

Master E.K. is a New Age Teacher. The New Age Teacher is one who demonstrates divine life within the modern life. There is no such demarcation as divine and non-divine at the sublime stage. All is divine, if once the attitude is divine. Even divine activity turns out to be diabolical if the motive is impure. Business, profession and even politics are no bar to a divine life. A New Age Teacher demonstrates such divinity in every walk of life. Master E.K. is one such teacher.

Master E.K. remained through and through a Healer and a Teacher in spirit, though not in outfit. He was a responsible householder, a good friend, a guide and a philosopher. He was a gem amongst stones and was revealing only to those who can see through. He was very much in the world and was not of the world.

He raised enough opposition in the society through his challenge of certain dead traditions of the society. He stunned the logic of intellectuals. He gave a simple way of harmonious living. His life and teaching aroused and awakened many into the path of Truth in the East and West. This book contains a glimpse into the life and works of the Master.

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Sri K. Parvathi Kumar

HEALER'S HANDBOOK

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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

Wisdom is disseminated by the Teachers of all times. *Dhanishta* works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. Sri K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

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About the Composer

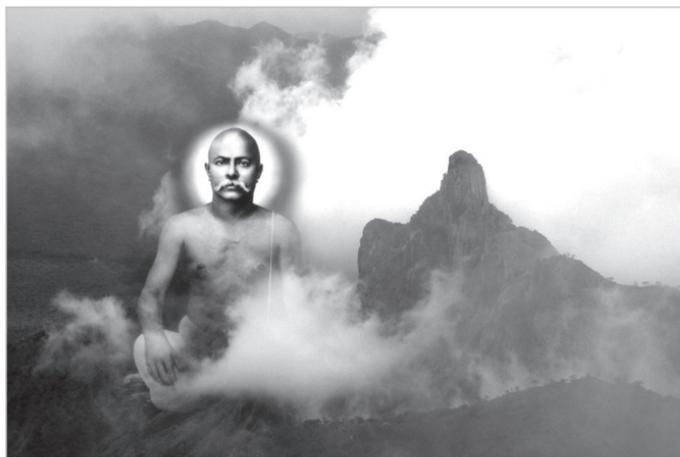
Dr. Sri K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. Sri K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. Sri K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him,

Wisdom belongs to none and all belong to Wisdom.

The Publisher



This work is dedicated
to
Master CVV
to whom this
wisdom belongs.

Grateful thanks to
the Austrian Group of Healers
whose contribution materialised this book.

Publisher's Note

This work *Healer's Handbook* is called forth by the groups in Europe, whom Sri K. Parvathi Kumar has been teaching various aspects of ancient wisdom. Teaching and healing work hand in hand. "Every Teacher is a healer and every healer is a Teacher," is the ancient dictum. The spiritual groups in Europe cognised a healer of a certain order in Sri Parvathi Kumar. They saw him healing by touch, by sound, by colour, by thought and by homoeopathic and ayurvedic means. The groups gathered around him sought the practical steps for functioning with healing energy.

Seminars were organised from time to time on Healing and related topics in Vienna (Austria), Bad Essen (Germany) and in Theosophical Society and in Society of Homoeopaths in Barcelona (Spain) and in the town of Pillar, near Buenos Aires (Argentina). The groups desired to pick up the way of life relating to healing which runs close to spiritual practice. As a consequence, this work *Healer's Handbook* is given birth to.

This work on Healing is chiefly meant for those who wish to enter as apprentices into the school of Esoteric Healing. It enables them to apply the healing science upon themselves on daily basis and thereby

prepare themselves as channels for the energy. Healing is basically a function of the Soul. The methods to clear blockages for transmission of Soul energy are dealt with in the book.

Sri Parvathi Kumar's style of writing is familiar to the readers; in that he prefers to talk to the reader. The reader feels directly addressed by the author. Of course, the author prefers to call himself as composer for he repeatedly says that, "Wisdom belongs to none and all belong to Wisdom. Wisdom expresses itself according to time, place and need and chooses its medium of expression."

His works, *Mithila*, *Aquarian Master*, *The Teachings of Kapila*, *Time - the Key*, *Sound - the Key*, *White Lotus*, *Wisdom Buds*, *Spirituality in Business and Management* are familiar to the readers in India, Europe, Latin America, America and Australia. The work *Healer's Handbook* is offered to the esoteric students that are inclined for healing.

The work is dedicated to Master CVV, the Aquarian Master, who demonstrated often instant cures. He even raised the dead to life many times and established the fact of deathlessness. Master CVV carried the stupendous work of linking up the cosmic pranic principle with the planetary prana and individual prana. Inspired by his life, his work and his teaching, the composer Sri Parvathi Kumar peeped into healing and glimpsed its

potential. He even included the healing prayer given by Master CVV in this work. The groups know the composer Sri Parvathi Kumar as a friendly teacher in action. They also suspected that he could be a healer. When confronted by the groups with the question “Are you a healer”, he smiled away and saying “I am a chance healer, but a teacher by duty.” He claims nothing and demonstrates life in all walks of life. His work *Healer’s Handbook* is a proud presentation of the Publisher.



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1. Introduction

“I seek to heal but not hurt.”

Let us gather ourselves to learn Healing and thereby heal our bodies. Healing is an art as well as a Science. The skilful practice of the science of healing makes it an art. Healing as a science is revealing itself through the present time, while the science and its artistic approach was known to the ancients, particularly the Seers of the East and the West. The keynote of the ancient’s approach was synthesis. From synthesis to analysis was their approach. Form unity to diversity was their methodology, which was in tune with the nature’s working. The unity of consciousness and the diversity of formations was the keynote of their study and practice. To them the variety of forms have their unity in one intelligent activity, call it God, Consciousness or such other synonyms.

The approach of the modern is one of analysis, analysis and analysis in a seemingly endless fashion. They look to the physical parts of a body apart and examine their functional activity and attend to them. It is mostly attendance of the part but not to the whole, it is treatment to the effect but not the cause. It is generally ‘patch-work’ done but not a holistic approach. The ear, the nose, the eyes, the throat, the heart etc., are separately studied and treated, without studying

the causal connection as between all the limbs of the body. The understanding of sickness is made more mechanical. Machines and super machines inform the diseases. The diagnosing capabilities of the doctors are receding fast. There was a time that the doctor could perceive the disease by observing the patient's pulse. Today, pulse observation is a rarity.

Localised approach replaced the wholesome approach. As a consequence when a part is treated, another part gets into trouble. While another part is treated, still another part is troubled. There is a rat-race between medicines and diseases. There are more medicines in the field now but there are many more diseases too! Rate of growth of diseases is far higher than the rate of growth of medicines. Humanity is landing in a situation where it is being overtaken by incurable diseases.

Man's dependence on medicines is all-time high now. He eats as much medicine as food for maintenance of his body. The prohibition to eat and drink is much more today in prescriptions than before. The modern man chalked out a way of life, where stress, competition, speed, covetousness have become essential ingredients to life with the consequent by-products namely: tension, jealousy, hatred, anxiety etc. He is tending more and more towards man-made world drawing himself away from the serene world of nature.

In contrast, the ancient Seers studied and developed

a way of life, where cooperation instead of competition, loving understanding instead of jealousy, suspicion or hatred and contentment instead of covetousness prevailed. The life was slow but natural. They carried the key to life and gave it to those who cared for it more than other things in life. They preferred goodness to greatness, poise to dynamism and self-fulfilment to material fulfilment.

The ancient seers knew the *science of man* – his constitution from etheric state to the gross physical state. They also knew that the form is ever-changing and is the result of continuous formation from etheric state to gross physical state. That the localised consciousness is the centre for such formation and that the sound, the colour, the speech and the behaviour of a human unit have a vital role to play in drawing the five elements of nature into the body and disseminating them. That the human body is in continuous formation, with the five elements gathering around the conscious centre and disbursing therefrom. That the pattern of gathering around and disbursing depends upon the time, the place, the five elements, the thought, the speech, the emotions entertained and the actions carried out. In their understating, the human health had its inextricable link to human thoughts, emotions and actions. They gave predominant importance to these functional aspects of man than to the functional aspects of the

man's limbs. The functioning or non-functioning of the human limbs were attributed more to the functioning of the man - indweller of the body. Their research and study revealed to them that excessive desire, anger, possessiveness, separativeness, pride, prejudice and above all jealousy are the subtler diseases. They are the real diseases whose effect is felt on the functional body and the structural body. The functional and the structural body is the field that is put to the devastating play of these negative attitudes (forces) of the man. The cerebral diseases, heart diseases, nervous breakdowns, depressions, kidney failures are more in places where the natural and normal way of life is relegated to background in the name of "development".

Man's so-called development in this century has made his habitat (the planet Earth) inhabitable. His development concept has brought in water (river) pollution, air pollution and matter pollution. Above all the thought pollution is very high. He polluted everything around him, through a self-initiated path of (illusory) development. In the name of liberation movement the ethical values too are transgressed in terms of sex, breeding such diseases as Aids!

It is therefore time for us to gather together to learn healing and heal our bodies and heal all that is around which we have polluted over years; lest we die from out of the poison that we emitted.

2. The Fundamental Understanding

“Fundamentals ignored – mental fund gathered.”

Healing is a sublime science. The understanding we gain through this effort, in so far as it sows seeds of the science the purpose is well served. The seed contains the detail of the tree. The seed subjectively carries the tree. Subjective understanding is the occult approach to the occult sciences. The obvious is the product of the forces that function behind. The forces emanate from the centre of each unit consciousness, which in turn is nothing but the localisation of the Universal Consciousness. Occult sciences declare that behind all material phenomena there is the interplay of the forces in the background that emanate from a centre. The material phenomenon is like the movie on the silver screen. Everything seems to be happening on the silver screen. But the work behind the obvious play is too stupendous to describe. Many function as a prelude to the resultant play. The colour, sound, movements, dialogues on the screen have their roots beyond the apparent. There are many that work behind the movie, who are not visible on the screen, like the Director, Music Director, Script-writer, Makeup-man, Cameraman etc.

The science of healing also leads us to those forces that function behind the form. The consciousness is

the director; the thoughts, the speeches, the actions, the attitudes of the senses, the seven tissues of the body among many others are the players in the field called the body. We travel through from the source to the field i.e., from the centre to the circumference as consciousness, just like director of a movie functions (though subtly) through the team in the movie. He directs all. So too the consciousness directs all that is around it. The other name for consciousness is soul. It is the soul that lends the basis to all the play within the formation, including the human formation. If the director of the movie is not listened to, the movie remains ill-directed. So also when the soul is not allowed to function through the body, the body gradually gains sickness.

So, what is healing? It is a process that enables free flow of soul energy into all layers of the body. If one can align to enable the release of soul energy, he is a healer. This is the fundamental understanding that leads to other essential steps of understanding. Often the fundamentals are ignored and much mental fund is gathered like the husk without the grain! We should grind ourselves much in fundamentals so that the basis is strong to make proper understanding of the science. To repeat, healing is nothing but the flow of soul energy into the body. In other words when we function as soul, healing happens. To sum up **healing is the function of the soul**. Often our attitudes in

life, our thoughts, our view-points, our emotions and feelings, our so called values which aggregate as our personality is the stumbling block for the free flow of the soul energy. Our limitations arrest the flow of life. Our tuning upon the natural flow of life in and around through proper understanding enables the free flow.

Allow the soul energy to flow through your thought body, body of senses and the gross physical body, the aggregate of which is called the body. We are not essentially our thoughts. We are not our sensations. We are not the form that grows and decays. We live through them. We live through our thoughts, series of them. We live through sensations. We also live through the form. Each one of us is a ray of Light (Soul) and has a body. **“I am the soul. I have the body,”** is the second important understanding for healing. We are not the body. We are residents of the body. Body is the machine – an intricate yet most sophisticated machine. It has a definite electro-magnetic system. We are the basis for it.

Usually man identifies himself either with his thought pattern or with his emotional attachments or with his body. To some, they are their body. To some others they are the aggregate of their emotions. To yet others they are the aggregate of their thoughts. But there are still others who know themselves as souls and function through the human machine that has

the facility of thought, of sensation, of emotion and of the form (the physical body). Such ones are still. Their presence gives the muse of the stillness to their system that enables flow of soul energy. The other name for the flow of the soul energy is healing. As soul, we are immortal and divine and we function through the mortal body that is limited by the cycles of time. Insofar as the identity is lost we remain as 'the poor mortals'. Verily we are poor, when we lose the identity.

There is a way to live as a soul on daily basis. It is by recollecting that "I am the soul and I function through the body." Insofar as this reality is recollected and is held uninterrupted the healing energy flows and the flow gets established. The recollection enables the flow. There is no mental projection of conceptual healing in this method. Mental effort to heal is a vocation. Soul's flow is a way of life. The burden of the effort is eliminated in this method. One moves with and in healing energies through recollection of his identity. But the recollection has to be continuous and uninterrupted. One has to make a habit of it. Once through continues practice you make a habit of it, you will not forget even when you meet your girlfriend (or boyfriend).

When we function as souls, we gradually realise that all forms that we see around us are but veils of sound, colour and shape around the soul. And that behind every form and its quality there is the functioning of the

soul. It leads us to further understanding **that there is but a soul functioning in many forms as souls**. In truth there are not many souls but one. Ocean is one and waves are many. Electricity is one; electrical phenomena and apparatus are many. It is one functioning as many. Without *the One* the *many* have no activity and no existence even! All the forms we see in creation are the many formations of the One Soul through the qualities. Occult approach makes it thus possible to see the unity of the creation and the created being.

The veils are lifted and the original is seen as we function as soul. The 'other' is seen as the 'brother'. The truth that 'there is no other but the soul' is realised. The soul only exists as I, you, he and it. The synthesis of the creation is then gained and the analysis is overviewed from the standpoint of synthesis. This is the approach of an occultist to healing. **A healer lives in synthesis and observes the analysis** and is therefore never lost in the details of analysis. It is the process of permeation from centre of circumference. Since the anchoring is in the centre of things the approach of analysis and return to synthesis is facilitated.

There is an ancient saying that man is given two eyes to observe the form and qualities of the form with one eye and to observe the soul with the second eye. The saying goes "Observe the soul with the right eye and the quality and its form with the left eye."

According to the ancients, the left eye enables sight and the right enables vision. Healing is an applied science. To realise the soul is the pure science but to function as soul is the applied science. Realisation of the soul and its functioning through the veils of thought, speech and action are simultaneously carried out by a healer. A withdrawn spiritualist lives with the right eye and an indulgent materialist lives with the left eye. Both are half blind. A Yogi, an Initiate, a Healer functions actively and with equanimity through the two eyes. Thus he is simultaneously engaged in synthesis and analysis. All his analysis is in synthesis.

“Know MY synthesis properly. It is divine. Apply the mind to ME in you and ME in all, you stand in Synthesis. There are many sciences and the corresponding books in creation. By themselves they have no value, however great sciences they may be. Remember ME, the Soul of all this creation and the created beings. I AM in them as creation and as creating too! I AM also beyond. Without me these sciences carry no value in life.

Those who think of ME as no second thing and see Me as the creation and the created beings stand ever in MY synthesis. I take care of their synthesis and welfare.” Says the Lord in the Bhagavad Gita.

The study and practice of ‘Healing Science’ should also therefore take place in that synthesis. If this

synthesis is lost, we have the burden of the books and the heaviness of the thoughts intertwined with our own logic, tying us down to helplessness. **Those who lose the synthesis know about healing but know not healing.** Healing is living to those who know and is livelihood to others.

The next understanding to be gained is that the body is a facility for expression of the soul. Soul expresses through forms just like electricity express through the apparatus. Soul can be visualised as an expression of the bodies just as electricity can be visualised as an expression through the electrical appliances. Visualising is seeing in occultism. All expression through form is the Soul's expression through qualities of the form. All interaction between forms is the interaction of the soul via qualities of the form. Two men meet through their bodies. One looks at the other, speaks to him, listens to him and transacts with him. But knows not HIM as the transacting one. When such an interaction happens then it is meeting of *the* man, the indweller; it is not meeting of the bodies. But we meet half way. We do not meet as souls (i.e., two expressions of *the* Soul). We meet in qualities of the soul. Hence, when we meet it is mostly meeting of the qualities. When the qualities do not agree, we disagree with the soul in the form too. The wise ones meet in soul and hence qualities do not play love and hatred. They meet in equanimity. They meet

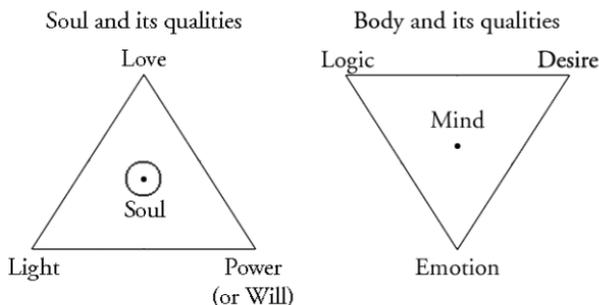
the soul and find agreement with all. They are friendly to all, even if others are not so very friendly. Look to the soul expressing through the qualities and the body.

Many times we express not but our qualities do. When the qualities express, the basis for their expression is again the soul! This is the insight we need to gain so that the qualities and their affect on the body are seen vividly. The sum total of our qualities is called personality. Personality expression is different from the expression of the person. The person is the soul and the personality is the quality aggregate. When the person speaks of himself unasked and speaks ill of others he is mostly expressing his personality. **The love of personality is the hindrance for soul's expression and hence equally a hindrance to healing.**

Healing is the act of the soul quality. Soul's quality is that of light, love and power. Healing is transmission of light, love and power to set right the form and its qualities. Man has the potential for the divine qualities of Light, Love and Power for he is essentially the Soul. But the qualities of the body should align with the divine qualities for expression of the latter through the former. When this alignment is absent, the Soul energy cannot flow and healing cannot happen. (Figure - 1)

The divine qualities function through soul and the bodily qualities function through mind, the reflection of the soul in the body. Soul carries light and mind

carries logic. Soul carries love and mind carries emotion. Soul carries will, while mind carries desire, the selfish will. When the qualities of the soul superimpose upon the qualities of the body, the process is complete. Logic is the dim-light of the mind, which can be substituted by the brilliant light of the soul.



(Figure - 1)

Likewise the muddy water of emotion can be distilled to gain the pure waters of love. Similarly the separative, selfish, individualistic will can be supplemented by the will divine. The process is called '**building up of Antahkarana Sareera**'. In the future lessons we shall know in details that constant application of mind upon the soul makes the process easier and quicker.

Another understanding we gain in this context is that the soul qualities are immutable, unchangeable and eternal through creation, while the body qualities are ever changing. They are in mutation. The Light, Love and Will remain, while the desires, emotions and logic

change. **The soul remains but the body changes.** If we observe carefully, there is a part in the human being that is eternal and immutable and there is another part, which is eternally mutable. One is stable. The other is changing. The stable one is called the Man, the Soul. The changing one is called his body. Man, the soul remains, but the body he functions through changes.

The mind, the senses and the body put together is called body by the knowers. This should not be lost sight of in our study and understanding. The body has its growth and decay. It has the stages of birth, growth and death. It goes through infancy, youth, adult and old-age during its growth. It begins with birth and concludes with death.

The indwelling man has no such stages. He is made to believe that he has such transformations. The child is told that he was born on a particular day. He believes so. He is told later that he is no more a child and that he should behave better. He believes so. Later he is told that he is old. He believes so. Someone tells him that he dies. He believes it too! The indweller has no birth and hence has no death. The electrical appliance may wear out but not the electricity. The expressions may cease but that which is expressing ceases not. When people refer to you as young or old, they are only referring to your body but not to you. Your body can be young or old but not you, the eternal one. **The health or disease**

is to the body only but not to you.

To think “I am sick” is ignorance. To think “My body is sick” is knowledge. The body has birth, growth, health, sickness and death. The apparatus has vulnerability to repairs but the energy functioning through has not.

There is an Upanishad called *Kathopanishad* which postulates that “**There is no such thing as death. To die is not to die.**” It is strongly recommended to all the students of occultism. Healing too is an occult science and hence I suggest that you may please go through this Upanishad. Truly speaking none of us experience the so-called stages of the body. We did not experience our birth. We do not know our infancy or our childhood as particular events happening at a point of time. We also do not know at what point of time we have become old. There is no such marked experience by us except the sayings of the people around. Someone says, “Oh Kumar! You look old.” I listen to it. Some others say, “Ah! You are growing old. Your hair is becoming white.” I start doubting and start feeling, “May be I am getting old.” Yet another says, “Kumar, you have become old.” I start believing. But in me there is no such experience as an event. In this make-believe world you are made to believe many. But be discrete. Otherwise, this world takes you for a ride!

You do not die. You may cast off the body like a garment, say the scriptures. **The best healing one can**

do to humanity on this planet during this century is, to inform, educate and drive home the truth that there is no such thing as death, that to die is not to die, that death is illusory, that the death is to the body but not to man and that death of body is not the end of things.

Death is disintegration of the body. It is transfiguration to those who know. Jesus Christ demonstrated this truth to humanity 2000 years ago. The 'Resurrection' is the message that we do not die. Unfortunately Christianity and its advocates propagated the crucified Christ but not the resurrected one. It only shows the evolution of those who follow the crucified Christ. They are bound to die because they believe in it. Christ is ever living to some people on this planet. They have chosen to live beyond death.

“Frames and forms end in the content. The owners of the frames and forms remain. They belong to the one who is indestructible and immeasurable,” says Lord Krishna to Arjuna as the first teaching. (Bhagavad Gita- Chapter II Verse 18).

In fact, every true teacher gives his first teaching about death and its fallacy. The need to realise the immortality of the soul is imminent. In the present times the identity with material and material frames is all-time high. Hence the need to shift the emphasis to the source of the material frames and forms.

Even thoughts are forms. So are the emotional feelings. They are subtler than the gross physical forms. All these are robes which we wear and they have wear and tear as their quality. The one in the robes is constant. The indweller is constant, while change is constant to the robes of thoughts, feelings and bodies. The soul is constant, all pervading, stable and ever present.

Death is to the robes but not to its wearer. And we do not die completely. Some die to their gross physical form but not to their desires, emotions, feelings and thoughts. They come back quick to fulfil the unfulfilled desires. Some die to their desires and emotions but not to their thoughts, viewpoints and logic. They too come back due to their hold on their individualistic thoughts. There are few who die to their individualistic thoughts, view points, logic, to their emotions and to their selfish desires and yet live in the bodies. They are the ones who die completely to their limitations and thus live liberated. Those are the ones referred to by Gautama the Buddha as the beings of Nirvana. The end of the body was never looked to, as the end of things. Life moves on. It moves forward. It moves cyclically and yet progressively like a spiral. End of beings and of creation is the thought of ignorant. Endlessness of all that is and its continuity through series which are again endless is the thought of the knowledgeable.

One more understanding, a significant one, we

need to make in healing is that the healing is to the body but not to the soul, the individual self. The self or the soul needs no healing. On the contrary it is the healer, while the body is the subject of healing. The field for healing comprises of the mind, the senses and the body. Healing is to the thoughts, emotions and the consequent diseases to the body. Where the thought, the emotion and the functioning of the body is natural and normal, health remains. When they are disturbed and are deviated from nature and cease to be normal, the health gets disturbed. This disturbance to natural equilibrium of the being is the seed for the disease. Ease is health and lack of it is dis-ease or disease. When man is frequently at discomfort in thoughts the seed for disease is already sown. Discomfort in thought, disturbance in emotion give rise to disease. They gradually manifest on the functional and structural system of the body.

The Science of Healing therefore has much larger scope than what is usually understood. It extends up to rectification of thoughts and neutralisation of emotions which are not natural. The sacred science of healing works up to transformation of the mental and emotional attitudes of those who are affected. It thus has larger area of operation than mere attendance to physical diseases. The chronic physical diseases are the effects for which the causes exist in the thoughts and

emotions entertained by a being. Physical discomforts can be overcome by use of physical substances, which are known as medicinal substances. Subtle physical need to be tackled with subtle substances. That is what we see as flower remedies or Homoeo remedies. Subtler and subtlest matter, such as thoughts need to be cured by subtle and sublime methods such as colour, sound and meditation.

The Science of Healing, therefore, predominantly deals with the forces functioning within the body than with the gross physical body as such. The curative methods such as sounds, colours, symbols, meditational techniques are also subtle forces. They attempt at psychical adjustment of the apparatus, which in turn causes the adjustment of the apparatus too. The rectification is from subtle to gross and from cause to effect. The Science of Healing is therefore not far from the Science of Yoga.

A Yogi is a natural Healer and Healer (in its true meaning) is naturally a Yogi. A true teacher of wisdom is thus a healer and a yogi as well. In ancient times the function of teaching (yoga) and of healing moved as the two hands of the man. Treating *prana* (life) and teaching yoga were the twin functions of every Initiate/Teacher/ Gnostic. We see every Initiate healing and teaching. They are inseparable functions in the life style of an Initiate. Healing therefore runs

close to Initiation. This may be borne in mind.

Yet another understanding for the students of healing is that healing is a process of self-magnetisation adopting to a way of life, where certain practices form part of life. There is preparation for healing before we heal. The student should enable flow of healing energies through his system. If the student himself is conditioned by his bodies (mental, emotional and physical) he has no way to heal others. The dictum therefore goes, “Man! heal thyself.” The one conditioned by thoughts and emotions at best and at times may entertain a good intention of healing. But he cannot heal. The scripture says, “How can a man bound head and foot by a python, unbind another who is also bound by a python?” How can an iron piece magnetize other iron piece? Unless the former gets magnetized, it cannot magnetize the latter. Let us not therefore fancy to be healers. Let us remain students of healing.

Nowadays there are many who style themselves as healers. They make a vocation out of it. They reduce it to commerce in due course. The Healing Science I give, need to be learnt and practiced as a measure of service, as an act of goodwill but not otherwise. Spiritual teaching and healing cannot be done for money. If it is done, it is business. It is ‘Holy Business’. During ancient days in India there were mobile doctors called *Charakas*, who moved from place to place to heal. They were moving

from village to village and were healing people. They were not healing for anything. They were healing for healing sake. If people offered food, they used to accept. If people offered shelter to rest they used to accept. Whatever is given (unasked) was taken. They were not looking for consideration to heal. Even Hippocrates did so and suggested so, to his disciples. His group were healing people and whatever the patients wanted to give, they could deposit them in their back pocket. They used to carry pouches behind their back in which people could place what they can in terms of money, food or other requirements. But today we have a totally different scene. Hence, this urge and prayer from my side to you not to commercialize this Science of Healing. Poor is the healer that works for Money!

Let us also understand that human body is given to us. We did not choose. It is the best of the forms in creation to experience. The body too is divine. It is the God given vehicle to experience the journey of life. If you abuse it, it gives trouble. If you under use it, it also gives trouble. It should be used as much as is required to be used. If you overuse your vehicle, it wears out quickly. The parts may become non-functional. When you underuse your vehicle, it gets rusted. What is true with your vehicle is true with your body. Fuel it, oil it, grease it and use it to experience. The scriptures say that if one is given a human body, it is an opportunity

given. It's like getting, per chance, the best vehicle in creation. It offers an opportunity to experience the splendour of creation, realising oneself. It should not be thrown away recklessly.

As much as the body is needed to journey through, so much it needs to be cast off as the journey is completed. When the purpose is served, there is no wisdom in sitting pretty in the vehicle. The wise ones cast off their bodies as their purpose is fulfilled. The ignorant hang on, for they neither know the purpose of it nor fulfilment of it. Releasing the soul from the shackles of the body is also healing. Today, our medical science advanced so much that we can keep the body alive even after the man is no more conscious. The hospitals in developing countries are gradually getting filled with such non-operating yet living bodies. It is slowly emerging as a problem. This is because, the soul has neither the knowhow to cast off and leave, nor it has the ability to function through. This is a miserable stuck-up to the one in the body and also the ones who are his near and dear. The students of healing are therefore to understand that:

- a. body is given for a purpose
- b. hold the know-how to leave the body as the purpose is fulfilled and
- c. even if the body drops off before such fulfilment of purpose, the soul gains one more

In ancient times (in India), people had a concept of retirement into forests after the work is done. They used to conduct penance and cast off the body. Or they used to launch upon an endless pilgrimage and drop off the body somewhere on the way. They were accomplishing their purposes by about 60 years. They were installing their substitutes in all walks of life and were withdrawing from life. They carried the responsibility with them to make sure that others would continue what they have been doing, so that their absence from the scene did not affect the rhythm of life in domestic and social circles. The Kings, the Priests and others followed this path. They ceased from the thick of the society avoiding thus their burden to the next generation. In their system, there was no need for old-age homes. Sankaracharya, the Grand Master thus retired into the valleys of Himalayas fulfilling his purpose by his 30th year. Even till the end of last century and the beginning of this century there were Initiates who used to get into Samadhi and release themselves from the mortal body. The healer is expected to keep this in mind when he functions with aged persons.

Still another understanding of the Science of Healing is that the cure happens from within to without; from centre to circumference; from more important organs to less important organs; from above downwards; from emotions to diseases; from deeper layers of man to superficial layers of man.

For instance, a true healer is not much concerned if the patient has only some skin disorders. It means least to him; in so far as the patient is otherwise at comfort. This is because the disease is at its outermost layer. Very often the skin disease is more feared by the ignorant than the disease of emotions. Men are more concerned of their outer appearances than the inner. Frequently the inner is rotten but the outer is kept up. He is the patient in danger from the stand point of a healer but not the one who has only the skin disease. Man has tended so much towards superficiality these days that he cares more for the outer body than the inner. He knows not that he is at peril. Mahatma Gandhi once said addressing the lepers, "Do not feel sorry that you have leprosy of the skin. Let you and me feel sorry, together, for those who have leprosy of the mind. They are a menace to themselves and to the world at large."

Imagine the ignorance of people that use synthetic cosmetics, scents, and other perfumes. Imagine the ignorance of those who spend millions for plastic surgery, for facial beauty, dental beauty etc. The inner beauty is safer. Insofar as this is intact, the outer can be attended to. At any rate, the outer attendance should not cause inner disturbance. This is a key to healing.

The true healer is one who helps the patient to heal himself. The healer stimulates through soul contact the power of the soul in the patient. The awakened healing

energy in the patient throws out the disease. For this purpose the related techniques will be given. Suffice for now if you understand that **the patient heals himself in the presence of the healer.** The healer's presence is like the presence of the magnet around the iron piece. The iron piece gains the magnetic energy which is dormant within it and starts magnetising itself. Such is the process of healing. **Healing is a happening in the presence of the healer and is not a doing as is generally understood.** The stories of Initiates healing the sick throw light on this dimension of healing.

There is a time dimension to healing. Time holds the key to sickness. The duration of sickness and its curability can be well understood when the healer carries the understanding of time in relation to the sick. The Science of Healing functions within the purview of the laws of time. Astrology is the Science that reveals the dictates of time in relation to patient's condition. The student of healing is therefore expected to hold knowledge of the Medical Astrology, to function in tune with Time.

The whole creation functions as per certain laws as are observed by the ancient seers. The Law of Alternation, the Law of Pulsation, the Law of Periodicity, the Law of Involution and Evolution are some of the important laws. Within the Law of Involution and Evolution, there exists the law of *Karma* and within that law there is the Law of individual *karma*, relating to the planet and the

planetary beings. According to the state of evolution, the planet carries certain diseases from time to time. The planetary beings are subjected to these diseases. Besides there is also the *karma* of the nation, the *karma* of the race, the *karma* of the family of which the Individual is a member. The individual, besides the above, has his own individual *karma*. This *karma* too conditions the healing. The Law of Karma is therefore, another important factor that the healer should know and be aware of while functioning with healing.

Karma through time conditions the functioning of healing. All healing is subject to these two important dimensions of Life, Often the healer experiences that one patient of a particular disease is cured and another patient of the same disease is not cured. It has the implications of karma. Again the healer finds a patient not cured through healing at one time, is cured by healing at another time. It also has implications of time. These subjective factors should be well understood in healing. Otherwise, the healer gets disturbed and disappointed at times; the healer should understand that disease is also part of life. **Disease exists and co-exists with us.** It needs to be attended to from time to time. The patient should also be educated of this fact, so that undue importance is not given to disease.

The feeling about disease is a greater disease than the disease itself. You come across people who are

unduly concerned of their disease. They talk about it, discuss about it, argue about it, besides attending to it. If you attend to the disease it is enough. If you further engage in it, it grows in strength. **“Energy follows thought”** - is an occult fact. The more one is engaged about his disease in thought, the more one supplies energy to disease and makes it tough. Frequent recollection of disease is harmful in the long run. **“Give to Caesar what is Caesar’s”** - is the principle that one has to follow. Pay as much attention as is required to treat the disease and function in life for the rest of the day. Functioning in life should dominate functioning in disease. Let disease be given its due share and let life also be given its Lion’s share. When you move more and more with Life, the disease recedes, for Life always moves forward and you too move with it wriggling out of the shackles of disease. Let not the mind to get pre-occupied with disease. The mind gets the disease i.e., discomfort when the disease preoccupies the mind. It cannot help you to do other meaningful acts in life. We see people mourning and moaning over their diseases continuously. Gradually they withdraw from life and live in disease. They close up all possibilities for healing. It is a dangerous process. It should not be allowed to happen. As far as possible, turn the person away from this thought process. Man today gets informed more and more of the Science of Disease and

Medicine. The healer gets informed more and more of the Science of Health and the way of life that provides health and prevents disease. "Prevention is better than cure" - is the popular saying. There is a way of life that enables maintenance of health and prevents falling into disease. This science is the need of the hour in the present world of disease and medicine.

The Science of Health should replace the Science of Disease and Medicine. The Science of Healing acts as the bridge for man to cross over from the kingdom of disease to the kingdom of health.

The ancient most Science of Health, *Ayurveda*, propounds the way of life that naturally carries health in it. There is no such thing as even maintaining health. If you follow the way of life, health is automatically maintained. The very word 'Ayur-Veda' means the Wisdom of Longevity / Life. This science speaks more of health than of disease. It speaks of the right approach to life that keeps health in good stead in preference to disease and the medicines relating thereto. Ayurveda propounds principles that keep man natural and turn him gradually to nature.

Healing Energy is present all around. It needs to be channelled. The individual unit (human unit) consciousness has the facility to channelize the energy. The healing energy is presented to us through all the five elements - matter, water, fire, air and ether. The elements

are again the mediums for the energy. The colour (the light), sound too are mediums. The five kingdoms of nature namely: the mineral, plant, animal, human and the Deva also present the energy. All that is in the creation is an expression of *the* Soul. Therefore, the creation presents subtly the soul energy or the healing energy. The forms in creation function as mediums for expression of the energy. Hence, they are the healing agents. The healer too is an agent-medium.

There is a certain method to draw the energy and distribute it. Adoption to the method enables the flow of the energy. It is nothing but adoption to the creation which the healer has to gain. Attunement to nature and its kingdoms causes the necessary harmony and harmony is the status demanded of healer to heal. Our right attitude to the five kingdoms is the first step. Our orientation is the next step and our attunement is the final step. The modern man needs to learn the right attitude towards mineral, plant, animal and human kingdoms, let alone the Deva kingdom. His present attitude in recent centuries is one of exploitation. We exploit everything to our profit. We are commercial and profit oriented. We want to profit from everything around. Since each one of us thinks so we have competition, conflict and quarrel. In nature we find mutuality. One supports the other and thereby gets supported.

We believe in supporting ourselves, hence, we are

in juxtaposition to nature. That is our enigma. That is our problem. We need to learn and thereby gain right attitude towards our use of the nature's resources. Just as the mineral, the plant and the animal serve us, we too need to serve them. We mostly kill them for our pleasure, for our fancy and for our pride. It now has a boomeranging effect on us. We are now learning to plant trees, purify rivers and arrest industrial pollution. We are learning from our mistakes. Means we are gaining the right attitude. We learn that we cannot eternally use or exploit others for our profit. There is a point you reach where you have to give back. Meaning, we are learning to be useful to others - not only use others. A healer if intends to be so, needs to learn to be more useful/serviceable to others than to himself. Usefulness is important to be on the path of Yoga and is equally so for the path of Healing. The dictum for healers is "Be useful". To be useful is the end step that gives us right orientation to the nature and its wealth (resources). When the orientation is complete we land in the final step i.e. attunement. The life stories of the Initiates, once again, give us this clue. They were more useful to the life around them than to themselves. That is the right tuning. That is why they stand over thousands of years as guides to humanity. They continue to inspire people who wish to gain right attitudes.

3. Co-operation with the Five Kingdoms

“The kingdoms are avenues for healing.”

We have known that healing energy is present everywhere and that a healer is a channel that channelizes the energy. He is the medium, the agent for the energy to function through. We have also known that the healer needs to establish harmony with the five kingdoms of nature as a fundamental step, regulate and orient his senses to healing energy as next step, clear the blocks in thoughts as the final step. When these three steps are gained, the channel is ready for flow of the healing energy. This can be termed as ‘preparation for healing’. Fundamental understanding precedes preparation. Preparation is followed by operation. Operation again has in it two parts - probation and practice.

Let us now consider the way to link up to the five kingdoms of nature, gain their co-operation (friendship) and thereby establish harmony. The procedure requires daily practice in life. The practice should continue till it becomes a habit. The habit should continue till it becomes part of life. It should ultimately become the way of life. Healing is the way of life but not a vocation.

One should sit alone and question oneself, if at all he would like to be a healer in the first place. If he decides so, there is a way or a path to tread upon. The

decision should be followed by the procedure that leads to accomplishment. This decision should be made by oneself and it should be for once and for all time. Will is the ignition that leads to Initiation. Initiation is nothing but the sacred entry into Wisdom. All of you have gathered to know and to prepare and thereby adopt to, healing as a way of life. It is so. At least, I suppose so. This supposition is based on facts. You have decided to attend to this group living at the cost of your time and money and some of you did it even at the cost of your family harmony. Hence, decide if you choose to get into or not. There is a choice now. The sacred science is for those who carry the 'will' and the 'continuity of purpose'. Will insofar it continues and is continuous, it is called *tapas*, meaning 'fiery aspiration'. It makes us aspirants, to start with. Aspiration keeps us going. Its presence gives us inspiration. Its absence leads us to aspirin - the medicine for headache.

Once the decision is made to adopt to healing as a way of life, we get into the detail of its procedure which forms part of our daily life. The five kingdoms are the mineral, the plant, the animal, the human and the Deva kingdoms. We inevitably interact with all these kingdoms daily. What we now do is that we interact with them more consciously. That means with awareness, with more awareness than before. First of all, it enables us to recognise their existence. Yes, we

interact with many intelligences on daily basis. Our action itself is based on the functioning of innumerable intelligences within and around us. Among those manifold intelligences, are the intelligences of the five kingdoms. They are within us and around us. We need to link up the ones within and without to facilitate interflow. This makes the human body transparent. Recognition of their existence is the first step towards it. There are minerals in us. There are minerals outside too. Likewise, plants have the characteristic of sensation. We too have sensation. The animals have emotion. We too have emotion. The human have thoughts, multitude of them. We consider ourselves human. The Devas have light, love and power. We too have them in some measure.

Thus the human being carries with him the five kingdoms in some measure and he is the sixth one. He functions in all the five kingdoms and he is the sixth. The five kingdoms in him are his avenues and he himself is the avenue for the One who is universal, called the seventh one. The seventh one functions through and through the six avenues. The human has possibility and potential to function in the five avenues. It depends where he settles. Some settle as the body. Some others settle in sensations and excitements. Yet others settle in emotions. Still others settle in thoughts. Few others settle in light. Very few settle in themselves

as soul, linking up to the Universal Soul. They are the ones who can channelize the Universal Healing Energy. Hence the importance to cognise the five kingdoms in and around us as first step.

The next step is to develop co-operation with them; building friendship with them. The kingdoms within the human being are blocked due to ignorant human behaviour. The blockage causes in us suffocation, leading to disturbance to health. We believe too much in material acquisition. We fill our bodies, our houses and our places with material. Our possessive approach has its psychological grip developed in us to grip the functioning of the mineral in us. The relaxation of this grip over material is the key to mineral balancing in the beings say the ancient healers. In the way of life, therefore, they included periodical donative rituals. Periodical donation of useful material to people helps relaxation of the inner grip. There have been rituals in all system of ancient life where donations played a major role.

Donation of Gold, Silver, Copper, Bronze and Brass articles was the concluding part of every Vedic ritual. Minimum 10 donations are made at every ritual and rituals were carried out on astrologically important days. In healer's life too, donation of material useful to others should find significant place. Healer is essentially a giver. Unless 'giving' forms part of his life

in the initial steps, there can be no progress in the path of healing.

Donations given at right time, in right place to right people with right attitude has significant impact in harmonising the donor.

“Have no remunerative motive when you offer. Let offering be for its own sake. Let it be to proper person at proper time,” says Bhagavad Gita (Chapter -17). The scripture further says, *“Avoid offering to get fulfilled. Also avoid half-minded offering.”* The third instruction of the scripture is, *“Avoid insult during or after offering. Avoid offering things not useful to the donee. At all times evince keen interest in offering.”*

The instructions are clear. They need no elaboration. They are all *commandments* relating to the act of offering. They should be introduced into our life. This has its impact on our psychological grip over things. Much release takes place.

Avail your birthdays, birthdays of the great ones, birthdays of your near and dear ones to offer things to those who need.

Do it with pleasure and with keen interest. Don't do it because you have to do it. When you do because you have to do it, there is no pleasure, no poise and no fun. Do it if you like it. And forget it and move forward. Do not live on it in thought or in speech. Let

it be secretive even to yourself. Then it is sacred! This habit gradually helps us to develop friendship with the mineral kingdom.

Make sure that you offer to the needy and not to others. Offering to those who offer us later is a social value. Offering to those from whom nothing is expected is a spiritual value.

Let your approach to the plant kingdom be tender and soft. We live by the plant in many ways. The daily life of the healer shall include in its routine watering and nursing of the plant. This is a method to link up to the plant kingdom. In sowing seeds, nursing the plants and watering them till they grow sufficiently strong, there is much education. The process is complete when the tree bears fruits or gives flowers or gives shade. Make sure as healer that you grow flower gardens or fruit gardens or at least shade giving trees. One learns much in the process. The process is called Cultivation. Cultivation is of the seed into useful tree. It contains series of transformations. Observation of these transformations unfolds many faculties in us. It reveals that a small seed unfolds into fruit bearing trees (or flower bearing or shade giving). It does so in total co-operation with matter, water, air and sunlight. It is tuned to nature and grows naturally. Yes! the growth is slow, gradual, peaceful, non-competitive and is quiet and silent. We too should enable the seed (as we are)

to permeate into the air, water and matter of our body through exposure to sunlight.

Orientation to sunlight is the keynote for the seed of the soul to permeate. In other words we bow down to the light of the East. We landed on this planet travelling from the Sun and its rays. Our home is in East. We need to orient to its light. The plants give this message to us. It shows that it cannot grow effectively unless it is oriented to the sunlight. It means, we too cannot grow unless we orient to the light of the East. Please remember that the light of the East is not coming from the Sun but through Sun. The light exists even before the Sun. The light is the strength of the Sun. Sun functions as a channel to this light. The light that shines through the Sun and reaches us as the rays is called *Savitru* the light of *Gayatri*. The plant among many others, reminds us of the need to orient to Light for growth.

Sunlight carries the life energy and healing is transmission of these energies through the Sun centre - Heart centre. That is one message we effectively receive when we attend to the plant. And other message is that the plant transforms. It goes through varieties of transformations. We need to transform as plant, in terms of our thoughts, emotions and desires.

Yet another is that the fruits and flowers of the plant are not used by the tree/plant. They bear fruits and

flowers for others! Totally for others! It is a sublime teaching. The fruits are for animals and men, the flowers are for the fragrance. The trees have no value of them for themselves. Our fruits of action too are intended by nature for others. If we eat the fruit for ourselves, we have not grown as much as the plant. Offering the fruits of one's actions for the benefit of others is natural. Eating them up for himself is unnatural. "He is a pilferer who eats for himself," says the scripture (Bhagavad Gita, Chapter 3). The plant kingdom stands as an excellent example of this natural law. Its flowers, its fruits, its leaves, branches, even its trunk and sometimes its roots are useful.

Still another message we get from them is that they stand in the heat of the sunlight and offer you a cool shade. A virtue befitting the high Initiates indeed! The Initiates absorb others' conflict and bestow harmony. They dissolve crisis and pave way for the peace. They receive the hot emotional attacks from those who love and who hate them. But they spread to all, their cool equanimity through silence, through looks and through smiles. Seldom they speak and are mostly silent. The trees too.

The animal and the human can be harmful. The trees are only helpful. You throw a stone at a fruit bearing tree, it offers you a fruit! You throw a stone at a man, he offers you what? You can imagine!

It is time that the students of healing leave the concrete jungles and learn to live with the plant kingdom. Nature has much to teach and to harmonise. Trees generally grow vertical. Their branches grow sideways for the beauty. We grow more sideways than vertical. We can this way multiply the significance of the plant kingdom. But there is no such need. As you live by the trees, you will unlearn artificiality and learn more and more as an unfoldment from within. Gardening therefore, is a sacred practice in life which needs to be developed.

Just as you water, nurse and grow plants as a part of your daily life, you may also offer food to animals and birds on a daily basis. Just a morsel of food and a handful of grains. You do not have to own them and tame them for this purpose. Just offer them some eatables as you come across them. Animals serve the humans so much that we need to reciprocate in love. We use them for variety of purposes, their milk, their flesh, their bones and even their skin. Even a dead animal serves the human in the shape of warm clothing, chappals and shoes. "I am dead yet I continue to serve you," is the message of the animal through the shoes, we daily wear. In contrast, do we serve so? The human skin is not so useful as that of the animal. We use but we are yet to be useful. We use the mineral, the plant, the animal, the co-human and the Devas. Our

usefulness stands no comparison to our exploitation of them. They are compassionate still! We should wait and see how long this one-sided stay continues. Nature has higher levels of tolerance it seems. But everything has its limits.

In this Aquarian Age, there is a definite need to go in for lighter food. We need lighter bodies. This is space age. We need to fly. To fly we need to eat like birds, but not like? (Better I leave unsaid). See, how birds eat. See how light they are! We too can do so. We will come to it later. The first step towards being Aquarian is to abstain from eating animal flesh. There is need to bring down animal killing and eating. The whole atmosphere is polluted through this outrage viz., butchering the animals. It is more than 2000 years since the doctrine of *Ahimsa* was pronounced by the most compassionate human being namely: Gautama, the Buddha. He gave a call to humanity to put a stop to animal and human killing. This Earth is getting more and more drenched with the blood that spills from the bodies of the animal and the human. It has its impact on the etheric currents of the planet. It is establishing itself more and more as our instinct to kill. The crime today at global level speaks of it. The statistics show that our killings are all time high. To kill another for one's own end seems to be reduced to a routine.

In India if you deny a beggar, he moves away.

In New York if you do so, you run the risk of your life! Life seems to be no more so safe in the so called developed parts of the globe. We do not know if we are developing or enveloping ourselves into a catastrophe. We are winding fast around us and the tentacles are tightening. We need to unwind. Otherwise we meet our end by our own, so-called wisdom. Let there be a beginning somewhere. Let it be here, in this seminar hall. Let us stop killing, starting with the animal. We can live and live well even without meat. We do not die if we do not eat meat. But the animals die if we eat. Let us save the animal. It is useful to us even otherwise. Let us therefore be wise.

Let us realise that we cannot exist, destroying the life around us. We made inroads into the balancing system of nature. In our pursuit of satiation of human needs, we reached the extreme state of cutting the branch (of the tree of life) which sustains us. Man who is expected to interact with nature is frequently and significantly interfering with the nature. We developed our sciences and are using them to our ultimate destruction. In our ambition to extract more and more from nature for our benefit, we induce unnatural chemicals into plant and animal kingdoms. We grow more with the assistance of manmade chemicals and we draw more from animals through artificial means. As a consequence we eat chemical foods and drink chemicalised milk. In

advanced nations like Germany, the allergy to wind, the allergy to polypus and the allergy to even honey is fast developing in people. Everything is allergic - may be the nature is growing more and more allergic to man! The healer has to reverse this process and retrace the steps. It should start with him and his associates; it is real service. The need to re-establish harmony with nature is more imminent now than before and this is part of the healers' work, The one who wishes to be a student of healing shall have to begin with these fundamental readjustments.

The next kingdom the healer confronts is the human kingdom. He is to develop the necessary harmony with the humans - the most difficult task. Man is the enemy of man. He feels it easier to live with the plant and the animal than with the human. Even wild animals are preferred to the human animal! I see in Europe people preferring to live with cats and dogs, than the human being. They find the latter more amiable companions than the humans. To live with humans has become a nightmare! It shows our inability to live with our own stock. The more and more man is put to civility, he is finding it more and more difficult to adjust with the humans. Don't you see that we are developing a human society where the rights are dominating the responsibilities? Yes! We need to found a global society for fundamental human

responsibilities. That should be the dawn of the new era. Unless man learns his responsibility towards a co-being, including the human, there is no future to this humanity. The future is sealed by the acts of ignorance. All the Scriptures echo the human values, be it of East or of West. Today the modern man is almost deaf to his echo. He feels that that the religion is not useful to him in this space age. He is partly true because the religionists are busy building their isms and do not propagate Truth through demonstration.

The life stories of the Initiates are the only answer once again to the situation. The way they lived, they interacted with nature and with the beings is a clear example for anyone to pick up and follow. In their lives we do not find too much worship and rituals. Their worship is of daily life and their ritual was to demonstrate love to all and malice to none. Krishna, Buddha and Christ stand out till date as examples for those who keenly wish to follow the path of peace and harmony. They still remain sources of inspiration to billions all over the world. But the religions built around them are not so effective. They are marred by concepts that condition any fresh approach to life. In the name of religion more and more differences are thrown up resulting in conflict. Neither Krishna, nor Buddha or the Christ founded any religion. It is the black magic of the followers, who endeavour to gain

power and popularity through those sacred names. This dirty game is played continuously by the followers of every Initiate; and they gradually conceal the path of Light walked through by the Initiate and confuse people with the greatness of the Initiate. An Initiate is essentially good. He believes in being simple and in being common among the common. His path is not one of greatness. He sees the shallowness of greatness and demonstrates goodness in life.

Harmlessness is the main forte of every Initiate. This is to be picked up by the healer. Befriending the life around and discarding hate towards any person is the initial step to harmonise with the humans around. Others may hate you or may criticise you. But you hold friendliness towards them as an attitude. This builds gradually right relationship with the humans.

Another aspect that should be found as part of life of a healer is to be alert to attend to the sick as and when there is news of it among those whom he knows. If you happen to hear that a known person is sick, you should find time to call on him, offer flowers or fruits and conduct some pleasantries. It shows your readiness to attend to the sick. If not daily, once in a week, one should find time to visit the sick. It is a necessary attitude for a healer. Speak pleasantly to the patient, encourage him and instil confidence in him. Attending to hospitals, old-age homes through

voluntary organisations will help in developing this attitude. A general attitude to offer help to the fellow beings in preference to get helped paves way towards the life of healing. People look up to you when this is your attitude. They do not look-down upon you - meaning the required harmony is emerging with the humans.

The link up to the Deva kingdom is through the path of light demonstrated by the Initiates. When we naturalise ourselves more and more, harmonise with the life around, the doors are gradually opened into this kingdom. Deva is the angel that habitats in the world, *Divya* - meaning the world of Light. An angel is a being of Light and lives in the world of Light, which precedes the world of matter. It is the world of ether, the subtle material world, in contrast to the gross material world we live in. It is the world where the Light is abundant and matter is transparent. Transparency in behaviour, when developed, this world becomes a reality. For others it remains a myth. Transparency in thought, in speech and in action is the prerequisite for entry into experience of this kingdom. This is the world of Angels. The Masters of Wisdom, i.e., the Initiates are the bridge between this world of Light and our world of matter. We live in the world of thought and logic. The Initiates live in the world of wisdom and love. They form the bridge for us to pass over to this world

of Light. They work to establish the kingdom of Light among the sons of men. The world we live in too is of light, but is of lesser light than that of the Devas. The difference is in the candle power. The world of Light is called the *Buddhic plane* by the common aspirant. Buddhi is the bright light of the Soul in contrast to the dim-light of mind with its shrouded logic and intelligence.

The Devas are - as already said - beings of light, of transparency and of sublime character. Their glimpses are witnessed through the Initiates. People engaged in clandestine thoughts, diabolic acts and unwholesome speeches are far from this world. When every act of yours is transparent enough, the light pierces through and the matter of your body transmutes to enable transparency of light. This needs to be gradually worked out during the study and practice of healing.

The Devas of light, of minerals, plants and animals and of the five elements, the five senses, help us incessantly, with no expectation of return/remuneration from us. We cannot help them. They do help us. Do we help those, who do not help us? If we do so we are nearer to this kingdom. You are proximate to their presence. The link is possible. The daily prayer or worship of Light either directly or through a Master of Wisdom should form part of a healer's life. This enables linkup for harmony. The prayer is the link to the Light, which

is the Light of the Soul. It enables the functioning of light through the mind. The man in God functions through the mind. The God in man functions through the light. Prayer links up the mind to the light. The prayer enables formation of a bridge for God in man to function through man in God. God in man and the light form the higher circle. Man in God and the mind form the lower circle. The link up causes 8 - the number of the soul - the Christ or Krishna.

The prayer is originally meant for this link up and functioning with this link. The one who works with this link is called the *anointed one*, the Soul infused person or the inspired person. Personal prayers for personal benefits are secondary prayers developed by the selfish minds of the religious. They are not the primary prayers of any system originally. Original prayers are meant to link up to one's own origin.

Regular prayer to the Origin, to the Soul, the sources of all, enables the formation of a channel between the Soul and the mind via Buddhi (the light). This channelization of the Soul energy is what we contemplate in healing. The need for this original prayer need not be overemphasised, but need to be adopted into life by the healer.

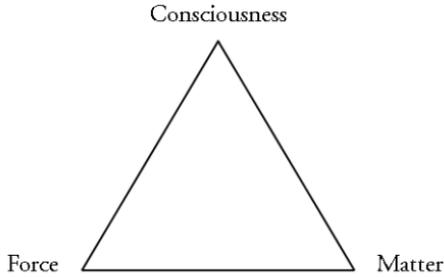
The establishment of contract, co-operation and harmony with five kingdoms thus becomes possible. It needs adaptation to a way of life.

4. The Fivefold Human Machine

*“The human is distinct from the machine
he functions through.”*

The five kingdoms of nature function in and around man. In man there is a fivefold arrangement. In nature also there is fivefold arrangement. There is a pentagonal approach to the Science of Creation and the Science of Man. There is also a septenary approach. Likewise, the creation is explained with numbers 3, 5, 7 & 9. It is One becoming many. The *ashrams* work with these key numbers in Creation in its involutory and evolutionary paths.

The threefold understanding of creation is: Consciousness, Force and Matter. That is *Atma*, *Buddhi* and *Manas*. Consciousness is the basis for the force to function and create matter and mutate matter. Matter is moved by force and force has its genesis in consciousness. It is verily consciousness that permeates through force and forms as matter. Matter is the gross state while consciousness is the subtle state of existence. Healing is enabling the flow, free flow of consciousness up to the gross physical matter, causing the necessary, rectificatory mutations in the plane of force and matter. (Figure -1)

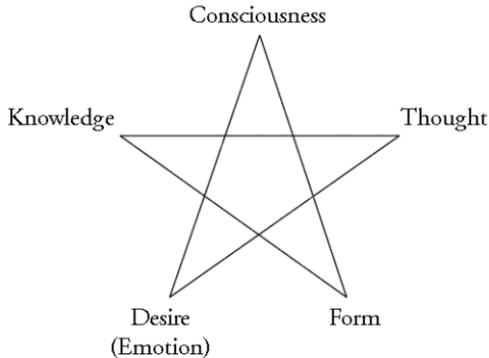


(Figure - 1)

The fivefold understanding in a little more detail:

1. The blissful state of existence of consciousness
2. Its knowledgeable state
3. Its state as thought
4. Its state as desire (emotion) and
5. Its state as form, - the gross physical

Even in this understanding **the various states of existence are only of consciousness. Hence, it is only the flow of one as many.** (Figure - 2)



(Figure - 2)

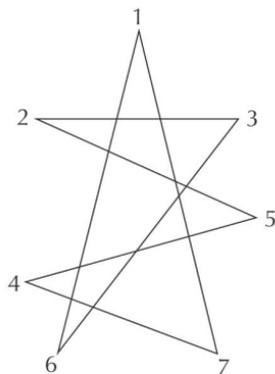
The sevenfold understanding of Creation is:

1. The state of Spirit
2. The state of Soul
3. Its state as Akasha
4. Its state as Air
5. Its state as Fire
6. Its state as Water, and
7. Its state as Matter

Another way of presentation of the sevenfold Creation is:

1. The state of Spirit
2. The state of Soul
3. The state of Bliss
4. The state of Knowledge
5. The state of Thought
6. The state of Emotion, and
7. The state of Form

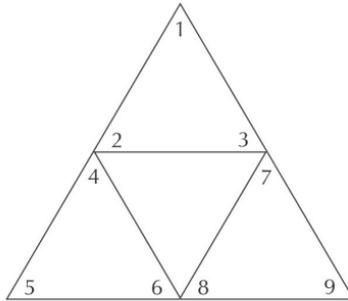
All these states are the states of One existence only. The Spirit or the Universal Soul simultaneously exists in all these states through the Laws of Creation. (Figure - 3)



(Figure - 3)

There is the ninefold understanding of Creation as:
(Figure -4)

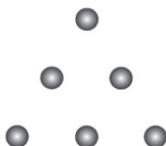
1. Universal Consciousness
2. Individual Consciousness
3. Its Knowledge or Wisdom
4. Its Thought
5. Its Etheric state (Akasha)
6. Its Airy state
7. Its Fiery state
8. Its Watery state and
9. Its Matter state



(Figure - 4)

This apart there is tenfold understanding proposed by the Veda as the perfect Creation, where the ninefold Creation is explained, upon the background of space which is alternately dynamic and dormant through time. It explains that through time the slumbering space awakens, grows and recedes. This creational understanding is called the *Mandala Wisdom*, meaning the drawal of One as Ten (10). The Ten Avatars of

Indian Mythology, the Decad of Pythagoras the Sephirothic Tree of the Hebrews, the Mexican Tree of the Mayas have their basis in the key number Ten. “Ten times ten the Wheel rotates,” is an occult statement of profound wisdom. (Figure - 5)



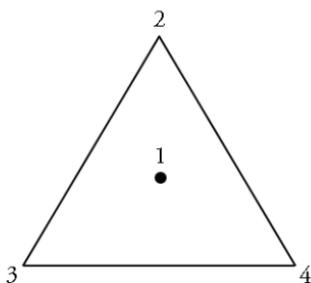
(Figure - 5)

Ten again is understood as $1 + 2 + 3 + 4$. That is summation of the 4 states of Creation that leads to fourfold understanding of Creation. There is the state of *Being* as constant upon the mutable states of sleep, dream and awakening. These 3 states keep changing while the state of *Being* is the constant in them. To BE is to be eternal, while the other three states of awakening, dream and sleep are rotational and periodical. It is also explained as the four states of existence. That is:

1. Existence pure, where the awareness of Existence is absent as a feeling,
2. Awareness of Existence, which is Consciousness,
3. Existence as thought and
4. Existence as Action

These four are also conceived as the 4 horsemen of the Book of Revelation, the 4 Vedas, the 4 Yugas, the 4

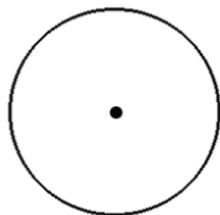
qualities of man etc. (Figure - 6)



(Figure - 6)

The triangular activity of the force upon the background of the spirit is also explained by the Seers when they teach the Cosmogogenesis and Anthropogenesis.

The simplest way of explaining the Creation followed by certain other schools is that the Creation is the play of the Spirit and the Matter causing the subtle matter to grow gross and subtle through cycles of Time. (Figure - 7)



(Figure - 7)

Whatever is the number key applied to understand the Creation pattern, the keynote principles remain the same. It is one universal essence that periodically manifests into successive states of creation as systems, globes and global beings. The healers are expected to familiarise with this essence, which is the basis of all formations, while the force is the conductor of these formations. The essence in its manifestation forms itself as the basic triple namely: the essence, its nature and its force. The universal essence during its formations localises, forms itself as a centre of every formation. This localised central consciousness is called the *individual soul* which forms the basis of the individual being, be it a man or a plant or a planet. The formations take place with this basis, while through the basis the force emerges in patterns, in variety of patterns as per time and place.

As far as man is concerned, there is this centre as God in man in contrast to God Universal. He is the being or the centre that remains as a pulsating consciousness. The God in man, as said earlier, is the being. The man in God is the doer. The former is the Lord of Being and the latter is the Lord of doing - the Lord of workings. The former functions as pulsation, as life principle, as respiration, as circulation of blood and thus conducts the whole

human system. The man in God is expected to conduct his workings in the world, without disturbing the functioning of the God in man. The latter functions in the world through mind, senses and the body; while the former forms the basis for the latter's work. There is the 'being part' in us as the basis for the 'doing part'. They should function in coherence. **Healing is a process of establishing coherence between the *being* and his doing restituting the Laws of Nature.**

The being - the indweller expresses himself as the doer. For purposes of our understanding we separate the being as two - but they are a composite whole. When the being expresses, it expresses through the mind, the senses and the body. The body (comprising of mind, senses and the physical body) is the vehicle for expression. Such body again is understood in its fivefold division. The expression too is fivefold. The fivefold body is made up of the 5 elements. The fivefold expression is of sound, colour, taste, touch and smell. The bridging principles between the 5 elements and 5 expressions are the 5 senses. The related action is carried out by the body of 5 organs. This is a pentagonal understanding of the human constitution. It functions with the 5 pulsations emanating from the being, who is the indweller of the body.

The Fivefold expression of the Soul through body:

#	Body Ingredients	Qualities of Elements	Sense Organs that give experience of the Qualities	Five Organs of Action
1	Ether	Sound	Ear	Speech
2	Air	Touch	Skin	Hands
3	Fire	Colour (Sight)	Eye	Legs
4	Water	Taste	Tongue	Urinary Tract
5	Matter	Smell	Nose	Defecatory Tract

There are 4 sets of 5 functionals within human as its frame. They facilitate the functioning of the man - the indweller.

The impulse for functioning is caused by the pulsation of the being which again is 5 fold. They are:

#	Pulsation	Function
1	Prana	Inhalation
2	Apana	Exhalation
3	Vyana	Permeation
4	Udana	Contraction
5	Samana	Equilibrium

These pulsations activate successively the 20 principles contained in the 4 sets of 5 described earlier. According to the pulsations and their rhythm the functional body assumes the quality of the form. Where these pulsations are rhythmic, the formations of the functional body too are healthy and regular. When the rhythm of these pulsations is disturbed, the formation of the functional frame as well as the structural frame is disturbed.

The causes for disturbance of their rhythm lie predominantly in the thoughts of the being. When there is a disturbing thought, the pulsations are disturbed. When the pulsations are disturbed, the chain action of disturbances starts resulting in ill health. Thought therefore, presides over all the functional and structural system (body) of the man. Hence the healer needs to maintain a stable, peaceful, poised and un-inflictible mind.

The role of mind - the principle that reflects thoughts is therefore significant in establishing health or in destroying it as well. The power of thought carries the clue.

When the pulsations and thoughts are in action, the human mechanism is at its full dynamism, causing the body formation incessantly drawing the bodily ingredients from the surrounding atmosphere. The entry points are the five whirlpools of force that

function as 5 etheric centres in the body, which are recognised as the 5 Chakras namely:

#	Etheric Centres	Glandular Plexus
1	Visuddhi - Throat Centre	Thyroid Plexus
2	Anahata - Heart Centre	Thymus Plexus
3	Manipuraka - Solar Centre	Gonads Plexus
4	Swadhistana - Sacral Centre	Pancreas Plexus
5	Muladhara - Base Centre	Adrenal Plexus

The functioning of these etheric centres find their expression through their physical counter parts, which are the glandular plexus stated above. The glands in turn secrete the necessary endocrinal liquids causing the hormones, the blood cells etc. The force emanating from the *chakras* (etheric whirlpools) conduct through the nervous system.

The five elements of nature find their expression through the five chakras, the 5 glands and their network of nerves. The element *akasha* (ether) functions through the throat centre, air functions through the heart centre, fire through the navel centre, water through the sacral centre and matter through the base centre. The proper secretions of the related glands result in the production of the body of 5 elements. The secretions of these glands are based upon the human thought and pulsation. They cannot be regulated, rectified or

manipulated by medicine. The modern medicine, the product of science is still finding it difficult to tackle the secretions - either to increase or decrease or regulate their secretion. The ancient healers however, knew the technique. Their technique is one of sound, of colour, of thought and of a way of life which they used to suggest to the patients. Through these therapies they used to regulate the glandular secretions. The modern Science of glandular functioning needs to be supplemented with the esoteric or subtle or subjective side of the functioning of human mechanism. Anatomy is okay, but it should be supplemented by 'Occult Anatomy'. This is the need of the hour to manifest the holistic Science of Health. There is too much analysis of the functional and structural frame of man and too little understanding of the impact of thought, emotion and way of life of man. Unless the Science of Medicine functions subservient to the Science of behaviour, the rage of the disease cannot be controlled.

Sciences like Homoeopathy and Ayurveda recognise the play of emotional factors upon health. Many ancient medicinal systems have clues to rectify the causes and subtle causes of health. They did not believe in dealing with effects. The future holds many prospects for the alternative medicines which carry certain understanding of human mechanism beyond its structural and functional aspects.

From the point of entry of the 5 elements into the system, up to the tissue formation there is flow of energy through the fivefold system, which forms the field of study for the Science of Healing. To sum up they are:

1. The 5 elements
2. The 5 qualities of Elements
3. The 5 sensations
4. The 5 Chakras (Whirlpools of Forces)
5. The 5 Glandular Plexus
6. The 5 Senses
7. The 5 sense organs
8. The 5 organs of action
9. The 5 pulsations

All these 9 sets of 5 principles are interrelated. Unless their correlation is understood, the composite and complex functioning of the human mechanism will be lost sight of. For instance, there is correlation between ether, sound, hearing, speaking and the throat centre. There is a correlation between water, taste, tongue, sacral centre etc. These correlations are to be pondered over. Otherwise the healer plunders. A tabulation of these are given to ponder upon: (Table - 1).

The student of healing should get familiarised with these correspondences and their correlation. Even within each set of 5 they are co related. For instance akasha is the source for the four succeeding elements.

Table - 1

#	5 Elements	Their Qualities	Sensations	Sense Organs	Organs of Action	Electric Centres	Sanskrit Terms	Pulsations	5 Glands
1	Ether	Sound	Hearing	Ear	Speech	Throat	Visuddhi	Udana	Thyroid
2	Air	Movement	Touch	Skin	Hands	Heart	Anahata	Prana	Thymus
3	Fire	Colour	Sight	Eye	Legs	Navel	Manipuraka	Samana	Pancreas
4	Water	Taste	Taste	Tongue	Urinary Track	Sacral	Swadhistana	Apana	Gonads
5	Matter	Smell	Smell	Nose	Defecatory Track	Base	Muladhara	Apana	Adrenals
#	5 Sounds	5 Colours	5 Liquids	5 Planets	5 Metals	5 Stones	5 Rays	5 Ray Qualities	5 Sun Signs
1	SAM	Blue	Milk	Mercury	Bronze	Emerald	III Ray	Intelligence	Taurus / Gemini / Cancer / Leo
2	KAM	Golden Yellow	Honey	Venus	Gold	Yellow	IV Ray	Harmony	Scientific Knowledge
3	LAM	Orange	Coconut Water	Moon	Silver	Pearl	X Ray	Devotion / Emotion	Virgo / Libra
4	RAM	Rose	Sugar Syrup	Mars	Copper	Coral	VI Ray	Systematic functioning	Scorpio
5	DAM	Violet	Yoghurt	Saturn	Iron	Sapphire	VII Ray		Sagittarius

It is a state of 5 in 1. Air is born out of akasha through sound. From akasha, air is born, from air the fire, from the fire the water and from water the matter. When the former is disturbed, there is the chain action of disturbance on the latter. When the latter is disturbed, it can be set right by the former. The higher can set the lower right. When the higher is disturbed the lower too is disturbed. These interconnections are important.

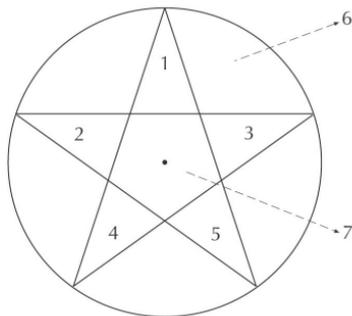
In this context the importance of sound can be better understood. Speech being an aspect of sound, when it is used improperly, it gradually disturbs the whole fivefold body. And again through right use of speech one can set right the whole system. There is a way to use the utterance to nourish the body. There is also the ignorant way to destroy it.

Speech arises out of thought and hence the whole field (of body) is dependent on the quality of thought entertained. The power of thought and speech shall therefore have to be realised by the healer and their right application shall have to be practiced in daily life.

Man presides over the fivefold body and rules over it through speech and action. He is the sixth one in the sevenfold understanding, while the seventh one is the God in man. The man in God, the sixth one functions from the *ajna* (Eye-brow) centre emerging from the seventh centre where the God in man resides. This centre is said to be Heart Lotus centre.

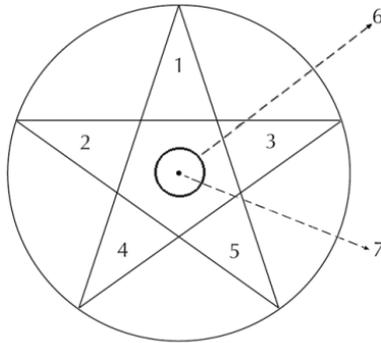
The Heart Lotus needs to be distinguished from the Heart-Chakra Centre. The positioning of the Heart Lotus is above the Heart-Chakra and below the Throat-Chakra. The Heart Lotus is the centre (residence) of the God in man, who keeps the human system, in whom the man in God rests. When the man in God awakens from sleep, he positions at ajna to conduct the human system. The very word *ajna* means 'order'. The man orders the system presiding over the ajna and resides in Heart Lotus while at rest (at sleep). The awakening is from the God in man. The functioning is by the man in God and such functioning is from ajna. Residence of man at function is in pineal, while functioning is through pituitary.

Since man presides over the fivefold human mechanism he is depicted as the background of the fivefold activity which is depicted as: (Figure - 8)



(Figure - 8)

But when man is overpowered by his five senses and their emotions, man is depicted as: (Figure - 9)



(Figure - 9)

Meditation upon the circumscribed five-pointed star helps to gain the natural status of man. An average man is guided by senses, while the man of will guides the senses. The former is driven by the vehicle, while the latter drives and directs the vehicle. The latter is the one who mounts the fivefold body as its king and conducts the fivefold kingdom. A healer is one who can 'order' or 'direct' energies from ajna to the lower five centres. This requires understanding of the human mechanism keeping the machine clean and radiant and projecting the energies from ajna.

In the chapters to come we shall deal with the process of understanding and purifying the fivefold body.

5. Dynamics of Thought

“Lack of ease in thoughts causes disease.”

In the awakened state (as well as in the dream state) man is propelled by thought. Thought activates the senses, the speech and the body. The inert being is made dynamic through thought.

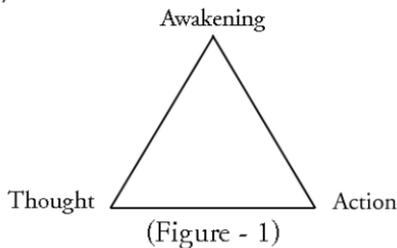
Awakening and emergence of thought are simultaneous in man. The original thought of awakening and on awakening is ‘I AM’. As if arrived from somewhere, we wake up and realise (each one of us) ‘I AM’. It is the thought that localises us. Before awakening, each one of us ‘is’, but unaware of such being we ‘be’ and we awaken ‘to be’, We exist before and after awakening. On awakening there is awareness of ‘being’. Before such awakening there is ‘being’- without awareness thereof. Being is constant and awakening is periodical. It is true with us. It is also true with the Creation. The Great Being of creation is with or without creation. Just like man ‘is’ with or without awakening.

When we awake, we awake into thought too. There is no such state as ‘awakening without thought’. The essential, original and basic thought on awakening is ‘I am’ or ‘I exist’. Then we recollect other thoughts - relating to one’s own name, place and the related thoughts. Subsequent thoughts have their basis in the original thought - which

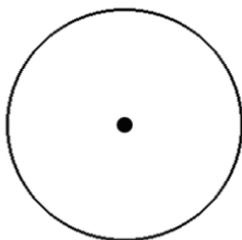
exists as a belief that 'I am'. It may be horrifying and brain shaking, if I say that the thought 'I exist' is only a belief. But it is true, brutally true. This is the basic thought upon which all is subsequently built around. It is the nucleus. This nucleus is symbolically presented as \odot . The emergence of a point is like our awakening.

We too awaken from the background and believe in the thought 'I exist' and conduct further into other thoughts. The being who is poised gradually transforms himself through thoughts as dynamic. Thoughts conduct the dynamics. Man hitherto a 'being' now gains momentum into 'doing'. The mind, the senses and the body are activated and action begins. But the 'being' continues 'to be' while the 'Doing' goes on as thinking at the thought plane and as action at the objective plane.

So, the being, the original, continues to be during the triangular activity of awakening, thinking and doing. He is the constant while the three act with him as the basis. Without his 'being' there is neither awakening nor thinking or acting. This state is symbolically presented as: (Figure - 1)



When the thought surrounds his 'Being' only one thought circumscribing around his existence remains, which is symbolically presented as: (Figure - 2)



(Figure - 2)

That means other/secondary thoughts cease to be, while the original thought remains. When the original thought too disappears, there is no more localised existence. It is 'existence pure' with no second to observe. It is the solitary state of existence without localisation. It is a state of 'permeating existence' like the electricity of the atmosphere. The localised state is like the electrical descent into an apparatus.

From ancient most times these four states of the being are recognised by the Seers. They realised that the 'All permeating Being' (1) localises as 'individual beings' (2), the individual beings activate the forms into which they descend, through thought (3) and the thoughts propel the beings into action (4).

As the being awakens and realises his own existence as 'I am' or 'I exist', the next proximate thought to

this original thought is 'what am I to do?' This leads to doing in the natural way. Insofar as man conducts with this secondary thought of "What am I to do?" he does things required. He does things naturally, for, the answer to "What am I to do?" comes from within as a duty to be done to himself and to others. He who drives life with this thought remains healthy at thought plane. In contrast we find many whose thoughts are twisted, distorted crippled and mutilated. To them the proximate thought to the original thought ceases to be "What am I to do?" It distorts to "What am I to get?" "What am I to gain?" "What does this day offer to me?" These are the people whose orientation is distorted. Hence, all subsequent thoughts tend them to selfishness. These men are poor observers of nature. Nature offers and thereby flourishes. Man too should learn to offer himself to the life around than draw for himself all the time from nature. This reversal in thought makes much difference in the pattern of energies that surround the man. Seeking/gathering for oneself is a self-binding and self-winding activity. This winding makes man narrow, conditioned and leads to self-suffocation in life. He seeks for himself and thus gradually excludes himself more and more from the life-natural. To satiate his desires he adopts means unrighteous. This causes fear and suspicion. He loses transparency in action and becomes clandestine and secretive. The life no more

remains an open book, a clean one. He needs to hide some of his thoughts and actions even from his near and dear. This discomfoting nature breeds disease. Likewise, the other negative thoughts such as jealousy, pride, prejudice, anger, possessiveness - all these thoughts cripple the solar plexus and sacral causing the chronic diseases. Even when the diseases are cured, the thoughts once again spring up the diseases. The lack of ease in mind transforms itself into disease on the body.

The cause for frequent headaches, stomach upsets, constipation is in the pattern of thoughts entertained in life. **Healing therefore involves cleansing the stench of the stables in mental plane.** This requires a practice. The daily cleansing of thoughts can be done through meditational technique. Daily for a while, observe the thoughts entertained by you, see their worthiness, dispassionately. When we are passionate, our observation lacks clarity. Just sit alone for a while during the quiet hours of morning or evening and make a self-examination of the thoughts that you entertain in your being. One realises futility of many of the thoughts - the needless ones are identified. Workout to eliminate the needless ones from the programme of action. It is simple to say this. But not easy to practice. The existing pattern does not enable new patterns to set in. To set new pattern one needs patience and continuous application. One needs to create new

habit consciously. **The power of habit is continuity.** Anything that settles as habit enables continuity of that which is intended for practice. When continuity is gained, the intended pattern gets established.

Cigarette smoking, coffee drinking (not to say of alcohol) and such other habits form through continuity of one's own application to them. Hence, to inculcate any other pattern as habit the application has to be complete and continuous. For instance walking upon a rope is difficult for people like us. But for the ones in circus it is a child's play. What is the difference between us and the one in circus? It is continuity in application. It is total dedication to that which you intend gaining. This is the sure way, though seemingly very hard. **There are no short cuts to occult sciences.** No miracles are expected. It is the play of patience. All those who do miracles now were patient practitioners of the past. We normally see the result, we do not so much see the effort behind. The effort of nature to flower, to fruit is one of gradual transformation - series of them. Hence, pick the power of habit to work with thought.

When you keep observing regularly you find in you weeds and saplings of thought. Pick up the sapling to work with, the weeds gradually drop off. Implement into action the thoughts of offering, of goodwill and of harmlessness without hesitation. Postpone the other category, though seem compelling. Sometimes, these

thoughts do escape into speeches and actions and make you fail. Do not get discouraged. Hold on to the first variety more and more. You gain strength thereby in that realm of thought. The others gradually drop off. Do not get dispirited if I say that it takes a cycle of 12 years to work out this transformation. Of course, when accomplished, if it is done well!! That is if one applied himself totally to the task.

It is a method of conscious functioning with one's own thoughts. When we observe our thoughts, it is amazing to know how many varieties of thoughts are entertained in our being from time to time. They vary from good to bad and even to ugly thoughts. Let us not get unduly worried of our discomforting thoughts. Let them remain. But let us pick up to work with thoughts that comfort us and comfort others.

Many times what is comforting to us may be discomforting to others. The dictum of the Seers in this regard is, "Do not do unto others that which you do not want others to do unto you."

Thought motivates the system and hence the motive of the thought keeps the human system pure or otherwise. Check the motive while you act. Is it a motive to offer yourself or a motive to use others for your benefit? If it is mutual it remains pure. If it is only for others it is divine. If it is totally for yourself it is diabolic, insofar as it is detrimental to others.

When your orientation is to offer yourself to life, there is no hooking up to result. Your actions carry no tension insofar as the actions are not result oriented. The result oriented 20th century man is living in the hick-ups of tension due to his hook-up to result. In nature, there is functioning, but there is no functioning for result. Result orientation distracts from functioning ably. It draws away the pleasure, the joy and the happiness of functioning. Happiness is continuous while we are functioning. **Proposing to be happy on achieving results is postponing happiness to the future event.** And that event is momentary. Results are the milestones on your travel. You cannot stop at every milestone to rejoice and travel. Travel itself is joy and milestones pass by as we travel joyfully. Further, the travel is continuous and it breaks down when we stop to rejoice at the milestone. Functioning is like travelling and results are like the milestones. Even when you complete travel, the joy is not so much as you experience during the travel. There is a saying, “There is no happiness at the end of the road.” Ponder upon this.

The thought of healer is one of healing. For the healing energy to flow through he should link up to the life around, the life inherent in the forms. Project this life energy through thought. “Goodwill for all and malice to none,” should be his policy. He cannot entertain negative thoughts if he wishes the flow of the

energy; negative thoughts block the flow. Suspicion, jealousy, fear, anger, irritation cause obstruction to the flow of the life energy.

Energy flows and flows through thought. Thought can either enable the flow or colour it, pollute it or distort it according to the motive entertained. When the motive is to heal, the healer should more and more entertain the thought of healing. This very thought enables him to link up to the healing energies. His approach in mind towards every event should be one of love, harmlessness and goodwill. He cannot engage on part time basis in healing, while at other times he is at fight with himself and with others. The healer is to gradually prepare himself to live with the surrounding life energy than with the forms around and their qualities. In every human form his objective is to identify with the life and not with the “so called good and bad qualities” of people. A healer cannot therefore entertain overcritical nature and the consequent judging qualities. In this world there are many intellects and priests who constantly engage in the activity of judging the good and bad. Fortunately, the healer has not much to do with this. His job is to extend healing energies i.e., energies of friendliness, compassion, love and sympathy to beings. As healer, link up to the healing energy and keep thoughtfully emanating the energy.

The technique to channelize the healing energy is to construct a triangle for the flow. This triangle shall have to be consciously built. A conscious building of a thought for its manifestation is called Magic. Insofar as such thought building has motive of goodwill, it is called White Magic. If the motive is of evil, it is called Black Magic. In either case the process is the same, i.e., conscious building of a thought in a regular and continuous pattern. Then the pattern is established in the thought plane. Since energy follows thought, the medium or channel for the flow is arranged. The symbols function as mediums (channels) to link up to the energy. The process is scientific. (Figure - 3)



(Figure - 3)

Healing is not some vague happening when this triangle is built consciously over a period of years. The healer knows the flow and its functioning and also its non-functioning. The non-functioning is realised as the patients' inability to receive the energy due to

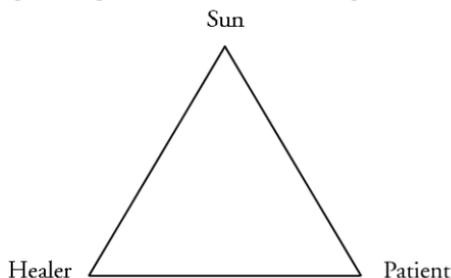
blockages in him, which arise out of his past actions, present behaviour and family heritage etc.

Daily during the early hours of the day (Sunrise hours preferable) build a triangle between yourself as the healing student, the healing energy and a patient of your choice. The patient whom you choose can be varied from time to time. It is not necessary that the patient knows your effort of healing. This is because, what you do in the initial stages is an experiment. You mean good to him. That is all. It need not be known to him. This is a kind of laboratory work to start with. Select a place and a time. Be clean in body and in your mental disposition. As far as possible sit at the same place and same time and consciously construct the triangle. Face East, North or South and contemplate upon the Healing Energy.

There is a specific way to link up to healing energy. The source for us to this energy is the Sun - the centre of our Solar System. Sun is the life giver. One can build the triangle of healing with the Sun as the source, the healer himself as the agent and the patient as the receiver of the energy. Sun himself is the agent of the energy, for he receives the light and the life from another centre called *Savitru* by the Vedic Seers. Invocation of this light and life energy is done through Gayatri Mantra. Through Sound particularly modulated, the energy can be invoked. Contemplation upon sunlight during the dawn, noon and dusk hours to receive sun energy has been an age-old concept of the Seers all over the world.

For healing too, the same practice can be adopted.

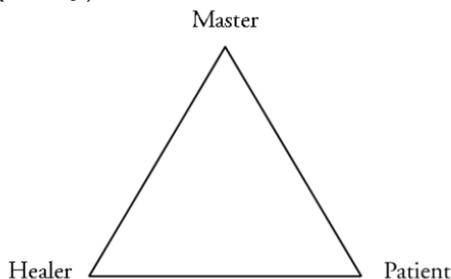
Daily invoke the light and the life from Sun during the dawn and dusk hours and if possible during the meridian hours too. Invoke the energy into your being consciously feeling the entry of the light into your being through the ajna centre. Through conscious deep and soft inhalation, inhale the energy into your ajna - for the head centre can gather. Through conscious exhalation - again deep and soft, distribute the energy to the patient through the heart centre - for heart centre is the distributing centre. When you distribute the energy to the patient let the focussing be via the ajna of the patient to the heart centre of the patient. This way the energy can be conducted through the triangle. This is a sublime work through triangle. Let this triangle be built consciously with the thought. This enables building a symbol (etheric) to heal. Thought makes it possible. Such is the importance of potentising thought in occultism. (Figure - 4)



(Figure - 4)

Entertain the thought to heal, as far as possible. Couple this with action to help the weak, the meek and the sick. Feel compassionate to those who are suffering. Make effort to alleviate them from suffering. Your success or failure in such effort does not matter. Your preparedness to help matters. The attentiveness, the preparedness and the alert you entertain to help are the chief faculties that are counted for Healing. Make note of the sickness of the people whom you come across in life and propose health to them through your morning and evening contemplations.

Every Master of Wisdom, as said earlier, is a healer. Linking up to a Master of Wisdom too helps in the endeavour to heal. Since a Master of Wisdom has the link to the Universal Energy, he is like a Sun in human form.(Figure - 5)

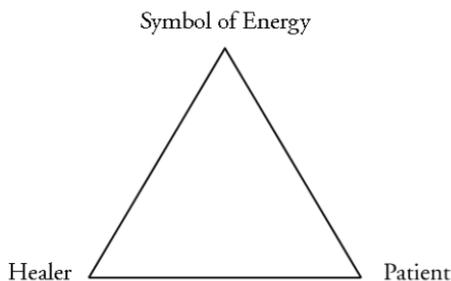


(Figure - 5)

The son of God is the distributive centre of God-energy. Hence, a triangle can also be formed with a Master of Wisdom, you believe in (if you so believe).

Feel the presence of the Master. Also feel the golden light that emanates from his heart centre. Inhale the golden light into your ajna, install it in your heart and distribute it to the patient through the exhalation. It works. This is also an age-old method.

There is also a third method where instead of the Sun or the Master of Wisdom, a symbol is picked up as a sourcing agent for the energy. The symbol can be a geometrical figure like a globe or a cube or a pyramid or a *yantra*. It can also be a white lotus, white elephant or a white horse or a white swan, or a white dove etc. (Figure - 6)



(Figure - 6)

Let healing predominate your thoughts in life and 'to heal' be the predominating thought. Let your prayer be "I seek to Heal". Let it be entertained in the being. Let it gain the required potency through conscious, regular and continuous entertainment. It starts working, it is magic!

Let the thoughts be gradually dominated by this thought. One can even avail some prayers in relation to this. Some prayers given out in English by Initiates are as under:

Master CVV, the Aquarian Master, gave out a prayer for healing. Prayers given by Masters/Seers/Initiates have greater potency than our thoughts. This should be understood. Our thoughts of goodwill carry the measure of light we hold. A Master's thought likewise holds the measure of light he holds. An utterance of a Master has deep sound potency than that of ordinary. This is a demonstrated fact. Just a cryptic word from the mouth of a Master, sometimes transforms an ignorant. It is magic. This magic arises out of the Masters' complete application of thought.

The healing prayer given by the Master CVV is as under:

“Master! Please let us receive the influx of thy plenty of prana into our systems so that we may transcend disease, decay and death, realise the highest truth, the pure love and the bliss of existence and serve humanity according to thy plan.”

The Master recommended that we do this prayer every night before we go to bed. He recommends that at the end of the day the healer should withdraw from objectivity and conduct the prayer in subjectivity at bedside, before sleeping. He also suggests that we may

keep the bedroom well arranged and light a lamp and an incense and then conduct the prayer as the last item of the day before we slip into sleep. Depending upon the content of one's intent, the psyche is prepared for healing during the sleep hours. This prayer has helped many aspirants of healing to transform into healers. This prayer may be picked up if you wish so.

In recent years another prayer has been given by another Master known in the West as 'Master DK'. This too has much power to heal. The prayer is as under:

*The sons of men are one
And I am one with them
I seek to heal but not hurt.*

*Let pain bring due reward of light and love
Let the soul control the outer form
the life and all the events and
bring to light, the love that underlies
the happening of the world.*

*Let inner union demonstrate and
outer cleavages be gone.*

Let Love prevail! - Let all men Love.

The Master suggests this prayer be done to heal

humanity and even the Planet. He too gives instructions that the prayer be done before sleep hours, with clean body and mind.

The ancient - most prayer of course is Gayatri, which is now familiar globally. It is in Sanskrit. You may practice if you have no reservations towards the language.

At any rate, let the thought relating to healing prevail, through prayers, invocations and through general outlook. This helps a good deal in transforming oneself into a healer.

A Word of Caution:

“Thought does not heal. It aids the process of healing.” True healing thus becomes possible when the healing thought form is built. The will of the healer should prevail to build the thought form. The will serves this purpose in healing and **no more!** Even after the thought form is built, if the will to heal prevails it causes hindrance. Yes this is a fact and in fact an important hint to be understood. Will serves the purpose of constructing the healing thought form. Thereafter, the soul energy flows through to heal. Healing is an act of soul, an act of flowing soul energy. Will to heal puts the healer in loop-line. One has to will only to build the required thought form and allow the energy to flow through. Let the purpose of will be clearly understood as also its limitation.

Through the will of the personality the thought

form is built to enable the flow of the will of the soul. Let the will of the soul be understood as the divine will, which works according to the divine plan, which is not known to the personality. The personality build-up is to form a medium for the soul energy to flow through. The thought form of healing must not be interfered with any further. The thought form is now available whenever the soul wills to heal. If the thought form is not available, there is no channel for the soul to heal. Hence the effort of the healer is to build the thought form of healing and make it available to soul. It is a facility for the soul to heal whenever it wills.

If will of the personality prevails beyond regular construction of the thought form, it carries the danger of destroying that which it has built over years of practice. Will is fiery and if it is generated beyond requirement it burns up. We heat the vessel to enable cooking. If we heat further the vessel gets cooked up. Cooking is the happening when we provide the necessary heat. The personality of the healer is the vehicle/vessel for the soul. Let there be no excess use of personality will, beyond its jurisdiction. Where is the need to meddle further with the switch after it is switched on? Will is the process of switching on. The current flows thereby. If we further meddle with the switch, it is spoilt and current flow is arrested.

In advanced personalities the danger of using the

‘personality will’ excessively, causes hindrance in healing, hence this word of caution. When the caution is not well taken, the thought form is broken and rapport between the healer and patient is thus broken. Only the glamour remains between the healer and the patient about healing. Do not break that which you build.

The Initiates healed using the thought only as a medium and not any further. They were healing casually as per the divine will. They did not hold sessions to heal. We must take the necessary hint therefrom. We cannot make a profession or vocation to heal. It is a personality activity. Healing can happen as per soul’s will when the thought form to heal is available. All that we speak here is utilising our personality to build the medium of thought to heal. It is a personality activity. That is all. We cannot organise healing. We can organise the thought form. It is verily so, when we observe the lives of Buddha, Christ and Krishna. They healed casually as per time, place and person. They did not do it as a regular job. They proved the possibility of healing.

The excessive use of the will not only hinders healing but also causes tension in the healers. That is why in many cases, the healers have headaches while and after healing, while the patients’ headache remains intact! This is due to lack of knowledge relating to the technique. The healers often get tensed up about healing. They even run the risk of receiving the sickness

of the patients whom they intend to heal. All this mess arises out of improper understanding of healing.

Another danger that works around the corner when one attempts to build the healing thought form is the glamour. The glamour here is healer's pre-occupation about himself. He is more concerned about his ability (or lack of it) to heal than about the sickness of the patient.

Glamour causes the slip from the original thought and steps down the thought power to emotionalism. The powerful instrument to heal is thus degenerated into a confused and complex psyche. A life of service, with the sense of love towards co-beings generates necessarily purity in the healer that dispels the glamorous feeling and keeps the healer in clear thought.

A life of service, when properly adopted to results in self-forgetfulness. It causes elimination of the thought form relating to one's own personality. Personality thought form causes separativity from the life around. This separativity has to be broken through service. Service is a process of unwinding, whereby you reach out to more and more beings around you. This results in gradual integration with life around. The obstruction to integration is the generated feelings of personality. Personality is the dweller on the threshold that obstructs (instead of aiding) the functioning of the soul. Personality seeks recognition. All those who seek recognition are subservient to personality thought form.

They wish to be known and be known as something special. Speciality leads to separativity. The true disciple of healing shall seek no recognition nor does he refuse it. He does not live up to the worldly recognitions.

When the hold on personality drops off through an attitude of service and sense of love to the beings, the freedom is gained for the soul to function through. Thoughts, emotions and feelings do cause the smoke blinding the work. While the personality thought form drops off, the personality form remains. The separativity is eliminated in thought but the separate form remains. It remains without any purpose of its own. The shell remains clean. The instrument, the envelop, the medium, the vehicle remains clean for the solar energy (healing energy) to pour down for the benefit of humanity.

Let the work with thought be well done. For it is the beginning of the play of life and of healing too. If the beginning is in order, the conduct of healing can be in harmony. All that is well begun can gain harmony in conduct. The subsequent steps of healing are of no avail unless the thought power, its limitation and its fitness is well understood.

In these lessons, therefore, the preparation for healing is more emphasised than the healing as such, for reasons made obvious.

6. Sound

“He who knows sound, knows all.”

Sound conducts the law of vibration in space through time. Breath is the quality of time while sound is the quality of space. Breathing and sounding are the twins that conduct the creation in time and space. Their interrelationship is the knowledge of the ancient Seers and will also be the knowledge of the future generations once again.

We live in sound and we keep sounding. Breath forms the basis for the sounding. Sound causes in space the vibratory activity of breath. It is a profound concept that needs to be meditated. The one who knows lives under the sound. He lives linking to the sound and sounds forth the sound while living. He also knows that all that is, is so by virtue of sounding. He knows the beings as brothers too, since all are born out of sound. The one who does not link up to the sound in which he lives, lives in a shell and causes his own death.

Sounding the sacred word, listening to it and realising its omnipresence, leads to linking up to the sound of space. The linking up is through breath. When sound and breath are thus united through invocation, the fluidic thread of life, *prana*, is linked up causing flow of plenty of prana into the person, thus keeping

him alive - and keeping away the disease. When the sounding forth is known the disease is not known. Such is the importance of Sound. The healing student should therefore familiarise himself with sound from the preliminaries.

Sound forms the basis in creation. Sound uttered forth in space initiates series of vibrations causing the successive formation of the fivefold creation. The air, the fire, the water and matter are sounded forth from space through the vibration generated. According to the sound uttered - according to its quality the worlds are formed. A harmonious utterance can bring forth a harmonious creation. Sound can build. Sound can destroy as well! Sound can move matter. Sound can cause formations and also deformation and malformation. Sound indeed is the key to all. The healer needs to know and practice this key to be effective.

How we utter gives a hint as to how we are. If we better our utterances we better ourselves and vice versa. Through better utterances we rearrange ourselves better. The more and more we utter better, the more and more we are arranged better. The better we are arranged, the better we become magnetic. What is magnetism? It is only a proper arrangement of the cells in the magnet that enables the flow of the magnetic currents. So also the sound flows through when we are arranged better, i.e., rearranged through proper utterances.

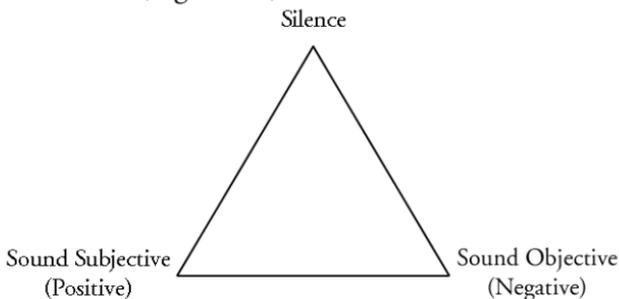
The sound we utter reveals the degree of light that we carry within us. From the most responsible utterance to the most irresponsible utterance, there are varieties of utterances. For an Initiate the utterance is a very responsible act, because any utterance which is not responsible will demagnetize him. The moment we are demagnetized we are pulled down to make some more utterances which are not responsible.

What is the difference between an Initiate and an average human being? The Initiate lives in sound. He lives in tune with sound. Each time he utters forth, it is a happening but not a doing. He lives in sound; he moves in sound and remains a channel for the sound to flow through. The 'Voice of the Silence' flows through him as speech. He has no other speech. His speech is a happening of sound and hence his speeches come true in the objective life. It is the soundless sound (Nada) manifesting through him as speech. He remains a channel for the sound to manifest. Truth thus speaks through him. The other names for truth are 'The Voice of the Silence', 'The Word' etc.

If we utter, there is a 50% chance; the probability is 50%, happening or not happening. If a pregnant woman comes and asks me if she will get a male or a female child, the probability of my success is 50%. So, we have to take a chance. But if it were to be an Initiate, what he utters is what is already there.

Sound, as we now understand it, is the disturbance of silence. Whenever silence is disturbed there is sound. But there is also sound beyond silence. Sound exists beyond silence and sound exists below silence. Silence is the gateway for the sound to come through, just like sky is the gateway for the sound to manifest the Creation. The sound beyond silence is called 'The Voice of the Silence'.

That which we know as Akasha or Ether is the silver screen on which, there is the manifestation of the creation through sound. Silence is the neutral state of sound and there is a sound esoteric, beyond silence. We can make a triangle of the sound and it appears as given under: (Figure - 1)



(Figure - 1)

Silence is the neutral point, sound subjective is the eternally existing sound, and sound objective is what we are aware of. The objective sound is nothing but the disturbance of silence. Each time we disturb the silence

there is the sound. That is the sound we are aware of. It is called the sound negative. The sound which is subjective, that is, beyond silence, is called the sound positive. We know the sound which is negative, but a spiritually realized person knows the sound positive.

Each time such a person speaks, he brings down sounds from the higher planes and not from the lower planes. Thus, the sound positive relates to the higher planes. This is called higher triangle, it contains the sound that comes from the head centre, the ajna centre and the heart centre.

The head centre, the ajna centre and the heart centre are the sources through which the positive sounds manifest. The sounds which we know and the sounds which we produce are from the lower centres; that is, our base centre, sacral centre and solar plexus. Whenever we speak about our viewpoints it is through our solar plexus, whenever we speak out our emotions it is through our sacral centre and whenever we express our base desires of life it is through our base centre.

There is the production of sound from the higher centres, which is positive, and there is the production of sound from the lower centres, which is negative. There are three higher centres and three lower centres in us. The throat centre connects that which is higher and that which is lower. Sound which is positive as well as sound that is negative are produced through the throat centre.

The throat centre holds the balance between the

higher and the lower centres of sound. It is for this reason it is said in the scriptures that a person who masters the throat centre is the disciple. It means that he is equidistant to the higher and the lower centres of sound. He makes an excellent work of bringing down the higher sounds to be uttered forth through the lower.

Imagine a musical instrument with seven strings, with three higher notes and three lower notes, and a middle string in between the higher and the lower. The human being is a lyre of seven strings. A Master is one who can play upon all the seven strings with ease. A musician is one who skilfully produces the sounds relating to the seven centres. Since as average human beings we only know how to work with the three lower strings of the musical instrument, our practice of sound is not complete. We only know 50% of the sound and we do not know its higher counterparts. Occult practices offer the opportunity to learn the higher counterpart, to interlink the higher and the lower centres of sound. The subjective sound is uttered forth by the higher centres and the objective sounds are uttered forth by the lower centres of the human being.

The subjective sound is the undercurrent for the objective sound. The subjective sound is the undercurrent and the objective sounds are those that float upon it. Listening to the sound is subjective, while speaking, it is objective.

Those who listen are getting into a process of receptivity. When you are a listener, there is a way to consolidate the energies. When you are a speaker it is normal to spend away the energies, until you learn how to speak. Normally, when we speak we only expend energies.

Astrologically speaking, the subjective sound is represented by Jupiter and the sound objective is represented by Mercury. In the Eastern Scriptures the subjective sound is called *Brihaspathi*, meaning the Jupiterian principle, it exists beyond Akasha and through Akasha it keeps manifesting. Consequently there is the descent of the sound through akasha as colour and form.

The first and fundamental understanding we have to make about sound is that it has two counterparts: 1) that it is subjective, the undercurrent, and 2) that it is objective, which is the familiar sound which we know. To ascend from the kind of sound in which we are engaged in into the sounds of the higher planes, there are certain practical instructions given. Insofar as these instructions are implemented in daily life, slowly we will be able to ascend into the sound subjective.

Instructions

To make an understanding of the higher sound, we are expected to follow a discipline relating to the practice of the lower sounds. Without mastering through discipline the practice of the negative sounds, we cannot imagine

to make a realization of the higher sound.

We shall have to clean the tongue to enable the utterance of pure sounds. We cannot keep the tongue impure and expect pure sounds to find an entry. We shall have to clean up our practice of sound to start with, i.e., we shall have to follow a discipline relating to our speech. Only that would enable us to experience the silence; and the realization of the higher sounds is only after experiencing silence.

There is a gradual process of mutation happening in us as we practice with sound. To rearrange, our practice of speaking is an essential condition to experience silence. To realize silence is an essential condition to experience the higher sounds.

Wisdom is given in the scriptures only to be practised by us. That which is not amenable for practice is not wisdom. That which we call wisdom, but which we cannot practice, is not wisdom. It only amounts to sounding words, only to excite us, only to confuse us.

There is a practical approach to realize the higher sounds in us, and that starts with our understanding of our habit of speech. There are certain instructions relating to speech. I shall briefly cover these instructions so that through practice of these instructions we get eligibility to experience silence, and once we experience silence, we are eligible to experience the higher sounds. Let us get into instructions relating to speech.

1. Speak Truth, speak pleasantly.

It is not only necessary that we speak truth, we should also be able to speak truth pleasantly. That is the skill in speaking. By speaking truth we cannot hurt people, because truth does not carry hurting as a function. That which we call truth is nothing but our point of view to start with. Our point of view is our truth at the beginning. It need not necessarily be true, but we believe it to be true because it is the view point we hold.

That which you think as the truth when you are presenting it, you have to present it pleasantly. Just because it is the truth it cannot be presented in an unmannerly and painful way.

Again there are people who are truthful but angry, truthful but irritable, truthful but flamboyant. How is it possible? Anger, irritation, flamboyancy are incompatible to truth. Whenever a person is charged by these emotions, understand that what he holds is only a view point but not truth. A view point is a personal understanding arising out of one's own personality experience. It is different from truth; totally different. Truth is truth. Viewpoints that disagree are fragments of truth, distortions of truth and they vary according to the zero error of the observer. Truth is comprehensive, all inclusive, never changing and pleasant at all times and at all places. When you have known truth and speak it, it pleases. It does not hurt. In the name of

truth many present vehemently their viewpoints and they are emotional. But when the truth is presented, it is cool, soothing, comforting and spreads pleasantness all around. Speaking truth can therefore only be pleasant. That is why the scripture is very clear - to be pleasant and truthful. They are kept together and are equals. That keeps us in good stead all the time. Anything less than that, keeps us in conflict and tension. This is the fundamental step for speech. That we only speak truth but we speak truth pleasantly. The Sanskrit instruction is: *Satyam Bruyat, Priyam Bruyat*. *Satyam Bruyat* means: 'speak truth', *Priyam Bruyat* means: 'speak pleasantly'. Let not the pleasant aspect of speech be lost by presenting the truth.

2. Do not speak untruth to be pleasant.

Only to be pleasant many people speak that which is not true. Just to please another person, we do not hesitate to speak that which is not believed by us. We say: "I am very happy to see you today." But were you really happy when you said it or have you said it only to please the other person?

Many speeches that we make, we make them just to please but they do not carry much truth in them. No one expects you to flatter. If you praise let it be true. The Sanskrit instruction is: *Nabruyat Satyam Mapriyam*. It is called business when we speak pleasantly without

being truthful. We speak for the sake of gaining goodwill, but we do not believe in what we speak. We cannot speak untruth just to be pleasant. We cannot speak truth and be unpleasant.

The other preliminary steps are very clear to us, that you shall not speak untruth, and that you shall not speak truth unpleasantly. We have all agreed to try to speak truth and to speak pleasantly. Never sacrifice truth in your attempt to be pleasant. Don't sacrifice being pleasant when you speak truth. It is a real challenge for persons to practice these instructions of the Scriptures. It is being skilful in speech. Do not speak that which is not intended, speak only that which is intended. There is no question of speaking in any other way.

This is the royal instruction relating to speech. Insofar as it is practised we don't speak many things which we do not intend to speak and we don't make many smiles which we do not intend to make. For nothing we try to present some kind of pleasantness which we do not carry inside. It only develops a split personality. If you are not pleasant inside, you are a hypocrite to yourself and you suffer from the conflict of it.

The best thing is to be pleasant inside at all times, then your external actions are naturally pleasant and they do not carry the artificiality. When once we are pleasant inside, naturally our outer also gives a pleasant expression. Otherwise, there is always a tension to be

pleasant. Is it not a paradox that we show up a pleasant face and yet are unpleasant inside? This is because we are artificially pleasant. We are not naturally pleasant. When we are naturally pleasant it has a natural flavour to it and does not breed any unpleasant speech. Whenever there is a manifestation of an unpleasant situation, it is on account of our inability to be pleasant within. When once you are pleasant inside there is no scope of being unpleasant outside.

3. Filter the speech to eliminate avoidable speeches.

At the end of the day, if we look back, we find that many times we have spoken when it has not necessary. That is why there is so much speech on the planet. Among all the five kingdoms of nature, only the human being is given speech, and he makes more an abuse than a use of it. He speaks more than required. When there is nothing to do, the human being indulges in speeches. Between two constructive functions there is avoidable speech. Between two constructive functions, what is required is silence. But what normally a human being does? Between two functions if he is given leisure, he indulges in speech. Somehow we feel compelled to speak all the time. But the disciples feel compelled to be silent, and speak only when required.

We do the opposite of it. We are expected to keep a diary to observe in retrospect as to how we speak.

Through enormous avoidable speech we spend away lots of energy. We are so fond of speech. We have to speak even while we are eating. See, how we are habituated to speak even while we are eating. Least importance is given to the food that is being taken, and greater importance attached to speeches which are more often useless. By this we do not integrate with the food which you take in. Not only that, the human being is so much habituated to speak that he puts fine music through a tape recorder, then keeps speaking without listening to the music! The moment a tape is inserted into a recorder, the person who inserts the tape speaks of the tape.

We have to see how much we need to filter out of our own speeches. We are also instructed not to speak of wisdom. Too much speaking about wisdom is harmful. Wisdom is for practice, not for continuous speaking. If we keep on speaking about the Masters, the Rays, and the Hierarchies, we are only missing our duties for the present.

A man who is overindulgent in speech, forgets what he has to do. It gradually goes to break his will to do. A man who is accustomed to speak more than required, gets slowly ineffective in doing. Never teach anyone to speak, teach everyone to act. Teaching to act is by acting and not by speaking about actions. If I keep on teaching you about how to act without myself acting, those who

follow me also believe in speaking about actions.

There is a beautiful story in the Scriptures about it. One person taught his dog how to speak. The dog speaks because of the teaching given by his master. Gradually the dog got the habit of speaking, and it spoke quite well. It was a miracle that a dog spoke! The master of the dog wanted to present the dog before the king, to show the skills of the dog in speech. When the dog was presented before the king, along with his master, the master told the dog: "First salute the king." The dog repeated, "First salute the king." The master said: "No, no, don't speak, first salute the king." The dog said: "No, no don't speak, first salute the king." The master said: "No, no, don't speak, first salute the king." The dog was not trained for the action of salutation. The king felt offended, for, even the dog is not respecting him. The master of the dog was in trouble.

Thus, persons who are accustomed to speak only but not act, they only help others also to fall into the same mistake. Teaching how to act is by acting and not by speaking. The story of the master and the dog is a good example. He did not show the dog how to salute the king, he only taught him how to speak and the dog reproduced it. We all can reproduce the Holy Scriptures, but the Holy Scriptures carry only instructions for action. There is no point in speaking about instruction. They have to be acted upon. In so far as we are fond of

speaking, we become ineffective in our actions.

So, more speech leads to less action. There has to be a balance between speech and action. There has to be a balance between thought and action. Insofar as thought manifests only up to speech but not up to action, our will remains broken. What is important is that we filter our speech. Speak only that which is required and get engaged more and more in doing and in being silent. Many times we forget time and duties when we indulge in speech. The next immediate duty does not occur to us when we indulge in speeches. So, keep a diary and see how much speech we can eliminate in retrospect.

4. Use precise words when you speak.

Speech is given to express our intentions. We shall have to use precise words and communicate our intentions in as few words as possible. Where five words are needed to express an intention, we use fifteen words for it. It means we do not know how to use speech. It is like spending 15 dollars where 5 dollars are required. That means we do not know how to handle the energy. Even when we have to express necessary things we use too many words. Then, our intention does not get expressed precisely.

The art of speech remains with those who use few and precise words. Please, remember that if you use more words than required it means that we are yet to learn the art of speaking. Reduce the number of words

to communicate your intention as far as possible. Let there not be beating around the bush. If we have to beat let us beat the bush. Let us not beat around. Beating around does not give the result.

We shall have to be frugal in our speech and we have to be precise and accurate in speech. Then will come the next step of relishing silence.

5. Relish silence and speak when required.

A man who relishes silence tries to use very few words and gets back into silence. When we start tasting the sweetness of silence, we would like to speak and completing the necessary work relating to speech, would get back into silence. Slowly the inclination is to be silent than to be speaking. We would like to be silent and we speak only if necessary. This is how we too have to reach the silence from speech.

6. Do not lose pleasantness even when you are silent.

Many people who are silent, are serious. Why should they be serious when they are silent? It is because they believe that they have to be silent. They are not relishing silence, but because they are told that they have to be silent they remain silent, which is not very pleasant.

Many people observe silence once in a week, but many times there is no silence at their thought plane.

At the thought plane there is propulsion of thoughts like the propelling engine of a Boeing. There is so much of propulsion of thoughts and you have decided not to speak in the name of silence. Do you know what happens in such situations? Lot of tension builds up inside.

As we start relishing silence, silence also happens in the thought plane. Slowly silence remains in thought and also in speech. Without being silent in thought we cannot be silent in speech. We cannot say that we are silent when we have a tremendous production of thoughts happening per second.

7. By the seventh step you reach a point where you are silent in thought and speech.

8. The chanting of hymns and the practice of music are given as good practices to be successful in speech.

When the Veda is chanted, it is chanted in the three tones. There is a sub-tone, there is a normal tone and there is an overtone. For instance, when we chant Gayatri, it contains all the three tones. If you continue to chant in all the three tones, purification happens in all the three lower centres. A disciple is strongly instructed to chant in the three tones at least for one hour a day. It is a process of purification through sound. Music contains these three tones. There are the three basic tones, each tone has its seven sub-tones in music. When you speak

to a person who is next to you, you speak in a low tone, when you speak to a person who is before you, you speak in a normal tone, if you have to speak to a person who is farther away, you speak with a high tone. We are using daily these three tones, but there has to be a rhythmic use of the three tones for purification.

The rhythmic use of the tone happens when you chant Vedic hymns or practice music. These are the 8 steps through which you can gradually purify the lower centres and get the fitness to live in the realm of silence. It gradually leads to living in silence, ridding oneself from the conditioning of speech.

9. The practice of listening.

We also have to learn how to listen. We do not listen completely because we are anxious of speaking. Even before the other person completes his speech, we want to speak, so we do not listen to the other person completely.

A person who is not able to listen completely cannot make a correct understanding of what the other person intends to say. We are more anxious to make our intentions clear, than to make an understanding of others intention. A good speaker is one who is a good listener. A good speech can never come out without developing the ability to listen. We shall have to listen completely when others speak. This is a very important

step. This enables us to understand others better. Without understanding others, if you want to interact with them, more often you intersect.

The deeper being is one who listens more. He is more keen to listen than to speak, so that he makes an understanding. Having fully understood you can speak better. Where is the hurry to speak without understanding? Many times we start speaking and then later start thinking. Some people make use of the speech because it is given, and later collect the thoughts. That is why, having commenced the speech they say: "Oh, but, ..." This is because thought has not yet come and they have already started speaking. So they have to fill the gap with 'buts' and 'ohs'.

A person who is impregnated with thought, does not have to stop half the way in the sentence. The thought flows into language. If we are not impregnated fully with the thought, but are anxious to speak, half the way we have to stop and collect the next part of the thought. It is like starting a car without petrol, you have to stop and again collect petrol.

We have to function in a fashion where the preliminaries are well arranged. We shall have to see which stands in priority to what. Is it the horse before the cart or is it the cart before the horse? We have to make an understanding. Understanding will come, if we start listening first. If we continue to speak without

developing the habit of listening, we have no chance to get into the higher sounds.

People who are fond of speaking cannot get into these sounds. People have to get fond of silence and of listening, then only the higher Sounds which are called the 'Science of Mantra', can be entered into.

10. Listen completely while you speak.

The first instruction is: Listen completely while others speak. The second instruction is listen completely while you speak. When you listen completely, whether you speak or others speak, you get into another advanced step of understanding. That means as the other person speaks, you will get the seed of his total speech eliminating the husk. You can get the seed of the whole thought. After all, all the language that he speaks is to give the seed that he carries as his thought.

We all carry thoughts as seeds, we soak the seed thought in our language, then the seed develops into a big tree, that is our language, which we try to present. But if you start listening completely and with patience, it reveals a faculty which is new. Many people want revelations from books and persons. Revelation is always from within outside and the practice relating to it is a science. Only when it is practised there is the revelation. No one will come and give revelation. The One will

come to give hints, he gives hints to practice. It is for us to pick up the hints, practice them and get revelation.

You may give me a banana to eat, then I must peel off the layers and eat the banana. If I am lazy I will say: "Please peel the banana and give it to me," you will peel it and give the banana to me, then I shall say: "Please see that it is digested in me." You cannot help to digest the banana in me. At least I have to have the capacity to digest that which is given. If we cannot digest that which is given there is no revelation.

The hints are to be taken and then they can be unfolded if we gradually practice all the steps. If a person can listen with patience, he can see why the other person is speaking, what is it he wants. The other person is trying to put it into so many words. But even before he completes you know why he is speaking and what for he is speaking.

Having collected the seed you can happily take rest. You can take rest until the other person completes his speech. You don't have to listen to all the husk. You have collected the essential, you can just keep a deaf ear to the non-essentials. When you start speaking you can straight away meet the point. This is the essential step towards telepathy.

A person who is capable of seeing the seed thought when the other person speaks, slowly through practice he gains the steps relating to telepathy. Even before the seed thought is expressed, telepathically the thought is

known. People are excited with the word telepathy but they are not willing to work to get telepathy.

An American lady came to India to contact me. She straight away landed in my town and said: "I have come to get the technique of telepathy from you; if you give it to me I will catch the next flight and go back home." This is not the way towards wisdom. So, when I told her the practical steps to be followed she was disappointed. She thought that I could give telepathy just like I am giving away a pencil and that she can take it up and use it. Unfortunately it is not a product that can be sold in the market. It is an unfoldment from within.

Try to get the seed from the other person's speech. You'll gain a step of telepathic understanding. When you observe the speeches that happen when you speak and when others speak, you will find that the pattern of sound functions through four organs. We need the tongue to speak, we need the upper palate, we need the lower palate, we need the throat. These are essential for speaking.

The speech is also fourfold and the fourfold speech comes out through these four organs. First there is a state where there is no thought; that is our state of existence. If we don't exist there is no scope for us to receive a thought. Our conscious existence is the first step towards any speech. Our conscious existence as the basis, we receive a thought. Receiving a thought is the second step. After receiving the thought, I will put it

in English and you will put it into Spanish; that means that the thought is clothed with language. That is the third step. Having clothed the thought with language, we speak out, and that is the fourth step.

These are the four steps through which the speech comes out. Our conscious existence, our getting a thought, our clothing it into a language and fourthly our speaking of the thought through language. This is the fourfold existence of the Word, or the Speech, or the Sound. Before it came out as a thought, where was it? It was with us only. It came out of us, later we have given a dress to it; that is the clothing of the language, and then we have presented it to the outer world. Thus, the word was with God and the word was God, is the first step. Later it came down and on the way it has picked up the clothing.

The seed becomes a thought, thought gains language and language is spoken out. This is common, whether we speak or others speak. So, continuously it is only a creation happening from our own conscious state. From conscious state to the state of thought, from the thought to language, from language to utterance. This is realized when listening is practised.

Vowels and Consonants

All the speech that we utter forth is a composition of vowels and consonants. We keep uttering consonants

with vowels as the life force in between. Consonants are the bodies and the vowels are the souls. The vowels work as the life force and the consonants work as the vehicles of the force. We keep uttering vowels and consonants as a combination to bring out words. There cannot be a word without the combination of the two. Consonants are the exterior part of the negative sound and vowels are the interior part of that sound.

If we only utter consonants without vowels, we cannot communicate and there will not be a flowing speech. For the utterance of the vowels we need the vocal cords and for the utterance of the consonants along with the vowels we need the buccal cavity and the tongue.

To utter the vowels A, I, O, U, E, we don't need the buccal cavity, we don't need the tongue. The utterance is at the throat, in the pipe of the throat. But when we utter the consonants they are uttered out at the exterior of the throat. For example when we utter the consonants KA, KHA, GA, GHA, GNA, we have to utter them at the beginning of the palate by pressing the interior of the tongue to the interior of the palate. They are called the Gutturals or the Velars.

When we utter the consonants CA, CHA, JA, JHA, INI, we have to make a contact of the middle of the tongue with the middle of the palate. By doing so we are already more exterior than when we utter the consonant KA. They are called the Palatals.

When we utter the consonants TA, THA, DA, DHA, NA, we have to utter them by pressing the tip of the tongue to the gums: They are called the Alveolars.

When we utter the consonants TA, THA, DA, DHA, NA, we utter them by pressing the tip of the tongue to the teeth. Thus the consonant THA is more exterior than the consonant TA. They are called the Dentals.

The most exterior consonants are PA, PHA BA, BHA, MA, because they are all uttered with the lips. They are called the Labials.

There is an arrangement of consonants. Some are more interior than others. The most exterior consonants are PA, BA, MA, because they are all uttered with the lips, the most interior consonants are KA, GA, GNA. KA stands for the most interior consonant and MA is the most exterior consonant. MA is the last consonant in Sanskrit and means 'mother' or 'matter'. KA is the beginning of the consonants in Sanskrit. There is already the vowel A in the consonant, and that means that it is 'the Word made flesh and blood' already.

KA stands for the soul or the son; that is why Christ, Krishna or Kumara are all representing the second aspect, or the soul aspect. MA represents the third aspect, or the mother aspect. What is the Father? The Father is the first of the vowels A. A is the Father, any variety of KA is the Son and any variety of MA is the Mother.

	Unaspirated Voiceless	Aspirated Voiceless	Unaspirated Voiced	Aspirated Voiced	Nasal
Velars	क - KA (/kə/) skip	ख - KHA (/kʰə/) chough	ग - GA (/gə/) game	घ - GHYA (/gʰə/) doughouse	ङ - GNA (/ŋə/) ring
Palatal	च - CA (/çə/) exchange	छ - CHA (/çʰə/) church	ज - JA (/jə/) jam	झ - JHA (/jʰə/) sledge	ञ - INI (/ɲə/) bench
Alveolars	ट - TA (/tə/) No English Equivalent	ठ - THA (/tʰə/) No English Equivalent	ड - DA (/də/) No English Equivalent	ढ - DHA (/dʰə/) No English Equivalent	ण - NA (/nə/) No English Equivalent
Dentals	त - TA (/pə/) Spanish: tomate	थ - THA (/pʰə/) Aspirated /t/	द - DA (/bə/) donde	ध - DHA (/bʰə/) Aspirated /d/	न - NA (/mə/) name
Labials	प - PA (/pə/) spin	फ - PHA (/pʰə/) pit	ब - BA (/bə/) bone	भ - BHA (/bʰə/) clubhouse	म - MA (/mə/) mine

We have the Son named as Krishna, and you have the same sound as Christ. What is the difference between the two sounds Christ + NA? It is not by sheer coincidence that the great ones are named like that. The state of Son is KA. That means the 'Unspeakable One' descended into the Ether. That is what is called descending into the 'Body of Akasha'. That is what is called the 'Five Pointed Star of Light', and that is what descended into the baby that was given birth by Mary. According to the descent of the Star the Magi followed. The oriental understanding of the 'Immaculate Conception' is this.

After the baby whom we call Jesus was born, Christ imposed or impressed Himself, and the Magi came to bless the baby. Who are the Magi? One represented Love, another represented Wisdom and the third represented Power. The Light that descended is the combination of the three; that is what is called Christ. Christ is Love, Wisdom and Power. That is the Star that descended into the baby.

With the Etheric Body the Light descended itself and it remained in the body of Jesus as a five Pointed Star of a brilliant white colour. That is why Jesus refers always to: "My glorious White Robe."

We all have a glorious White Robe inside, which is the pure etheric body, and that is the protection. It is strong like a diamond and is uninvolved as the sky. The sky is not involved however much it is clouded here

and there. A body like the sky is represented by the sound KA. That is why the Scriptures say: “Beyond the sky the sound KHAM is uttered and the phenomenal world manifests through the sky, which in turn forms the basis for the material world.”

We can also reach that state if we start uttering sounds in the right fashion. We have covered the process of manifestation of the subtle sounds into the grosser sounds, from KA to MA. The secrets of creation exist in these small organs and the buccal cavity. From the gutturals to the labials or from the throat to the lips, man carries all the potentials to create.

Mantrams

The Initiates know how to utter the sounds. Before we are taught to utter these sounds, we are required to discipline ourselves about the sounds. If we do not discipline ourselves in our utterances, even if we practise mantrams they do not have a positive effect. Now it is a big fashion on the planet to take a mantra and utter it. A mantra never functions with a fellow who utters irresponsibly. He has to clear the platform (of his mind), and then invoke the sound of a mantra. If you have already a tape inserted into the tape recorder we cannot insert another tape without removing the other tape first. We have to eliminate the existing practice of sound to enable the new system to prevail.

The beauty with us is that we do not give way for the mantra but we want the mantra to have an impact on us in a positive way. For a mantra to be effective there has to be some clearance of the rubbish that we carry with us. We have to clear a bit, so that something new can fit in. The Masters says: "Please give us that much place which is equivalent to the point of a needle, once you give us entry, we will make space ourselves." If among several pieces of charcoal you just keep one burning piece of charcoal, what happens? It passes its fire to the other charcoal pieces, and gradually all the pieces appear brilliantly red. Some little space should be provided for a constructive sound to be uttered.

Inhalation and Exhalation

The importance of speaking need not be elaborated beyond this point, because the interior sounds can manifest when we stop uttering the exterior sounds. There is a method to practise it. That is, to speak when it is required, to speak pleasantly and not to deviate from facts when you speak. This is the minimum required. Thereafter, develop an attitude to listen. When you keep listening, you will listen in the beginning to so many words which are a combination of consonants and vowels.

Every consonant is supported by a vowel. Keep listening to the undercurrent of all exterior sounds. Gradually you will find only one sound manifesting

as many. If you sit in a park of a big city where there is much car traffic, and you listen to the undercurrent of the sounds that are made by the cars you will find only one sound like 'weeee'. In us also there is a sound like that which continuously happens. Without that undercurrent within us we cannot utter, not even vowels or consonants. There is something in us which enables an utterance. We will grow aware of that by converging from various sounds into one sound.

When we are speaking we are diverging from one sound to many, and hence it is called the negative process. When you start listening, from divergence you are getting back into convergence, then we are walking towards one sound. We do not even stop at one sound, we get into the undercurrent of the sound, and that undercurrent is responsible for inhalation and exhalation. There is no possibility to speak without exhalation and there is no possibility for exhalation without an inhalation.

See how we are going deeper into our own being. From many sounds to consonants and vowels, from many vowels to the vowel and from there to exhalation. Exhalation is the basis for all utterances. Inhalation is the basis for exhalation, and exhalation is the basis for inhalation. Thus one is the basis for the other, but there is a basis for the two. It is what we call the undercurrent of both.

If you sit quietly, closing your eyes, closing your ears with your hands, you will listen to a humming sound. That is the undercurrent, which is the basis for all inhalation, exhalation and utterances. It is happening continuously in us, we are not doing it. It is a happening. If it stops happening there is no activity at all.

The Sound 'SO-HAM' and 'OM'

If we carefully listen to the respiration, making a very rhythmic respiration, we will listen to two sounds. One sound is when we inhale, the other sound is when we exhale. When we inhale we can listen to the sound SO and when we exhale we can listen to the sound HAM. SO HAM is the sound that we listen to when we carefully listen to our own respiration. Keep listening to your own inhalation and exhalation, you will inevitably hear these two sounds.

Continuous listening to the rhythmic happening of these two sounds, SO and HAM, by applying the mind upon inspiration and expiration, we gain to the next advanced step called pulsation, and we will be able to listen to pulsation. Pulsation is the basis for our respiration. If there is no pulsation inside, there is no respiration. By continuous listening to the rhythmic happening of the sound SO-HAM, we merge the mind into respiration. As mind is thus merged into

respiration, the two go together to join the pulsation. That is the state of our Existence, where the respiratory process and the thinking process have merged. That is said to be the first point of Unity of Consciousness.

Consciousness channelizes in a twofold fashion. One part of the Consciousness goes towards thinking, towards the intellect, towards action and speeches. The other part of Consciousness conducts respiration, pulsation and circulation. They are the two twin parts of the one.

Pulsation, respiration and circulation are happening in us, and even without doing it in our mind, they happen. This gives us the first clue that mind is a very exterior product and that there are more valuable things inside. Mind cannot do anything relating to pulsation, respiration and circulation, except disturbing them. Mind can help us to think, speak and act only when there is pulsation, respiration and circulation. Thus, the respiratory process and the thinking process find their culmination in pulsation.

In the sound SO-HAM, there is OM. When the consonants S and H drop off, what remains is OM. This is the sound that you will listen in the centre of your pulsation. What we do as OM is different from what is happening as OM. Our effort to utter OM is only to link up with the OM which is happening inside.

This OM happens continuously inside and that is the basis for pulsation. It is the basis for the twofold activity of respiration and mind. It is the basis for all speeches, and it is the link to the higher sounds. OM is to be heard in the heart chakra. That is what a yogi continuously listens to on a daily basis. Only when you are able to listen to the sound in your own heart, you can say that your heart centre is functioning according to nature. You utter OM and listen. Later you listen OM without uttering. Realise, thereby the happening of OM.

The Anahata Sound

Many of you know that the heart chakra is called anahata chakra. Anahata in Sanskrit means 'the sound without the contact of two objects'. Ahata means 'the sound produced by the contact of two objects'. When we speak, the vocal cords inside interact with each other to produce the sound. This is called Ahata sound, the product of the contact of two objects. Anahata means the sound which is not Ahata sound; that means that it is a sound produced without the contact of two objects. How is it possible? It is possible if only we tune up to the science of sound.

There is the eternal happening of sound, of which the periodical manifestation is the speech that we make. The subjective sound is the eternal happening The sound which we speak is doing. The negative sound

carries the function of doing, but the sound positive is a continuous happening even without doing. Because that sound happens we are able to speak. If that sound is not happening in us, we cannot speak. Listening to the subjective sound happening in us is listening to OM. It is not that we utter OM and listen. Many people utter but don't listen to OM, some people utter OM and listen OM. and there is a third category of people who do not utter but listen to OM.

I repeat. There are people who utter OM but they don't listen. The next step for them is to listen to that which they utter. When you utter OM you can listen provided you have developed the faculty to listen in the day-to-day life. If we really utter OM and completely listen to it, by the time we utter it three times, we are already within and forget the outside.

Our mind is very inquisitive and tries to trace the source from which the sound is coming. When we are uttering OM, where is it becoming audible in us? The mind would like to know. That is how the mind goes inside to trace the origin of the sound.

When you trace the origin, you will find that it is being uttered even after you have started uttering it physically. It is a happening and on that happening there are many periodical manifestations of sounds. We have to try to identify ourselves with the imperceptible sound that is happening within. That sound is what

we call the sound ANAHATA. The Initiates always utter OM to reach that point of ANAHATA, which is a process of withdrawal from the circumference of the objectivity into the centre from which the objectivity springs, and that remains as a point in the heart centre. The point in the heart centre is not in the physical heart. There is an etheric centre of the heart just in the centre of the chest and not on the left-hand side of our body, where you find the physical heart.

There you see the point from which there is the utterance coming out. As you go deeper, you will find that it is not a point but an aperture. It is a gateway to the inner chamber which we call the spinal column.

The Column

The spinal column is not just a bony structure; that is the column in which we live and we come out through the aperture of the heart centre into the objectivity. For all objective activity we came out of that original house and we lost the key to make an entry into it.

We are trying to make an entry without the key. What is that key? That key is the sound.

Unless one has worked out well with his practice of sound, he may carry sweet imaginations that he is with Christ or the Cosmos. But in truth he is just outside the main entrance door. If I just get into the front gate of the Theosophical Society, I may fancy that I

have entered the Theosophical Society. Even if I enter through the main door of the Theosophical Society, I may fancy that I am in the Theosophical Society.

There is a Brotherhood of Theosophists of which an objective or physical form is the Society. By entering into the hall of the Theosophical Society we have not entered into the Brotherhood of the Theosophists. Theosophy is the Divine Wisdom, and it has to be realized in us. Only then we are real members of the Theosophical Society. Until then we may be a member on the record here, but we have not found the key, and that key is the 'Key of Sound'.

We came out of the 'Inner Chamber' and we are not able to find an entry back into it. The sole key that enables us to make an entry is the sound, and we need to use it to open the main door, the door that opens into the subjectivity. When you move into the inner chambers, you have moved into the frontiers of the 'Holy of the Holiest', the 'Sanctum Sanctorum', which is described in the book "The Secret Doctrine" by Madame H.P. Blavatsky, and which is also called the 'King's Chamber', the 'Womb', or the 'Innermost Point of the Temple'.

Mind you, we are making an entry into the frontiers but not into the centre. The gate to the territory of the temple is open, and thereafter there are some more entries to be made. Because as you enter within the

column, you are called a 'Column of Consciousness', though you have an objective body surrounding the column, you cease to exist to the objectivity and to you existence is only within the column. This is what they refer to in Masonry, in which each member is a 'Column of Consciousness' within the temple.

Ida, Pingala and Sushumna

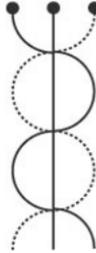
When once we enter into this column, there is no more objectivity, unless you wish to get back. Therein you meet a triple principle functioning in three ways, namely: creativity, continuity and conclusion. All our activity is on account of these 'three lights', they are the 'Subjective Lights'. It is they who make you commence an act, continue the act and conclude it, only for a fresh beginning of another act.

If we make an analysis of the actions that we carry out, there is the beginning of an act, the continuity of it up to a period, and the conclusion of it only to make another beginning. Thus activity is just triangular activity. These three energies reveal themselves to you within your own being. Now you grow familiar with the names of these three energies as *Ida*, *Pingala* and the central one as *Sushumna*.

Two lines each interlacing the other at three points, at the point of the brow centre, the throat centre and the heart centre.

More often you see a symbol like this: (Figure - 2)

Ida Sushumna Pingala



(Figure - 2)

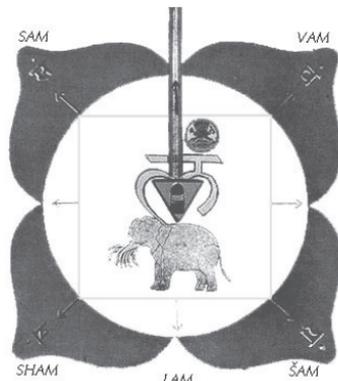
You will clearly see how these three energies are working out all our internal and external activities. When you reach thus far, you balance your activity and conclusion in poise. That means you reach poise. Consequently you live in the innermost column of consciousness. Thereafter there are two more esoteric journeys to identify yourself with your own existence.

Listening in Preference to Speaking

As said before, the heart centre is the gateway for all inner and more real existence. There is an aperture to the heart that leads you into the spinal system where you have the whirlpools of energies as chakras from head to the base. As OM leads you into the inner chambers you will listen to the higher sounds, happening upon the basis of sushumna.

There are seven seed sounds that function in the seven chakras and each seed sound has its companion as groups of sounds. As students of occultism you know that each chakra has certain petals.

The base chakra has four petals, and each petal is a product of a sound. There are four sounds that form the four petals, and there is a seed sound which is in between the four sounds, as the central sound. The seed sound in the centre of the base centre is LAM and the four sounds which are called the four petals, together, enable the manifestation of all the physical matter relating to our body. When once we know how to work with these sounds we can also build our physical body according to an order. (Figure - 3)

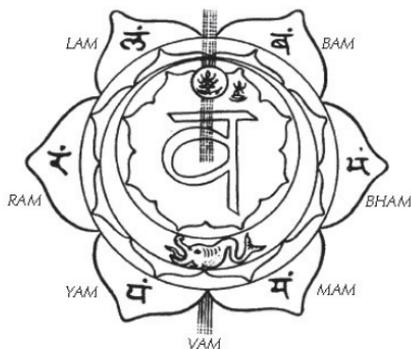


(Figure - 3) Muladhara Chakra

The seed sounds are as per the Tantra of the thousand names of the World Mother, Lalitha, or 'Lalitha Sahasranama Tantra'.

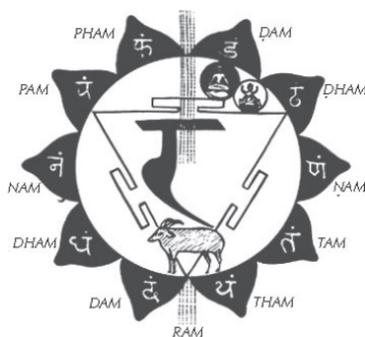
In the same fashion the sacral centre has the seed sound VAM in the centre and six sounds as six petals. That means that there are seven sounds functioning in

the sacral centre, which are responsible for all the water system in the body. (Figure - 4)



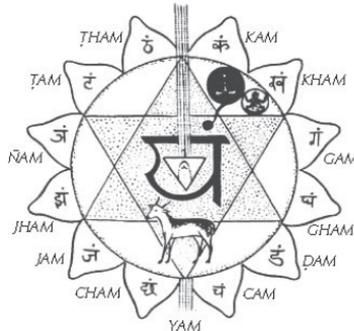
(Figure – 4) Svadhishthana Chakra

Likewise, in the solar plexus we have ten sounds on the ten petals, and the seed sound RAM in the centre, which carry out the fire management in the body. (Figure - 5)



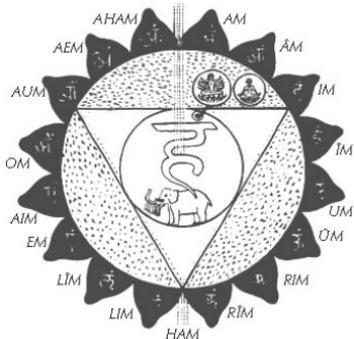
(Figure – 5) Manipuraka Chakra

Similarly, in the heart centre we have twelve petals and twelve sounds, with the seed sound KAM in the centre of the twelve petals, that carries out the air management in the body. (Figure - 6)



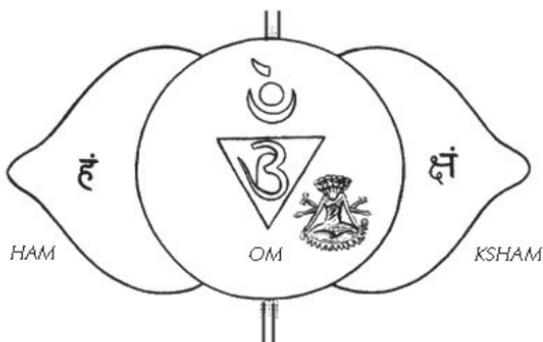
(Figure – 6) Anahata Chakra

Likewise, in the throat centre there are sixteen petals and the seed sound HAM in the centre. The corresponding seventeen sounds carry out the etheric management in the body.(Figure-7)



(Figure – 7) Visuddhi Chakra

In the brow centre we have 108 petals with the seed sound SAM in the centre. (Figure –8)



(Figure - 8) Ajna Chakra

In the head centre we have 1,000 petals with the seed sound YAM in the centre. (Figure -9)



(Figure – 9) Sahasrara Chakra

The 'man in God' functions through the brow centre and the 'God in man' functions through the head centre.

This is how there is a functioning of the higher sounds in the whirlpool of forces which we call chakras. The combinations of these sounds are given as mantras and hence a proper utterance of mantras would enable the functioning of these chakras in coordination. All mantras are conceived and a scientific process to reach them is also given.

Insofar as they are practised in a scientific way, they enable us to get illumined. They also give us the right direction in life and they protect us in all our walks of life. A mantra protects, directs and illumines when properly practised because they are all combination of sounds relating to the chakras and are the basis of the creation of our own being.

These seed sounds are also the basis for the creation that we see outside. So, with sound we can create, with sound we can transmute, with sound we can destroy to reconstruct. With sound you can move things; with sound buildings can be moved, very big stones can be moved with sound. In the Scriptures we read that big mountains were moved. It looks ridiculous when we don't understand the potential of sound.

Sound can move all the five elements, because it is the characteristic of Akasha. It can direct air, fire, water and matter. One who has mastered the sound, can move mountains. In the Scriptures we find people who moved mountains, who gave different course to

rivers, who moved fire according to their direction. Frequently we find Initiates manifesting fire, moving clouds directing the wind and so on. These are all techniques of sound. It is the magic of the ancients.

When the chakras carry all the sounds and conduct the five elements within the body, it is only a corresponding functioning in the body in relation to the functioning in the cosmos. The cosmic sounds keep functioning and the creation happens. These sounds also keep happening in our seven centres.

Sound can lead us to the ultimate and enables us to experience our Pure Existence. It also gives us the skills to work with the five elements; hence we have to work with great responsibility relating to sounds.

Each person utters according to the magnetism he carries within, according to the measure of light he carries within. How to improve the measure of light in one's own being? When sound has an impact on light, by working better with the sound you can better the light in you. By adopting to a regulation where we utter comforting sounds only, where we do not utter just because we are given the faculty to utter. Only when we utter purposefully there is the continuous improvement of the measure of light within us. That is how the 'key of sound' can be used to lift oneself up. According to the use of sound there is the rearrangement within the being.

So, improve the quality of utterance and automatically there is improvement in the arrangement within. This does not mean that we have to become serious in life; it means that we have to speak pleasantly and comfortingly, and at all times to use speech for constructive purposes.

There has to be a good purpose to use the speech. In this way when we organize, a rearrangement happens within us. We make so many sounds normally. When we make an analysis of the speeches we make at the end of the day, we find that many utterances could be avoidable. We just speak because we have a tongue and we have the faculty to utter. But if we wish to tune up to that which is higher, our working with utterance has to gain priority.

Imagine how a miser spends his money; he just does not spend unless it is inevitable. This attitude in regard to speech is very helpful. When it is inevitable, speak, otherwise keep listening. When you develop the faculty to speak only when it is inevitable, you develop an ability to listen better.

When we are engaged in speaking we lose the faculty of listening, because speaking is the negative aspect of the sound and listening is the positive aspect of the sound. A person who speaks less, automatically develops the ability to listen. He can listen better and he can listen further. That is what is called clairaudience.

When we are speaking much we do not listen even what our neighbour is speaking. The moment we stop speaking the immediate trigger within us is to listen. For example, when we entered this hall we were speaking among ourselves and for a moment we stopped speaking in the name of some silence or meditation and we realized that there are some sounds outside in the street. So, when we were speaking we could not listen to the sounds outside, but when we stopped speaking we could very easily listen to these sounds.

The moment the negative activity relating to sound ceases or gets regulated, the positive aspect of the sound reveals. Remember the double function of the tongue. It can spit venom or deliver nectar. The most dangerous and the most feared is the tongue that spits venom. The most benevolent and the most comforting is also the tongue. It is said by a Greek philosopher that the double-tongued man should be more feared than the double tongued creature - the snake. One can decide for oneself which way to proceed. To crawl upon earth as a serpent or to soar to the sky as phoenix. Sound helps both ways.

Application in Healing

Utterance of seed sounds and their combinations is the most effective technique to transmute, transform and transcend. This is an advanced subject, for which the

sacred preparation to speak and to listen are the basis. The Ashrams function with the seed sounds. The Initiates too use them appropriately. All is done in silence. The future science of health has its roots in sound.

For our purposes let us for the time being pick up the understanding and practice the instructions. It leads us to sound healing in due course of time. Well begun is half-done.

According to the disease or distress experienced, particular sounds are applied. For throat and cervical diseases, the seed sounds relating to throat are given for practice. For diseases of heart and respiratory problems, the sounds relating to the heart centre are given.

The healer must know that the disease can be rectified by potentising through sound, the related chakra. The chakra when potentised, stimulates the glandular plexus which in turn releases the forces required for healing. General sounds for healing are:

OM, as single syllabled sound, a double syllabled sound and as triple syllabled sound. OM is an all purpose sound for practice. According to Sanskrit Grammar, the letter 'O' is a composite sound. It is the result of summation of sounds of A and U. Hence, OM is also pronounced as A U M. The three letters stand for the Trinity. A is the Father, M is the mother and U is the son. A stands for God beyond creation. U stands for the God in creation and M stands for

Mother or Matter. Hence, utterance of OM causes re-adjustment between the spirit, the soul and the body. The importance of OM by itself is a treatise. Suffice it to say that a healer should learn to utter OM.

Utter OM and listen to it. Listen OM and utter it. OM is the happening of the sound in space. One can listen to it. Through listening to the OM happening one links up to the life in space. Uttering it enables him to bring it down to help beings. OM is the original sound. Insofar as healer practices to consciously link up to this sound, in which all is, he gains the key to invoke *prana* -the life principle. OM is the happening in space. OM is also the happening within the column of sushumna, It functions in the column as a 'humming sound'. The humming sound in the column is linked to the humming sound in space. When the healer links up to the humming sound within his column, he is automatically linked to the sound in space. He can consciously bring the pranic force through his breathing and supply to the patients. The healing through sound indeed is too profound to be described.

Practice OM regularly at a selected time and link up to prana. Supply the plenty of prana to the beings around. The sacred work is accomplished.

While A is the first sound, E is the second sound. A stands for Spirit as already said. E stands for force in Creation. A + E brings A (the English pronunciation

of the letter A). When we utter A (the English way) we make a combined utterance of A and E. I., (the English pronunciation) is also a composite sound of A (the English letter sound) and E. The etymological key to sounds help a long way in realising the sound potencies. I is the sound relating to throat centre, while A relates to Sahasrara and E to Ajna.

Further Understanding:

A few sounds and their potencies and related chakras are given for understanding:

Seed Sounds	Potencies/Application
A	Sahasrara - Spirit - the Father
E	Ajna - Force
A (English Letter)	A + E - the Father + the Force
I (English Letter)	A + E + AE Father + Force + descent as Soul
O	A + U - the spirit and the Universal Soul
SA	The sound of the Soul
HA	The sound of the Golden hew of the Force
RA	The sound of Fire
YA	The sound of Air
MA	The sound of Matter

Seed Sounds	Potencies/Application
VA	The sound of Water
KA	The sound for Stability, Manifestation
GA	The sound for Movement, for clearance of blockages
EM	A sound to draw Force
SRĒM	A sound to draw force from Throat
HRĒM	A sound to draw force from Ajna
KLĒM	A sound to draw force from Heart and Base, it is also a sound to experience bliss
IM	A sound for the Throat Centre
SOHAM	A sound for gaining equipoise
HSOUM	A sound to gain wisdom intuitively
GAM GLOUM	Sounds for free flow of energy as well as reconstruction of matter by appropriate classification - Base Centre sound
SAM	Sound for gaining peace and poise
RAM	Sound for purification from emotions Solar Plexus sound
KRĒM	Sound for gaining bliss through purification - Heart and Solar Plexus
YAM	Sound to sweep away obstructions All purpose sound

Let the healer, as he rises, listen to the sound and respond to it daily as the first act of the day. Let the listening be of reverberating sound of OM happening as pulsation in his own being. Let the listening lead to higher correspondence of Sound. Let all other sounds, the offspring of *the* Sound reveal through such listening. Let the listening be 'deep' instead of listening more. 'Listening more' need to be supplemented by 'listening deep', by the healer. Let the practice of sound lead to the knowledge of the 7 sounds, 7 colours, 7 musical notes, 7 chakras, 7 plexuses and 7 tissues of the body. He who knows sound thus knows all.

Let it be noted that thought functions through ajna - the ordering centre, while Sound functions through heart centre and throat centre. The breathing, the respiratory and circulatory systems, their rhythm, the lungs, the throat are all covered by the vibration of sound. Mind you, throat is again linked to the three lower centres. Hence the more profound one is with his practice relating to sound, the greater health he gains. Greater is the harmony for him who works with the Sound.

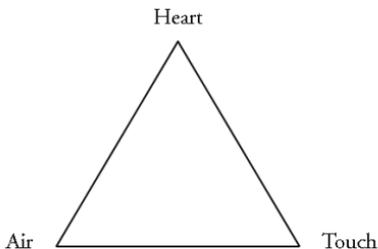
7. Touch

*“Life pervades in the form of air.
The past, present and future rest in it.”*

Air carries the quality of touch. There are ‘touch-levels’. There is the gross physical touch familiarly known, which again is discrete and indiscreet as well. There is the emotional touch, which is magnetism of the lower order. There is the fiery touch that burns. There is also airy touch, the feather touch, the tender touch and above all the touch of heart, which carries the ‘Healing Touch’.

Heart centre regulates air and carries the touch. Hence the healing student can intuitively link up the functioning of air with the functioning of touch, developing the heart quality.

Air carries ether and as such air gives etheric touch. Ether is the subtle matter that carries the light of the soul and as such ultimately gives the touch of light and touch of soul. These are the touch levels. (Figure - 1)

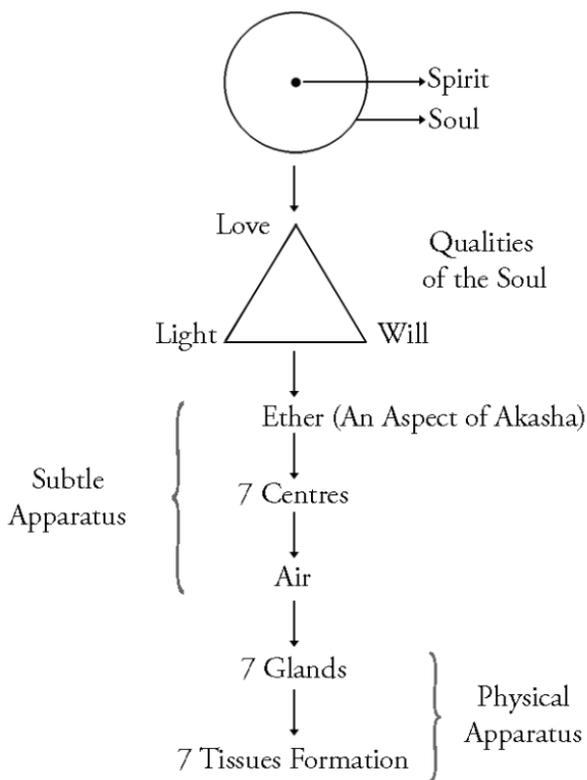


(Figure - 1)

Healing touch is the touch of heart up to which the touch of soul can descend. The touch of soul cannot be experienced in the grosser levels of touch such as the emotional and gross physical touch.

The sense of touch is highly developed in men who have developed sensitive and radiating etheric body. The etheric body is the transmitting agent of the inner energies to the body at various levels/layers. The element air stands as a medium between the etheric state and the gross state of the body. The passage from inner to outer is carried out by air. Unless the gross physical body learns to respond to the energies transmitted by the etheric body and organise such energies, there can be problems of ill-health. The free-flow is conducted by the functioning of air in us. The functioning of air in turn is in trine with the heart quality of the person and the sense of touch he carries. The sense of touch has affect on the other two aspects. The effectiveness of the transmitted energies is dependent upon the functioning of the centres, which in turn transmit the energies to glands and which again transmit the energies as 'expressed consciousness' of man.

If the centres are awakened through functioning with the airy triangle, the glands (the physical apparatus) grow responsive for the incoming forces from the etheric plane. If the centres are asleep, there can be little flow and consequently the physical apparatus slows down and gradually becomes non-responsive.



The flow is presented above.

If the centres are awakened through functioning with the airy triangle, the glands (the physical apparatus) grow responsive for the incoming forces from the etheric plane. If the centres are asleep, there can be little flow and consequently the physical apparatus slows down and gradually becomes non-responsive.

When the flow of energy from the seven centres of the etheric body is well established through right understanding, right approach and right action, the light carried by the etheric body reaches the physical body and develops the sense of touch in the eyes, in the tongue and much more so in the hands and fingers. The energies of the soul pass through and reach the patient through looks, speeches and through the physical touch by hands and fingers. Healing through sight, through speech and through touch thus becomes a reality. The etheric body and its functioning through air forms an important doctrine of the futuristic science of health.

Let us understand a little about the importance of bringing into our lives the developed science of touch, which has its two counter parts as the heart quality and air.

Air is the concomitant material cause in the formation of the body. Prana, the life-principle is a transformation of air. Air enters the body in the form of prana and becomes instrumental in all the bodily functions. It is said that next to the soul, it is air in the form of prana that is the basis of life. That prana is a transformed state of air should be well understood. There is air in inert matter too, but no life like the one in the living beings. **The presence of another agency causes, the transformation of air into prana, that agency is called consciousness.**

As woman and man engage in conception, there

is the fusion of sperm and ovum. Air becomes the assisting material cause for the growing embryo, transforming itself as prana. Prana working in human body has been differentiated into 5 and 10 categories. The same prana, the transformed air, functions in different ways and is therefore identified as different pranas or pulsations.

The prana in the body is nourished by external air. The body is continuously nourished by the inflow and outflow of air. There is sublime mechanism in the body to absorb and release air. So long as the air and its transformations into pranas function efficiently in the body all activities of the body are normally carried out. The link between air and pranic force should be well understood.

Prana causes hunger, thirst, motion, blood circulation, respiration, assimilation, discharge of excreted. Prana gives energy to body by transforming the food intake, with the help of heat (an aspect of fire). High and low pressure in blood are the result of speedier and slower movement of prana. If prana loses its free movement in the body, the diseases overtake the body. The heart and the respiratory diseases as also excessive wind (flatulence) and chest troubles show imbalance in pranic movement.

When prana is well regulated, it regulates and balances the mind and the senses too. Likewise, when

mind and senses are well regulated the pranic force gains balance. The pranic force is one current and the intelligence or mind is the other current that interlace and function in man. One aids the other. Likewise, one destroys the other.

Through regular and conscious breathing practiced over years, the pranic force can be fortified. Air helps in the process. We do not breathe normal. This is due to diseased condition. When we gain our normal breathing, we are in full health. To regain normal breathing, should not be misunderstood as some technical breathing exercises one comes across in Hata Yoga. Slow, soft, uniform and deep breathing when consciously practiced daily at the dawn hours, enables absorption of vital air into the body system, which strengthens the resistance to disease.

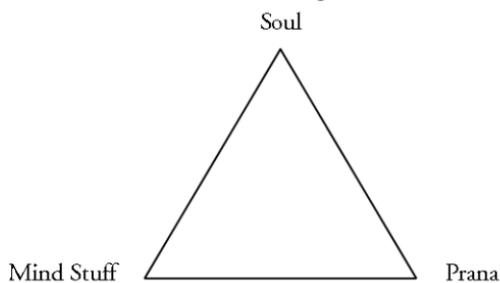
Health practices are no different from healing practices. In the healer's way of life, conscious and normal breathing plays an important role to bring in the life force, which can be distributed during the day to help others. There is an age-old practice of breathing and sounding OM for 21 times, to invoke the soul and the life energies. In the previous lesson, the importance of uttering sound was given. Daily during the morning hours, 21 breathings and 21 utterances of OM are done by the ancient healers. The sound and the breath bring in the life force and fill the system - the human body. The healing prayers should

be followed up by the utterance of the sacred sound and by the conduct of conscious breathing.

Conscious breathing helps inward movement of mind. Rhythmic breathing bestows rhythm on mind. The unrhythmic mind disturbs breathing. Disturbed breathing causes disturbance to health. In the present times, man is put to much stress and strain. He is also pulled and pushed by variety of forces. He needs to calm down the mind from time to time. Restless mind causes restlessness in the body which in turn opens doors for disease. The need to calm the mind need not be overemphasised. The means to it is conscious breathing. Follow the inhalation consciously and follow the exhalation consciously. Let the respiration be slow, soft, deep and uniform, carryout each respiration silently causing no sounds at the throat by the movement of air. Carry 21 such respirations giving pause after every 3 respirations you shall be conducting 7 sets of 3 respirations. Sit quietly thereafter and observe the respiration, lung movement, heart beat and circulation of blood. Slowly reach pulsation and contemplate upon it. This practice leads to calming down mind and to restoration of breathing rhythm, which in turn balances the pranic functioning.

Prana originates in nature by the contact of the intelligent activity and becomes the cause for further involutions in creation. In the incarnated souls, prana

originates from *chitta* (the mind stuff) by its contact with the soul. The characteristic of prana is movement. It causes movement in the beings. The soul in association with prana and mind stuff experiences the pleasures and pain in creation. The soul by itself has neither movement nor the pain or the pleasure. In association with mind and prana the experiences are gained. The soul is the immutable one from whom originates the pranic and mental movements. The pranic movements (viz., the pulsation, respiration, heartbeat, circulation) and the mental movements (through thought, through desires using senses and body) are the two streams emanating from the soul. Their union is in soul. Yoga is the state of union of the two streams of movement. (Figure - 2)



(Figure - 2)

Emanating from the soul, prana manifests in the causal body, subtle body and gross physical body. The functioning of prana in the gross body keeps the gross

body surviving. Likewise, the other two bodies. So long as individual cause exists, the individual life exists So long as cause exists in the creation the creation exists. When cause ceases, prana as well as mind cease and only soul exists. It is causeless existence - but still existence.

With the cause, the causal body exists supported by life. The subtle body exists with subtle life and the gross body exists with gross life. When there is withdrawal of gross life, only the gross body of the individual falls, but the subtle and causal bodies remain. When the subtle body is also cast off, the individual still remains with the causal body. This gives us the clue that the life force supply is from subtle to gross and hence supplementing the gross life endlessly through food and medicines is a limited approach while supplementing it with subtle life is wise approach. The proper utterance of sounds and of breathing help restituting health much more than dumping medicines into the gunny bag (the physical sheath). Humanity is gradually arriving at the thought that the gross physical medicine has very limited purposes and has no solutions to many of the psychological and nervous diseases.

The time cycle of causal prana is co-terminus with one creation. That of subtle prana extends over a billion years, while that of physical prana is of short durations. The first is cosmic, the second is divine and the third is mortal.

The science of prana again is too vast. For purposes of healing it is important that the student carries understanding of it. Pranic force emanating from soul conducts itself in three worlds. It exists in the human body in the causal, subtle and gross states. It exists fivefold in 2 sets. They are:

1. **Prana:** Concerns with heart and lungs and their functioning. Provides external nourishment to the whole body. It is the link or the thread that holds the three bodies together. It is the king of the life pulsations. Its field is between heart and mind (chitta).
2. **Apana:** The field of this life pulsation is from navel to the soles of the feet. The organs of action, genitals, anus are its area of operation. Its proper functioning keeps the body healthy and free from diseases. The navel, sacral and base centres functioning is conducted by *apana*.
3. **Vyana:** It pervades the whole body and conducts movement of consciousness. It pervades the etheric element in the body and hence functions through the throat centre.
4. **Udana:** It conducts inhalation and exhalation. It draws in forces and throws out forces.

Its area of operation is from mouth to genitals. The grip for inhalation and the grip for exhalation are within its ambit.

5. **Samana:** The equilibrium of the four life forces stated above. It is the blissful pulsation, when the life forces find equanimity of functioning as between them as also with the mind.

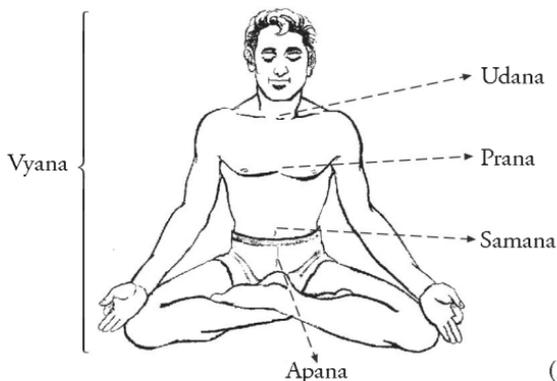
Apart from the above 5 major life pulsation, there are 5 minor ones. They are:

1. **Dhananjaya:** Responsible for swelling of the body and causes the sense of touch.
2. **Naga:** Causes belching and hiccups. It throws out agitated air from the body.
3. **Kurma:** Causes blinking of eyelids to protect the eyes.
4. **Krikal:** It causes yawning, hunger and thirst and assist in respiration.
5. **Devadatta:** Aids respiration, causes sneezing, functions in nostrils.

The above functioning of prana is in relation to subtle body. In the physical body their areas of operation are depicted in the picture given below:
(Figure - 3)

Prana : in the heart region
Apana : in the abdominal region

Vyana : pervading the whole body
Udana : in the throat region
Samana: in the navel region



(Figure - 3)

What is given heretofore is a brief introduction to the life-force as to its manifestation and functioning. In lessons on healing, the given information forms the seed thought which can be soaked in the being to unfold further. Contemplate on it and practice breathing. Help others to breath well by giving the rudimental principles. The scope for sickness is thereby reduced.

Air is the element and sense of touch is the subtle element (tanmatra). The sense of touch causes air and manifests through the latter as touch sensation. Air enters the body and stays in the form of vital air causing the sense of touch. The sense of touch exists within and outside as well. The outer organ for the sense is skin. The inner exists as feeling (sensation). The sense

of touch is the link to objectivity at the successive states of involution. Through touch man links to objectivity.

The sense of touch is predominant in the procreating activity. The act of sex is stimulated by the sense of touch. The urge to touch externalises man and engrosses him in utter materiality. Excessive use of the sense of touch causes diseases. It causes disturbance to the vital air in the body bringing the series of disturbing actions, in the pulsations, in thought. We have understood in the preceding paragraphs that the movement in the body is two-fold. It is pranic as well as mental. Excessive sense of touch causes disturbance to the two-fold movement causing unrest, conflict and the consequent disease.

For example the craving for sex causes such disturbing thoughts as to meddle the whole system. The 20th century man is well known for his slavery to sex. It is predominant in the modern and developed(?) countries. This is because the development is in material, but not in spirit. The urge to possess things, people and properties is irrationally high. There is psychological and material aggression substituting the territorial aggression.

The rationale is lost in using the sense of touch. Consequently the purity is lost. The indiscrete sexual urge - an aspect of sense of touch is playing havoc on the society, spreading incurable diseases and destroying

generations. The syphilitic and psychotic miasms conquered man and started spreading through genes to generations. The diseases grow stronger from generation to generation heckling at man's intelligence. The medicinal development is no match to this growing menace.

Today, man looks to woman and vice versa, mostly with lust and with an urge to touch. The western society in the name of freedom conceded much in terms of touch. There is promotion and even stimulation of touch through media propaganda, destroying the races. Do not feel that the issue is magnified by such description. It is the subtle observation from the stand point of cause. There is such great urgency in the West to restore the natural understanding and fitness of sex; the fitness of restoring healthy family system. Even apart sex and family there is frequent touch of persons in the Western block. In the name of social custom, manners and decency, one kisses the cheeks of the other as two persons meet. They kiss each other three times (!) when they depart. The situation is worse when a group departs. You need to provide adequate time for the parting kisses, sometimes you miss the bus or train. This is done as an act of love. But love can be expressed even without touching.

Touch carries the contagion. When one kisses or hugs the others, we do not know what he is

transmitting in terms of his vibratory system. The act of touch does not stop at skin to skin sensation. There is some more chemical action through the touch. It sends reverberating ripples through the air into the whole system. Kissing, hugging and frequent touching of each other causes disturbance to the energy patterns of the one who touches and the one who is touched.

The indiscrete touch does not stop with humans. It extends to animals too, in many cases. We see people kissing and hugging cats, dogs and other pet animals. Misplaced love today makes man (and woman too) to entertain animals in the houses - sometimes in the bedrooms, even in the beds! We see many who feel companionship of animal better than human. It seems logical but from the standpoint of common sense it is stupidity. Of course, common sense is uncommon with modern man. He jettisoned it long back.

The Law of vibration needs better exposure through education. Every animal has its vibration; every man too. And each vibratory quality is different from the other. They cannot be mixed up indiscreetly. The indiscrete touch leads to the disease - Aids. Today, the Scientist thinks that the cause is in indiscrete sex. It is partly true. But the cause is in indiscrete touch. We touch everything today. There are people, who sleep on others' beds, wear others' clothes and eat in others' plates - even from others' plates. Many drink from the same bottle.

The Eastern system carries in the very way of life discretion in touch. When two persons meet, they smile at each other and extend good wishes and greetings. The system has no provision for touch. They greet with folded palms. They express their respect by respectively bending their backs. They do not touch. No man touches a female, unless the female is his woman by marriage. Likewise, no woman, touches man unless he is her man. Even so, there is no exhibitiv touch as between them. No kisses, no hugging of strangers and much less the animals. The animals are cared and caressed, but not in the houses or bedrooms but in the yard exterior to the houses. Even shaking hands with each other is the modern habit of the Eastern. Examination of Eastern way of life reveals many secrets to harmonious and healthy living. The Easterns used to eat in disposable plates and drink in tumblers which are their personal effects. Till recent past they did not believe in eating in metallic or porcelain plates. Even if they do so, their plates are marked and are used exclusively by them. Of course the Eastern is now more influenced by the Western and is thereby losing these values fast.

Let not this analysis be mistaken. It is factual. If we need better health conditions we need to educate ourselves about some fundamentals which are lost.

To keep one's own energy system intact, there is need for a system of insulation. Without ensuing

such insulation if we act, we contaminate and pollute the energies. You cannot mix up electrical wires that conduct different voltage of electricity without insulation. You cannot mix up the drainage water and the drinking water systems.

Every unit formation has its own vibratory note according to time and space. There cannot be same vibration but there can be similar vibrations between two units. As between similar vibrations when touch happens there is not much disturbance. As between varied ones when there is touch there is a disturbance and the disturbance leads to diseases.

When we see the spiritually inclined people, we find a refined sense of touch with them. They do not touch the bodies. They do not touch your emotions. They do not touch your opinions or view points. They touch your heart. Verily they touch your being. Because as beings they and you are very similar. Others touch all other things but not the heart, the soul. They have no craving for intellectual ideations, emotional indulgences or bodily huggings. They have the sense of touch. They have no craving for touch. Their touch tranquils. Through touch they give equilibrium and poise. They touch you with hands or with speeches or even with looks. They touch the soul in silence and touch not other things of you. They verily touch you - the being and strengthen you.

We listen from the life of Buddha that he quietened a raging elephant with his touch. We listen from the story of Christ that he quietened the outrageous soldiers and gave water to Ben-Hur. Even today there are Initiates who do so. With one touch Master CVV transformed an utterly sick man to healthy man. With one look he gave poise for life to a restless man. How did it become possible? It is possible if we learn to remain as souls and keep the channel (the body) pure vis-a-vis the functioning with five senses.

The Science of Healing demands purity in relation to the sense of touch. If one is impure in relation to this science of vibration, he better not touch in the name of healing. Healing with touch or touch healing is possible when the touch is a conscious touch and when the consciousness flows up to the hands. When touch discretion is lost, hands have no ability to heal.

Thinking in the heart (instead of thinking in the mind), conscious breathing (as a daily practice during morning and evening hours) and discretion in relation to the sense of touch, hold a key to health and touch healing. Hence, their importance in study and practice of healing.

8. Colour

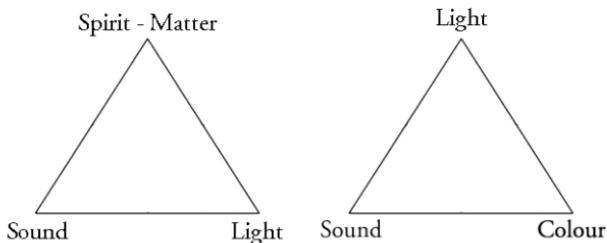
“Sound is colour and colour is sound.”

Sounds express themselves as colours. Sounds occurring in Akasha (the Astral Light) cause the colours. The Astral Light is essentially the enlightened subtle matter. The Root Nature (Moola Prakriti) is the Mother of the World from whom variety of qualities and principles emerge. The root nature expresses from the Essence, alternatingly into existence and seeming non-existence. In its state of existence it exists like the silver screen, - the background of all imagery. The imagery on the silver screen has no impact on the silver screen. So too the third state of nature that stands as Astral Light that forms the background of all subsequent formations as globes and global beings.

All these manifestations of nature occur on the universal background - the latent space. Through the power of sound the space latent becomes the space potent and the potent space is further impregnated by the sounds into variety of lights called colours.

Colour is one of the three characteristics of nature. Nature's interaction with Spirit, unfolds the light and the light in turn unfolds as colours in further interaction with manifesting matter. Weight and density are the other two characteristics of nature. The imperceptible

subtle matter expresses as colour, density and weight. The universal essence as well as the universal subtle matter have their successive states of involution, through their interaction. Light is a product of such interaction as between the two for which sound is the conducting agent. Sound and light interact to bring in colours. The Akasha manifests through sound vibrations as colours. All colours are but sounds in effect and are light in essence. Sounds applied on light bring forth colours. Light is matter-subtle, impregnated by the Spirit. The power of sound assumes the form of colour. It is therefore said that “Sound is colour and colour is sound.” (Figure - 1)



(Figure - 1)

The movement of light is caused in space through sound and such movement when impeded by matter cause the colours. The different colours are the result of the difference in the density of matter. Subtler the matter, subtler are the colours. Gross the matter gross are the colours. Radiant are the colours when impeded

by subtle matter and non-radiant are they when the impeding matter is gross. The light moves in velocity and its velocity is obstructed by the matter particles. The light unobstructed by matter remains light only. In our daily life, we see the colour variety in every scene. The buildings, the trees, the animals, the things existing in place (Space) are distinguishable only, due to colour. The wall is denser in matter than the tree. The tree is denser in matter than the flower/fruit. The difference in density and weight of matter causes the difference in colour causing the distinguishment of one form from the other. If matter has at all levels the same density and weight, the degree of impediment to light velocity would have remained the same. The colours too would have been the same all the time. But it is not so. That is why the creation a colour movie, with sound playing at the backgrounds.

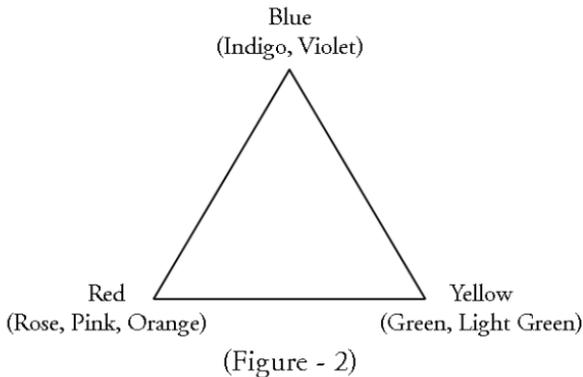
Had there been just one colour, as between all forms, we cannot move an inch, for we cannot see where the wall is and where the door is, where the path is and where the ditch is, where the man is and where the animal etc. Colour is light in manifestation. Matter is the prism that causes the variety. Sound is the conductor. Spirit or Universal essence is the background. Ponder upon this.

When the Sound is uttered in space, three major streams of colour emerge. They are the primary

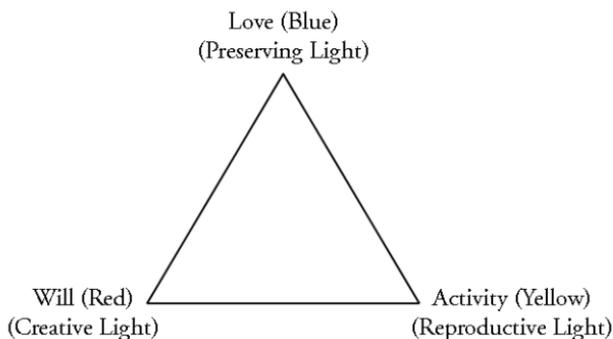
colours. From out of the primary triple develop four other colours. This is a very broad statement for our purposes of understanding.

The White colour we see is essentially blue in its depth and blue-black in origin, which is depicted as darkness. From darkness to light the colour manifestation is a change of state, conducted through the Sound - the Word.

Blue, indigo (blue-black) and violet are variations of the blue only. The presiding colour in creation is blue. The creative colour in creation is red. It has its variations as orange, Rose, Pink etc. The activity in creation is of golden yellow, whose variations are up to the range of light green and dark green. All these colours are interchangeable. The sound note and the form density are the factors. A variation in them causes variation in colour. (Figure - 2)



The light, the sound vibration, the life pulsation, the thought all move in great velocity in creation interacting with matter and mutating it constantly and incessantly. The matter is in continuous transformation from subtle to gross and gross to subtle as per the Law of Involution and Evolution. The transformations of matter are innumerable and variance is a constant factor. The variance of matter through such transformations is in its weight, density and in its colour. A clairvoyant vision shows the great speed at which the colours change in creation. The sunrise colours are a message to us that colours keep changing on account of movement in nature. Colours are volatile and move in velocity. The variety in colour is due to the multiplicity of forces in action on the field of Space-Matter.

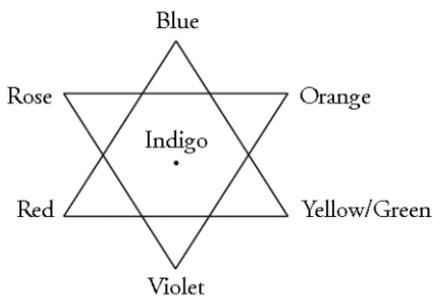


(Figure - 3)

The colours are broadly categorised as three

representing the primary triple. They are the emanations from the light. They are, as said before, blue - the presiding (preserving light), red - the creative light and golden yellow the reproductive light. They are essentially the qualities of *the* Soul. The Soul presides and preserves the creation through Love represented by the blue colour. The Soul creates the world with Will as the tool, represented by the colour red. The Soul carries Intelligent Activity in creation represented by the colour golden yellow. (Figure - 3)

Through the golden yellow, the reproductive light, the primary triple manifest by reflection as green, orange, rose and violet. Green is variation of yellow. Orange and rose are variations of red. Violet is variation of blue. Upon the background of blue-black (indigo) there is thus manifestation of red, blue, yellow, green, orange, rose and violet. The primary triple is inverted by reflection as the secondary triple. (Figure - 4)



(Figure - 4)

As said in the preceding paragraph, the reproductive light yellow conducts the secondary triangle by reflection, by transforming itself initially from yellow to green.

These colours correspond to the 7 force centres in the etheric body of man and also to the 7 rays of sunlight, the 7 planets, 7 planes of Existence, the 7 days, 7 numerical potencies, 7 sounds.

	7 Rays	7 Planes of Existence	7 Planets	7 Days	7 Force Centers	7 Colours
1	Will	Spirit	Sun	Sunday	Head	Red
2	Love - Wisdom	Soul	Jupiter	Thursday	Eyebrow	Blue
3	Intelligent Activity	Light	Mercury	Wednesday	Throat	Green
4	Harmony/ Conflict	Love	Venus	Friday	Heart	Golden-Yellow
5	Concrete Knowledge	Thought	Moon	Monday	Navel	Orange
6	Devotion	Emotion	Mars	Tuesday	Sacral	Rose
7	Ceremonial Order	Physical Action	Saturn	Saturday	Base	Violet
Number Potencies						

Violet is the evolutionary colour at the base centre while brownish red is the involutory colour at that centre.

Grey is the involutory colour at the sacral centre while rose and silver grey are the evolutionary colours at that centre.

Orange tinged with brown is the involutory colour at the navel centre, while saffron or radiant orange (normally worn by Saints in India) are the evolutionary colors at that centre.

Green is the involutory colour at the throat centre while tender green, bluish green or yellowish green are the evolutionary colors at the throat centre.

Yellow is the involutory colour and the golden yellow is the evolutionary colour at the heart centre. Bluish centre and golden yellow circumference is still more evolutionary colour at this centre.

Blue has no involution and has therefore, no evolution too. It remains, presiding over all other colors, residing in the ajna centre (eyebrow centre).

Red is the colour of the Divine Will, residing in the head centre (*sahasrara*) and has limited role to play in this systemic existence. It is for destruction and major transformation used occasionally. Its variations, namely orange and rose are at function, but not pure red.

For purposes of easy grasp the involutory and evolutionary colors are given here under along with the corresponding glands:

	Force Centres	Evolutionary Colours	Evolutionary Colours	Glands
1	Head (Sahasrara)	Red	Red	Pineal
2	Eyebrow (Ajna)	Blue	Blue	Pituitary
3	Throat (Visuddhi)	Tender Green, Yellowish Green, Bluish Green	Green	Thyroid
4	Heart (Anahata)	Golden Yellow with Bluish Centre	Yellow	Thymus
5	Navel (Manipuraka)	Radiant Orange Saffron	Dull Orange	Pancreas
6	Sacral (Swadhistana)	Silver Grey, Rose	Dull Grey	Gonads
7	Base (Muladhara)	Violet	Brown	Adrenal

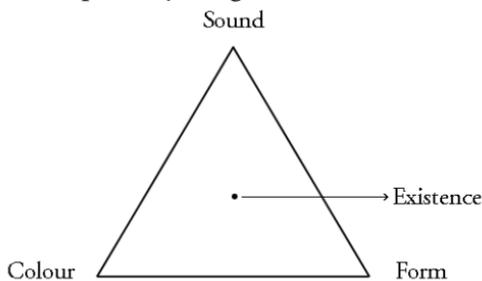
The colors we see are not the true colors. They are reflections of their originals. The original colour passes through the atmospheric layers before they reach the planetary body. The emissions of the planetary body

already pollute the descent of the colours through the rays of the Sun and through the reflected rays of the Moon, not to speak of other planets. Apart from the pollution that emanates from the planet into the atmosphere around it, there is significant contribution by the man in terms of air pollution. The colours we see are affected by the grey matter surrounding the Planet. While it is so, the human eye imposes its own blind to the colour according to the purity of the eye. Each human has his own variety of matter, built by the variety of thought, desires and actions. This affects the ability to see colour in the right perspective. The colour-sense of two persons differs as much as they differ in their quality. The ability to visualise colour depends upon the purity of the person.

While the average human equipment is inadequate to sense the colour and while the descent of the colour through rays of light is also distorted, the situation to sense the colour is made more difficult by the ever-changing colour scenery as explained earlier. There is thus triple difficulty in sensing the colors. This can be however overcome through steady practice relating to colour. When man ascends to buddhic plane (plane of wisdom) in him, it is possible to sense the colours with clear perspective and even listen to them.

Colours can be heard and sounds can be seen when the man ascends to Devachanic plane, adopting himself

to a process of purification and alignment. Sound precedes colour and colour precedes form. Existence precedes sound, colour and form. When man gains alignment, he stands in light. Standing in light he can see the colour vibrating behind every form and sound vibrating through every colour. The Seer sees the play of sounds upon colour and the play of colour upon the form. He therefore, gains the sound-sense of every manifest form and names the form with the related sound. The sound formula responsible for a particular form is conceived as the name of the form. Senzar, the language of the Seers is such language, Sanskrit is its product. The etymological key applied on Sanskrit reveal many secrets of the formations we see, in relation to their sound-potency. (Figure - 5)



(Figure - 5)

“Mantra is the other name for the sound potency.”
 Mantras are, therefore, plenty in Sanskrit, for obvious reasons.

There are beings in creation who have the same equipment to see and to listen. There are human beings too in creation who have the same ability. They are the Ones who stand in Light, in Wisdom, in buddhic plane and are therefore, called Buddhas, *Beings of Wisdom* or *Masters of Wisdom*.

Blue is the colour of our systemic existence. Blue sky appears dark, white, violet and indigo during the day and night and reflects red, orange, golden yellow during the twilight hours. All colors are variations of blue only. Blue when appears dark is called *Krishna*, when appears as white is called *Vittal* and when appears as blue is called *Shyama*.

Blue gives quietude, permeation, general nourishment at all levels. It reflects the quality of Synthesis. In it all other colours agree, just like the lower numbers agree in the higher. Number 3 and 4 may not agree as between them. But they agree in the higher number 12. Two disciples may not agree as between themselves, but they find agreement in their Teacher/Master. Likewise in blue, all colours synthesise. Hence, the colour blue is a general tonic for health. Its invocation quietens the system and gives the necessary peace and harmony. It enables spiritual nourishment of the whole-body when properly invoked. It calms down emotions and provides clarity in thought. It generates a synthetic

approach in contrast to a partisan approach. It has the capacity to give blissful state and is therefore, strongly recommended for abundant invocation on a daily basis, for health and even for spiritual upliftment.

All true healers carry much blue in their aura and they keep spreading in the surroundings. The vibrations of the blue emanating from them nourish and quieten people. In their presence, the emotions get neutralised; some even tend to sleep. In healing, blue is the 'all purpose' colour. In India, the 2nd Logos Vishnu and his incarnations, viz., Rama and Krishna are depicted in blue colour for worship and contemplation.

A Practice: There is a way to invoke blue on daily basis. Sit quietly during the quiet hours of dawn or of night, imagine the sky blue entering through the inhalation and forming a radiant blue dot in the heart. With each exhalation elongate it into a vertical line slowly to the size of a thumb. Imagine the blue in the size of a thumb in the heart centre standing vertically for 8 respirations.

Thereafter, with each respiration imagine its upward elongation up to the throat centre, the ajna centre and the head centre. Then slowly travel down the vertical line to the heart centre. Give a pause.

Again imagine the downward passage of the blue through the vertical column to navel centre, sacral centre and the base centre.

The column is now filled with the blue from head to case centres. Give a pause.

Feel the movement of blue from the eyebrow centre permeating the whole head, the ears, the eyes, the nostrils, the mouth. Feel similar permeation of the colour from the throat centre to the cervical region, the neck, the shoulder blades and shoulders. Extend the permeation up to the hands, the palms and the fingers. Do it consciously. Let the colour pass out from the ten fingers, from the eyes, from the ears and from the mouth. Let the permeation from the heart centre reach out to lungs, physical heart and chest and to the circulating blood. Let the colour occupy the entire portion between the diaphragm and the navel and around the navel. Let the stomach and digestive organs be filled with visualisation.

Likewise, continue to permeate the colour through the sacral centre to all organs in the abdominal region and through the base centre to the kidneys and genitals. As the permeation is visualised from each centre, a pause may be given before the next centre is picked up for similar permeation. From the base centre continue the movement of the colour via the thighs, the knees, the calves, the ankles and the feet along with the foot fingers.

Imagine the flow of colour through and through the body. Let the breathing be conducted throughout

this practice inhaling blue and permeating it through exhalation. Let the whole aura around the body be filled with it. This practice helps in transforming one into a healer gradually. This colour intake helps in all-round fashion. The practice can be coupled with mentally invoking the sacred word AUM. Observation of the blue of the sky, the blue of the oceans and blue colour generally in the world helps the tuning up better. SAM, SOUM, KLEEM, GAM are the sounds relating to it.

The colour red also is useful in healing in a limited way. A person whose will is broken and is in utter dismay can be given the colour occasionally to stimulate will and to activate the system. RAM is the sound to activate this colour.

The golden yellow colour does help in relation to heart troubles, respiratory troubles. It helps disheartened patients. Patients suffering from conflict too can also be helped. In the present times mostly the righteous persons unable to compromise with the worldly ways become victims of conflict. They should be recommended to meditate upon the golden yellow in the heart centre. This colour has the effect of purifying the layers of body, through blood. Blood purification too is attempted through contemplation upon this colour. If this colour is meditated upon during the hours when the golden rays of the Sun reach us, it has greater effect. It enables cure of

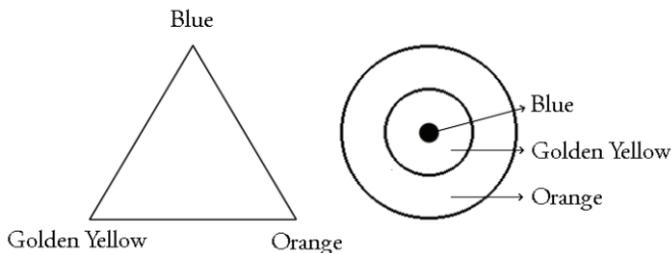
cancer, if it is in initial stages (if the tissues are not already damaged). Aurum Metallicum (Gold potentised) is a divine gift handed over to us by the father of Homoeopathy, Samuel Hahnemann. It does wonders in the body.

The colour golden yellow helps restoring health to persons weary of life, whose love is affected, who loathes to live, intends to die or commit suicide. Where the affections are deranged, self-condemnation is predominant and spirits are low the colour works wonders. Self-condemnation, self-reproach and self-punishment are the symptoms that can be cured with this colour. Persons who are negative and the ones who look to the dark side of the things, who brood over and whose thoughts are uncontrollable can be raised to normalcy through application of the golden hew. Melancholy hovers around and failure is the explanation. Success is far away in the feelings of the patient that needs this colour.

The golden yellow colour is worshipped as the Mother of Splendour (*Lakshmi*) in India. The worship leads to maintenance of the psyche in balance regardless the unfavourable events in life. It is for this reason the symbols of worship are abundantly decorated with gold ornaments and golden colour turmeric powder. The Mother is depicted in golden yellow colour, while the Lord is depicted in the blue colour. The latter is the source for the former and the former is the expression of the latter. Blue coloured deity and golden yellow coloured ornaments and

garments are a frequent sight in Indian worship.

It is interesting to note that the flame is also golden in colour, while the burning material remains in orange colour. A burning charcoal, or burning wood or any burning material carries the orange colour; while the flame carries golden hew. Orange is therefore the colour of light in material and golden yellow is the colour of light in subtlest material, while blue is the colour beyond material. Blue is therefore spiritual, golden yellow is semi spiritual and orange is spirit in matter. Blue is the effective fire that pervades in space and is imperceptible. Golden Yellow is its perceptible manifestation as Solar fire. And orange is the fire in matter or the frictional fire. Golden hue is the colour of the Devachanic plane or pure buddhic plane, while blue is the spiritual plane colour. Orange is the colour of the clean mental plane. Blue as the central point, surrounded by golden yellow, which is in turn surrounded by orange is a symbol for contemplation. (Figure - 6)



(Figure - 6)

The yellowish green or the bluish green or the aquamarine is a colour of great interest. This colour can be looking blue or yellow or copper colour (admixture of yellow and orange) or can be light green or dark green. It is mercurial. It keeps changing fast and is the colour of the throat centre.

The throat centre is the fulcrum between the subtler and grosser states of existence, between the subjective and objective sides of existence, between the man and his vehicle. Though it is locationally a higher centre, from the occult stand point it is considered subordinate to heart centre. Throat is an expressing centre, while heart is the centre where one gets impressed from higher circles. "Thinking in the Heart and expressing from the throat," is occult functioning in contrast to "Thinking in mind and expressing through throat." The Hierarchy (the spiritual groups on the planet) expresses through heart. The humanity expresses through mind. For both, the expressing agent is the throat centre. The throat centre thus carries a double purpose. It communicates the subjective or spiritual side of the being. It also communicates the objective or material side of the being.

Even for meditation, either the eyebrow centre or the heart centre is recommended although locationally the throat centre is posited above the heart centre. Throat centre however has the synthesis of the colour relating to eyebrow centre, heart centre and solar plexus as well.

Green is the result of the blend of blue and yellow. Hence for all practical purposes, blue, yellow and light green and all their shades can be invoked in the throat centre.

The throat centre is like the throat of a peacock which displays colours according to the angle it makes to the Solar ray (Light). Likewise, depending on the situation it can be varied with the basic colour note being green.

The colour green has a general healing effect. It can be applied safely in cases of fevers, inflammations, especially throat inflammations. It is the colour of Nature in creation and hence has the nourishing quality when the right shade of the colour is applied. Colour green fits the whole human race for the simple reason that it heals persons from the effects of jealousy. The throat disorders as well as the disorders arising from the disorder of the throat centre can be cured with this colour. Persons when disturbed of emotions easily, sometimes have their throat affected. The throat vulnerability is neutralised by contemplating upon the shade of green. Persons who are affected on their left-side more than the right side and where the effects extend gradually to the right can also be cured by this colour. This is because the left is the material side and the right is the spiritual side of man. Green is essentially a colour of Nature i.e., the colour of the physical, the material. Hence, its application helps in all predominantly left-sided symptoms. In all these cases, one finds left-sided headaches, ear aches,

eye-affections, throat affections and left-sided paralysis. Mental affections such as conceit, envy, hatred, revenge and cruelty can also be healed.

In using green, the dark shade of green is avoidable for it is not vibrant with the colour. For that matter, a colour in its dark shade is less vibrant than in its light and bright shade. The sound relating to the colour are IEM, BLUM, JUM. These sounds may be applied for general healing of the throat centre disorders.

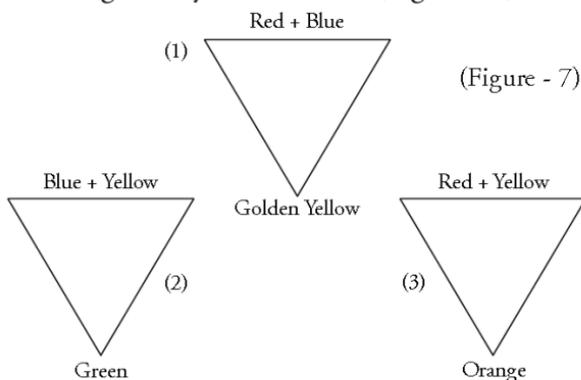
Orange is the colour of 'clean mental'. A man with clean vibrant mind emanates orange aura. This colour bestows clarity in thought and precision in presentation of thought. It is the colour of Mind, the 5th principle and is the quality of the 5th centre, the navel. Thought purification is easily accomplished when brilliant orange colour is contemplated for years. It is the colour that the mendicants in India adore. They wear the orange colour robes too. The colour is indicative of purity in the plane of thought. Thought purity is the basis for all speeches and actions. Distorted thoughts are the diseases which express themselves as perversions.

Orange colour represents the perfected intelligence of man, while blue represents the perfect man. The former is called Nara (Arjuna) and the latter, Narayana (Krishna). The former is the man in God. The latter is God in man. The descent of God is through blue auric envelope. The ascent of man is into and up to orange

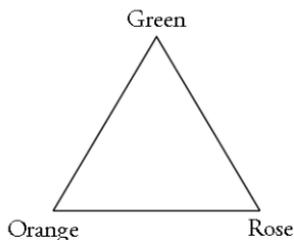
auric envelope. Their meeting point is golden yellow (the heart centre). At the heart God expresses to man and man gets impressed. At the throat man expresses that which is impressed upon him at the heart. This is how godly-man functions. Ordinary men get impressed at the solar plexus with the stimulation coming from the objectivity.

Blue is the presiding colour in the phenomenal world and orange is the one in the material world. Orange is complementary to blue. It is the radiating colour in the three worlds, namely: the mental, the emotional and the physical. It represents fire in matter. Fire transmutes. Thus the colour also transmutes the three layers of body when contemplated upon. For all ills at the intellect, it is suitable for healing. It is the colour of concrete knowledge and prevails over scientific thought.

As said earlier it is the colour of flame in matter. It, therefore, burns up all impurities. It is a blend of red colour and golden yellow colour. (Figure - 7)



The student should gain the order of involution of colors and evolution of colour. Orange is involution of yellow and yellow is evolution of orange. Orange is one of the primary colors for the beginners in practice of colors. The three primary colors for practice are: (Figure - 8)



(Figure - 8)

For those who are timid, frightful and non-confident, the application of this colour is very helpful. Fears, apprehensions, suspicions can be cured by applying brilliant orange. It releases persons from thoughts of self-conditioning. Black magic is dispelled by application of this colour on the forehead. It arrests inflow of strange thoughts that are self-endangering. HRAM is the sound relating to it. Navel is the centre for rectification.

Rose and silver grey are the colors that neutralise emotions. Emotional disturbances are common in these days of jealousy and hatred. Due to disturbed thoughts, the emotions are frequently affected; the waters in the, body become impure. The dirty waters

of emotion from time to time need to be distilled and the pure waters of devotion are to be gathered. The rose and the silver grey help in this direction. Rose calms down and silver colour rectifies.

Application of silver colour should be done precisely, for a slight difference in the shade causes it smoky grey which is astral. It causes further confusion to already confused feeling, imaginations and hallucinations. It is brilliant silver colour that should be remembered. Use of silver in daily life also helps people in calming down the emotional system. Silver plates for dining purposes and silver cups and tumblers for drinking purposes are common in the way of life of our ancestors. It enables supply of silver vibration to body warding off the negative emotional affectations.

Argentinum Nitricum is yet another remedy (potentised silver) in Homoeopathy that meets variety of emotional disturbances. People who are troubled by thoughts and especially in the nights, who are in great hurry and anxiety, who carry strange notions, fears, ideas, who are impulsive, who have fear of heights, fear of death, premonition of death, who are excitable, angered easily and are weak and debilitated can be cured with silver grey by application upon the sacral centre.

The rose colour acts upon the nervous system and tends to calm down the system. It removes depression. It activates positivism in the persons, whose will tends

to negative. The use of roses (flowers) in daily life and rose-drops for anti-depression are well known common methods. If we mentally send roses regularly in the nights to those who are negatively oriented, a few days later we find the patients better disposed.

Violet is synthesis in matter, while blue is synthesis in Spirit. Violet represents wisdom in action. Application of this colour has the effect of bringing system and order into life. Violet is the colour that bridges the etheric and dense physical states of matter. For dense physical and structural disorders emanating as diseases this colour can be safely used. GLOUM is the sound and base is the centre.

Caution: In using colours, as mentioned earlier, one should seek the right colour note, for colours as we see are coloured by our own deficiencies. Secondly, there has to be application of the right shade at the right centre. Thirdly, the healing student shall have to put the colours to practical application in his personal life, verify the truths experimentally and then use at large. Finally, the healing student should seek to improve his colour to required degree - though not to perfection, by submitting himself to a way of life, Yogic Life.

Case Study

Before any application of healing is done elaborate homework of collecting information about the

patient in all his aspects of behaviour needs to be done. The causes have to be noticed. The centres affected have to be identified and healing technique has to be applied.

Meditate upon the colours. Tune up to the colours in daily life. Realise them in your being. This makes you more and more oriented towards your etheric state. In that state, the colours reveal. A painter is one who visualises the colours within and expresses them on the canvass outside. The more etheric you grow through adaptation to purity in thought and in emotion, the more the colour behind the dense physical is realised. Observe the 'colour-existence' as student of colour, behind the form. It holds the key. Observe purity in life. It is the key to progress.

The colour sense in man develops only when man is delinked with material i.e., his attitude of acquisition and possession. To observe colour in material should be gradually replaced by the colour without material and without form. The modern art is an indicator in this line of evolution. The person delinked with material can visualise the colors beyond form. The man delinked with phenomena can visualise the 'one light' which is the source of all colours. 'From above downwards' is the path of Raja Yoga. From one light to colours and from colours to forms and rectification of forms should be the order for healer.

“There are no colours but Light,” is an occult fact. This has to be realised as the final step by the student of colour.

Meditation upon the light during twilight hours is most beneficial to the student of colours. During the twilight hours the sky displays all the spiritual colours. If we tune up to those hours, realisation of colours becomes easier. *Gayatri* is the other name for Light, in the East. The Easterns have the habit of meditating upon the Light, *Gayatri* during twilight hours.

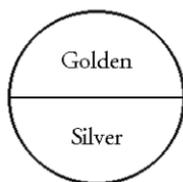
The symbol and the mantra of *Gayatri* reveal the secrets of creation of which the secret of colour too is hidden. The symbol of *Gayatri* presents us, all the primary colours and their higher sources. *Gayatri* is depicted with 5 faces and with an imperceptible background face called ‘*Chaya*’. The faces of *Gayatri* described by the Seers are:

- | | |
|------------|--|
| 1. Mukta | Lunar Light |
| 2. Vidruma | Red |
| 3. Hema | Golden Yellow |
| 4. Nila | Blue |
| 5. Dhavala | Solar Light |
| 6. Chaya | The Background
(Darkness/Absolute Light). |

From out of the darkness (The Absolute Light - *Chaya*) emerge the Soli-Lunar principles as Father-Mother, Adonai, Ardhanari, *Soma* (Sa+Uma). The Soli-Lunar light is the background for the three

primary colors namely red, yellow and blue. Thus the Absolute Light, the Light of the world and its triple manifestation is contemplated at once by meditation upon Gayatri. The Light and its aspects are covered.

The solar light is the golden cup and lunar light is the silver cup of the creation. The golden cup is rested upon the silver cup in 'inverted' position to form the globe of creation. The inversion of the golden cup is symbolic of descent of the solar light via the lunar to form creation. In rituals such cups are used to invoke the spiritual waters. The cup energises the waters inside with the solar and lunar light and those who drink gain health. This cup is called the cup of *Soma*. Soma in Sanskrit means Sa-Uma, meaning - with *Uma* or with the Mother of the World. (Figure - 9)



(Figure - 9)

The lunar light is the Mother of the World, while the solar light is the Father, in spiritual symbolism. Together they give birth to the creation. The whole creation is the product of the interplay of the male-female principle. A healer is therefore well-recommended to retain water in such cup, expose the cup to solar and lunar light for

24 hours and distribute it to patients. It cures diseases. In rituals such waters are potentised further for higher effectiveness.

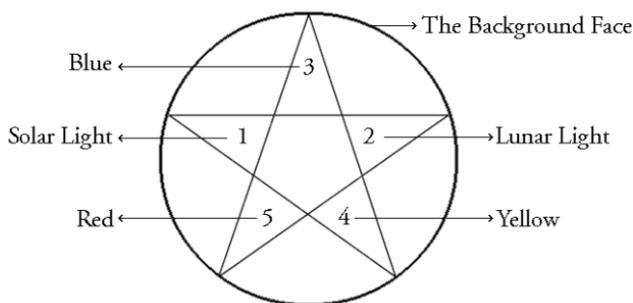
The soil-lunar light the 'Light of the World' is called Gayatri. Of the 5 visible faces of Gayatri, the solar face and the lunar face are on either extreme. On the right extreme is the solar face and on the left extreme is the lunar face. This is because the right represents the spiritual side and the left represents the material side. In between the two faces are the three faces of primary colour in the order of red (*Vidruma*), golden yellow (*Hema*) and blue (*Nila*). Meditation upon this symbol thus leads to realisation of the Light, its soli-lunar aspect and its colour aspect. Indeed, the symbolism of Gayatri is too profound to cover in this work. Hints are thrown about its efficacy vis-a-vis healing.

The mantra of Gayatri carries the import of Light as under:

"We meditate upon That Light (which is responsible for the 3 worlds of consciousness, force and matter) to embrace us and alert our Wills."

The chanting of this mantra along with contemplation of the symbol in the mind done during twilight hours help realisation of the 'Light of the World'. Colours are part of it. Hence, they too are realised. The symbol is called *Yantra* in Sanskrit. The sound formula is called *mantra*. The process of

application of sound upon the symbol is called *Tantra*. This is the tantra of Gayatri to realise Light. The symbol can also be presented as a pentagram upon the background. (Figure - 10)

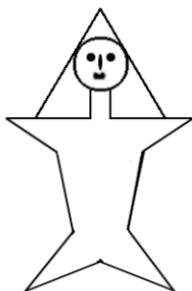


(Figure - 10)

The five pointed star upon the background is a symbol venerated in schools of Wisdom. Many are the rituals relating thereto in Masonry.

There is an ancient Vedic ritual that recommends the students of healing to gain healing energies through Sun during the morning and evening hours in the month of Capricorn. During the twilight hours of Capricorn, the student stands facing the Sun in the posture of a 5 pointed star. The student conducts slow, soft, uniform and deep breathing, followed by utterance of the sacred word 'OM' which is followed further by invocation of Light (Gayatri). He visualises the sunlight entering his eyebrow centre and fulfilling his entire

body. He visualises further that the Light is flowing out through his hands, legs and the head. He realises the Light in him. He is in Light. The Light is in him. In this thought he stands daily for few minutes. This ritual dispels the blockages in the body and makes the student a good channel of light, when practiced with keen interest for a period of 10 years. (Figure - 11)



(Figure - 11)

The colour composition gradually changes in him. He goes through the transformations of colour from brown to rose, from rose to orange, from orange to mercurial green, to golden yellow and finally to blue, the synthesis of colour.

9. Water and Food

*“The fabric of the body is decided by the water
and the food we take in.”*

“Water purifies men and Gods alike.” Water carries purificatory and nourishing qualities. Water thereby is a well-known therapy of Naturopathy. Once a week if man lives for a day on water, the system is cleansed and made fit to work for the week to come. Much use of water is strongly recommended for healing and spiritual purposes as well. Magnetising water with Vedic chanting and distribution of the sanctified water for health and healing purposes has been a healing therapy from ancient times.

Proper use of water enables a clean system to prevail. Its neglect causes contamination. Eighty percent of diseases in underdeveloped and developing countries arise out of water contamination. The sacral centre and its related parts are put to disorder when water intake is insufficient and also when the water taken in is not pure enough. Drawing water from lakes, rivers and common sources like wells for drinking purposes, where other activities like bathing, washing clothes and cleaning vessels are also carried out is the most unhealthy practice. It is a common scene in the upcountry places in nations that are underdeveloped.

Most of the diseases in India are due to these habits in villages. The drinking water needs to be clean and also needs to be complete in terms of minerals it carries.

There is a notion that the river water, spring water and well water is pure. It is not necessarily so. Water from these sources have their own quality, which may not suit the human system. There are waters with excessive sulphur or calcium or iron content, which cannot be considered as healthy. There is need to educate people in the developing block relating to use of water. Use of boiled water and filtered water is slowly emerging. This is a healthy sign. Yet it has its own disadvantage of weakening resistance of the body.

A healer can safely follow and recommend:

1. much use of clean and complete water,
2. fasting once in a week on such waters where health needs toning up
3. proper use of water-without excessively storing it or contaminating it.

Frequent bathing is another important measure. Bathing twice daily in the morning hours before the start of activity and in the evening after the stop of activity has good impact on health.

Water has electrifying affect on the body. Each time we bathe we get refreshed. This is a common experience. **Disinclination to bathing is an unhealthy sign.** Whenever there is weariness or tiresomeness, if

you bath you get energised. When bathing is done it shall have to start from head to foot if it is cold water bath and from foot to head when it is hot water bath. Whether one takes cold water bath or hot water both, it is always necessary to start the bath with water carrying the body temperature. Start with body-temperature and gradually increase the water temperature to hot or cold water. Hot water is recommended for persons of ill health. Even in these cases 'hot' means a degree or two hotter than the body temperature. So also cold water means a degree or two cooler than the body temperature. The cool water touch on the skin awakens the life current in the body and flows through the body effectively. This is because the cool touch raises the heat in the body and the hot touch reduces the heat in the body.

In matters of bath as in all other matters we follow that which is immediately comforting. But it causes discomfort later. Hot touch in cold weather and cool touch in hot weather is no doubt comforting but its impact is otherwise on the organic substance. On a hot summer day in a tropical country if one eats an ice cream, he immediately gets sunstroke and thus risks his life. So is the case with a cold drink. Sip of a cup of hot tea or coffee is recommended. Likewise, in cold weather if you take hot drink, one feels the cold more than before. 'Cold food in cold countries

and hot cooked food in hot countries' is the natural pattern humans gained. In European countries where the cold weather is dominant, uncooked, cold food is the food habit. In tropics like India where hot weather is common, hot and cooked food is the food habit. This is natural. As you are nearer to Equator, the heat is more and the hot food is more prevalent. In South India chilly and spicy food is common, while in the North chillies are not seen in food. Instead pepper is seen-as a substitute. 'Similus similibus' is the natural theory. Hence, Homoeopathy is nearer to Nature. Consequently it has greater possibilities to cure. So is Ayurveda and Naturopathy.

Water insulates and restores one's own energy system. For instance, when one visits houses of bereavement, he picks up a bit of the thought of bereavement, having shared with the bereaved. This can be overcome if one takes bath returning home. So also when one visits commercial places (like super bazaars, departmental stores, markets etc.,) he brings with him the commercial thought hovering over the place. Not infrequently we see people devitalised after visiting such places. This is because of the thought hovering over the place takes hold. As one returns home, if he takes shower, he gets restored to normalcy. Bath is therefore, strongly recommended when one visits places of negative energy dissipating thought,

such as commercial centres, houses of bereavement, hospitals, sick homes, entertainment centres, crowded places etc.

Bath is also recommended when there is undue concern of anxiety, fear, sensuous longing. A head to foot bath relieves one from the bothering thought. Each time we move in the city (or town or village) we walk into variety of thought forms along with our thoughts. People emit thoughts of a variety. We live and move in this thought energy. For instance when one moves around a market place, he gets the desire to buy something, which he did not think of when he moved out of his house. How does it happen? It is the strong thought prevailing in the market place that enters into and expresses out. Many are slaves of such thought. One feels compelled to buy in that movement and later wonders, why did he buy such an article at all! People fill houses with articles which are not used. Thoughts of sex occupy even those who have no such intentions, when sexual movies are seen. Thought is generally more powerful than the average humans. They are the vampires that hold weak men and women. When certain strange, unhealthy and unnatural thoughts prevail, one does better to get into shower to overcome.

In traditional Indian houses water is offered even at the front yard to wash hands and feet when there is

a visitor to the house. Even the members of the house remove the shoes/chappals, wash hands and feet before they enter. Offering water to wash feet is built into the custom. Washing hands and feet before entering the houses is also built in. This ensures insulation of the energy as one walks in. Many are the sensibilities of the ancients, which the moderns are to sense again.

Flowing waters and spring waters carry more life currents than stagnated, stored water. It is unfortunate that we, the humans have no more access to them due to the pollution we cause and also due to the way of life we developed away from Nature. The civilisations of the past, the Indus valley, the Ganges valley, the Nile, the Jordan valley are the ones developed alongside the rivers. Our drinking water as well as bathing water are stored waters. No wonder if we have stagnations to life current in the body, causing more diseases than before.

While waters in the body are purified, the emotions are filtered. The water-therapies of Naturopathy come handy in dealing with diseases of the sacral centre. Steam bath, tub baths, cold towel enwrapping around abdominal portion, cold tub relaxations are some of them. Fasting on waters periodically is also an important hydrotherapy.

With food, we reach the physical aspect of our being. As in every field, in the field of food and hygiene, there is much to be recapitulated to restore health.

There is need for certain fundamental understanding of food and intake habits. Let us make a brief and quick understanding of this subject also. For food and water are responsible for most of our acute diseases, while thought, speech and behaviour are responsible for chronic diseases.

The Threefold Activity

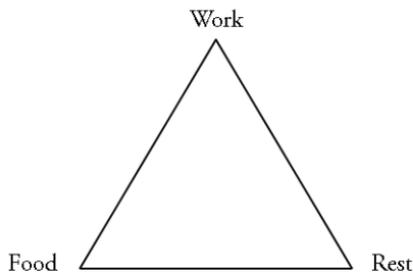
Man's essential activity is threefold. As he wakes up in the morning he works with his body. Throughout the day, during his wakeful hours, he continuously works with body either physically or emotionally or mentally. He thereby continuously uses either the physical body or the body of senses or the mental body. He cannot but use either of these bodies or all of them during wakeful hours unless he is a Yogi. Thus, activity is one essential function he carries out.

As he uses the body, which is his vehicle of expression, he needs to feed it with fuel. Food for body therefore forms another essential factor in man's activity. He needs to maintain it well, so that it serves his purposes, just like you need to give gasoline to the car that you use. Unless you are Yogi of a high order, you need to eat daily and also two or three times in a day.

A man works with his body, fuelling it now and then during the day, he becomes tired by the evening/night and he therefore needs to sleep. The more he gets

tired the more he sleeps. The need for sleep and the number of hours of sleep depend upon his intake of food, his physical exertion and mental exertion. A Yogi, though he works with mind, sense and body, does not get exerted. As he does not get exerted, he does not need to sleep as much as an ordinary human being. During nights he rests but he does not sleep.

A Yogi is one who works out a good balance among his work, his food and his rest. He knows the Nature; he knows the nature of his body. He also knows the nature of work and the need for food and rest in right perspective. He strikes an equilateral triangle of the threefold activity. (Figure - 1)



(Figure - 1)

We too should learn to work balancing food and rest, by a proper understanding of their nature. Let us start to understand food and what our approach and attitude towards food should be.

We should know what to eat, when to eat, how much to

eat and how to eat. When we know these four dimensions, it is not enough. Many people know them. But it does not help them! Do you know why? That is because they do not practice what they know. Hence we should learn to practice. Learning for the sake of learning is foolish.

What to Eat?

We have to eat chaste food, food prepared in good environs. The place where food is prepared shall have to be clean and neat. The food material that is cooked shall have to be fresh and lively. The vessels used for cooking should also be neat and clean. This is known to many. This is not enough! The persons who cook the food shall also have to be clean and neat not only outside, but inside also. That means the one who cooks should not entertain unclean thoughts while cooking. If one does so, one is also cooking the unclean thoughts into the food and serving. Likewise, one can also cook thoughts of goodwill into the food and serve. The former breeds ill health and the latter good health.

Hence, one who has cooked the food is more important than what has been cooked. It stands primary. A Yogi makes sure of the cleanliness of the person who cooks than the richness of the food that is served. He mostly lives by food/fruits given by Nature. For Nature is bountiful and also full of Love for its beings. Mother Nature nourishes us with Goodwill.

Food and Love

Our mothers too nourish us with Love. Is it not? It is therefore, better that we eat food prepared by our mother than food prepared with commercial motives. In mothers' food there is no commercial motive. In bakeries, restaurants and hotels and also in many social parties the motive remains commercial and hence the food carries less value when compared to mothers' food in terms of vibrations. Eating at home is therefore, preferable to eating elsewhere.

Where food is cooked and served with Love, there health is restored. Many men of wisdom therefore, believe in cooking and serving personally. They not only serve food but also their love and their magnetic vibrations along with the food. Hence health is rejuvenated when such food is taken. It is not mere food. It is food made sacred. It carries higher values.

Once Lord Krishna was invited by a great Initiate, Vidura, to the latter's house for dinner. Lord Krishna accepted the invitation. The Initiate was thrilled. He got preoccupied with the thought and was making elaborate arrangements for Krishna's visit to his house. In the meanwhile Krishna arrived at Vidura's house. The Initiate, Vidura, was busy in arrangements for Krishna's visit and as such was not at home when Krishna arrived. The lady of the house saw Krishna entering the house. She invited him in, offered a seat

and made inquiries. She was also an Initiate, who carried a heart of love. She could feel the hunger of Krishna. Yes, only people of love can feel others' needs. So, she immediately came up with a bunch of bananas and started peeling them to feed Krishna. She was full of love and was absorbed into the Divine Love of Krishna. In that trance, she was peeling banana after banana, throwing away the banana and was feeding the peels to Krishna. Lo! Krishna was eating the peels smilingly looking into the eyes of the lady. The lady was also looking into the eyes of Krishna with veneration and was feeding him the peels. It was a state of pure love that pervaded the whole situation, where intellect ceased functioning and inspiration encompassed.

At that moment, the Initiate, Vidura, entered the scene and was shocked by his wife's doing. He interfered into the serene and silent happening with his intellect. He questioned his wife "What the hell are you doing? Do you know that you are feeding peels to the Lord instead of bananas?" The lady dropped from her state of pure experience to the state of intellect and felt sorry. But Krishna said, "What material she feeds me is not important but with what mind she feeds me is important. She fed me with love and not with peels. The bananas are of inferior value to the love she fed. My hunger is fully satiated. I bless you both." Saying so, Krishna departed.

No food material, however rich it is, is a good substitute to love. Hence food cooked with love in serene, divine and sacred environs is the food of first grade. If one cooks, let him/her cook with such love and purity. Blessed are those who eat such food.

Cooking food while chanting divine hymns helps consecrating the food while being cooked. If such hymn chanting is not possible, fortunately, we have cassette recording of such chantings. They can be played in the kitchen. Or even music cassettes that tranquil the mind can be played. If the kitchen, the cook and cooking material are filled with the vibrations of harmonious sound, the purpose is well served. Such food contributes much to health.

Contrary to this, today, we eat food anywhere and everywhere, cooked by anyone and everyone. This is because we are ignorant of the science relating to it. We eat food cooked in restaurants, in fast food centres or even food prepared and stored on the foot paths (road- side). The effect of such food on our bodies is significantly unhealthy. Unhealthy food contributes to unhealthy thoughts. Food cooked by sensuous people make the eaters gradually sensuous. Food cooked by emotional people breeds emotions in those who eat. Likewise, food cooked by lovable people breeds love. The food that we eat remains in our body and affects our body for 7 to 14 days. You can improve the quality of your thought by

improving the quality of the food and vice versa.

What to eat includes : (a) What food we should eat? and (b) Who cooked such food? Let us understand the step (a) - that is, what varieties of food we may consume.

As said earlier, we cannot eat anything and everything. Our mouths and stomachs are not dustbins where you throw materials indiscreetly. The mouth is a place of sacred fire. You cannot throw impure things into the sacred fire place. Each time you use the mouth irresponsibly for an intake, it has consequences. Even in the beginning, we learnt that the body is a sacred vehicle that we are given, and that we have to feel the responsibility relating to it. It is God given and hence is divine. You need to use it with respect and veneration. You cannot abuse it or even under use it. It should be put to such use as it is meant for.

What happens if you indiscreetly fill the gasoline tank of a car with alcoholic drinks? Suppose you fill the tank with beer or whiskey. Will the car run? On the contrary it gets spoiled. The car should be given such fuel as it needs to generate necessary energy. Likewise, you cannot feed a horse with hamburgers, or other fast foods. The system in the horse does not accept it. The motor car has a system. It accepts a kind of fuel which it can transform into energy. The horse has a system. It accepts a kind of fuel (food) which it can

transform into energy. So too is the case with other animals and plants. Only the human animal has no such understanding.

See how foolish are the people who take in that which does not transform into energy. The intake is meant for gaining the required energy for functioning. Instead the human being takes in as if to contract disease. Eighty percent of ill health among human beings is due to their irresponsible attitude towards their intake. Animals do not carry as many diseases as the human beings. This is because humans do not eat what they need to eat. Through eating he acquires diseases instead of energy and health. And, he calls himself wise! A man who abuses the fire place has to pay for it. Many times we eat, to become sick.

There are people who swallow cigarette smoke! What for? For energy? For nothing? No, they say – “for pleasure.” But poor fellows, they do not know that it comes back as displeasure after a while. They are spoiling their respiratory system for pleasure! What wisdom!

There are people who indiscreetly and excessively drink alcohol. They too are spoiling much within their body. Chewing tobacco, drinking alcohol for pleasure is like pouring sea water into a gasoline tank of a motor vehicle. The destruction is for sure.

There are foods that energise the body. One should consume only these. Only then is one sensible.

Insensible are they who do not care for energising the body. One should know what food energises his system and what food does not. He should not compromise to eat that which is not suitable to him.

Generally, tobacco and alcohol are not suitable to human body. They affect the brain, the respiratory system and the digestive system. Coffee and other stimulants are also not recommended. Instead, they can be substituted by milk, water and fruit juices.

Food and Taste

As we learnt, food is for supply of energy to the body. That is the sole purpose. One can prepare energising food to suit the taste. Taste is to make the intake activity pleasurable. Here also, suitable food (i.e., energising food) can be made tasty. One need not eat tasteless food in the name of health. The selection of food is threefold as given below: (1) Select food that suits you, that energises you; make it tasty and enjoy eating it. This is the best situation. (2) Selecting food that suits you and energises you even if it is not very tasty is a good situation because you are still supporting the energy system of the body. (3) But, if you select the food only for the taste of it, it is the worst situation. Many people eat for taste. They are slaves of their own taste. They do not serve the body with food. They serve the taste with food and the body degenerates.

Eating with taste is difficult from eating for taste. We cannot be slaves of taste. Taste has to be subservient to the purpose. So eat energising food making it as tasty as possible.

Each body has its own optimum in matters of food intake. That should not be lost sight of.

Do you know that human body is designed in this time to live healthily and actively for 100 years? If man is not able to live long, his ignorance towards food habit is one of the contributing factors.

Food the Life Force

Food carries essential energy and we call this energy 'life force'. Life force exists in the material substance, in watery substance, airy substance and fiery substance too. In truth, life force is a subtle substance that exists in all the substances of Nature. So what we gain through eating process is life force. It helps in reinforcing the life force in us. Therefore, is it not wise to gain life force with or without eating? Yes! life force can be gained with or without eating. One can orient more and more to absorb life force. Thereby, he can gradually eliminate heavy substances as food. Since he is gaining life force, which is the purpose of all eating, he does not need to eat so much. This appears strange! Doesn't it? But it is not so if we analyse.

Now let us see - we understand that in eating, the goal is to gain life force. Life force exists in many

ways. It exists in air as oxygen. It exists in sunray as life force. If we know how to gain life force through water, we do not need to eat food material. If we know how to absorb life force by breathing in oxygen, we do not have to even drink water. And if we know how to absorb life force from the sunray, we do not even have to breathe so much! We can save our breaths. This sounds funny. But it is true. There are advanced human beings who live in deep meditation for long hours, even without breathing. They seem to be dead for all clinical purposes but are very much alive. In recent years, Lahari Mahasaya, Saibaba of Shirdi and Master CVV of Blue Mountains demonstrated this in their lives in this century. A Yogini (Lady Yogi) in Bengal (India) demonstrated for 50 years how to live by breathing alone. She did not even drink water during this period of time, let alone food. She was a tourist attraction in the first quarter of the 20th century. Absorption of life force through breathing was the technique adopted by her. As she was not eating and drinking, she also had no need for defecation or urination. She was brilliant in appearance and her eyes were like sun-balls radiating light.

There was also a Yogi in Andhra Pradesh, South India, till 1980s who lived without food and water in a closed room for more than 30 years. He used to come out of his chamber once in a year on the new moon day of the month of Aquarius.

In the Aquarian Age*, the predominant element that rules the planet is Air. If one knows how to utilize air to absorb life force, he need not eat much. You remain energetic and yet do not carry the heaviness of food in you if you follow the technique of *Pranayama* -the technique of breathing that regulates Prana - the life force. As you eat less and less, while remaining as energetic as you should be; you also tend to be lighter in weight. In fact the tendency today is not to eat as much as our ancestors ate. Our bodies are also evolving and hence they do not accept and assimilate as those of our ancestors. In Aquarian Age man started flying with aeroplanes. He even reaches the stage when he can fly himself, without the aid of aeroplanes! This is a possibility offered by the Aquarian Air. Man slowly evolves and lightens his body and learns the technique of reversing the gravitational pull of the Earth and thereby he flies. The ancients demonstrated this technique in the distant past. It will become a reality in future. Food habit plays a role in this game.

Note on Aquarian Age

When the Equinox moved into Aquarius, the Aquarian Age began. It happened around the year when Queen Victoria was coroneted.

The Equinox moves in the anti-clock-wise direction at the rate of one degree every 72 years. It takes 2160 years for the Equinox to pass through one Sun sign (30 degree x 72). It takes 25,920 years for the Equinox to move through the

Zodiac of 12 Sun signs (2160 x 12). This is called a Great Cycle. When the Equinox was moving through the Sun sign Aries, it was called the Arian Age. When it was moving through Pisces, it was called the Piscean Age. It is now passing through Aquarius. Hence it is called the Aquarian Age. In the Aquarian Age, man masters the element air and thereby moves in air. He conducts not only airy travels upon Earth, but also interplanetary travels. Man also gains mastery over matter through expansion of Consciousness.

Matter gives way to Consciousness. There will be greater understanding of the unity of life. The barriers of names, forms, races, nations and religious cults fall down to realise the One Consciousness in all and as all.

Separatism gives way to collectivity. Individual living gets substituted by group living. Group needs, Group work, Group Consciousness are the keywords of the Age. Individualistic, separative and exclusive outlook should either break or bend. The Matter because of more interaction with air, becomes lighter. Lighter minerals and mental alloys are invented. The daily use articles also tend to become lighter and lighter. Plastic and polythene replace heavier metals. Stainless steel and aluminium replace bronze and brass metals.

The human body also tends to become lighter in terms of weight. The food habits undergo a sea-change. In due course of time, man learns to live more on air and water than on foods that are heavy. Techniques to satiate hunger

without material foods are revealed. Man gradually develops a stable etheric body and moves in air. According to the need he gathers material body around him.

To sum up, the super conscious mind descends more and more into the material and lifts up the latter into the Kingdom of God.

Let us continue to understand the methods and their gradation in relation to food habits. We have seen how Yogis live on sunrays and upon breathing for long years. We also see many who live only on water for many years. They too radiate due to the purity of water. They know the technique to utilise the energy of water. Water is electricity and the electric power is the basis of all movement of life force. The technique of using the sunray, the breath and the water can only be learnt from those who practice it.

But for us, it is necessary to upgrade our eating habits before we gain such advanced steps. If we want to maintain ourselves effectively on lighter foods, we should gradually introduce them in our life substituting the heavier foods. More water intake substitutes the place in the stomach, which is otherwise filled by heavier food material. In yoga practice the teachers recommend that you fill your body at each meal time with 50% of food material, 25% of water and keep the other 25% empty. This empty part will be filled through morning and evening practice of pranayama. If water does not

give the feeling of fill, it can be substituted by fruit juices or other liquid foods. The practice keeps us in good health. Many times when we feel like drinking coffee, tea or other unhealthy drinks, we may think of substituting it with water or juices. They are better materials. Milk and honey too are very useful. Milk has a significant role to play in cleansing the layers of the body and purifying it. More of milk and milk products are therefore, strongly recommended. Milk helps to build the *Antahakarna sareera* - the Subtle Body. Lord Krishna lived only on milk and milk products during his life span of 126 years. He remained young and energetic and did not age with the years. Even during the last part of his life, his body remained youthful. He always had the appearance of a youth. The message from his food habits is very clear. We too need to use more milk and milk products substituting heavier materials of food.

Among food substances too, leafy vegetables, vegetables that carry fibre, those which grow above the surface and fruits are preferable to the vegetables that grow below the earth, namely roots like potatoes. The vegetables that grow below the earth are not as much exposed to the solar rays as those that grow above the earth's surface. Hence they tend to be heavier in matter.

Unfortunately the 20th century man went on polluting water, plant and animal ignorantly. All rivers are polluted and hence we need to treat water before

we drink. The cows and other milk giving cattle are also polluted by injecting all kinds of chemicals into them to get, better yield. Consequently, in the West, many people develop allergy when they drink milk. Fruits and vegetables are also polluted through use of pesticides, insecticides and fertilizers. Man needs to make a more appropriate use of science. Our water is not healthy, milk is not healthy, fruits are not healthy, air around us is not healthy and lastly our thoughts are also not healthy. How can we expect to remain healthy unless we rectify our habit of polluting everything in and around us? We need to start somewhere. Instead of waiting for others to do and rectify, let us start with ourselves. "Let restitution of environmental balance start from me," be our attitude.

If you prefer to eat cooked food, ensure that you eat the food within three hours after it is cooked. Preserving cooked food in cold storage and eating it for days together is eating only dead food. It carries no life in it. Similarly vegetables and fruits when stored lose their life gradually. It is fortunate these days if one can still drink fresh milk, eat fresh vegetables and bathe in fresh water, wherein much life exists. In the name of development have we not walked away from Nature? Should we not think of getting back to Nature, at least in slow degrees?

We understood from the preceding paragraphs that food tends to become heavier and heavier from

sunray to oxygen, from oxygen to water, from water to liquid foods, from liquid food to fruits, from fruits to vegetables that grow upon the surface of earth and from such vegetables to root vegetables. Now you consider animal food. It is the heaviest of all that man eats!

In this scientific age, with so much of automation and mechanisation, man has ceased to exert physically. Today he exerts more mentally, hence he does not need to eat meat and other animal food. On the one hand, it makes him heavier in body and on the other, it tends him to sensuousness in terms of sex and sense objects. This is because he does not burn away all the substances relating to the animal food through his physical activity and exertion. He, therefore, needs vigorous exercises to maintain normal weight.

Why should we eat needlessly and burn away the excess fat through additional activity i.e., vigorous exercises? Moreover, the age in which we are, makes the fabric of our body lighter and lighter. And if we eat heavier and heavier food, the body's system gets into conflict. This needs to be understood by the man of Aquarian Age. Vegetarianism is the future of the mankind. Let us be intelligent enough to learn what Nature intends teaching us through time.

Where to Eat?

It is recommended that we eat in a clean and

serene place, where silence and purity prevails. We should not eat on pathways, in moving buses and in underground trains. Unless inevitable, we should eat only in quiet places. Eating in busy centres, bars, restaurants and in places of noise and hubbub should be avoided. Wherever you eat, consecrate the place through a mental proposition and eat. The prayer for consecrating the place is:

“I invoke the Lord to purify within and outside me, purify the place and purify the food I offer to the body. May the Lord protect me, the food, the body and the place through this act of mine.”

How to Eat?

Eat in quietude. Eat with a pleasant attitude. Eat with a sense of offering. Remember that you are offering food to the body. You are eating for the body and the body works for you. If you offer well the food to the body, the body offers well to serve you. The body does not serve well those who do not serve the body. Hence eat with a sense of offering.

When you eat food, the heat in your body arranges for assimilation of the food and its distribution to the body as energy. It is the work of fire within the body. Hence the offering of food should be to the fire in you. Offer the food to the fire and eat with quietude. Even if you are pleasantly engaged in talk, do not forget your offering to the fire. Silence while eating

enables you to maintain the sense of offering. But when you gain familiarity, you can even engage in pleasant talk with those around, while maintaining the sense of offering.

Consecrate the food through such offering. You may mentally make the following proposition:

“I am thankful to the Lord for the food made available. I offer this food to the Lord of Fire, for his distribution to the Devas within the body. May the Lord be pleased. May the Devas be pleased with this act of mine.”

How much to Eat?

There is no set rule as to how much. But if you remain quiet while you are eating, you get the message. There is a centre of satiation within the brain, that gives you the signal when you eat quietly. The message come as ‘enough’. You can listen within if you follow the regulations of eating stated above. One cardinal rule of eating is that you should not feel heavy after a meal. It is an indication of over eating. Let not a meal discomfort you later. Do not punish yourself with food. Those who feel heavy in body after eating are those who need to reduce the quantity and quality of intake. Conclude the meal even while the stomach is a little empty. Fill that part with water, if you feel the inevitability of filling the stomach.

10. Rhythm

“There is power in arrangement.”

The Universe functions rhythmically. The solar systems, the planets, the intelligences in nature have a rhythm, an order and a system. This can be easily seen. The mineral, the plant and the animal too exhibit rhythm. Power generates when rhythm is. The emergence and growth of the Universe too has rhythm. Similar rhythm can be seen in the atom. From atom to universe, from micro system to macro system rhythm is found. Rhythm enables flow of energy, power, light, love etc. Rhythmic and systematic functioning enables transformation of Spirit to Matter and Matter to Spirit.

The other name for the rhythm is ritual and is different from routine. All ritualistic functioning leads to rhythm and rhythm links man to the surrounding energy system. It enables unimpeded interaction with bigger systems. Rhythm initially enables man to coordinate his own energy system and gradually enables coordination with the surrounding energy systems, big and small. The ritualists of the past could coordinate with the planetary system, solar system and even with groups of solar systems. They could perceive, conceive and thereby receive energies relating to Great Bear, Pleiades and Sirius, without applying

any astronomical instruments. Just, by ritualistically and rhythmically coordinating with the surrounding nature, they gradually permeated in consciousness to realise the qualitative and quantitative information relating to the planets, the solar system and even the other solar systems!

Rhythm thus enables permeation. When the instrument is well arranged the energy flows. This is true with all mechanical and electrical systems. It is also true with subtler systems such as electronics. It is true with every system in creation - from atom to man to universe. The key to transform and thereby permeate is held by the Law of Rhythm.

Ritual as different from routine offers the freshness of approach to the repetitive acts of daily life. The daily duties can be seen as routine or as ritual, depending upon the attitude and aptitude of the person. To the disinterested the daily activity is routine. To the keenly interested, the daily activity is ritual. It is the interestedness, the freshness in approach, the right attitude and aptitude to daily duties to make the difference between the routine and the ritual.

Every morning offers something new and something fresh to one who has the right orientation. To the routine minded one every morning is the same, every day is the same. Routine causes mechanical functioning, with least awareness to the subtle functioning of energies.

The perception of the patterns of energy functioning cannot be gained through routine.

Routine causes circular movement while rhythm causes spiralic movement. Spiralic movement is also circular but with a difference. It is progressive. The routine minded remains without progress. He is the like the 'rodent round the mill'. The ritual minded progresses in his awareness day by day, month by month and year by year. He expands in consciousness breaking the limitations. The routine-minded are conditioned by the principle of Saturn. The ritual-minded are guided by Saturn in association with Jupiter. The principle of Saturn gives necessary procedural discipline, while the principle of Jupiter gives expansion of Consciousness. The Saturn-Jupiter combination gives gradual and guided expansion. That means each expansion is consolidated before a second expansion is contemplated. The 'Law of Rhythm' is therefore, associated with the 'Law of Alternation'. There are periods of expansion and periods of consolidation. There cannot be expansion without consolidation. "Brick by brick the temple is built." The brick laid needs consolidation before another is laid over it. If consolidation is neglected, the expansion is brittle, full of weaknesses and is therefore bound to collapse.

The Saturn-Jupiter combination therefore, forms the basis for ritualistic functioning. All the ritualistic schools

function on this combined principle of Saturn-Jupiter. A ritualist is strong in detail and at the same time is expansive. He has no resistance to consolidation and expansion. He allows the double principle to function through, according to time. When Saturn transits, for example, his ascendant or moon or sun or the 10th house, he consolidates. When Jupiter transits the above, he expands. Astrology gives the clue to time for expansion and consolidation. A ritualist therefore is necessarily a student of the related occult sciences. So is the healer.

SAM is sound of Saturn and GAM is the sound of Jupiter according to the Science of Mantra.

We see in Nature expansion and contraction/consolidation, when we observe formations. The full moon, the new moon, the longest day and the shortest day, the growth and fall of things are held by the time and the ritualist by gaining the knowledge of the time pattern tunes up to them, to coordinate with the surrounding systems. He thereby gains harmony with the surroundings and permeates through.

Every being in creation has its own 'ring pass not'. It is the limitation set for the protection of the being. The eggshell is the 'ring pass not' to the chick in the egg. It is protection till the chick grows. That which is protection is limitation when there is growth of the chick. The growth demands breakage of limitation. As it overcomes the subsisting limitation, the 'ring pass

not' is again formed to offer protection. However, the second ring offers a little more field of operation than before. For the chick that has come out of the egg, the hen (the mother) acts as the 'ring pass not' the limiting factor, till the chick grows further. As the growth is found adequate, the mother leaves the grown-up to function on its own, to guard itself against the risks and dangers of life. Every being in creation grows in this protection which is again a limitation when required growth is accomplished.

As there is growth in awareness or consciousness, nature gives way. Nature protects, limits and yields (concedes), according to the states of awareness. The mother protects the child in the womb and concedes to the demands of the child as it grows and makes effort to come out. The flower concedes to the fruit as the fruit grows from the navel of the flower. Nature yields to consciousness and yet protects the beings widening the 'ring pass not' according to the vibrant consciousness of the being. The ultimate 'ring pass not' is the space globe, within which all is and is moving. All activity in the Universe is within the globe of space which is the 'field of action' (*Kuru Kshetram*). The forces of light and darkness function within the globe. Beyond this globe is THAT or 'that Light beyond Darkness'.

There is gradual widening of the 'ring pass not' as one grows in awareness. Likewise, there is also gradual

narrowing of the ring as there is loss of awareness. It is therefore said in astrology that Saturn is the controller of the ignorant and is at the same time teacher of the students of life and is the helper to the wise ones. He disciplines the indisciplined through time, guides the disciples (the ones who follow the discipline of Nature - as different from the man made discipline) and assists the Initiates through time.

The rhythm of the ritual carries the Saturn-Jupiter alternating function causing gradual but sure expansion of consciousness. Ritual demands repetitive functioning with keen interest and freshness of approach, for long years adopting to time. It breaks monotony of routine and enables continuity of purpose. The will is thereby established. Will has the quality to expand and permeate and gradually breaks limitation after limitation, causing gradual liberation. The liberated one governs himself and needs no other to govern him. He is self-governing. All Initiates are thus self-governing and are not governed, much less employed or appointed. They are self-governing, self-employed and self-appointed as per the demands of time and place. They are not directed by others. Others cannot decide what they should do, where they should do and how they should do. According to the time and space, they move, they work and they pass over. They are tuned up to Nature's Plan (Divine Will) and

function as per that Plan. Their 'self-governing status' is called *Swaraj*, the 7th ray.

The sunrays carry seven colors and seven qualities. The seventh colour - Violet and the 7th ray *Swaraj* - the self-governing quality, enables man to liberate from limitations and ritual aims at the process of such liberation. Magic and 'ceremonial order' are the forte of the 7th ray. Insofar as this is understood and applied in life, man starts growing in awareness, overcoming the limitation after limitation.

The application of the 7th ray principle involves drawing up by one's own volition a timetable for daily events and following them up scrupulously. The events of the day are arranged according to a set time pattern, which is one's own choice. They are then attempted at to accomplish. It is a self-proposal that he sets and tries to honour. There are repetitive events in life which are set to times - like awakening, breakfast, work, lunch, study, refreshment, dinner, acts of goodwill and sleep. A timetable is proposed for these activities. Attempt be made to abide by the timetable. Start honouring the time you have set. As you honour time, time too honours you. By honouring the set time for an event that you have yourself proposed, you are honouring the will in you, which gradually awakens in your efforts. Honouring time by compulsion has no ability to awaken the will. Voluntary adoption to time has the key to stimulate will.

If you are not able to meet the events proposed and the timetable set for them, reduce the events and try to follow them up on time. Start at the point where it is convenient and comforting. As you gain ease in doing them timely, add one more event (item of work) and attend. The additional event, when assimilated into your systematic functioning, you can again gain ease. Then add one more event of work and workout the system. This is how one can gradually expand adding work after work. **Time expands to accommodate the work contemplated** insofar as one gradually improves will through application to work. One need not be in hurry to add up events of work. It can be done slowly and as much as is acceptable to the present energy system of one's own being. "Make haste slowly," is the mantra given by Master D.K. in this regard. One need not run hither and thither like a rabbit. It is no journey to cover the distance. One can be the tortoise that moves slowly but surely.

The process is similar to building the temple brick by brick. Prepare a brick in its shape and set it on the temple wall. Prepare yet another silently and set it upon the wall over the preceding brick, well cementing the two. The wall and the temple is built gradually but surely. The gradual addition to one's own work causes expansion of oneself. That is how an Initiate or a healer is born.

In the preceding lessons many practices are suggested to transform oneself into a healer. It looks as though that the task at hand is too large and is not capable of being accomplished in one life. But it is not so. The apparent is not real. As you pick up the key of rhythm in life, the impossible yields to be possible. With a small wooden plank one can cross a river. A little lamp enables you to pass through vast darkness. As you walk you find covering the distance. But if you sit and think, you stay where you are. Do not sit and think about doing. Let doing alternate thinking. Do not allow thoughts to overtake doing. If you do so, you stand suspended of progress.

The importance of rhythm in Healing is in relation to establishment of right pulsatory and respiratory rhythm. Health is restored where the pulsatory and respiratory rhythm is intact. The problems relating to respiratory and breathing system are all related to heart, which in turn is related to establishing right rhythm. The taking in and throwing out of air shall have to be rhythmic to establish right contact with the environment. Air links man's separativity to group existence. Air is shared by all human beings. Air is therefore the common means and holds the key to life principle. Its rhythmic function within the being enables proper absorption of life energy. The need to systematise breathing need not be over emphasized, for

its importance is described in the preceding chapters.

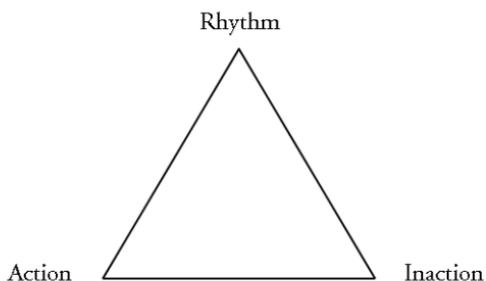
There is close relationship between the etheric body, the endocrine system, the glands, the heart, the circulatory and respiratory system, the nervous system, the network of nerves. Individually these are systems within the systems that need to function rhythmically. Besides, they need to cooperate and coordinate as between them permitting free flow of forces in right rhythm.

One's inability to think and to get impressed and express the higher states of consciousness leads to wrong rhythms. Use of soul energy through right thought enables curing of the disease, by establishing the right rhythm. While the disease arises out of disorder, the cure arises out of establishment of order/rhythm. This requires functioning with right thought rhythmically.

The disease is the result of wrong rhythm of the individual (present or past), of the group to which he belongs and is also the result of ancient errors of the race. Rhythm (right rhythm) offers the solution. Patience is the keynote with which one should pick up the rhythm and liberate himself from the diseased condition. Every disease has its solution in a particular rhythm, which the healer must know, practice and pass on to others.

Right rhythmic living with right proportional accent upon all the facets of life enables man to overcome many situations of ill-health.

Understand that rhythm is the golden middle point between inertia and mobility. **Inertia relates to stability in inaction. Rhythm relates to stability in movement (in action).** Rhythm gives the state of stability in movement. Greater rhythm offers greater stability in movement. That much stability can be experienced in speedier actions, through rhythm, surprises us when we gain right perception. (Figure - 1)



(Figure - 1)

See, how the Eagle is stable in air, through rhythmic use and balancing of the wings. See how the aeroplane is stable (vis-a-vis the passengers) while moving at great speed. We however, still see their movement while they seem stable. It is stability in movement! To be stable while in movement is an aspect of rhythm, which one gains as he picks up action in an orderly fashion. The best example of realising stability while at great movement is our stay upon the planet. Do we realise in our daily life that we are on a globe that moves at such a great speed -

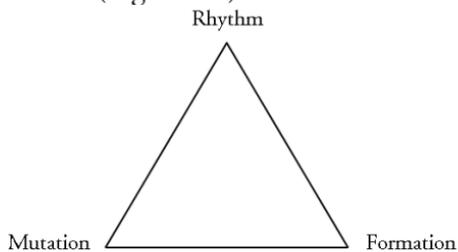
speedier than the concord aeroplane! “**Higher the speed, greater the stability,**” is an occult understanding.

Inertia is understood as rest by the ignorant. Rhythmic action is understood as rest by the knowledgeable. “Perceive inaction in action,” instructs Lord Krishna to Arjuna, his disciple. As stated earlier, rhythmic action leads to liberation and inaction leads to limitation. Inaction to action and action to rhythmic action are the gradual steps. It is better to be active than remaining inactive. It is much better to be rhythmically active. Activity can produce chaos and confusion, when rhythm is absent.

Ritualist is one who is rhythmic. It means he is abundantly active and yet, at the same time spreads the air of equilibrium. The ordinary move and move to be unstable. The ritualists move and yet are stable. **Realise the stability of the stable ones. They do not fall. They do not falter.** Their stability is in their rhythm and the rhythm is in their abundant action. Initiates conduct 100 years of work in 10 years with poise and peace. Time expands to accommodate those who carry the rhythm. Jesus, the Christ, did work out in three years, what the ordinary could not even in three centuries. He is a perfected ritualist. So are the great ones like Buddha, Pythagoras and a host of Indian Seers.

The Inertia of matter is broken by the dynamism of rhythmic action. Matter limits Spirit. It conditions the Spirit and thereby manifests the forms. The Force or

Consciousness, the product of Spirit and Matter holds the two in equilibrium. In scriptures it is called the Son, while Spirit is called the Father and Matter the Mother. The free play of Force is possible in rhythmic functioning. The converse is also true. The rhythmic functioning makes possible the free play of consciousness - meaning, unconditioned by the matter it moves through. **Rhythmic functioning causes gradual mutation of matter.** Matter thereby transforms. Mutation and transformation of matter happens slowly and gradually. This is invisible but perceivable. We know that mineral transforms. We also know that the plant, the animal form, the human form too transform. These transformations are due to application of Force upon Matter according to an order. If there is order, there is orderly transformation. If there is disorder, there is disorderly transformation. **Healing is restoring the order of transformation** through rhythmic application of Force upon the bodily matter, which is again threefold. (Figure - 2)



(Figure - 2)

The threefold body is called personality which is presided by Soul. It is the natural state. The unnatural state is that, where the Soul is dominated by mind, emotions and the physical actions. It is the case where the chair (the tripod) presides over the man. The natural state is man presiding over the chair. He is then called 'Chairman'. Rhythm helps us to transform so.

There is rhythm in nature to transform subtle matter (Root Matter or *Mula Prakriti*) to gross and vice versa. The Healer too can gain its knowledge to transform Matter from subtle to gross and gross to subtle to equilibrate the Spirit and Matter in the human. Such is the understanding of rhythm and its importance in healing.

Master D.K. aptly speaks of rhythm for healer as under:

It should also be pointed out that difficulties of rhythm are apt to occur, and problems connected with the cyclic life of the disciple. The heart and the blood are esoterically related, and symbolically define the pulsating life of the soul which demonstrates upon the physical plane in the outgoing and withdrawing dual life of discipleship, each phase of which presents its own problem. Once a disciple has mastered the rhythm of his outer and inner life, and has organised his reactions so that he extracts the utmost meaning from them but is not conditioned by them, he then enters upon the relatively simple life of the Initiate. Does that phrase astonish you? You need to remember that

the Initiate has freed himself, after the second initiation, from the complexities of emotional and astral control. Glamour can no longer overpower him. He can stand with steadfastness in spite of all that he may do and feel. He realises that the cyclic condition is related to the pairs of opposites and is part of the life manifestation of existence itself. In the process of learning this, he passes through great difficulties. He, as a soul, subjects himself to a life of outgoing, of magnetic influence and of extroversion. He may follow this immediately with a life of withdrawal, of apparent lack of interest in his relationships and environment, and with an intense introspective, introverted expression. Between these two extremes he may flounder distressingly - sometimes for many lives until he learns to fuse and blend the two expressions. Then the dual life of the accepted disciple, in its various grades and stages, becomes clear to him; he knows what he is doing. Constantly and systematically, both outgoing and withdrawing, serving in the world and living the life of reflection, play their useful part.

Many psychological difficulties arise whilst this process is being mastered, leading to psychological cleavages, both deep-seated and superficial. The goal of all development is integration – integration as a personality, integration with the soul, integration into the Hierarchy, integration with the Whole, until complete unity and identification has been achieved. In order to master this science of integration

whose basic goal is identity with the One Reality, the disciple progresses from one unification to another, making mistakes, arriving often at complete discouragement, identifying himself with that which is undesirable until, as soul personality, he repudiates the earlier relationships; he pays the penalty again and again of misplaced fervour, distorted aspiration, the overpowering effect of glamour, and the many conditions of psychological and physical disarrangement which must arise whilst cleavages are being healed, right identification achieved and correct orientation established.

11. The Triple in Healing

“Daily integration with the soul is the way to heal.”

1. Grip - Release

Healer is one who shares. He shares in life and even shares life. Healing being an occult science, the Spirit prevails over Matter. Healer therefore should prevail in Spirit and preside over Matter. Spirit distributes and Matter gathers. Spirit is the positive pole and Matter is the negative pole. Spirit stands liberated and Matter conditions. Healing is liberation from variety of states of conditioning at various planes of existence. To stand in Spirit one should have detached attitude towards material.

Healer may live in material, just like the Spirit in Matter. He may be surrounded by material, but he cannot acquire, gather and amass material in his daily life. Material acquisition as an attitude works against the efforts to heal. In all cases where material gains are predominant in the minds of healers, they remain less effective. The radiation of healing energies through such persons gradually recedes.

Radiation and magnetic permeation is the quality of healer. When impeded by material considerations, the free-flow of healing energy does not happen. **Healer's approach to material life is therefore of paramount**

importance to pursue healing in life. He can live in the world of material but he need not be materialistic. He can use material for his benefit and for the benefit of others but he cannot gather, or amass or store. He needs to work in life to support himself with material but he cannot predominantly occupy himself in pursuit of material gains.

The healer can live normal i.e., in family, in the material world and in the social life, but with spiritual awareness. He is the one who '**stands free while surrounded**'. The material gains, social positions and family situations may surround him. He need not run away from these normal life situations. He can as well accept them. Respond to them to the extent responsibility demands and continue to live in spiritual awareness.

To be effective in healing, the healer should know and function to share and to distribute all that comes to him. **He should be more a giver than a receiver in general.** In terms of time, money and energy he should have a disposition to benefit others than to benefit himself. Benefiting others is the other name to service. Healer should learn thus to serve by distributing his resources for others' needs. It is a way of life that he adopts, where he responds to others' requirements to the extent his resources permit. As one adopts to this way of life, Nature gradually makes available to

such persons with utmost confidence, the treasures of the world. The attitude to help others, with no other considerations in mind, is an 'elder brother attitude' which receives its support from higher circles of Nature. We find this very common in the life of disciples that follow the path of Truth. Healer's life is no different from that of a disciple. Healer permeates through sharing and distribution, living in Spirit.

Most of the physical diseases arise from irregular physical acquisitions. The excessive satiation of physical desires is occultly understood as the cause for rheumatism. The attitude to gather material causes build-up of calcium and the lack of attitude to give has the grip to hold. The grip to hold material causes the inability to dissolve the calcium causing excessive formations.

The grip to hold is another factor that enables us to hold the body. But the excessive grip causes congestions and blockages. To grip and to release is an art that one should learn. Continuous gripping, without adequate release causes hindrance to the flow of energy. The grip of mind, the grip of emotions are the causes for constipation with which the civilised(?) man suffers. The most common disease in developed countries is constipation, which leads to ten other diseases gradually. Wisdom tells us, "**That which we grip, grips us.**" When we have grip over something, an

article, an emotion or a concept or a thought, we may think that we hold it. But the truth is it is also holding us. If I hold a chalk piece in my hand, the chalk piece is also holding my hand. I cannot do any other act with my hand unless I release it. When I release the chalk piece, I am also released from it. When I hold it, it is also holding me. Imagine the fate of fellows, who hold extensive properties. They are extensively held by their properties. You hold a dog. The dog too holds you. When you walk with a bulldog on the seaside, I always get a doubt as to who is walking with whom? Is it the man walking with dog or the dog walking with man? Man thinks that the dog is walking with him. What does the dog think? Sometimes the dog guides man's walk. If not it at least conditions him, his walk. Thus when we hold, we are also held, means, conditioned.

Look at the intelligence of the people that crave to hold. They are only craving to be held as prisoners by their own concepts of holding. '**Release to grip**' is an occult understanding. If you stand released while surrounded by men and material i.e., when you do not grip them, they trust you and offer themselves to you. The more you allow them around you, without holding them, they offer themselves more and more. You benefit them with your wisdom and resources, they follow you. Wise ones know and do not therefore possess. They stand free and allow others to stand free.

All occult practitioners are required to understand this occult psychology. It works wonders. It works well in Healing too - for healing is an occult science.

2. Daily Integration

The principle of 'Grip and Release' reveals to us that our understanding of holding the body causes our 'hold up' by the body. We feel we hold the body. Converse also becomes true that we are held by the body. We think of controlling the body. The body too controls us. We are mostly conditioned by the body arising out of our lack of understanding of the know-how relating to the body and our relationship with it.

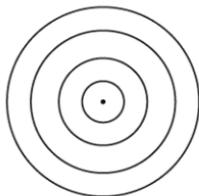
All we have - concepts, view points, emotions, desires, body, relations, properties, family etc., belong to Nature. We belong to the Universal Soul. We are souls (individualised) and we have body. As souls we are particles of the Universal Soul. Our bodies are compound particles of the Nature. The Universal Soul and the Nature disintegrate into many. In truth the Soul remains integrated and is apparently many, due to the segregation caused by Nature. While the space remains the same, when a house is built with brick and mortar, the space is apparently segregated as the space inside the house and as the space outside the house. Within the house too it is further divided as many rooms, each room-space being called by a name, like,

dining room, drawing room, bedroom, kitchen etc. Space remains and is segregated by matter/Nature.

Thus we are apparently segregated as Individual souls, like the space in the rooms of a house, while in truth and in essence we are inseparable and are part of the Universal Soul. The individualisation is due to our belief that we are individuals. That 'I exist separately' is only a belief. It may look funny. But it is true. It is a state where the 'Universal I' is substituted by the individual 'I'. It is a localised state - state of separation. Around this substituted truth gathers all other beliefs. The belief of individual 'I am' - the original belief, triggers other beliefs of identity as - my own, my people, my race, my nation, my language, my family, my concepts, my view points, my emotions, my body, my property and so on.

The original belief is the birth of a point and the secondary beliefs are circumscriptions around it. Before the birth of the point there is no separation. **The birth of a point itself is the separation of space into a centre.** Around the centre gather other qualities. The more the circumscriptions are, the more is the separativity. Separativity is concretised as per the strength of secondary beliefs. Individualisation is crystallised and concretised almost permanently as per the grip one holds of his beliefs. Greater is the belief in secondary thoughts greater is the grip. Each one of us is thus

gripped by our own belief. If we hold a belief strongly, then the belief is equally holding us strongly. As much as we hold concepts, so much are we held by them, conditioned by them. We are constricted and restricted by our secondary beliefs. (Figure - 1)



(Figure - 1)

We need to release this grip over our thoughts (or beliefs) to realise our original, liberated state. Imprisoned by our own thoughts, we grow restless during the day and therefore need sleep. The animals do not sleep as deep and as much as we sleep! This is because we are more restless. The restlessness can be traced to our thoughts, concepts, beliefs etc. They are hindrances to the free-flow of energy. Sleep is therefore imposed to release us from all that we grip. We feel fresh after a good sleep. How did we gain the freshness? It is because sleep offered us the release from our beliefs, secondary as well as primary.

If we consciously release ourselves from the primary and the secondary belief, we are fresh. We remain fresh. Initiates remain released. They function through the

original and secondary thoughts but restore themselves after every action. High Initiates remain in released state even while functioning. It is like functioning with gloves, where nothing touches even while functioning. A high Initiate is therefore, compared to the dew drop on the Lotus petal. The dew drop is on the petal and yet is not attached to the lotus petal. An Initiate likewise is in the world and is not attached to the world. He is in the world but is not of the world. This is an advanced state of an Initiate. Other Initiates are those who work (without gloves) and restore themselves as the work is done on a daily basis. That means, while at work they are into the world, but they can withdraw or restore themselves to their original status. They know the two way path of involution and evolution. They can enter and exist. They enter with the support of a thought, function and exit by dispensing with the thought. The thought is done away with, as the work relating to it is done. It does not hang over. They remain fresh as before, even after work.

The non-initiate is clouded by the cobweb of thoughts. He has no know-how to be out of it. He is stuck in his own cobweb. Nature therefore helps him for a while through sleep. But there are people who build their cobweb of thoughts so tightly that even sleep cannot enter. They are the ones who are helplessly diseased.

Wisdom lies in releasing oneself from his own beliefs/ thoughts and standing in light as light. Enter the field of action, with the help of thought, conduct the work and get back dispensing the thought. 'Come back alone' is the keyword for skilful functioning in the world.

Every evening as we get back home, leave thoughts relating to the outer work. As you get into the bed leave all thoughts. A procedure is suggested to be followed at sleep hours on a daily basis, where you **restitute the elements of the body to the elements, eliminate the thoughts and integrate with the Universal Soul**. As you get into bed for sleep you do not any more need:

- a. the physical body
- b. the emotional body
- c. the thought body

They are needed in the hours of work. They are not needed when you propose to sleep. You can propose their release when you get into bed. The steps relating to the procedure are as under:

1. Propose restitution of the 5 elements of the body to their natural resource i.e., restitution of body matter to matter of the planet, body water to the water of the planet, bodily fire to the planetary fire, bodily air to the planetary air and bodily ether to the ether of the planet. Thus the body is restored to its resources. It is only a proposal - an imagination that transforms into a visualisation.

2. Having restituted the body, you remain with your life desires and the thoughts relating thereto. You can propose their suspension until tomorrow, for there is nothing that can be done about them, while you are at sleep, eliminate them saying 'until tomorrow'.
3. Having restituted the body and eliminated the thoughts (secondary) you only remain - as individual soul with a label i.e., your name. Remove the label for it has no purpose in sleep. The name is a facility for action in the outer world. It has no purpose. Consciously remove the label - your name. You stand alone, naked! Naked, in the sense, nothing (no-thing) surrounds you. It is in this sense an Initiate is said to be a 'naked one'. "Remain naked while you sleep," is an occult statement, which is misunderstood in the occident. The occidental took the exoteric meaning and sleeps exoterically naked. You can be dressed and yet remain esoterically naked. Stand naked, stand alone as Individual Soul. You have at this stage neither name, nor thought or body. Consciously integrate yourself with the Universal Soul and wait. You slip into sleep.
4. When you conduct this procedure daily before you sleep, as you wake up, you recollect at first that you are the Soul individualised. You will recollect your

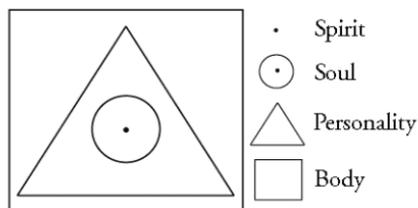
name as the first circumscription and recollect the thoughts relating to your work and gather your body to function throughout the day.

This practice when carried out for 5 years helps you to gain the art of release. In 10 to 12 years you can master the art.

The practice also leads one to realise the art of dying. For every night, there is a conscious practice of release, which is the other name for death and the conscious practice of enveloping, which is the other name for birth. It leads the non-initiate to the states of awareness of an Initiate. The frequent experiencing of death, birth and death enables one to realise that they are states of apparent change but not real.

Man realises through this practice that he lives through the stages of death, birth and growth. The three stages relate to the matter surrounding him and do not relate to him. This is the ultimate knowledge that one can gain through the practice suggested. But before the ultimate, there are other benefits gained. Such practice enables release of grip over body, over emotions and thoughts. This release gives respite. The frequent respite paves way for peace and poise. Peace and poise within enable free-flow of currents within the body, restoring normalcy and normal health. Normal health in turn releases man from undue concern of health or illness.

Therefore, let the art of integration be followed by the healer and be taught by the healer to those who seek health and life from him. When one functions as soul, healing energy flows fully and completely. This is already elaborated in the previous lessons. Soul is the vehicle for the Spirit. Personality is the vehicle for the soul. Body is the vehicle for the personality. For the soul energy to flow through, the personality thought form should give way: (Figure - 2)



(Figure - 2)

Elimination of personality thought form leads to great initiation. It enables soul to function uninterrupted by individualised thoughts, emotions and desires. It is the major initiation for man that opens gates into the 'Kingdom of God'. The beauty of unity and oneness and the splendour of its variety is realised. To function as soul (but not as personality) becomes a reality.

Elimination of personality thought form should not be understood as elimination of personality. Personality remains a clean channel for the soul to function through.

Between the soul and the body the communications are clear. The possible distortions of the prism of personality are avoided. The orders are communicated with clarity to the threefold body. Again information to soul through threefold body is also accurate. No illusions or distortions happen on the inflow and outflow. Such is the importance of this practice.

3. Probation

Anyone who is inclined to heal can start his probation in healing. The probationary period demands gradual adoption to a way of life. They include the steps of practice scattered over this work on healing. To start with one may pick up the following practice as part of life.

1. Wake up early in the morning - say 4.30 to 5.00 a.m. local time.
2. Clean the body and conduct the healing prayer linking up to a master of wisdom or to the Sun.
3. Conduct the practices relating to thought, sound, breathing and colour as part of morning contemplation.
4. Adopt to the water and food regulations.
5. Serve the plant, the animal and the human on daily basis. Daily service is more important than extent of service. It can be minimum to start with.
6. Visit hospitals or the sick at least once in a week and offer flowers, fruits and exchange good talk.

7. Conduct evening prayers, before bedtime, establishing a triangle between the Master of Wisdom or the Sun, oneself and the patients known to oneself.
8. For this purpose, maintain a blue colour notebook (sky blue colour) and note the date, the name of the patient and the detail of the sickness. Offer prayer to each patient three times on three successive evenings.
9. Offer a 4th prayer to the patient on the succeeding Thursday and thereafter strike out his name from the book.
10. The patient to whom you propose health through your efforts to heal, need not know that you are making such efforts for him. Let the work proceed in silence during the probation.
11. Adopt to rhythm in life. Arrange the daily life into a rhythm and follow.
12. Study the various sciences relating to healing such as the science of thought, sound, of vibration, of prana, of touch, of colour, of water, of food, of rhythm, of human constitution, of Yoga and of creation. Let the study be regular. Study daily. A 15 minutes study daily is much better than a few hours study irregularly and intermittently.
13. Teach a group of likeminded persons, who show keen inclination in the science of healing, at least once in a week. Teaching consolidates that which is studied and practiced. It enables better

understanding of what is learnt. Remember that teaching is a better way of learning.

14. Cooperate with projects and societies that work for promotion of life - be it promotion of measures for neutralising pollution, promotion of plant life, animal life or human life.
15. Observe the favourable times and places and utilise them for invoking healing energies. Throughout the probation let not your healing study and experimental practice be known to anyone, other than a co-probationer. Sometimes you may hear that a person to whom you proposed healing may have been healed rapidly. Do not accredit yourself even mentally of such events. Let healing be impersonal.
16. One would do well to learn a therapy, so that the therapy hides the esoteric healing efforts. For all outer purposes one is known as a particular therapist. But in truth, it remains a means to the one to transmit healing energies.
17. Never indulge in criticism; much less the criticism of orthodox medicine. There are many groups revolting against orthodox medicine. They claim variety of alternative medicines as superior to orthodox medicine. Let it not be forgotten that there are many beneficent aspects of the orthodox medicine developed through scientific research. Fanatical enthusiasm for a particular curative

system leads to imbalance. All medicinal sciences are but branches of healing. Each one has its own importance, its own strength and its own weakness too. Let the healer learn to work on strengths of every system and not on their weaknesses.

Excessive reliance on any system brings avoidable imbalance. Let the student of healing realise the fitness of every medical system and appropriately adopt himself, without being fanatical.

18. Let the look out in daily life be of life. See life everywhere - in plant, in animal, in the human being look to life as the prime mover of forms. Let the abundant 'life presence' in and around be contemplated.

Life is in us. But we are in life. Life is in us because we are in life. Life moves on. Life moves forward, leaving the old and obsolete forms and gathering new ones. Life is and is eternal.

Let the probationer in healing be the worshipper of life that is omnipresent. Let the presence of life be realised as everyday reality. Link up through contemplation to life that is within and outside the form. As we think, so we become. As one thinks more and more of life that is present in creation, the life-flow grows, flows and meets the requirements. These statements may look fanciful and fictional. But truth is more than fancy and fiction. One needs courage to experiment and to experience.

12. Theory of Substitution

“Continuity is the keyword in creation.”

The ultimate responsibility of a healer is to prepare healers to substitute him as he passes over. So that the healing work goes on. The healing work continues.

Continuity is the key word in creation. The human activity continues in every field, while men may come and men may go. All activity continues in creation, while the unit formations emerge, grow and merge. The material formation and transformation continues. The plant as species continues while the units of plants and trees may be disappearing through aging. The animals also continue through their progeny. Their qualities and actions continue. The planet also continues till the birth of another, to enable shifting of the activity of the planet. It is like shifting the drama troop from one theatre to another. The drama troop as well as the drama theatre - the beings and the planet - continue ever and ever during the creation. And the creation too is not a single isolated creation but is one of series!

The creation progresses and continues through this law of continuity. It functions cyclically and hence the creation is known as the wheel. It is an ever moving wheel, each round being similar to the preceding one but not the same. The stages and ages remain broadly

the same, while the detail carries something always new! Each cycle has its own freshness. The creation is therefore called 'Freshly Drawn' - *Navaneetha* in Sanskrit.

Offering is the characteristic of this 'wheel of creation'. It rotates in and out of creation. Creation is its web. Cause and effect are modelled in creation as the wheel. There is neither beginning nor ending - there is only rotation.

See the rotation of waters. In summer the waters evaporate into the sky and form cloud. In the following season, they come down as rain to nourish the beings. Beings offer themselves as food for each other. Plant grows by water. Animal and human eat plant as food. Human eats animal too as food. Food is formed by germinative and reproductive capacity of water. It is renewed by rain. Rain again is caused by the cyclic motion of the planet. The water moves from invisible state to visible state and from visible state to invisible state during the cyclic movement. All this is due to the rotation of the invisible wheel called *Yagna* meaning sacrifice.

Yagna, the wheel of sacrifice emerges from the eternal pattern. The pattern comes out of the creative consciousness. The creative consciousness comes out of *itself* - the Eternal, the Indestructible, the Nameless and Formless One, the Unspeakable One.

The creative consciousness pervades and establishes through the wheel. "Follow the course of wheel. Do what it does. You too have done the sacrifice. One who

does not cooperate will go waste,” says the Lord in Bhagavad Gita.

To follow the course of wheel, one needs to be creative and pervading creativity is nothing but offering oneself to the eternal pattern and thereby continue. The plant, the animal, the planet, the human, for that matter every species is thus continuing through offering.

Father continues through son, by offering his energy called life. Teacher continues through disciple by offering his energy called Wisdom. Tree continues to live by offering the seeds. The continuity is thus maintained. “Do not snap the thread of continuity” is an occult injunction.

We need to offer that we received. We received body; hence, we need to give body to incarnating soul. We receive the love and the care of the elders; hence, we need to give loving care to youngsters. We receive respect as elders; we therefore, need to give respect to elders. We receive money and comfort from society; we too need to give money and comfort to the members of society. We receive food, clothing and so many other things. Remember that we need to give them to others also.

Above all, we receive wisdom and experience in life, which we need to share with others, so that it does not perish. The whole creational activity is like a ‘relay race’ where one passes to the other mantle of his experience. In domestic, vocational, social and

spiritual circles one receives much in life. He needs to pass on the domestic experience to his kith and kin, the vocational experience to those who follow him in vocation, the social experience to those who seek that experience from him and the spiritual experience to the followers in that field. The receivers are thereby enriched and are ably equipped to move forward. The activity continues through them in all the four quarters of life - domestic, vocational, social and spiritual. Even when one casts off the body thereafter, he continues to live through the followers in spirit. This is the path to immortality and eternity. By offering others, what we have, we live through them as their inspiration. The wisdom of life continues.

Pythagoras the Great Initiate of Greece said, "Before you die reduce one fool in this society and that is none other than yourself." He thus proposes self-redemption from ignorance. Veda proposes, "You deserve to move forward in Light, when you have prepared one to handle without change in vibration, the acts of goodwill you have been doing." The teacher moves forward when his disciples ably undertake his work. The father moves forward when his children ably conduct his work. Each one in his activity can move forward, if there is someone who can ably fill his slot. It is true with family, with business organization, with social organization and even spiritual organization. It is the clue for institutional

functioning. Creation, the biggest institution functions thus; we therefore, need to adopt to it.

It is often said that the success of man is in finding the right successor. Kingdoms flourished or perished on this point. Organization too grew or decayed on this point. Families too are no exception. Period of succession is the period of transition. When the successor handles the succession and continues the work, the predecessor is released/lifted up.

How to find the right successor is a question that encounters the one who is aging. If one looks to successor, more often he walks into wrong situation. He should continue his work in all the 4 fields (domestic, vocational, social, and spiritual) to inspirational and intuitional levels through total offering of himself to the 4 fields. His work in each field inspires people around him in the respective fields. As they are inspired to join him he may start sharing the work with them gradually and slowly. Nevertheless he should continue to work, for work is the inspiring factor between the two. Shed the load as much as the juniors are willing to undertake with ease. Your demonstration in work is both an inspiration and is also a teaching to the juniors. As they gradually gain confidence in work leave it to them and supervise. When they need no supervision you may pass on to nobler works.

Thus as a healer prepare successors in due course

of time by offering knowledge and experience to those who follow him. He does not have to name them as his successor. The society recognizes the successor by the vibration of the deeds he does. They see the teacher, in the disciple, the father in the son, the predecessor in the successor. The work is thus accomplished.

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