of well known Bali Hindu High-Priests and Healers.

As far back as she can remember, Dayu has had a deep spiritual yearning. Since early childhood, she has studied and practiced (on a daily basis) meditation and yoga, which she now shares with others at her Spiritual Center, PANTAI MAS located by the sea in the north of Bali.

For Dayu, Spirituality is not "floating in the sky" or following strict practices and retreating from daily life and Society.

For her, Spirituality in it's purest form, is a path of the heart. A deep personal experience of transformation, purification and realization towards becoming one with The Divine.

Dayu's personal approach to Spirituality is in harmony with Human Nature. A practical approach to loosen the ties that bind and condition us. Becoming more conscious and attaining the ideal as "a fully-realized human being", ultimately merging with The Divine.

Spirituality as lived by Dayu and her family is a modest life of compassion and service. A life that is sensitive to the needs of others, that is open, accessible and engaged while still living within one's Society.

Practical and Mystical. Human and Holy. Society and Spirituality. All go hand in hand.



ADI MANTRA

Adi means prime or first. Adi is the opening mantra we chant each time before we practice, exercise or meditate.

ONG NAMO GURU DEV NAMO

ONG NAMO: *I bow to the divine wisdom* GURU DEV NAMO: *I bow to the divine teacher within*



KUNDALINI BREATHING

Opening our chakras step by step with breathing exercises. Through breathing exercises we are waking up, energizing and opening that which blocks our Prana or Energy and prevents us from becoming more healthy, balanced, and peaceful...in heart and mind.



1ST PRACTICE/ MULWAR

Mulwar is the technique to open your first chakra using kapala bhati breathing. 'Kapala' means *skull* and 'Bhati' means *to illumine*. The Kapalbhathi technique is rapid inhalation and exhalation. The exhalation (Rechaka) is forceful and rapid, while the inhalation (Puraka) is normal. Holding of breath (Kumbhaka) isn't done (except when practiced with the three Bandhas). Exhalation is the main part of Kapalbhathi. Exhalation throws out stale air and the deep inhalation increases oxygen in the blood, purifying the nerves, pranic nadis and removes excess Kapha (one of the three Doshas in Ayurveda). Kapalbhathi helps regulate breathing and prepares body and mind to take up advanced practices of Pranayama. It also helps remove belly fat and a good practice for obesity. Kapalbhathi clears the mind and helps to control thoughts.





2ND PRACTICE/ SWATNA

Swatna is a breathing technique to open the second chakra. The Swadristhana chakra (the sacral or sex chakra). This breathing technique is also based on Kapalabathi. Sit in a comfortable pose with your hands resting on your legs. Inhale, move your pelvis backward, fill your stomach with air and open your chest (using your hands while holding your legs to help pull open the chest). As you exhale move your pelvis forward, pull your stomach in, bending your spine and closing your chest. Repeat 25 times or what feels comfortable to you. Then take a deep breathe, hold and exhale. Relax and be sure to stay present in the moment and feel the effects inside as you finish.



3RD PRACTICE/ MANPUR

Sit in a comfortable pose, put one of your thumbs on your navel, focus on your third eye and imagine your navel and third eye as one center. Take deep slow breathes and follow your feelings as you slowly exhale. As you reach the end of your exhale, push your thumb into your navel and tighten your anus until it's fully closed, then open your anus as you inhale. Repeat a minimum of 11 times. You can add more each time you practice and progress.



4TH PRACTICE/ ANAHTA

Sit in Padma Asana, Sida Asana or a relaxed pose. Focus on your third eye and take a deep breathe. As you inhale bring your diaphragm up toward the lower ribcage and push your shoulders up rapidly. As you exhale, relax and let your shoulders fall. Repeat as many times as you feel comfortable. Then relax, stay present in the moment, and feel the effects inside as you finish.



5TH PRACTICE / VISHDA

Sit in Bajra Asana, Padma Asana, Sida Asana or a relaxed pose. Bring your arms up and together, palms facing in, so they are level with your chest. Focus on your third eye, take a deep breathe, push out your stomach, push your arms straight back as far as you can, palms out, and open your chest. Exhale, pull in your stomach, bend your spine and bring your arms straight forward with your palms facing inwards. Try to keep your arms level with the ground. Repeat 27 times (1-2 minutes) or what feels comfortable to you. When you finish take a deep breathe and hold for a moment. Then exhale. Relax, stay present in the moment and listen to your body. Feel your own temple.





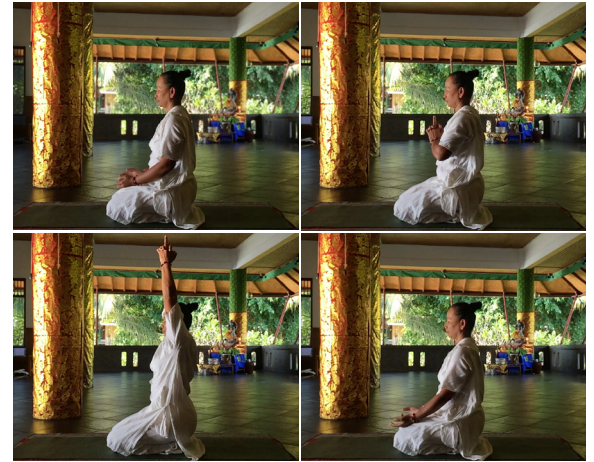
6TH PRACTICE / AJTEY

Sit in Bajra Asana, Padma Asana, Sida Asana or a relaxed pose. Start with your hands in front of your heart in Anjali Mudra or praying pose. Inhale and extend your the arms forward, then straight out to your side then bring your arms together and reach straight up above your crown chakra. Exhale, hands together, bring your arms down and as you reach your heart in the Anjali Mudra pose, pause. Repeat until it feels enough to you. Take a deep breathe, hold for moment and then exhale. Stay present in the moment and feel the effects inside you.



7TH PRACTICE/ SAHSRA

Sit in Bajra Asana, Padma Asana, Sida Asana or relaxed pose. Clasp the hands together leaving both middle fingers pointing up toward the sky. Raise your arms straight up, hold, then back down. Use any or a combination of breathing practices.



MUDRA / MEDITATION SONG

Bend the arms and bring the elbows snug to your side. Forearms close to your upper arms. Palms of your hands face the sky at a 45 degree angle, halfway between pointing forward and pointing to the side. Or just follow your heart, feelings or whatever movement feels right. Inhale deeply, hold your breath and visualize a person you want to send healing to (it can be yourself). Make the image in your mind clear and see a glowing green light surround them. Keeping that person in your mind, exhale. Inhale deeply, hold your breath and continue to send the healing green light. Keep that image in your mind and exhale. For the last time, inhale deeply, hold your breath, see the person very clearly, see the green healing light bathing that person, bathing every cell in the body.

RA MA DA SA SA SAY SO HUNG

RA: sun energy MA: moon energy DA: earth energy SA: universal energy, infinity SA: repeated SAY: the personal embodiment of Sa SO: the personal sense of merger with Sa HUNG: the infinite, vibrating, real This mantra means: "I am Thou." OR "The service of God is within me".

*Om tryambhakam yajaamabe
Sugandhim pusstti vardhanam
Urvaarukam iva bhandanaam
Mrtyor muksshiya maa mrtaat*

WE WORSHIP THE THIRD EYE (LORD SHIVA)
ONE WHO IS FRAGRANT AND WHO NOURISHES
ALL BEINGS, MAY HE SEVERE THE BONDAGE
OF OUR SAMSARA AND THUS LIBERATE US
FROM THE FEAR OF DEATH

*Vakra tunndha maha
kaaya-suurya kotti samaprabha
Nirwighnam kuru me
deva sarva-kaaryessu sarvada*

O LORD GANESHA CURVE OF TRUNK,
LARGE OF BODY WITH THE BRILLIANCE OF
A MILLION SUNS, PLEASE MAKE ALL
MY WORKS FREE OF OBSTACLE, ALWAYS