

TRIGGER TIME KSAs

1) What are Triggers?

Triggers are those that bring about unreasonable or abnormal forms of reactions / actions by the way of fear, rage and other negative emotions, causing negative karmic impressions or repercussions.

If you react to triggers, you will be caught in a karmic loop and replicate the cause and effect from them again and again.

Hence we need to break the toxic cycle to avoid karmic consequences.

There are obviously degrees to each form of trigger. Some are mild and some are very intense and our approach to them will therefore vary according to the intensity felt.

There are a wide range of symptoms arising from triggers, such as :

Brain-fog leading to incoherent thinking;

Palpitations;

Sweating;

Stomach / digestive issues;

Sleep issues;

Fear and panic;

Repetitive thoughts that don't go away, etc. etc.

But, before we address something, we need to understand the cause so that we can pull it out from the very roots, rather than just treat the symptoms.

Cause : Triggers happen due to :

1) **unreasonable expectations** on account of our **attachment** to a desired result, person or situation, and

2) **unreasonable fear** due to an **imagined threat** from something.

Stage 1 :

For most, even this **awareness** that there exists unreasonable expectations and / or fear due to an imagined threat, can settle the triggers. Such awareness can bring about a state of neutrality instantly and we can save ourselves from the misery of the karmic cycle.

If that doesn't work, then we need to go to :

Stage 2 : Cut out the "fuel" supply to your trigger and go into the "Kriya in Real-Time Feedback Loop."

Let's understand the science behind this, and then we can appreciate the advanced Yogic technology that we're using.

When one is triggered, one feels unsafe or threatened and the body goes through a flight, freeze or flight response. The amygdala (often referred to as the fear centre) takes over and shuts off the neo-cortex (which is the rational, thinking brain) and sends signals of panic,

thereby inducing the release of stress chemicals such as cortisol and adrenaline. These survival chemicals get released into the body and force the prana from the spine to be leaked out into our central nervous system, in order to facilitate the flood of chemicals into the body, thereby creating a range of uncomfortable symptoms, as mentioned above.

These symptoms can affect our daily functionality unless they are addressed promptly. The best way to do that would be to retire the prana back into the spine (from where it has leaked) so that the spread of the chemicals to our brain and other organs can be prevented. When supply is thereby monitored and controlled through Kriya, the chemicals have no way to spread and so get consumed in the fire of the navel centre. To initiate this process, we would have to perform Kriya whilst being triggered, which is called "Kriya in Real-Time Feedback Loop." What is this "Kriya in Real-Time Feedback Loop?" It is simply the same Kriya Pranayama practice that you're already doing in your Sitting Meditation but in this case, we are doing it in the Waking State concerning the trigger.

In some cases, rapid Kriya breathing may be needed, meaning that the pulling and pushing of the breath in the spine could be a bit exaggerated, in order to force the prana back into the spine. However, we must be very careful not to over-strain ourselves and to work slowly towards understanding the intensity of the Kriya that is needed to soothe the nerves.

The KSA which one can do during the time of trigger, *along with the Kriya at the spine*, is :

>>> MY LIFE FORCE SUPPLY IS EVER RETAINED AND ESTABLISHED WITHIN MY SPINE <<<

You can also initiate the "Kriya in Real-Time Feedback Loop" as a preparation to meet a potential trigger, even before you are triggered. Such Kriya can be done in instances where you are anticipating exposure to possible trigger situations either at home, at work, when visiting relatives, or when in any other environment that we may consider stressful due to past history. It is best to manage your trigger(s) at this stage.

But once it goes past this stage, and goes into what is termed as the "disordered state of emotional brain malfunction," then this Kriya may not help. Just like a dam can only hold a certain amount of water within itself but will be rendered useless if a tsunami arrives. Similarly, Kriya is like that dam which can hold energy from leaking out. But if the trigger is too intense, then Kriya may not be able to help. When too much energy has leaked, one should stop the Kriyas and allow the leaked prana with the chemicals to run its course.

Stage 3 is where we may have failed to prevent leaking the prana from the spine due to there being overwhelming triggers present and hence we may have to face a few uncomfortable symptoms as already given above. This doesn't mean all is lost. In fact, this is a great opportunity for us to dive into **Advaita** teachings and practice **vairagya (detachment.)**

Practicing the principles of Advaita helps a lot to sever the knot of the ego which binds us to the sense of doership and identification. At this stage, we practice surrender through allowance of what is temporarily being experienced in our body as uncomfortable symptoms and, at the same time, detach ourselves from the object that triggered us, and from our body-mind.

The KSAs one should do during stage 3 are :

>>> I AM DETACHED FROM ALL OBJECTS, BEINGS, AND SITUATIONS THAT TRIGGER ME. I AM NOT THE TRIGGER. I AM THE PURE IAM<<<

Detachment doesn't mean physical distancing from anyone or anything (unless there is abuse or exertion of force against one's will.) It just means taking space from the object or the trigger so that a state of neutrality can be established. The reason a trigger is able to create such unreasonable reactions in the first place, is due to the power we ourselves have given it. Detachment from the object gives us the space to reclaim back our power.

KSAs During Physical Challenges :

During any form of physical discomfort, such as illness or pain, we may occasionally find ourselves getting triggered.

Remember that, since the body is composed of 5 elements, pain is unavoidable in this world 'though one need not suffer. Jnanis may have pain but they don't suffer since they abide in a higher plane of existence and hence are able to maintain a state of bliss at all times. Mind may still begin to play tricks, even with the best of Yogis and Jnanis (e.g. Jesus when he was being crucified.) For a few moments, He too appeared shaken when He said "Father, if You are willing, take this cup of suffering away" but He then instantly realized the dream-nature of this existence and said "Yet Thy will be done, not mine" (Matthew 26:39.)

In the same way that water doesn't stay on a Lotus leaf but slides away, similarly, ignorance doesn't stay for too long within the Consciousness of a Jnani. It wasn't that Jesus didn't feel pain, but that His spiritual realization and awareness was much higher than the pain.

Pain was given to us so that we understand that everything in this relative world is imperfect. Pain prevents us from being attached to the body and invites us to look beyond this garb of flesh and blood towards the real happiness and uninterrupted joy.

During times of physical discomfort, the KSAs are :

>>> I AM NOT THE BODY NOR THE MIND. THIS KARMA DOESN'T BELONG TO ME BUT TO THIS BODY-MIND. I AM UNTOUCHED BY THIS. I AM PURE IAM <<<

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[Ask, and it shall be given you;](#)
[Seek, and ye shall find;](#)
[Knock, and it shall be opened unto you \(Matthew 7:7\)](#)

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