

OCCULT HEALING

VOLUME 2



Dr. K. Parvathi Kumar

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Dr. K. Parvathi Kumar



How man needs to relate towards the fellow beings and towards the other kingdoms of nature and towards the five elements of nature constitutes the whole gamut of health science.

We need to open this door to a wider interpretation relating to health. The science of nature, in which we live and we move, needs to be understood much better to understand health.

A different direction to restore health, a different way of living, a new way of looking at life seem necessary, since we are at our wit's end. This is where Yoga philosophy emerges as a key to health and also as a key to man's enlightenment.

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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. 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. 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. 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. 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

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INTRODUCTION

The book “Occult Healing” (volume 1 and volume 2) is based on a continuation of articles written by Dr. K. Parvathi Kumar for the magazine “Paracelsus Health and Healing”.

In this second volume, Dr. Kumar presents many more profound aspects on occult healing. Subjects like the etheric body and Prana; extrasensory perception through meditation; sounds, colours, symbols, numbers and their impact on mind; healthy and harmonious functioning of the soul, mind and body; psychic energy and its influence on health are only a few aspects given in detail in the book.

Dr. Kumar says, *“How man needs to relate towards the fellow beings and towards the other kingdoms of nature and towards the five elements of nature constitutes the whole gamut of health science. We need to open up this door to a wider interpretation relating to health. The science of nature, in which we live and we move need to be understood much better to understand health.”*

Modern life takes away routine-minded people from the basic principles of wise and healthy living.

Unconsciously they may affect their etheric web by not noticing the subtle signals that the body gives. Disorders to the etheric body can also happen due to extreme emotions, which produce poison in the body and affect the pranic inflow, assimilation, and distribution. Medicines are not always the right remedies in such cases.

As Paracelsus says: *“All that man needs for health and healing has been provided by God in nature, the challenge of science is to find it.”*

The ancients found that there is a way to consciously blend the pranic and the intelligent force. The method is called “meditation”. The technic of meditation enables alignment of the life force and the intelligent activity in the heart centre. When the two are aligned and are blended into one, in those moments man experiences poise. In that poise much chemistry happens. Many adjustments happen to the psyche and also to the life force. After every true meditation the human being feels far relaxed having regained poise.

Yoga today is mostly understood as a system of physical postures (Asanas) which is meant for physical health. The physical discipline as suggested by Yoga Asanas enables build-up of a strong healthy physical body. But it is not enough. Mere Asanas do not bring the desired results relating to health. Yoga also speaks

of emotional and mental health, which are of greater importance than the mere physical discipline.

“Thoughts are material and are alive”, says a Master of Wisdom. If only people would realise the consequence of their thoughts, they would not let their thoughts unfiltered and untailored.

The approach of Ayurveda to the science of health is a golden middle principle, where it strongly associates sicknesses with the unnatural behaviour of man.

In the words of Paracelsus: *“The ultimate cause of human disease is the consequence of our transgression of the universal laws of life.”*

Men of wisdom suggest a way out to reach a reasonable healthy psyche. Study of psychic energy was of great concern in all ancient civilizations. This way is seen as the way of service. Serving the surrounding life enables many to overcome the currents of sickness. As much as one serves so much the psyche is filled with energies of positivism, which is the other name for the energies of healing.

“Those who seek, perish; those who serve, flourish”, is the occult law.

Dr. Parvathi Kumar says, *“Serve the fellow beings, serve the surrounding nature and thereby, turn life into a serving life, but not into a seeking life.”*

This book is a humble presentation of the many profound aspects on occult healing given by Dr. K. Parvathi Kumar which may lead to a healthy way of life in order to gain health.

The Publisher



ETHERIC BODY AND THE PRANA

Etheric body has been described as a network permeated with fire or as a web animated with golden light. To the western world the concept of etheric body is exceedingly well introduced by H. P. Blavatsky and Alice A. Bailey, who had access to the wisdom of the east through certain invisible helpers. According to their teachings, the golden network of permeated light is the archetype of etheric body form and the dense physical body happens according to that archetype. This archetype of golden light can be improved upon in terms of its light, radiation, and magnetic impact or can be reduced through unnatural desires. It can be put to decay by unnatural behaviour, whose consequence ultimately is the death.

The etheric body is the transmitter of Prana via the assimilating centre to cause a healthy dense physical body. Its study enables a better comprehension of the laws of matter and the laws of health. The concept of health needs to be broadened, for it is now too much localised and its meaning is confined to the sanity of

the dense physical body. In the study of etheric body and Prana lies the revelation of the effect of the sun rays, which are the source of pranic emanations. The emanations coming from the sun rays when appropriately utilised via the etheric body, the health is better preserved. When ignorance prevails over these emanations and when humans expose during wrong times to the sun rays the rays would cause destruction of forms.

Health is considered by the men of wisdom in ancient times as a state of a pure etheric vehicle that absorbs, assimilates, and transmits the pranic forces to the physical body via the assimilation centre. Thus for complete health four layers of body are taken into consideration: the golden light of etheric web presenting the permeated fire, the desire body, the body of assimilation, and the dense physical body. When desires are not regulated, there is effect on the pranic reception, absorption, and assimilation. Food is but one aspect of desire, while there are other desire aspects as well, which require consideration for health purposes.

How the etheric body receives Prana from the sun, from the planet, and from the surrounding beings was fully explained in the initial lessons relating to Prana. What is now being considered is retaining it as pure as possible and not allowing it to decay. If the archetype

either gets distorted or develops holes, disease becomes a permanent companion to the body. By allowing it to remain intact man will be able to resist disease, decay, and death. The health practitioners have therefore a larger area of operation. In that they need to guide the humans and educate them with regard to the laws of right relationship. How man needs to relate towards the fellow beings and towards the other kingdoms of nature and towards the five elements of nature constitutes the whole gamut of health science. We need to open up this door to a wider interpretation relating to health. The science of nature, in which we live and we move need to be understood much better to understand health. Disorders to and devitalization of the organic form is due to many subtle reasons than what is today identified.

Inability to tap pranic currents or over-ability to tap pranic currents, inability in assimilation and transmission of pranic currents would cause destruction of the tissues of the etheric body, thereby causing disorder in the flow of pranic currents. When the tissue is destructed it could lead to insanity of many kinds. This kind of insanity is now growing on the planet, which is incurable.

In building the dense body the archetype of the etheric body is of great importance. The archetype is said to be a fivefold form, which is symbolised by the

five-pointed star, the five aspects being the head, the two arms, and the two legs. This fivefold form is built with the help of the five elements of nature and has five centres relating to it from throat to the base via heart, solar plexus, and sacral. When the five centres function equally well at their optimum, a body of full health is in manifestation. The force emanating from these five centres sweeps the dense substance into a closed aggregate with the archetype and form behind it. Any destruction to the archetype would result in weaving forms according to such destruction. Hence the importance of fixing the etheric form, which is given as an important step in all Yoga practices. This is where living in areas where the five elements are in harmony gains paramount importance. In ancient days human civilisations were raised upon river banks where the five elements are in complete harmony. Harmony of elements is as much important as harmony of the individual beings. The former can affect the latter.

PROTECTION OF ETHERIC BODY

The fundamentals of bodily health lie in the right reception of Prana. One needs to adjust his life and if necessary, make basic changes, which would enable him appropriate reception of Prana. Exposure to sunlight, fresh air in sleep hours, consumption of fresh and pure waters and food are but the basic needs for proper reception of Prana and its assimilation. Care needs to be taken that the reception of Prana is effective in the body. The Prana that one receives into from the external agencies shall have to be in contact with the Prana in the body, which is in the form of latent heat in the matter of the body. Etheric body conducts the union of Prana outside and Prana inside through its web of golden light. It receives and distributes maintaining the division between the dense physical body and the other subtle bodies of man. Body needs to be regularly nourished with the support of the five elements, which exist within and without and there needs to be an exchange of energies as between within and without.

Reception of Prana is ineffective when one picks up unhealthy ways of living. It involves disconnection with the source of supply. Consequently there is shrinkage or atrophy to the limbs of body. When people live in congested areas of great cities, where no sunlight or fresh air reaches, they are generally affected by inadequate supply of Prana. It is for this reason, most of the inadequacies of health are found in some Islam areas. There is neither adequate supply of fresh waters nor air nor sunlight. This is further supplemented by inappropriate clothing to protect from winters, summers, and rains resulting in not only restriction of bodily health but also contributing to disorders of etheric body.

Just as inadequate supply of pranic currents result in diseases, more than adequate supply of pranic currents also result in burning up of the etheric web or creating holes therein. When there is too much supply of pranic currents, the etheric web vibrates too rapidly and destroys itself. It happens in tropical countries, where there is too much of pranic supply through sunlight and thin air. In such areas one need to protect oneself not only from the sun rays but also from the impact of the winds of air.

A Master of wisdom compares the disorderly etheric body to a tennis racket, whose guts have lost their

resilience. Even before a dose of Prana is assimilated by the pranic centres, furthermore life force is supplied.

Wise living is therefore needed, which is mostly based on common sense. Modern life could take away routine-minded people from the basic principles of wise and healthy living. People who live in cold countries need to notice this subtle impact of Prana on them, when they come to tropics. Likewise the ones who live in tropics need to wisely adapt themselves when they live for certain durations in the cold countries. Unconsciously they may affect their etheric web by not noticing the subtle signals that the body gives. Disorders to etheric body can also happen due to extreme emotions, which produce poison in the body and affect the pranic inflow, assimilation, and distribution. Medicines are not always the right remedies in such cases.

When there is inflow of Prana from the outer agencies, such as sunlight, air, water, there is a comfortable radiation in the body. The etheric web enlightens further and circulates the pranic energy through the three centres which are located in the etheric body at either of the shoulder blades and in the spleen. The pranic forces are thrice regulated around this triangle of etheric centres and then distributed to the periphery of the body via the heart and the blood animating and vitalising all the physical organs. When

this work is accomplished regularly the vital body of man is strengthened and the diseases are resisted. When man does not indulge into the ills of the flesh such distribution of Prana remains ever effective. The physicians need to examine the effective pranic reception and also the sex habits of the patient. The physicians should also subtly and intelligently suggest ways for healthy living without being excessively moralistic. At any rate he cannot play the role of a preacher, but can assume the role of a friendly teacher to make suggestions and cause subtle changes to the way of life of the patients. In all such cases he is functioning as a disease preventing agent.

When the pranic fluids are well distributed they blend with the latent heat in the body, which exists in the cells of the body. The pranic fire and the latent heat find their union in a healthy condition at the base of the spine. The consequence is, there is generation of gentle fire upwards transferring its heat to the centres, such as solar plexus, heart, throat, and head. When this takes place there is optimum comfort for a human being to stay in the body. Not all humans today know the comfort of residence in one's own body. Human body is considered by men of wisdom as an abode of complete bliss and it is yet to be realised through right approach to life.



ETHERIC BODY AND PRANA

To sum up the importance of the etheric body in relation to Prana and its importance to experience the optimum health, the following may be said:

1. Etheric body is the mould or the blueprint of the physical body.
2. Etheric body is the archetype upon which the dense physical form is built.
3. Etheric body is a web of fine interlacing channels formed of the matter of four ethers and is built into a specific form.
4. Etheric body forms the centre for certain radiatory emanations, which vivify, stimulate, and produce rotary action of matter.
5. Etheric body is the receptor of the pranic forces and conducts the pranic forces into the dense matter for its formation and build-up.
6. Etheric body stands as the intermediary body between the planes of light and planes of matter. It enables reflection of light into matter depending upon its subtlety.

7. Etheric body expands and enables experience of light through certain specific practices relating to right living and right orientation. It can be a transparent veil that enables interexchange of light and matter depending upon the degree of man's evolution. It is a seemingly dividing web between the planes of light and matter.
8. The entire man can be considered to have been constituted with seven ethers, of which four represent in the descending order as air, fire, water, and matter. The higher three in the ascending order are Akasha (the fifth ether), soul (the sixth ether), and super-soul (the seventh ether). For matters of health what is sought to be kept clean are the three lowest ethers for the three highest ethers to reflect. The fourth ether works as the medium between the higher and the lower. This ether is called in wisdom books as buddhic plane, which is of golden colour. It is the state of supra-mental awareness. At this state there is the blending of the life force and the intelligent activity. In Yoga it is called the fourth centre or the heart centre.
9. Optimum health is attained when the three lower ethers are well connected to the

fourth ether, where there is the union of the intelligent activity, which is also called the solar fire, with the pranic fire, which is called the frictional fire.

10. When man is able to live up a clean life with a pure mind he is already into the realms of health, barring the other factors, such as hereditary factor and racial factor.
11. The contact point between the etheric body and the dense physical body is the organ called the spleen. Spleen links the pranic heat with the bodily heat and maintains the heat of the body.
12. Prana received through the etheric body via this plane nourishes the physical body. The physical body, assimilating the Prana surfaces its radiation as its health aura. The pranic force within the dense physical body causes movement resulting in rotation of the atoms of the physical body. When the flow of energy from the ether to the physical is unimpeded, there is the human etheric radiation, which is seen as the aura of the man. The aura of the man is indicative of the quality of the intelligent entity and the quality of life of the entity's body. Clairvoyant seers see clearly the qualitative aspect of the body (dense and

- etheric) and the qualitative aspect of the entity.
13. It is the entity's will to live that sustains the body regardless feeble health. Even if the body vibrates well with good interflow of energies inter se etheric body and physical body, when there is no will to live, death ensues. From this it can be regarded that will is the deciding factor for the entity to live in the body or to leave the body. The life force is but a supportive activity for a comfortable living or uncomfortable living, as the case may be. It should therefore be understood that the pranic reception, assimilation, and transmission to the body is not entirely due to the efficacy of pranic functioning but is due to the will to live. At the same time when life disappears will 'goes abroad'.
 14. The etheric layers of the body relating to fire, water, and matter are required to be kept pure to ensure good health. The purity of air, purity of thought, and purity of water are well known to the average man. (Purity of thought relates to purity of fire.) Physical cleanliness and cleanliness of the food enable clean ethers of the dense body. Emotional cleanliness and the waters decide the cleanliness of the second ether. Purity of thoughts and their clarity

decide the purity of the third ether, namely the fire. The fourth ether can also be worked with the help of respiratory exercises and scriptural wisdom. Thus the area of health should be seen from all the four quarters and healing has to be in all the four layers of the dense physical. It is not just attending to only the dense physical.





THE FIVE ETHERS OF THE BODY

The science of healing enlarges its scope to encompass the five ethers - that is up to Akasha. The five elements constitute the human body, and health relating to the human body depends upon the harmonious blend of the five elements in the body. The scriptures refer to the fivefold body as a dragon upon which the human being is supposed to mount and move. The fivefold body is made up of the five ethers and carries the five senses, sensations and is chiefly of five limbs. The human body is also compared to a five-pointed star and the star is depicted as a lighted star, frequently orange coloured. Orange represents purity.

Health relating to five ethers is the subject-matter. The medicinal treatment to one or two ethers, such as the dense physical and the fluids of the body, is highly inadequate. It only covers 40% of the scope. The ethers of fire, of air, and of Akasha also need to be considered to ensure complete health. When two of the five layers only are clean, the other three impure layers of the body continue to pollute the clean areas, too. Clean physical

living, clean waters, and clean food and drink habits are inadequate to meet the challenges of sickness.

The third ether of fire is related to the thought that the human being generates. The quality of thoughts that men hold can cause disturbance to the other ethers. Intense desire, anger, jealousy, pride, hatred and the like can pollute the second ether of waters, which in turn pollute the first ether of dense matter. Thoughts are of great importance either to construct or to destruct life.

Likewise the fourth ether (air) is related to touch and touch has great significance. Contagions happen through touch and the touch we speak of here is not only the physical touch. Frequently one is affected by his association. By being frequently in the presence of a particular group one gets the touch of quality of that group. Touch happens through air. It need not be physical. It is frequently said, "Tell me who your friends are, I tell you who you are." It is the association in which touch subtly happens, and the touch men are unaware of in the modern world. Indiscreet touch through indiscreet mix-up with different qualitative ambience confuses men in their energy. One can sensibly feel the difference between a fish market and a green, clean garden. One should be able to settle in a good state of touch and to build resistance to infiltration to inferior touches. Monastic lives though

not practical, somewhat realised the importance of touch, but there are ways and means by which one can insulate from inferior touches. Use of sandal wood, lavender and other natural perfumes besides camphor dispels inferior touches to approach. The tradition of incense has much science in it and will be the future science.

Lastly the fifth ether, which is the finest of the ethers of the human body, can be kept extremely vibrant with right sound and can be disturbed with wrong sound. Sound and speech are endowed to human being, while others beings do not have it. How one sounds reveals the light in him, reveals the quality of his being. Right utterance of right sounds is a knowledge by itself. Sound therapy as part of healing system has its rightful place in the science of healing.

Likewise colour therapy has its place to burn up and thus clean the third ether of fire and thought. Thus aroma therapies relating to air, colour therapies relating to fire and sound therapies relating to Akasha also formed part of healing practices, which are today prevailing more as superstition than as science.

The Masters of wisdom envisage a perfect body of health, which is but a pure fivefold etheric body. This would result in a perfect human vehicle with a perfect outline and detail. They give practices to stabilise such a body, which resists disease, decay, and death and

in which human being can live for a vast period of solar earth years. Today a few men of goodwill know that such perfected human forms are held by certain beings who live in groups in sacred mountain ranges who stand as an example of perfect health and perfect human body.

The will of the entity and the fivefold Prana of five ethers constitute the human being and therefore understanding the fivefold pulsation and the fivefold body is of great importance for any kind of healing work to be done.





MEDITATION – FUSION OF PRANIC AND INTELLIGENT POWER

The ancients found that there is a way to consciously blend the pranic force and the intelligent force and stay in pure buddhic state. The method is called “meditation”. The technic of meditation enables alignment of the life force and the intelligent activity in the heart centre. When the two are aligned and are blended into one, in those moments man stands at the pinnacle of poise. In that poise much chemistry happens. Many adjustments happen to the psyche and also to the life force. After every true meditation the human being feels far relaxed having regained poise. He conducts for a while himself in harmony. The works he does would be very orderly.

The life flow in the body is through the pranic pulsations. The intelligent activity flows into the body through the will, the mind, and the senses. The energy for activity comes from the vitality of life force. High quality of activity in turn can energise the life force. When the two are frequently united through

the technic of meditation, health and activity can be carried out for long years without one affecting the other.

The most ancient technic of meditation for this purpose is application of mind upon respiration. Respiration is but an incessant silent activity in the body. Respiration is but a function of continuity. It is at work in wakeful and sleep hours as well. The intelligent activity that functions through mind ceases to be during the sleep hours and emerges again along with the awakening. Each time man awakens from sleep he is rejuvenated and with renewed energy he moves into action. At the end of the day the intelligence gets tired and hence once again recedes. Intelligence thus has periodicities of rest and action. Even in action it has heights and depths. Life flow suffers not from periodicities of action and inaction. It is an even flow and ceases not during the life span. Association of the mind upon the activity of respiration brings quietitude to the mind and a quiet mind contributes to a more harmonious flow of life energy. Thus one helps the other. And as much as the mind associates with the respiration it travels with the help of respiration to the very source of respiration, which exists as pulsation in the heart. The pulsating principle is the true functional heart. It is due to this principle the physical heart throbs. When one is associated with the pulsating

principle the rhythm of pulsation and the related music absorb the intelligence into its fold of heart. Consequently the intelligence rests, but consciously. Similar rest happens unconsciously during sleep hours. When the intelligence consciously rests within the fold of pulsation an inexplicable peace is felt by the intelligence. Intelligence thereafter craves for such cool of peaceful rest and even prefers this to sleep.

In the fold of pulsation when intelligence stays from time to time, transformations happen to the intelligence. The residence of intelligence in the fold of pulsation is like an incubation and in that incubation intelligence transforms. It gains much will and much love, which was hitherto not known to itself. Long durations of meditation transform one to be of better quality in thought, speech, and action. Such qualitative function enables manifestation of plentiful life force. Blessed are those who realise that Prana and intelligence are but complementary and that they need to work in unison and in coherence. Meditation for healing even for self-healing is not new to humanity. The science of meditation is helpful even in the field of health and healing.





RELAXATION AND SLEEP

It is common knowledge that through sleep man gets relaxed. But as much as man is relaxed, so much he needs not the sleep. Sleep is for the tired human being, but not for the relaxed one. For this reason it is said that a Yogi does not sleep. This is because he is generally relaxed and hence needs no sleep. Even if he is seemingly at sleep, he is alert and does not slumber. He is wakeful while he is at sleep. It can also be seen with a Yogi that when he sleeps his eyes are half closed.

Yoga speaks of a posture (Asana), which is sleep-like but not sleep as such. Practice of this Asana regularly helps man to relax and not to get tensed up. It is the tense energy that brings about variety of sicknesses. When one is generally relaxed there is no congestion of pranic flow and therefore the scope for sickness is little. Every teacher of Yoga exercises is bound by duty to teach the Asana, which is a sleep-like state. It is called Yoga Nidra. It literally means “yogic sleep”. In the yogic sleep one lies on a flat surface (a moderate cushion is not prohibited) and relaxes every limb of the

body and generally takes to the posture of a dead body with the two feet reasonably apart from each other and the two hands slightly stretched out and with the two palms kept open to the sky. The vertebra and the head are on the same horizontal plane (use of pillow for head is prohibited). In such a relaxed state one may conduct three slow, soft, deep, and uniform breathings to further relax the body. With this preliminary preparation the following steps have to be worked out slowly and gently by the mind.

- I. Imagine that you are part of the whole, an atom, a unit in the universe.
- II. Imagine that from the universe you inhale into you the universal life force, and when you exhale you merge into the universal life force. Inhalation should be seen as your emergence from the whole and exhalation should be seen as your joining the universal life. Establish the channel between you and the surrounding life through consciously inhaling and exhaling three times.
- III. With every inhalation mentally touch and travel from point to point in the body (make sure that you do not move the body, you only move with mind). With 62 inhalations you touch slowly and gently the following 62 points:
 1. The eyebrow centre,
 2. The throat centre,

3. The right shoulder,
4. The right elbow,
5. The right wrist,
6. The tip of the thumb of the right hand,
7. The tip of the index finger of the right hand,
8. The tip of the middle finger,
9. The tip of the ring finger,
10. The tip of the little finger,
11. Via the palm back to the wrist,
12. To the right elbow,
13. To the right shoulder,
14. To the throat back again, then give a gap,
15. To the left shoulder,
16. To the left elbow,
17. To the left wrist,
18. To the tip of the left thumb,
19. To the tip of the left index finger,
20. To the tip of the left middle finger,
21. To the tip of the left ring finger,
22. To the tip of the left little finger,
23. Via the palm to the left wrist,
24. To the left elbow,
25. To the left shoulder,
26. Back to the throat,
27. To the centre of the chest,
28. To the right nipple of the chest,

29. Go to the diaphragm,
30. Then again come back to the chest,
31. To the left nipple of the chest,
32. Then again to the diaphragm,
33. To the navel,
34. To the lowest central point of abdomen,
35. To the right hip,
36. To the right knee,
37. To the right ankle,
38. To the thumb of the right foot,
39. To the second finger of the right foot,
40. To the third finger of the right foot,
41. To the fourth finger of the right foot,
42. To the little finger of the right foot,
43. Again via the toes, the sole, and the heel of
the right foot to the ankle,
44. To the right knee again,
45. To the right hip,
46. To the base centre,
47. From the base to the left hip,
48. To the left knee,
49. To the left ankle,
50. To the left foot thumb,
51. To the second finger of the left foot,
52. To the third finger of the left foot,
53. To the fourth finger of the left foot,
54. To the little finger of the left foot,

- 55. Via the toes, sole, and the left heel to the ankle,
- 56. Then to the knee,
- 57. Then to the left hip,
- 58. To the base centre,
- 59. To the navel,
- 60. To the heart,
- 61. To the throat,
- 62. To the eyebrow centre.
- IV. Travel from centre to centre gently and slowly with an inhalation.
- V. Do not cover two points with one inhalation.
- VI. Reach a point at a time with a gentle inhalation.
- VII. Be cheerful while you do so and peaceful.
- VIII. Ensure that you do not slip into sleep while working with the inhalations.
- IX. Continue to respire as slowly and gently as possible visualising your integration via the head into the universal soul.
- X. Gently utter mentally the sacred sound OM 5 times.
- XI. Remain silent for 7 to 10 minutes, gently breathing.
- XII. Visualise that the whole body has become warm and lightweight.
- XIII. Visualise that the entire nervous and blood stream system is peaceful and is cool.

XIV. Feel the cool in the head and feel warmth in the feet.

XV. After 10 minutes, you can gently get up and take to a comfortable seating.

This exercise relating to relaxation helped many to ameliorate sicknesses such as blood pressure, joint pains, acidity, diabetes, and cardiac congestions. This is a scientific finding of Yoga schools.

Ancient wisdom proposes ways and means to ameliorate and cure sicknesses as far as possible without resorting to medicines. Medicines are seen as the last resort when other natural methods do not help. Yoga Nidra is of paramount importance to the students of Yoga Asanas. It has a great healing ability, since it causes influx of plenty of Prana into one's system.

P.S.: The students are advised to set their periodicity, such as once daily or twice weekly or 4 times a month according to their inclination and life situation.



HOLISTIC HEALTH AND INTEGRAL YOGA

The peers of medicine are relentlessly looking for medicines to meet the diseases. Incessant research is on to meet the challenges of emerging diseases. However, the diseases overtake and more and more new varieties of virus are emerging, and more and more vaccines are being invented. The activity of medicine and disease is mounting to dangerous heights and humanity is sinking neck-deep into the quagmire of sickness. It is already noticed as an alarming situation.

A different direction to restore health, a different way of living, a new way of looking at life seem necessary, since we are at the wit's end. This is where Yoga philosophy emerges as a key to health and also as a key to man's enlightenment. Man cannot be let alone and entirely to himself with his unhealthy mental, emotional, and physical habits. He has a great responsibility towards himself and that includes responsibility towards his own health. He cannot be let to fulfil indiscreetly every desire and land himself in an

unhealthy pattern of life. He cannot afford to be tense in mind with his indulgence into competition and the resultant jealousy, anxiety, fear, anger and such other emotions. Man has to set his house right. Thereby he prevents substantially his susceptibility to fall into sickness. While the nation has a moral responsibility for social health, the basic responsibility rests with man himself. He cannot drink and eat not knowing the consequences of such eating and drinking. He cannot have indiscreet and highly irregular rhythm in relation to his food habits, desires of senses, and highly self-destructive thought patterns.

The old civilisations knew that the worst enemies to man are intolerance, impatience, jealousy, hatred, anxiety, fear, covetousness etc. Such energies have such destructive tendencies, which cannot be treated by medicine. It is these energies, which distort the pathology of human constitution. It is here psychology has great relevance. Psychology has to address the mental and emotional disorders of a person even before that person turns out to be a patient of psychiatry. You cannot let a psychological disturbance to set in and treat such unfortunate ones with anti-depression pills and sleeping tablets. Such treatments of psychiatry do greater harm than good to the patient, which is of common knowledge. It is also not out of context to

say that many psychiatric doctors also turn out to be psychiatric patients in course of time.

The answer to this is the philosophy of Yoga, which antidotes the irregularities relating to man's physical, emotional, and mental patterns. A healthy, harmonious, and equanimous mind sets off many sicknesses. Such mind has great resistance to sickness. Unless man thinks of an overhaul of his system, he cannot be cured only with medicines. The patterns that he has built in all the three planes have the disease producing potency in it and until the production centres are dismantled diseases continue to get produced. The commerce of medicine for sicknesses therefore fails.

Yoga philosophy speaks of right perception and wrong perception and also gives seeds to develop right perception, which enable right relation. The laws of right relationship help man to live comfortably within his own body and have equally comfortable relation to the surroundings. Emphasis must necessarily be laid towards these seeds of right perception without which cure remains a mirage. The fundamentals of Yoga philosophy give forth a few of the following seeds to have right perception. They are harmlessness, non-thieving, alignment of thought, speech and action (no chief diplomacy), regulated and healthy sex activity, service in preference to self-profit, utilisation of intelligence to the benefit of others, inner purity to

avoid the negative emotions out of purity, regular study of teachings of wise men for 10 to 15 minutes. These practices help a long way to eliminate the potential of sickness from the psyche of the human being.

Philosophy of Yoga enables to see the sicknesses in their potential level even before those potentials manifest. From the standpoint of this philosophy anger is already seen as sickness, likewise fear is seen as sickness, aggressiveness is seen as sickness, covetousness is seen as sickness. All those negative emotions spoken of earlier are seen as sickness. They need to be spotted by healers and treated through education and if necessary through right training.

Yoga today is mostly understood as a system of physical postures (Asanas) which is meant for physical health. There are books all over the world giving these Asanas and also giving the benefits of working with them. Today it is not difficult to have access to this wisdom relating to the postures. The physical discipline as suggested by Yoga Asanas enables build-up of strong vital body, which would enable a healthy physical body. But it is not enough. Mere Asanas do not bring the desired results relating to health. Yoga also speaks of emotional and mental health, which are of greater importance than the mere physical discipline. For instance, a Yoga teacher however good he is with his physical training and however accomplished he himself

is in making the postures, he can still fall sick if he has emotional and mental disorders as potentials in him. Like in every field, in the field of Yoga also there are teachers of different grades. The gradation is as per their mental, emotional, and physical attitude.

Yoga cannot be taken in bits and pieces. It is an integral Yoga where modifications are suggested to the mental patterns, emotional patterns, vital and physical patterns. Such an integrated approach is called Raja Yoga approach. The human body is considered by the Yoga science as an equipment through which the human works. This equipment is threefold in its nature. The first of it is mind, the second is emotion, and the third is the vital and physical body. Emotions for example can disturb the vitality. Mental attitudes for example can disturb the emotional and vital patterns. The higher affects the lower. Likewise the lower, too, can affect the higher. In a bunch of three, if one is affected, others are affected. In an equilateral triangle, if one angle is disturbed, other angles are also disturbed. Therefore from the angle of Yoga, health is seen in a much more comprehensive way, where the mental attitudes, the emotional and the physical, are all considered.



RULES FOR ACHIEVING THE RIGHT PERCEPTION

To avoid disorders in the mental pattern certain disciplines are recommended to be practised, which are as under:

1. Harmlessness.

This enables tranquility of mind. One attains inexplicable cool when one can practice harmlessness. Around the harmless one there is an ambience of peace and tranquility. The disturbed vibrations of the surroundings are resisted by the vibrations of harmlessness for the one who practises it. He thus builds an invisible protective ring around him, says Yoga.

2. Alignment of Thought, Speech, and Action.

This contributes further to one's own solidarity. The peace and the tranquility in him get solidified when one practises alignment along with harmlessness. When one harms another one cannot remain peaceful, for he

knows that the one who is hurt will come back to hurt. The fear of hurt emerges when you have hurt others. Fear leads to suspicion and when you manipulate the speech in such a manner that it completely hides your intention, you would live in anxiety that the other may come to know of your manipulation. One may hide, but nature reveals through time and the hidden thoughts in the meanwhile generate anxiety and fear. When there is a lie, there is fear. Today many humans suffer from the energy of fear and mostly they suffer from unknown fear. Unknown because they have forgotten all the manipulations that they did before. But fear remains. If a healer asks the reason for fear and anxiety, one says, "I don't know". Such ones have to be given the therapy of alignment in thought, speech, and action. This therapy would enable overcoming through time the unknown fear. Such practice also enables overcoming unknown anxiety.

3. Regulated Sex Activity.

Indiscreet sex today and in the past continue to result in incurable sicknesses, and not only incurable sicknesses, but also have become major centres for generation of sicknesses. Sex is but a natural function. It works by the law of nature and that law is called attraction and repulsion. The male and the female are attracted, since they represent the two opposing

poles. The unlike poles attract each other. The nature's intention in this is perpetuation of creation through procreation. The law is that the one that received a body has to proffer bodies to other incarnating souls. When this purpose is reasonably served, the same energy can be turned upward for creative work. Thus there is a transcendence from procreation to creation. Procreative activity is much. Creative activity is scarce. Turning out creative activity elevates humans into higher states of awareness, where one experiences an inexplicable joy. Creativity has its own gifts. When one indulges excessively into sex, he remains a secondary human being living with routine thoughts, since he cannot be creative. Procreation and creation can be balanced through a balanced approach to sex, which Yoga defines as regulated sex activity. Monogamy is generally the result of such understanding. It also paves way for healthy family system.

4. Elimination of Thieving Instinct

The third regulation relating to Yoga is elimination of thieving instinct. Humanity suffers from thieving instinct right from times of Atlantis. Human history has been one of aggression, conquering, occupation, and exploitation. It is only recently the concept of colonisation has come to an end. But still the instinct to thief others' property exists unconsciously or

consciously in the human psyche. Yoga regulation strongly suggests to eliminate this attitude to thief. On Earth nothing can be gained without the due labour. One cannot steal or thief others' wealth either through power or through intelligence or through manipulation. When one thieves with either of the three ways he incurs a debt and that debt creates dents into the psyche. Such ones suffer again from fear of being thieved by more powerful or more intelligent or more manipulative people. They also develop suspicion and an attitude to excessively preserve and get miserly. They tend to be possessive of things and every possessive attitude builds constriction and constraint. From a deeper viewpoint constipation is seen as an inability to release. Holding attitude exists in the psyche. When one has developed inability to release due to excessive possessiveness one possesses such useless things as the stool. There are people who cannot give away and release themselves from many things, which are held at home, which they do not use. It is an attitude of accumulation. Many houses today are filled with too many things, such as clothing, foot wear, gift articles, and other articles. The houses are so much filled with material that there is not enough space to walk free. Such ones have a stunted psyche, which becomes rigid and is not any more open to receive fresh energies of life. Life is but a flow. If you arrest the flow, there is

no further inflow. The consequence is stagnation and stagnation leads to stinking.

The men's fear of insecurity of future also comes from the inherent thieving instinct. Since they have thieved, there is a fear that they may lose. So many are the unhealthy by-products the human psyche develops when there is the instinct to thieve.

A Yogi thieves not. Once a Yogi was staying in a choultry, a place where travellers stay for a while, refresh and move on. In the bathroom of the choultry he found a golden ring. He took it and after coming out of the bathroom he enquired from all to find out to whom it belonged. No one claimed it. He went back to the bathroom and placed the ring at the same place where he found it. Such is the attitude of an accomplished one. Such ones remain healthy, for their psyche is not affected. Compare such a psyche with the psyche of another person, who thieves a ring from a co-traveller. The former is free of any fear, the latter is full of fear, anxiety, and suspicion. He also feels insecure to travel with the same co-traveller. Today's inexplicable insecurity, fear, anxiety, doubt, and suspicion are due to the thieving instinct that humanity exhibited in the remote past. It has to be overcome to hold a healthy psyche. When psychologically you are under constant pressure due to the powerful negative energies, health cannot be restituted on the psychological level.

A Zen Master or a Yogi lives most comfortably in very adverse conditions of nature, while a rich man in Manhattan with all luxuries of life may not be that comfortable. The difference is in the psyche. One is a king of his life, while the other is seemingly a king but a slave of all that riches that he holds.

5. Not to Seek Favours

The fourth regulation is not to seek favours but to offer favours to the fellow beings. This is a noble regulation that enables one to stand free from obligatory Karma. To be free from obligatory Karma is not possible when one seeks favours from the surroundings. But life cannot move on without receiving one favour or the other from surroundings. One receives from parents, from teachers, one also receives from Earth, from the tree, from the animal, and from the elements. The fundamental duty therefore cast on man is to pay back the service to all of them. To be grateful for what little is received and to pay back at appropriate time is a noble quality. Such ones do not accumulate obligations. Obligation has a binding nature. When obligations are paid back with love one remains unbound. Such is the law. Wise are those who extend favours at large. The modern man thinks it wise to gather as much as is possible. Such ones are otherwise, but not wise. What one gathers binds him, what one distributes releases

him. When this regulation is adopted man lives free of all psychical imbalances. Such ones have exuberance vis-à-vis the energies of light and life.

Exoteric healers are required to practise these regulations and their life needs to be a demonstration of such regulations. Then they have eligibility to advise others, to get into the practice of healing. One would become a more effective healer when one has the regulations established in one's psyche.

6. Ensuring External Purity

The sixth regulation of Yoga is ensuring external purity, which contributes to health. External purity demands daily shower, daily cleansing of the body, daily defecation, adequate exposure to sunlight and fresh air during morning and evening hours, good ambience in the sleeping room. Regardless the temperatures outside one should ensure a daily shower, for the body regularly emits carbons due to the internal activity of combustion and radiation. They need to be cleansed. Shower cannot be avoided. In tropics twice daily is recommended, in other places once daily is recommended. More number of showers is not prohibited except that one is advised not to take shower immediately after food. It goes without saying that one needs to ensure a clean mouth at all times, which does not smell. The shower is also to ensure that

there is no bad odour coming from the body. If there is undesirable odour more baths are recommended. Use of sandal wood and other natural perfumes are also recommended for health. Similarly daily defecation is important to ensure healthy digestive system. Until defecation happens one is to live on liquids and water. Exposure to sunlight and fresh air in the morning and evening hours is highly beneficial to the body, and a suitable exercise during these times is further beneficial. Yoga Asanas are also done either during the morning hours or in the evening hours. Even in cold and hot seasons daily exposure during morning and evening to the sun rays and fresh breeze with appropriate clothing helps vitality. The modern way of life does not let many to have a real good sleeping ambience. Mostly people are sleeping in bedrooms which have no windows to the outer. There has to be fresh air passing through during the night even in cold seasons. It does not mean that one has to expose to the cold, but one needs to ensure even a feeble passage of air through the bedroom. Even ventilators are good enough. When there is no air passage and when air is blocked the quality of life force present in the bedroom is not considered very high. During sleep hours nature effectively restores health. By not paying attention to the air factor one may not have a refreshing sleep. No doubt tropics are thus more suitable for abundant passage of air. But in cold

countries also men of simplicity and common sense have found ways to ensure feeble passage of air into almost every chamber of the house. Sleeping with gently flowing breeze supplemented by sandal perfumery sticks enables best possible sleep. Men living in the northern hemisphere need to set their heads in sleep to south or to east or to west, but not to north. Likewise men living in the southern hemisphere need to avoid keeping the head to south. The magnetic currents of the Earth are better absorbed when such positions are maintained. It is equally beneficial not to load the sleeping room with too many articles and furniture. It is congenial to health to have pleasant colours in the room such as light green, light rose, lavender, cream, and very light blue colours. The bed sheets and the pillows can also be of those colours. Lighter colours carry greater life and light. The room should generally smell fresh. It can be improved by regularly lighting a candle of natural perfume or incense. It is needless to say that one has to put on fresh clothing and never to put on the same clothing with which one sleeps. It is beneficial to change clothing with every bath.

It is also considered highly beneficial to have a weekly oil bath from head to foot. One may apply either olive oil or sesamum or even coconut or almond oil and let the oil soak into the skin for an hour to one hour and half, and take a shower with lukewarm water. This would

enable cleansing the skin pores so that there is free expulsion through sweat of the accumulated impurities in the body. The weekly oil bath has many benefits when observed regularly at least for one year. Thereafter one would cherish and would make it an integral part of one's routine. Saturdays are generally recommended for oil bath for the simple reason, Saturday, Saturn, oil, and skin have energetic correspondence. Ayurveda gives in greater detail varieties of oil baths. Interested students may look for them. At all times one has to secure one's head and the feet through right shielding of them from extreme weathers. One needs to ensure warm feet and cool head, which is a good parameter of health. The feet have to be particularly protected from extreme heat and cold, for in the feet there is every correlating centre to every important limb of the body. Though it is needless to say, it may also be mentioned that one needs to periodically and regularly remove the nails of the feet and the hands to enable better flow of blood. Colouring the nails of the hands and the feet is undesirable (except with natural substances such as turmeric, or kurkuma paste or sandal paste). Polishing the nails with oil is much better than with other colours. The tip of the fingers of feet and hands shall have to be kept shining and any accumulation of skin at the tips or at the heel need to be removed. In these small details there is a tangible help hidden.

Many are the tips for external purity. Not all can be mentioned, but a few have been mentioned to throw light on the vast area of external purity. Dressing the hair is also considered part of this, which is today mostly neglected in the name of fashion. One needs to know that the hair is electrical and works like the receptors relating to the antenna of the brain. Hair requires also oil, not only the colours of dye. Oil is the tonic for the hair, dye is not. Many chemical conditioners are not really helpful. Besides hair-dressing has to be seen as a part of reorganising the head and therefore the thoughts. One cannot have orderly mind and thoughts when one has zig-zag hair, standing on the head like a bush. Bushy hair indicates disorder relating to many aspects of life. Fashion cannot go too far away from certain fundamental and cardinal principles of health and of life.

7. Ensuring Internal Purity

The seventh Yoga regulation that contributes to health is internal purity. Internal purity relates to the purity of thought. Yoga strongly suggests that every man has to self-introspect on a daily basis the quality of thoughts that he entertains. Thought quality has an impact on life quality. If the quality is not, eventually it affects the health. Therefore there is need to maintain qualitative thoughts to ensure good health. Even with

respect to qualitative thoughts one also has to introspect the velocity of these thoughts. If the velocity is high it adds speed to pulsation, respiration, and blood circulation. Excessive speed to circulatory system also causes damage. Life flow has to be even. It cannot be too slow and it cannot be too fast. To ensure even flow of blood in the body one has to ensure an even flow of thoughts and such thoughts need to be qualitative.

Thoughts of inferior quality pollute the blood. Today the modern minds speak much in relation to pollution of matter, water, air. But the real and most dangerous pollution that humanity contributes is thought pollution. Clairvoyant persons clearly see the thick, grey matter as a layer that obstructs inflow of qualitative thoughts. Just as industrial pollution obstructs the healthy sun ray to reach the Earth due to the grey matter that develops and encircles the globe, thought matter also obstructs inflow of thoughts of light, of love, and of nobility. Just as body needs cleansing twice or thrice daily, mind also needs cleansing twice or thrice daily. A clean mind contributes substantially to clean blood. Unclean thoughts contribute to impurities in blood. Most of the glandular disturbances are attributed to the absence of rhythm and uniformity in thoughts and also absence of qualitative thoughts at all times.

Anger, excessive desire, hatred, fear, irritation, worry, sorrow, pride, prejudice, illusion, possessive attitude,

covetousness, indifference, hyper- or hypoactivity are seen as the potentials for ill-health in human being. In matters of health not only habits of health are important, but also the habits relating to intelligent activity. The two are but two sides of one coin. One affects the other.

It is therefore recommended that daily in fresh hours of the morning or in periodic solitudes one needs to review one's thoughts, their velocity, and their rhythm. Just as an alert farmer regularly looks out for weeds and eliminates them, man requires to eliminate undesirable thoughts, which contribute to his own destruction and destruction of the surroundings. It has to be a regular effort. One cannot say, "I am fine." The surroundings also contribute to thought pollution and therefore one has to daily review. It is not enough if the farmer eliminates weeds once. He eliminates almost every day looking carefully for weeds and possible weeds. The farmer not only eliminates weeds, he nourishes the seeds with fertilisers, water and exposes the seeds to sunlight. Thus he nourishes the seeds. In one's own review one finds qualitative thoughts which one has to nourish through effort.

Thus the effort for internal purity is twofold: regular elimination of weeds and nourishment of seeds. Until the seeds grow into a garden, effort has to be. So also until one settles into a rhythmic, qualitative life, one

cannot relax. Once his nature is set into a stable activity of goodwill the effort would not be so strenuous, for effortlessly he remains qualitative. This kind of purity is demanded by Yoga to form a good basis for a clean mind. Such a clean mind is the basic platform upon which Yoga is practised.

The seven regulations stated above are but preliminary to practice of Yoga. These preliminary steps enable a healthy body. Of course the student need to remember that hereditary and genetic problems cannot be solved through such practices. The hereditary infirmities could get postponed or delayed and are not totally avoidable. Likewise genetic infirmities also cannot be overcome. In such cases endurance is half cure. The saying is, 'what cannot be cured has to be endured'.

The above leads to the inevitable topic of endurance as a key to health. Endurance relates to the law of acceptance. When a sickness is not curable the person would do well to endure it, to accept it and regulate one's life according to it. Fighting with incurables leads to regular friction and conflict, which would again result in further destruction of health. It is wise not to fight with something, which cannot be won over. In all such cases a good reconciliation with the given situation is helpful. Reconciliation leads to acceptance and endurance. Conflict is thereby dissolved and harmony

prevails. Conflict disturbs health. Harmony restitutes health. Harmonious mind enables overcoming the infirmities of genetic, hereditary sicknesses. Thus a little philosophical attitude brings in cheer even in difficult situations.





MIND AND HEALING

Thought healing is a popular word. Healing through thought is a sublime theme. It requires a clean mind. The seven preceding regulations when followed substantially by a person, man regains (please note that he regains) the clean mind. The clean mind is like the brilliant orange colour that one witnesses during the sunrise hours. Such a mind is an excellent mediator between spirit and matter. Such a mind carries the potential of the Trinity, namely the Will, the Love, and the Light. A clean mind is a good bridge between the visible and the invisible. It enables transmission of sublime energies into mundane areas and transformation of mundane energies into sublimity. It can transmit energies from sublime states of health into the mundane states of health through the triangle of Will, Love, and Light. It can also through such regular transmission transform the mundane energies. The mundane transforms into an electro-magnetic field through such transmission.

A clean mind is like a magnet. It gathers from the surroundings and distributes the magnetic currents.

The magnetic currents are but a combination of solar energies. A magnet receives and transmits them. The receptive iron pieces are eventually transformed into magnets. From this it can be seen that health is transmitted from the healthy. Healthy doctors and healers are far better transmitters of health.

The place of mind in human constitution is worthwhile to study. Mind stands at the pinnacle of the body. Mind organises the mundane life with the help of the body, which it builds. The body is constituted of the five elements, the five senses, the five sensations, and the five limbs. It operates the body with the help of the fivefold Prana. Mind and Prana need to be in total agreement to effectively operate the body and experience the mundane life. While mind is North Pole of the body (so to say), it constitutes the South Pole to the indwelling man. Thus man is (so to say) North Pole to the mind, and mind is North Pole to body. From the former the latter receives. Thus mind has a double function. It is a bi-polar intelligence. It is not only distributive, but is also receptive. It receives to distribute. Just like a magnet receives to distribute. When it is engaged with distributive function, it is called objective mind. When it is engaged with receptive function, it is called subjective mind. Meditation is therefore seen as the subjective, receptive function of

mind from higher circles. Activity is seen as objective and distributive function.

When men learn to operate mind on both sides they become effective for transmission of higher energies to a grosser system. Healing is but one of such activities of such men. It is for this reason meditation as a practice becomes significant for transmission of clean and sublime energies from higher circles to lower circles, from areas of health to areas of ill-health. One needs to know that he has potential not only for objective perception through mind, but also for subjective perception. Ability to develop subjective perception is but one of the many benefits of meditation.







EXTRASENSORY PERCEPTION THROUGH MEDITATION

When one gains access to subjective perception he stands the possibility of ESP (extrasensory perception). Perception through senses is objective perception, but ESP enables to perceive that which is not perceivable by senses. It is the property of pure intelligence. Mind gains access to it. For this reason occult healing requires every healer to be a good student of meditation. It enables reception of powerful magnetic healing energies, which eventually can be transmitted through healing.

The symbol relating to the head of Roman God Janus, after whom the tenth month of zodiac is named, is a good symbol of subjective and objective mind functioning equally well. Such a mind enables receiving from the subtle and immortal regions through pure energies of Love and Light. Such mind enables contact with the kingdom of angels who are essentially transmitters of the energies of Will, Love, and Light. Development of subjective mind requires

clean objective mind as basis. Without a clean objective mind there cannot be possibility for developing the subjective side of mind. When objective mind is not clean it is stuck with the objectivity. It cannot turn subjective. A pure objective mind can be gained with the seven regulations given before and such objective mind can be applied upon one's own respiration to turn subjective. Daily practice of this application of mind on respiration leads one to the centre of pulsation. At the centre of pulsation the inquisitive objective mind tries to see the basis of pulsation. This turning in of mind results in completion of a circuit. The intelligent activity of man and life activity of man emerge from the same centre in the head. They take to different seats in head and heart respectively and conduct the human. When mind, which is a representative of intelligent activity, gets nearer to the centre of pulsation through the channel of respiration, mind enters into the magnetic field of life energy. Then the circuit tends to bring out energies of Love and Light: Love being the quality of life, Light being the quality of intelligence. This meditation is popularly called meditation in the heart, where intelligent activity meets light.

There is also another ancient technic, where the life pulsation is made to move upwards through Udana Prana and meet the seat of intelligent activity, which is the forehead (Ajna). This meditation is called

meditation in the head. Thus the two chief meditations are heart meditation and head meditation. In either case the stream of intelligent activity and the stream of life flow combine. This process of combining is the true meaning of Yoga. Yoga means 'to unite'. What is to be united is the life and light activity within the being. Then one nourishes the other.

In the head meditation working with pranic principle becomes important. In the heart meditation working with principle of intelligence is important. In the head meditation the Prana and Apana are synthesised into Samana at the heart. Samana pulsation moves upwards in union with Udana and reaches the head centre. Thus synthesising the four pulsations is the work to reach the head centre. Synthesising will, wisdom, and mind to reach the centre of life is the heart meditation.

The ancients have poetically stated the two meditations as man reaching the woman and marrying her, or woman reaching the man and marrying him. The lady is said to be the life, the man is said to be the intelligent activity. The normal practice is that man goes to the woman, for he is generally pro-active. Woman by nature can be receptive and is willing to wait till the man comes. There are many stories where man does many adventures to reach out to his lady. Generally marriage is also done at the lady's place. It is the tradition in the East till date, while it was the

tradition in the West in ancient days. That is the general rule. But there are exceptions where woman escapes from the house, meets the adventures and reaches out to the man and marries him. The former method is heart meditation, the latter method is head meditation. In either way the purpose is to unite the two streams, which constitute the soul, the man.

When a healer regularly practises meditation either in the heart or in the head, as per one's choice, one develops the ability to gain contact with the subjective side of nature, which holds many secrets. Every true healer has been a good student of nature. Every great healer has been an excellent student of nature. Baradwaja, the founder of Ayurveda, has been such an excellent student who could unveil the healing properties as existing in food, in herbs, in plants, in elements, and in places. Similarly Paracelsus after whose name this magazine is run, was also a healer with extrasensory perception. He could find out the abundant healing energies present in man and in nature. So are Hippocrates, Hahnemann, and founders of other effective healing systems on the planet.

Extrasensory perception is the result of meditation where the subjective and objective minds unite and a superior or higher mind prevails, which is called supra-mental today or super-mundane. In that realm one gains thorough knowledge of the presence of healing

energies in the patient and in the surrounding and also the causes for the obstruction of free flow of such energies.

A well informed scientific mind, which went through the study of the science of medicine as existing today, if he adopts himself to the seven regulations of Yoga and meditation with an open mind, he would stand out to be a healer of high order. Yoga regulations and meditation help him to relate to the subtle forces of nature, and the science he learned with his objective mind helps to practically implement the subtle perceptions. This is the basic purpose of all effort to overcome the present limitations of medicine. The challenge today for the men who monitor for health is to relate to the subjective side of nature, find the causes of sickness and natural means and medicines to eliminate these causes of sickness. Likewise many healers who work with meditation need to inform themselves adequately with the science of medicine as is existing today.

Objective concrete mind by itself cannot give solutions. Subjective, ideating philosophic mind cannot give expression practically without adequately training the objective mind. The holistic medicine is possible when the objective mind meets its subjective side.



THE POWER OF MIND

The power of mind grows manifold when it develops its subjective and objective sides. Such a mind is a rounded up mind. It is not a half globe, but a full globe. To enable manifestation of man's will in its completeness will can change situations. Changes can be made in life with will. Many are the stories of great men who changed for the better and also changed the social conditions for the better with their sheer will. Such are considered to be the great sons of God. The normal saying is, "Where there is the will, there is the way". Everyone would like to have such a will, but the truth is that everyone has such a will. And such a will can be dormant or active depending on one's preparation of one's subjective and objective mind.

Man can will to eliminate sickness from the system. Man can stimulate while in sickness the white blood corpuscles, which constitute the army that can throw out sickness. This army is called the immunity system. Today it is unfortunate that in many cases of sickness immunity system is working contrary to its original

and natural function. It is working anti but not pro health. Man thus has become not only defenceless, but is attacked by the very army, which is built in him. Is it not a paradox that a king's army turns against him instead fighting for him? Today many cases are suffering from anti auto-immune system. This can be partially attributed to the negative thinking that one develops through circumstances of life, instead of positive thinking.

The fear of sickness is already sickness. The premonition that one may get sick develops negative energy. Negative energy is receptive energy. Receptive energy invites sicknesses. The classical saying is, "As thou thinketh, thou shall be". If one is overwhelmed by despair, disappointment, failures, defaults, one develops a tendency for self-condemnation. Self-condemnation is self-destructive. It does not mean that one has to maintain self-aggrandisement. It also leads to psoric sicknesses. Over-confident self-boasting persons tend to attract psoric sicknesses, while suspicious, doubting, negative thinking persons are prone to psychotic sicknesses. A positive mind based on healthy principles of life is a good agent for manifesting healing.

One can heal oneself or cause sickness to oneself according to the attitude that one has in life. When one suffers from excessive premonitions and fear of future sickness he is unconsciously inviting sickness

into him. When such negative premonitions manifest one walks into the illusion that one's premonition was correct. One should never let oneself into this. Instead one can develop positive premonitions, which would enthuse him to work for it. But unfortunately today people are inclined to accept doom, but not superseding such doom. The classic thought of 2012 caught up substantially humanity in it, while few sensible thinkers wish it away. People are excited and affected more with negative news than with positive news. They spread negativity faster.

The writer has many classic examples of overturning persons with negative attitude towards neutral or positive attitude and the related success vis-à-vis health and vis-à-vis life in general. There was an advocate of high success practising in the highest court of India. He was successful in life, a good householder, and a highly educated man. He was born in a family where cardiac problem was common in the age group of 42 to 45. In fact, 9 out of 10 died with cardiac failure. He too had a premonition that he would die during that age of 42 to 45. He was substantially entertaining it and accordingly planning his career and family and was psychologically prepared to depart, and he had confirmations of his thoughts by a palm reader and an astrologer. He thus defined his doom. It is at this point, there was a meeting with the writer who could not just

accept the doctrine of advocate relating to his cardiac failure. The writer suggested a few simple practices and assured in so many words over three days and affirmed that he would not be affected by any cardiac problem in the next 30 years. The advocate was open enough to receive the positive affirmation and worked with the few principles given and survived 25 years more than the advocate's supposed year of death and is continuing to survive.

The power of mind need not be overemphasised, but mostly this power works in the present times in its negativity than its positivity. When this power is realised it can be utilised for the benefit of the surrounding life. Eventually the practitioner's life also gets benefited.

Auto-healing, which every person carries with him can be energised through one's own power of mind. For routine sicknesses such as stomach ache, head ache, constipation, indigestion, cold, and mild fevers one can initiate the positive mind and cure the body just with water. It is much saner to do so than to hastily run for medicinal tablets such as Aspirins, purgatives, lozenges, and Crosins. With mind there are cases, where even pains are managed without medicine. Instances can also be seen, where one survives a fatal disease with the sheer power of mind. Developing a powerful, magnetic, and holistic mind is as much a science as any other medical science.



HEALING WITH SOUNDS, COLOURS, SYMBOLS AND NUMBERS

Mind can be equipped with the vibrations of sounds, with the velocity of colours and also with the rhythms of the symbols. It can be potentised with the knowledge of numbers. Numbers carry potencies, colours carry velocity, sounds carry vibrations, and symbols enable rhythmic manifestation of potencies, vibrations, and colours. Such is the magical work, which mind has access to when it turns subjective and orients to the subtle aspects of his nature and the Nature as such.

Immediately preceding the form there is the colour. It is but one colour that manifests as many depending upon the degree of resistance to the white ray by matter. When matter is dense, colours tend to be dark. When matter is subtle, colour tends to be more shining and the matter appears tender. Between the petal of a flower and the leaf relating to the same tree there is a great difference, which can be perceived by the naked eye. The leaf suffers from darker colours due to the density of matter in the leaf. But the flower of the

same tree has shining colours and the matter relating to the petal of the flower is far tender than that of the leaf. Even among leaves the tender leaves are softer and hence carry radiant colours while the fully grown up leaf is dense and carries darker colour compared to the tender one. It can be seen from this that as matter grows dense, there is greater resistance to transmission of light. When the matter is tender there is better transmission of light.

For man to gain the wisdom of light and its related experience and even its assimilation the key is that he reorganises his life to build tender tissues of the body and finer fibre of the brain. This can happen through exposure to serene nature, pure waters, fresh air, and morning evening sunlight. It can be further refined through intake of tender and fresh food such as fruits, vegetables, cereals and pulses. Roots are also found dense, since they grow under the earth and are therefore taken periodically but not regularly. Exposure to light and air and contemplation upon light coupled with abundant breathing practices would enable expulsion of dense matter gradually. The process starts when one completes a cycle of 30 months. The process establishes through another cycle of 30 months, and in the next 90 months the transformation of the body tissues become complete when the practice continues without break to its rhythm. If the rhythm is broken the process gets

disturbed. Thus a 12 year preparation is intended by the seers for transformation of tissues of the body from gross to tender. Later they can tend to be subtler, which would enable extrasensory perception, especially, when man engages with the practice of seven regulations of Yoga and meditation described heretofore.

Such work has to be done in consecration. When consecration for transformation is undertaken the above information is useful. Regardless the belief system that one entertains through one's own religion it enables man to gain contact with colour, sound, number and utilise their potential through symbol for manifestation of healing energies.

Most of the above practices are considered by the gullible as religious practices. Most of the religious practices emerged from scientific understanding of the ancients. When practice prevails over knowledge practice settles down, knowledge disappears. It becomes a belief system and slowly it transforms into a religion. Behind every sensible religion there is the science. And that science can be re-found through scientific enquiry and with open mind.

Healing through symbol, sound, colour, and number enables healing psychological disorders. Please note, from the standpoint of ancient psychology even frequent anger is seen as a psychological disorder. Likewise excessive desire. The fear is also seen as

a psychological disorder. Fear, ambition, jealousy, prejudice, pride are all seen as disorders and are therefore treated. When these are treated at the psychological plane the scope for pathological sickness get mitigated. When the causes are treated it offers a better cure than when the effects are treated. The pathological body inherits sicknesses due to disorder in the psychological behaviour. Hence study of behaviour of a person is as important as study of pathology through clinical tests. Only then diagnosis can be complete.

For example treating fear and depression with medicines will be not so much helpful, for the sickness is at the psychological plane. It can be cured through colour and sound and through proper rhythm of food, sleep, and rest. People with fear and depression firstly disturb their solar plexus. When solar plexus is disturbed it results in many disorders in the digestive system, which include the stomach, the liver, the pancreas, the intestines, the spleen etc. When a patient frequently visits with respect to sicknesses of these limbs one should try to know if the patient is suffering from anxiety or fear or premonition of negative occurrences. In all such cases more than introducing medicinal substance one would do better to suggest meditation and orange colour. Such meditation on the orange colour representing the morning sun disk enables dispelling the energies of fear. It can be further

supplemented with the sound RA. RA is the sound of fire. That can burn away impure / negative energies. The writer has experience with many depressive patients who are basically timid, inhibitive, and frightened. The writer introduced the colour and sound. The consequent success rate is satisfying. Likewise there are colours, sounds, and symbols to set right and bring to order the psyche of patients. Working with colours, sounds, and symbols is thus helpful than repeating medicines for recurring symptoms.





HYPNOTIC HEALING

Hypnosis is but an art of healing with mind, which is pure, powerful, and magnetic. A clean life and a pure way of life indicated by the seven steps of Yoga regulations coupled with meditation, one can land into hypnotic healing. Hypnotic healing involves generating a very powerful thought and projecting it into the patient. The process involves hypnotization of the patient's mind, which would result in stimulation if magnetic currents in the patient. These currents would reinforce the blood stream and the blood stream generates WBC (white blood corpuscles) and expels the sickness.

The power of mind energises the brain, and the brain can send thought currents all over the body and reset order from disorder. Just as when one thinks of a tasty food there is already a secretion in the mouth, and just as an young lady thinks of her boyfriend there is already a chemistry happening. Similar chemistry can be generated through a thought of love and power. For this mind needs to be pure and man needs to practise

the steps of Yoga stated before. When the steps are practised and man is able to meditate he can stay in a state of peace and poise. From that state the hypnotic therapy can be initiated. Without this prerequisite, hypnotism is not possible. Staying in that state one can say to the patient that, “By tomorrow your sickness disappears. Remember this when you sleep tonight that the sickness disappears and that you would wake up healthy next morning. Be affirmative of this, affirm three times and sleep.” When the affirmation is effective the brain sends signals and initiates the related chemistry and in the sleep hours the cure initiates. Depending upon the power of the thought sent by the healer and the power of receptivity and retransmission into the body of the patient the cure happens.

For hypnosis to happen not only the healer has to have a well-trained mind, but the patient is also required to carry the necessary degree of faith. Doubt in the mind of patient causes disconnection. If he doubts the healer, hypnosis does not happen. It is easy to hypnotise a child and cure the child than to hypnotise a grown up man of intellect. If the patient has too much logic in him his logic works contrary to him. It is for this reason hypnotism is a therapy of mind, but it demands patient's confidence in the healer. When the patient has complete confidence, he

is fully receptive to the transmitted energies. When the patient is not, the related cure cannot happen.

To men of intellect, of logic, of reason and of rational the hypnotic therapy can be explained and they may be advised to do self-hypnotism. It is also part of hypnotic healing. When the patient of fairly good intellect intends to clear the sickness and accepts it totally, he can use the power of his intellect to do the same work of hypnotism as the healer does. He can build an intense thought of healing his sickness and transmit that thought to the centres of the body to which the sickness belongs to. This he can do with the following steps:

1. Prepare the room with serenity, ensuring it to be clean,
2. Open it enough to light and breeze, with perfumery lighted in the room or incense and a candle to the east,
3. Lie down on a flat surface without pillow (a cushion and a cot are not prohibited), but the body has to be flat and cannot afford to lie in curvages on the bed.
4. Lie on the back, look at the roof and gently close the eyes, and visualise at the brow centre with closed eyes.
5. Ensure that the body is relaxed from head to foot.

6. Gently breathe for a while until the whole system is calmed down.
7. Propose with a peaceful mind: the sickness shall be cured by the healing energies that I generate from within and from the surroundings. Say so and visualise that the life stream is moving from the head via the brow centre up to the throat and unto the heart and the life stream joining the blood stream is circulating the whole body. The emphasis upon the area of sickness the flow is cleansing the sickness and the impurities of sickness are being gathered for urination and defecation by the next day morning.
8. Staying in that state one may sleep, while in the sleep you may unconsciously change the posture, but it does not matter. The effort is until you get sleep.

When one does it regularly one would find good results vis-à-vis his health.

There are records to show happening of such healing in many traditional Yoga schools.



BUILDING AND SUPPORTING THE BODY'S OWN RESISTANCE

Resistance to disease can be consciously developed by the human working with sunlight, with fresh air, fresh water, and staying in common quiet ambience as residence. Health is in us, but we are in the energy of health. Life is in us, but we are in life. It is similar to the theosophical statement, “God is in us, but we are in God”.

When there is health around and health within (however little it is), the health without and the health within can be connected to enable ever flowing health energies from the surroundings into oneself and the inflow of energies can be expanded for any constructive work. The practice of invoking plenty of Prana from the surroundings is age-old. Even while living in big cities one can continue to build the power of resistance to resist sicknesses through conscious orientation to the golden light of the sun regularly either in the morning or in the evening hours. Sundays and holidays can be best availed for this purpose. The chief agent for

transmission of life is the sun ray. Likewise yet another agent of life is fresh air, which carries oxygen. Getting into a good park, finding a seat at a quiet place one can sit comfortably and start working with one's own respiration orienting to the morning sun or the evening sun. The ancients found that 24 minutes of slow, soft, uniform, and deep breathing would help to abundantly absorb nourishing energies prevailing in the garden. The effect of the planetary energies are further supplemented in a garden with many trees around.

It is common knowledge that a morning walk enables improving vitality much better than an evening walk. Invariably many doctors suggest morning walks. One could take care of by appropriately dressing oneself to meet the seasonal changes. When morning walk becomes as inevitable as breakfast vitality certainly improves. Much more in fact can be gained through yogic breathing. A half hour breathing is equivalent to more than an hour's walk. Conscious exposure to sunlight and breathing is age-old practice. Conscious exposure results in orientation to reception of life. In walks modern man is generally engaged either talking to the co-walker or thinking of the contemporary events. Very few walk with a meditative attitude. With meditative attitude, orienting to the golden light, if one walks adopting to deep breathing one would gain

the optimum results of the morning walk. Modern life sucks man from such good daily habits. One has to find one's own way to give priority to life.

Drinking half litre to 1 litre of water before walk and half litre to 1 litre after walk is highly beneficial. The waters flush out the entire digestive system. Drinking 1 litre of water every 3 hours is suggested, commencing from the early day until noon time. In all 4 litres of water in tropics and 3 litres of water in other regions is recommended for appropriate flush out. Drinking water along with eating food is generally prohibited by Yoga. Yogic wisdom suggests that one may drink adequate water one hour before every meal. The false hunger generated by the system by way of acetic secretions is washed out. Thereby man eats what is needed on the basis of the natural hunger. During food no water is recommended to be taken. The substantial part of the food is required to be semi-liquid (gravy). This would enable easy munching and gulping of food. Consequently drinking water while eating food is avoided. One hour after the meal one may think of drinking water. Yoga also suggests avoidance of drinking water in large quantities after the sunset. This discipline enables good digestion and good water circulation in the body and adequate urination, which results in cleansing the system.

Thus the sunlight, the air, and the water are considered as three good agents that can gradually build resistance to sickness. The resistance is but the auto-healing power, which exists in the vital body of man. When vitality is thus built one would not suffer from seasonal colds, fevers, headaches, stomach pains etc. Building resistance is seen as the fundamental of health care. It enables prevention of sickness as said many times before. A healthy man does not require medicine, except for once or thrice a year. That is why he is not introducing regularly or even periodically medicinal substances into him. When medicinal substances are regularly introduced into the body unconsciously one gives birth for poison in the body. Psychologically, patients are disinclined to eat medicines and take injections. This is because the body resists any foreign substance. Therefore a way of life that builds the power of resistance and prevents sickness is far superior to medicinal treatment. The purposes of healing are better accomplished in this way.

Along with the three, namely golden light of the sun, fresh air of morning and evening hours, and abundant drinking of water, if one also takes care of the quality of food, the program of resistance is well accomplished. Through one's own experiments and the related experience one can gain knowledge of agreeable and disagreeable food to oneself. Even amidst agreeable

foods one would know what is digestible and what is not to oneself. While taste cannot be denied it has to be tested with digestibility. By experience one knows what agreeable food is not digestible to oneself. For his own health sake he is required to learn to avoid it. Thus, food that is agreeable and digestible only should get in, and that too in optimum quantity, which means not taking in too low or too much of the food. Needless to say, along with these three nourishment value is but necessary and is by far the most important value. Thus nourishment, agreeable taste, digestibility, and optimum quantity are considered as four cardinal principles. To these principles a fifth dimension can also be added by way of timing. Timely food with a specific rhythm further adds value.

These are real fundamentals of health, which a healer should reintroduce and if possible enforce into the life of modern man, who visits the healer. Healing is but teaching, too. There is as much teaching relating to healing, which is needed to be passed on to the patient. Such teaching is healing. All this is part of the power of organised mind.





FULLY FUNCTIONING FOOD DIGESTION

Most of the sicknesses emerge from inability to assimilate food. Even qualitative food does not result in good health due to a person's inability to assimilate and digest the food. Only when the digestion is complete, the food is transformed into required energy, which would motor the body. The fire in the body should be able to digest the food taken in. What is agreeable to the human body should necessarily be transformed into energy, when taken in right quantities and at appropriate times. When the fire in the body is not functioning well, the assimilation does not happen at its optimum. Digestion is therefore the key, and the fire in the stomach is the key for digestion. The fire in the stomach is called Jathara Agni. When this Agni is weak, the entire food material remains partly digested and partly undigested. When such situation prevails, there is morbid thirst, distaste in the mouth, excessive salivation and even asthma. A person suffering from such semi-digested situation has not uniformity

in defecation. Sometimes the defecation is in large quantity and sometimes in small quantity. Sometimes he defecates liquids, some other times solids and yet other times hard stools. Such ones suffer from edema in legs and hands, pain in bones and phalanges. There would be eructation with smell and with a bitter or sour taste.

The patient normally feels laziness due to diminution of strength arising from delay in the digestion of food. He generally experiences heaviness of the body.

Sicknesses of the mouth, hyperacidity in the stomach, frequent cold and coughs emerge from this. Many are the sicknesses emerging from irregular digestion.

A true health-worker, be it a healer, a doctor, a physician or a therapist, should necessarily focus his attention upon the digestive condition of the patient. If this is corrected, the basic health returns to order. Once the health-worker notices disorder in digestion, he should inquire into the patient's daily living habits. He should inquire if he eats very pungent bitter astringent, excessively cold food. Does he fast or avoid food for long duration? Does he suppress natural urges of the body, such as suppression of urination, defecation, etc.? Does he have excessive sexual intercourse? Does he put his body to excessive physical, emotional and mental stress? When such things exist with the patient,

the food taken by him does not get easily digested. It leads to acidity. It causes roughness and dryness in the mouth and in the throat. It results in excessive hunger and thirst.

The health worker needs to educate the patient of the need for balanced living and balanced intake of food. Mere usage of drugs is not healthful, unless the basic and normal behavioural patterns and food patterns are brought back to order.

Such persons should be recommended to bring to equilibrium their way of life vis-à-vis work, food and rest. They should be given the natural tonic of buttermilk. Buttermilk is considered as a foremost recipe to bring to order obstinate abdominal diseases. It is useful to counteract flatus, common burning sensation, and stiffness of joints, and enables restoration of the related fire in the stomach. It stimulates the power of digestion. The recipe itself is easily digestible. It does not cause any aggravation of existing discomforts or diseases. A freshly prepared buttermilk three times a day is strongly recommended. Ayurveda suggests much use of buttermilk to guard from many evils of indigestion. One full glass of buttermilk, thrice daily, is a great tonic of Ayurveda. May this natural tonic be brought back to appropriate use by health-workers.





QUALIFICATIONS OF A GOOD PHYSICIAN

Charaka Samhita describes the qualifications of good physicians. These qualifications are of importance if one intends to be a good physician:

1. Inclination to study and acquire knowledge
2. Pure in thought, speech and action
3. Carries practical experience through periods of prolonged probation
4. Skilful in application of knowledge
5. Accurate in diagnosis of sickness and prescription of medicines
6. Good in sensory perception and application of hands
7. Presence of mind
8. Pursue of noble goals
9. Well acquainted with the anatomy and physiology of the entire body, its manifestation and growth
10. Ability to grasp symptoms of sickness

11. Ability to educate the patient
12. Ability to prescribe diet, to cure sickness - more than prescription of medicines
13. Knowledge of healing energy existing in fruits, roots, salts, milk, plants, leaves and fats
14. Ability to restore digestion effectively
15. Ability to restore sleep to the patient through right food
16. Ability to understand the functioning of air, fire and water
17. Ability to grasp diseases from over-nourishment and under-nourishment
18. Ability to prescribe food that cures sickness
19. Ability to be cordial to the patients
20. Availability
21. Simplicity and accessibility

Anyone who intends to work in the field of health and healing needs to strive to get these qualities besides the medicinal system that one follows.

The patients would do well to enquire of the physicians, or healers, or health workers. Patients cannot afford to submit themselves to any and every physician. It is hazardous to do so.

The patient would do well to identify pseudo-physicians. The way to identify them is as under:

- A physician with too much self-praise.
- A physician who is in search of livelihood in the garb of a physician
- A physician that clings to patients and is depending on them
- A physician that speaks ill of other physicians and constantly finds faults with them
- A physician that is diplomatic
- A physician that has no self-control
- A self-contradicting physician
- An impatient one
- The one that depletes the confidence of the patients
- A physician that does not entertain questions and enquiries from the patient

Patients should be aware of this before they accept treatment from a physician. The physicians of the above category are messengers of disease, decay and death but not of health and life. There is a saying in Ayurveda:

“Patients, be aware of physicians!”





SPAN OF LIFE

The science of Ayurveda gives the clue to determine the span of life through proper observation of a patient. According to science, the span of life is known from a sudden change or abnormal change in the sense faculties, in the mind, intellect and in general movement. They help to perceive the likely death of an individual. Depending upon the sudden change in health, the death is predicted in terms of days, weeks, fortnights, months, half a year, to one year.

When there is a drastic reversion from the state of health and a sudden deprivation of ephemeral activity, the symptoms of death can be noticed. Accordingly, measures to remedy the situation can be taken upon an urgent basis.

The nature or psyche of the patient and the general condition of the constitution reveals special information, when properly observed by the physician.

If there are abnormal changes in the perception of the patient, which are either sensory, mental or

intellectual, one has to make haste to restore life by every means.

Withdrawal of life can be perceived from the extremities of the body such as hands and feet, slowing down of pulsation and respiration, loss of smell and taste, loss of sight and touch, and inability to recognize the surroundings. Then one has to recognize the urgency of emergency treatment.

As long as the psyche of the person is intact and is able to respond, the patient can be considered to be away from the realm of death. When the physician addresses the patient, the patient should be able to respond. This is the basic indication of psychical response. When the psyche is responding, but life is tending to be feeble, it is considered, that there is scope to revive the patient and rejuvenate him through a positive impact on the psyche. As long as the consciousness is intact, life can be retrieved, but if the consciousness recedes, a retrieval of life is many times not possible and even if life remains without the psyche being there, it serves no purpose.

Ayurveda recognizes the principle of life as part of consciousness. The effort is always to ensure that the consciousness is active to interact with mind and senses. While a physician treats to restore life, he concurrently observes the state of consciousness of the patient.

SOUL – MIND – BODY

The science of Ayurveda is considered awesome because its scope extends beyond the body to the mind and the soul. The entire worldly life depends upon the combination of the soul, the mind and the body. This combination is compared to a tripod. The simile is particularly significant. A tripod can sustain itself so long as none of its three constituents is disturbed. The tripod in the present context constitutes the entire sentient being. Buddhi, the discriminative will and Ahamkara, the separated consciousness called the soul, are also considered besides the mind, the senses, and the body. A healthy and harmonious functioning of the soul, the mind and the body is seen as the basic platform upon which the life force functions. When the harmony between the three is disturbed, the life force is disturbed. The span of life is also affected on account of this disharmony between the soul, the mind and the body. Thus the science of Ayurveda cognizes the entire person to determine the sickness and does not recognize sicknesses only on the basis of the

apparent symptoms thrown out by the body.

Ayurveda recognizes that matter follows the qualities, that is to say, the qualities of a person determine the quality of the body. Ayurveda also recognizes that deranged matter can also affect the qualities, since qualities do not have any status independent of the matter. The qualities and the matter are preceded by the soul and the mind. Therefore, any event that affects the mind and the soul would eventually affect the qualities and the matter.

Matter again is considered of two kinds, sentient and insentient. The sentient matter is controlled by sense organs and the rest of the matter is considered insentient. Insentient matter of the body is but the outermost layer of man, which only reflects the sicknesses emerging from the sentient body. Ayurveda, through this distinction, considers the functional part of the body distinctly from the structural part. Imbalance in the functional part manifests as imbalance in the structural part. The attention is therefore to the functional part of a person but not so much on the structural part. When the functional part is brought to order the structural part automatically falls into order.

The functional part of man operates through the structural part to relate to the objectivity. Right relation with the objectivity enables maintenance of good health. Thus, Ayurveda hints at it: “Right

relationship is the basis for health. Wrong relationship causes disturbance of health.”

The functional man listens, sees, smells, touches and eats from objectivity. What to listen what not to listen, what to touch what not to touch, what to see what not to see, what to taste what not to taste and what to smell and what not to smell, decides the health or ill health of the person. It is not only what to do and what not to do, but also when and how. For example: what to eat, when to eat and how to eat; what to touch, when to touch, how to touch, and so on. This basic knowledge of developing right relation towards the surrounding objectivity is seen as the foundation of health. Most of the morals and austere measures indicated by the religions are only meant for fundamental health and hygiene. When man does not know how to relate to objectivity, according to the science of Ayurveda, he is not better than the beast. Indiscreet eating, drinking and use of other senses besides speech and sex, give birth to plethora of sicknesses emerging from human ignorance.

Healing involves education relating to right interaction with objectivity.





NATURAL BEHAVIOUR

The science of Ayurveda emphasizes upon appropriate utilization of mind, senses and body to enable maintaining good health. Non-utilization, excessive utilization and wrong utilization of mind, senses and body would eventually lead to sicknesses. Incorrect timing of actions is also considered as wrong utilization. Right activity in wrong time could also lead to sicknesses such as eating late in nights and mating and sleeping during day times. Right action with right knowledge coupled with right time is the way to health. Wrong action, untimely action, over-action and non-action would eventually lead to sicknesses. All those actions are considered as ignorance. The other name for ignorance is sin. Of course sin includes malicious mental faculties in addition to what I said above, such as hatred, jealousy, excessive pride, prejudice of others, excessive anger, fear and so on. It is no wonder that in the past men believed that one suffers from sickness due to one's one sin. Sin was meant to be ignorance and evil thoughts as well. It is of common knowledge,

that sinful thoughts could be neutralized through thoughts of good will, service and charity. The religion of all times promoted prayers, repentance, penitence, serving the fellow beings, offering help, nursing people, feeding good food and such acts of good will. Secularism in recent times threw away the positive dimensions of every religion and did not bring in enough rationale and reason to substitute the former. This resulted in indiscrete eating, mating and sleeping. The dimensions of time were thrown away through winds. Consequently there is an outrage of diseases in the modern civil societies. There is an invariable indiscrete use of sense organs through un-thoughtful craves for sense objects, mental restraints were also jettisoned.

Religions carry the associated fears of sin. Through fear, people remain in restraint. When religion was lifted in the name of secularism, the restraint and the fear disappeared and men fell into the ill-conceived freedom. He did not realise the importance of responsibility that is associated with freedom.

The approach of Ayurveda to the science of health is a golden middle principle, where it strongly associates sicknesses with the unnatural behaviour of man. What is natural behaviour is also well defined.

Natural instincts of body, such as hunger, thirst and sex were all recognized, and appropriate times for their

fulfilments were also recommended. This dimension of science must necessarily be included in the present day practice of medicinal therapies. If healing is to happen in an appropriate way, this is what is to be pronounced by the Masters of Wisdom as new era healing. New era healing involves educating man, so that he develops a harmonious relationship with the nature, within him and around him. The science of natural harmony is of great importance to regain natural health. Such harmony with nature within oneself and with the surroundings is of great value. When these values are side-lined, working for health remains an unreachable goal.





INCURABLE DISEASES

Ayurveda gives out a far reaching statement. It says: “The curable diseases are cured by medicines. No medicine should be prescribed for incurable diseases.”

In English there is a saying: “What cannot be cured shall have to be endured.” These statements give a different dimension of approach to health and healing. Ayurveda says that not all diseases are curable. The science informs not to waste time and effort in trying to cure the incurable sicknesses. Instead, it is better, that the patient is advised to endure the sickness or to bear with it by developing the needed psychology and philosophy. When one does not fight against the disease, sometimes it also subsides or remains dormant. When it is fought, the fire could be equally vigorous from the other side. It is like waving a white flag against the sickness, which cannot be cured. In fact, the author has many experiences with many patients of cancer. By imparting philosophy of life and developing a psychology of dispassion and detachment, many cancer patients who were predicted of a sooner death

could postpone the death and lived comfortably over 12 to 15 years. An attitude change towards sickness prevents the quicker go of the sickness. Sometimes it is better that we do not wake up a dozing lion. By our excessive attention to incurable sickness, it is very likely that we precipitate deeper and quicker sickness. “Let not the dozing lion be disturbed” is a statement of the wise. Ayurveda recognizes this and says that not medicine should be prescribed for incurable sicknesses.

With respect to curable sicknesses, medicines of opposite qualities should be prescribed. In this regard, allopathy and Ayurveda concur. But in prescribing medicine Ayurveda suggests ten factors for conservation:

1. Choice of medicine with opposite qualities to sicknesses
2. Timing of the medicine
3. The power of resistance in the patient's body
4. The dosage
5. The diet to be prescribed
6. The mental condition of the patient
7. The general constitution of the patient
8. The age
9. The season
10. The agreeability of the place of origin of the medicine and the place of the patient

Medicine has to be prescribed on the basis of the above factors to cure the sickness.

Simple prescription of medicine of opposite qualities will not eradicate disease.

Among the 10 factors stated above, the mental condition of the patient is of a paramount importance. An ayurvedic doctor should ensure that the patient is fully willing to go through the treatment. If the patient is suspicious and doubtful, he will not let the medicine work. The patient should either have faith in the science or in the ayurvedic doctor. If neither of them is missing, the patient himself is a hurdle for cure. When the patient has a positive understanding and generates in himself a full hope of revival and believes in the science of medicine or in the doctor, the vital power in the patient will enable the cure to happen. This is of paramount importance. Faith is a great healing agent, which cannot be set aside and a suspicious and negative-minded person is not easily cured in spite of other ideal factors.

Another fact of importance is the constitution of the patient. There are patients that are sensitive and delicate. There are also patients of robust mind and that are courageous. The sensitive and the delicate ones need tender handling. One cannot handle flowers the way they handle the cabbages or potatoes. The doctor shall have to sense the sensitivity of the patient.

Likewise, the way one handles vegetarians should be different from the way one handles non-vegetarians. Bodies of vegetarian diet respond faster and therefore they have to be given delicate doses, while bodies of non-vegetarian diet can withstand even stronger dosages. Every one of the 10 factors should be weighed appropriately.





SOUL - MIND, BODY AND CONSCIOUSNESS

Ayurveda essentially recognizes the soul. It speaks of the soul, the consciousness, the mind and the body. For this reason, all its philosophy has its association with the spirit. It dwells to some extent in the areas of spirit. It is not totally a material science.

Soul is the vehicle of spirit and each individual is seen as a soul. The soul exists with or without the mind, senses and the body. When it is associated with the mind, it develops the related consciousness. The soul is, however, detached of all psychological and bodily ailments. The one who realises the soul can remain unaffected by the diseases that exist in the body. It is like a healthy person existing in an unhygienic dwelling place. It is like a healer among the sick. The soul by itself is essentially spiritual and it relates to the mind, the senses and the body through the consciousness, which is the dynamic aspect of the soul. It is like the man at rest, disassociated with the surrounding activity and ambience. It is like the pure sky.

When it associates with the surroundings through mind and body, it tends to be dynamic and this dynamics is called consciousness. It works through the agency of mind, senses and body. Only when it associates with the mind, the senses and the body, it experiences the discomfort of disease, or sickness, or the comfort, the ease and the happiness. It can be explained through a simple example of sleep. In sleep, the soul IS, but it is not associated with mind, senses and body through consciousness. The consciousness is withdrawn from the area of mind, senses and body. That is why, in good sleep, there is neither happiness nor unhappiness. There is neither sickness nor health.

From this it is understood, that the soul experiences the pathogenicity only when it associates through mind, senses and body. From this, it is deduced, that sicknesses do not belong to the soul but to the impurity of the psyche that one develops by one's association with the objectivity through mind, senses and body. The soul is like Akasha and the psyche or consciousness is like the sound that generates therefrom. The quality of sound depends upon the quality of the instrument that generates sound. If it is a flute, it generates one kind of sound. If it is a drum, it generates another kind of sound. If it is a string, it generates yet another sound. Sound is like consciousness, soul is like Akasha; mind, senses and body are like the instruments. The difference

in the quality of sound is due to the difference in the quality of the instrument, or the body. The sicknesses of every individual are thus traced to its psyche and its resultant mind the consequent reactions to objectivity through senses and body.

Therefore, Ayurveda tries to analyse the psyche and the mind for the sicknesses that are manifested in the body. In relation to the psyche, a threefold division is made, which is called Vata, Pitta and Kapha. In relation to the mind, the impact of the above three is considered. Remedial measures are thought to rectify the imbalances.

Today psychology is trying to throw light on these aspects. Such psychology necessarily needs to be studied in terms of the poise, the dynamics and the inertia of the psyche.





THE REPOSITORIES OF LIFE

Ayurveda recognizes 10 repositories of life. Injury and destruction of the 10 resorts of life lead to various diseases and to decay of the body. When they are consciously taken care of, health remains intact. They are as under:

1. Right temple
2. Left temple
3. Heart
4. Head
5. Bladder
6. Throat
7. Rectum
8. Blood
9. Semen
10. Ojas (brain marrow)

A healthy person should take care of these repositories of life knowing well their importance. While people generally know the importance of heart and head, they do not know much in relation to the

other repositories. Every person is required to observe the functioning of the bladder as also that of the rectum. He needs to notice if he is passing adequate quantities of urine and excreting completely the stools. If not, he needs to make amends to his intake of liquids and digestible foods.

He should make sure that his throat is intact and the voice is effective enough. He needs to keep the throat clean and healthy. He has to moderate the hot and cold drinks and foods he takes, to ensure that the throat is not affected. The importance of throat is very occult and requires a separate description.

Similarly, the use of semen requires great attention. Indiscrete use leads to incurable sicknesses. The entire sexology relates to it.

Seldom people realise that the quality of blood depends upon the quality of thoughts and of desires. Pure blood is the essence of good health and unless purity is ensured in every aspect of life, the blood cannot remain pure.

The two temples and the brain marrow are vital parts of the consciousness. Any injury to them may result in loss of consciousness.

Every true physician needs to enquire the state of these 10 repositories and ensure the soundness of them. By examining them, he will receive enough data for restitution of life.



FOOD QUALITY, LIFE ACTIVITY AND DIGESTIVE POWER

Health systems and medicinal systems largely depend upon the quality of food, the life activity, the ability of digestion and occasional need of medicine. All these are interconnected and go together. Medicine for sickness is the only understanding prevailing now. Medicine should be the last resort to address the sickness. Patients require education on their habit of food intake, their ability to digest, the need for enough physical exercise and their approach to the seasonal changes. An average human needs to take care of his health. It is his responsibility, but not of the health and medical system. He is expected to appropriately relate himself to the changing seasons. In accordance with the changing seasons, he needs to adapt his habits of clothing, outer movement, food intake, digestion and exercise. He needs to ensure effective respiration and good circulation of blood. He also needs to ensure that the body warmth is always retained. It is of importance that he sweats, either through his breathing exercising,

asanas or through physical exercises. He also needs to know the sensitive points of the body, which require to be covered in times of winter, summer and raining season. The head, the ears, the neck, the shoulder blades, the waist and hip and also the feet need to be appropriately covered and protected from the excessive cold of winter, winds of fall and heat of summer. Depending upon the outer temperature, he needs to regulate the body temperature through appropriate clothing, food and exercise. This simple and common knowledge is fading away in the present day human activity.

Maintenance of vitality in the body is essential at all times. In healthy times and even during times of sickness there are ways of nourishing the body to ensure enough vitality, which should enable resisting the sicknesses. Sickness has to be resisted from its further onslaught during periods of sickness, by taking in enough liquids such as boiling water, milk, warm drinking water and other additional and easily digestible liquids. In the intake of liquids and semi-solids, health has to be maintained by taking enough quantities.

When there are fevers in the body of any kind, eating normal food is avoidable and it requires to be substituted by additional liquid foods. “Fast the fever and feed the cold”, is an old saying. While one has

high fevers, generally there is no inclination or taste for food. The entire digestive system tends to decline normal food; it is therefore necessary that the normal food-intake is replaced by liquid foods. Eating normal food during fevers would add to the difficulties of the digestive system. Instead of the food nourishing the body, it would cause the related heaviness. To feed the vital body, liquid foods are recommended and not solids. Likewise, cold and cough can be met with adequate nourishing food.

Most of the seasonal sicknesses can be cured with appropriate adjustment of food. The patient should have enough patience and be attentive with regard to the intake.

All this description leads to one simple principle that the power of digestion needs to be paid attention in matters of foods intake. Depending upon the degree of the power of digestion, solid or liquid food of high or low quantities may be consumed. Quantity, of course, is a pre-requisite in matters of food.

The patient should also know that independent of one's condition of health, one's age also plays a role. One should adapt the quantity of intake according to one's age. Health science says that, as one is beyond 50 years of age, one should resort to liquid or semi-liquid foods in the night, but not to heavy foods. Then again, late night eating associated with heavy eating will be a

major cause of sickness. This habit of eating late and eating heavy, as one finds in Southern Europe and Latin countries, are sources of sicknesses in those countries. When I say the Latin countries, I mean countries where the Italian and Spanish culture prevails. Sicknesses can also be absorbed in great measure in this segment of humanity.

Continuing the theme of food in relation to health, the relation of the quality of food, the power of digestion and the metabolism needs some explanation. How shall we know that a given amount of food is enough for a particular individual? This can be known, only by correlating the food taken with its proper digestion, within a time limit. If the food taken in the evening does not disturb the equilibrium of the digestive system and gets digested and metabolized by the morning, then that should be the standard measurement of food to be taken by the individual. This measurement will certainly vary from individual to individual. At most standard measurement can be prescribed for all individuals. Even with the same individual, the power of digestion varies from time to time. It also varies as per the quality, activity, change of place, time zone, change, aging, etc. The person has to take notice of this, but for all practical purposes, the standard measurement of food for an individual is to be determined on the basis of the defecation that

he makes on the next morning. The standard says that “breakfast is gold, lunch is silver and dinner is iron.” As the day comes to an end, the activity also comes to an end, and it is therefore recommended that heavy food intake is avoided during the evening food. Eating hard food such as pulses, fries, potatoes and roots is not recommended. Ayurveda prohibits even yogurt in the night. The science of Ayurveda suggests buttermilk in the night instead of yogurt. It is advisable to pay attention to evening food. For this reason, the science of health prohibits dinner parties. It encourages lunch parties; but today human’s culture is contrary to this. Late dinner parties are the order of the day and they have subtle but sure impact on one’s health.

Measurement of food is in fact of two types: Food as a whole and of different ingredients, having different tastes like sweet, sour, etc., and food in terms of liquids, solids, etc. Normally it is customary to take sweet as the last dish. Classical understanding of health recommends to start food with the sweet, followed by semi-liquid foods, further followed by solid foods and concluding again by liquid foods. Drinking water during the meals is recommended to be avoided. One may drink water either one hour before food intake or one hour after food intake. Water drinking during foods gets necessitated only when liquid foods are added to their quantities in the meal.

The light food dishes are predominant in quality of air and fire and the heavy food dishes are predominant in quality of matter. The light food dishes are considered to be less even if taken in excessive quantities. On the other hand, the heavy food or dishes being heavy in matter suppress the appetite and therefore are not recommended to be taken in excessive quantities. As much as heavy food is taken, so much physical exercise is recommended. Heavy food is for those whose life activity demands lots of physical exertion. Light food is recommended for those who are more in mental activity than in physical activity during the day. There are many city-workers that sit in a chair or work at a table. Such ones need to adapt to light food activity to ensure proper digestion.

By nature, light food is said to be conducive to good health and therefore needs to be taken in preference to heavy food. Starting with light food dishes and concluding with light food dishes, too, is considered good. In any case, heaviness should not be felt in the stomach after every meal. Stomach-full-eating is not to be understood as stomach-heavy-eating. Light food articles carry the quality of air and fire and are by nature stimulant of appetite. Even if they are taken in excess, they are not that harmful. The heavy food dishes on the other hand are not to be taken in excessive quantity. They carry the character of matter

and water and are therefore harmful if taken in excess. They require stronger digestive power.

If the food served is heavy, it is better that one eats half of stomach or two-thirds of the stomach capacity. Such a restriction is not there in relation to digest and metabolize light food dishes. The requirement of heavy food dishes is determined by the degree of the heaviness and the person's harmony.

There is another factor, which is considered essential in matters of food. If the food is of homologous nature, the heavy and light food get digested easily, but if it is not homologous, care should be taken to ensure that light food is taken in greater quantity than the heavy food. It must, however, be noted, that eating only light food does not give adequate strength to the body as much as it disables a person gradually to eat even a little heavy food. Enough exercise should also be given to the digestive system by eating small quantities of heavy food as well.

Food, taken in appropriate quantity, quality and mixture of heavy and light food, certainly helps a person in bringing about strength, complexion, comfort and longevity, since it does not disturb the equilibrium of the tissues of the body. Other factors like appropriateness of time, of place and its ambience and the attitude of the person are also of great importance. It is avoidable to eat heavy food during

inappropriate times. Likewise, it is equally avoidable to eat in market places, railway-platforms, shopping-malls and other public places. Besides clean food and a clean place for eating, the ambience also has to be calm and quiet and even serene for eating. Light music and silence are also recommended. The attitude of the person should be pleasant as he approaches food. One cannot be depressive, angry, tense, absent-minded and argumentative either before, during or after a meal. Such attitudes destroy the quiet and holy process of digestion and transformation of food into energy.

Eating pastries after a sumptuous meal is avoidable since pastries are considered heavy. Eating dry fruits is also equally avoidable. Dehydrated vegetables, chips, roasted food, excessive hard and too cold food are also avoidable after a meal. Buttermilk is advisable after a meal and considered good. Rock salt is preferable daily and gooseberries, a spoon of honey, and a glass of hot milk are highly recommended. All this is of particular value in food cooking and should find its rightful place in the kitchen. Asafoetida, ginger, coriander seeds and fenugreek seeds should also find their place in food in very small quantity. They help maintenance of good health through effective digestion. They are even capable of preventing attacks of diseases.

HEALTHY THROUGH OIL

Oil for health has an important place. One who applies oil to his head regularly and gently massages the head could avoid headaches, hair fall, baldness, and greying of hair. Sesame oil is considered the best in Ayurveda for head and body massage. The strength of head and forehead is enhanced by regular use of oil, the hair remains deep-rooted, the sense organs work properly and the skin of the face becomes brightened. Application of oil on the head enables sound sleep. Sufficient oil applied to the body and head has many benefits. Oil drops regularly put in the ears would prevent loss of hearing and deafness. It further prevents jaw locking and torticollis.

Dry skin is cured to become soft, smooth and strong by regular use of oil to the body. Such a healthy skin prevents diseases. Adequate use of oil to the head and body and tender massage, would eliminate frequent exhaustion of the body. The sense organs work better. Oil massage has a predominant place in matters of health. The body that is subjected to regular

oil massage would cure injuries quicker, the psyche remains smooth, flabbiness of the body decreases and turns out to be charming. Even aging is prevented. Regular massaging of feet with oil insulates one from fatigue. The tenderness of the feet has many benefits that they transmit to the entire body, since in the feet sensitive points exist that can stimulate the activity in the entire body. Even the eyesight becomes better through regular use of oil massage to the feet. Besides, cracking of the feet and the soles is prevented.

Oil bath eliminates bad smell and cures heaviness, drowsiness, itching of the skin, etc. It removes the dirt and the unpleasant smell of the skin.

Gargling with oil strengthens the jaws. It improves the depth of voice, reduces the flabbiness of the face, cleanses the mouth and restitutes the taste for food. One does not get dryness of throat when oil is gargled once in a week. The lips do not get cracked. Lipsticks and lip-balms are not necessary. It prevents toothache; the teeth and the gum get stronger and can chew better. The tongue remains clean, the mouth does not smell. Gentle application of oil around the eyes and the eyelids enables a good shine in the eyes and clear vision.

Weekly oil baths are suggested for general tone-up of health. Astrology relates oil to Saturday. Saturn, according to astrology, relates to oil. Hence, oil baths

are suggested from very ancient times to be carried out during Saturdays. One may apply oil to the entire body and gently massage the body itself. After such an application of massage, one is recommended to wait at least one hour before one takes shower. It would ensure sucking of the oil into the skin. Thereafter bath may be taken with the help of natural soaps.

Oil is also recommended for intake. Two tablespoons of oil daily is recommended to be taken along with food. It is well known in the east that oil gives good cholesterol and cooked oil gives bad cholesterol.







SERVICE TO THE SURROUNDING LIFE AS KEY TO HEALTH

From the occult standpoint, health is seen next to impossibility in the present state of the physical plane of existence. There is tremendous burden and heat of physical plane existence now. Physical disabilities are the order of the day. Strong bodies with reasonably good intellect are rare. The miasma that affects the health of planetary life is too strong to struggle with. There is corruption at the mental and desire planes. Intellectual corruption and manipulations are but the order of the day. The whole ambience is infected with corrupt and foul play. Very few are lucky to escape from it. The human psyche is so tender and sensitive and is weak to work, to fight and to struggle in the present human life. The tension and the related pain are so high, that not even an hour of work passes without affecting the nerves and the heart.

From the occult standpoint, the effect of the past actions built such heavy karma, which engulfs all who participate in the worldly human activity. The body, the

mind and the soul are in continuous exhaustion. The half-gained victories, the emptiness of everything and the related weakness and despair are afloat in the air. The struggle against apparently insuperable odds and stupendous power of forces that intersect each other and the roaring tides of world's ignorance, contribute to succumb to ill-health than to float over ill-health.

It is in this context, men of wisdom find a way out to reach a reasonable health in matters of the human psyche and its vitality, which can resist disease and decay. The way out to a healthy psyche is seen as the way of service. Serving the surrounding life incessantly enables many to overcome the currents of sickness. Service is seen as an antidote to sickness. As much as one serves so much the psyche is filled with energies of positivism, which is the other name for the energies of healing. Service enables transmission of energies from oneself to the surroundings. Transmission enables free flow of energies within oneself. As much as one transmits energies with good will, so much fresh energies enter into him. It is a process of releasing oneself from existing energies to be able to receive fresh energies.

Human psyche generally tends to receive from the surroundings. It intends receiving from surrounding people, nature and life. As much as one receives, so much one gets stagnated, until one learns to release

what is received in an appropriate manner. Humanity as a whole tended to be a receptive pole while it was intended to be a transmitting pole. This resulted in the enigma of human life, of which health is but a part. The immediate step for humanity is to learn to transmit instead of being a receiver. To be able to receive fresh life from the surroundings, one should learn to transmit, what is already received in a responsible way. From the occult standpoint, this reversal has to happen. The inversion that the humanity suffers from shall have to be reversed. The key is therefore service.

Serve the fellow beings, serve the surrounding nature and thereby, turn life into a serving life but not into a seeking life.

“Those who seek perish, those who serve flourish”, is the occult law. It is time that a thinking man ponders over this law and transforms his life from being a seeker to be a server. Man has been seeking, seeking and seeking mundane and super-mundane things. He has reduced himself to be a beggar. Instead, he could have been a server, which would have made him a king or even a king of kings. Those who serve are endowed with better health than those who have been seeking health and healthy habits seeking being receptive. It tends man to be negative. Activity of reception belongs to the negative pole. Activity of transmission belongs to the positive pole. Transmitters carry better health than

the receptors among the humans. This also explains why doctors and healers, regardless their irregular rhythm, continue to hold good health. The answer is simple: They serve life, therefore life serves them. This is the fundamental law of the occult healing.

“Serve the surrounding world. You are healed.” is an occult understanding of healing. The ones who heal, are healed. Serving the surrounding world enables unfolding of energies in an individual who is generally self-wounding. Man unwittingly self-wounds and binds himself. Desire for self-progress is common, but as much as one works for others’ progress, progress by nature is assured. Working for others’ welfare results in steady outflow of energies. An unhindered outflow of energies enables unhindered inflow of fresh energies. When energies have an even flow of circulation one stands a good chance to hold good health. This is the science behind serving others. As much as one serves to alleviate others from their sufferings, effortlessly one stands elevated, one realises the joy of such elevation.

Desiring for the self is a self-binding process. When one works for others’ progress, he too progresses. This is where a collective progress is to be thought of, instead of individual progress. Collectivity needs to be the thought. “Help others, you are helped.” is the law of the occult world. It releases man from selfish pursuits and enables collective pursuits. Selfish pursuits result

in overzealousness. This overzeal leads to competition. Competition leads to jealousy, hatred, anger, prejudice, pride, suspicion, fear and so on. Many are the ills of excessive self-desire. The modern societies today suffer from too many sicknesses due to these negative energies stated above, on account of increased desire for self-progress and self-comfort. The mind becomes unstable in such situations. When man accomplishes, he is filled with pride. When he has not accomplished, he is filled with despair and with self-depreciation. With the despair comes instability to the emotional body. Unstable emotional bodies vibrate violently. The violent vibrations in the emotional body disturb the vital body resulting in physical illnesses.

Although humanity is working in terms of quantum physics with the help of science and is tending to be electronics, majority of the human is still stuck in the quagmire of emotions. Emotion dominates humanity as long as humanity clings to ambition and avarice.

This is the reason why the key to good health and good life is seen as service. Groupal progress, groupal health, groupal welfare, is the need of the hour. By working for the fellow beings, one grows better in every facet of life including health. When one serves life, life serves the one. When one manipulates life, life manipulates him. This fundamental key is required to be picked up by those who work for health.

In recent times an experiment was conducted by a man of wisdom in South India in relation to this key. He commenced serving health of the fellow beings through homeopathy. He healed through homeopathy through the laws of health and the laws of nature. He encouraged patients that came to him to serve in one field or the other on a daily basis. He recruited many patients to be his helpers in conducting the health service. These patients not only gained health, but also became effective health workers. Many of them turned into homeo-doctors and are helping others. Thus, he created a chain-action to serve health. Those who joined the service are cured of their ill health. Patients turned into doctors in due course of time and the process is continuing. It upholds the very principle of nature: “Serve the surrounding life. You are healed.”





COMPULSIVE FIXATION ON HEALTH OR ILL-HEALTH

It is the occult law: "Obsession of health / ill-health is self-poisonous." If a person is over-occupied of his health / ill-health he is poisoning himself. It is little recognized, that excessive attention towards health / ill-health invites ill-health. Many believe, that in their obsession, they maintain good health, but the contrary happens. "Energy follows thought" is another inevitable law. Behind the obsession for health, there is for certain the fear of ill-health. That fear is the phantom that drives people into obsession.

Wisdom is to do what is to be done in relation to health and not to brood over it. Brooding over ill health is toxic and helps the sickness to grow. Such brooding-over builds nervous tension and opens channels for various infections. It is but common knowledge, that fear of infection that exists in the village opens doors for such infection to enter into oneself. It is not necessary that everyone is infected in a village when an infection prevails. Only those who pay excessive attention to it

are the ones that receive it. Unwittingly, infection is invited.

Obsession related to health should be understood as a psychic sickness. It infects the whole organism. Many epidemics have obsession as their origin.

Patients should be educated, that it is unworthy to be obsessed of their sickness, that they should take it easy, that they should work with their sickness not with fear as basis, but with a dispassionate attitude. The patient should be told that sicknesses come to pass unless one prefers to hold them. There can be some sicknesses such a diabetes and arthritis. Patients should be adequately educated to live with them for life with a friendly attitude, but not with fright or dislike for the sickness. Many sicknesses come to pass by, some sicknesses come to stay. It is the attitude of the person that aggravates the sickness, or cures it, or maintains it. Understanding of the significance of sickness is part of the occult healing. Appropriate understanding enables right adjustment of psychic energy to meet sicknesses. After all, every patient is a health worker too, if not a healer.

“My mother had arthritis, so do I.” “My father was diabetic, so am I.” These are common statements that one listens from time to time. If your mother suffered arthritis or your father suffered diabetes, you do not have to. The information related to sicknesses of parents

or grandparents is an important data for each one to amend one's own habits of food, exercise, daily routine and attitude. It is wisdom to know the information and adapt to such food habits, exercises and attitudes. This would help the person to overcome such situations. If on a road at a particular curve accidents generally happen, it is not necessary it should be so with you. Such prior information should not be taken as fatal, but as a valuable guidance. Psychic adjustments are many, either to overcome sicknesses or to resist them, or even to live with them.

Psychical adaptations in tune with time and circumstances are a great ability, which have to be supplied to the patient through proper counselling.

Modern medicine today believes in counselling before and after every important treatment, but those who do the counselling should be persons of knowledge in terms of the psychic energy.







PSYCHIC ENERGY AND ITS IMPACT ON HEALTH

Psychic energy today occupies an important role in the study of health and healing. Psychology and psychiatry are basically an understanding of the functioning of the psychic energy in relation to a person. Study of psychic energy was of great concern in all ancient civilizations. The ability to sense psychical abnormalities enables one to find suitable remedies not in terms of medicinal substances, but in terms of symbols, colours, sounds and numbers. Those who have knowledge of symbols, colours, sounds and numbers could play a greater role in future in dealing with psychic energy and its restoration. Psychic energy as such requires a deep study and understanding and such study must be based upon reason and rationale. At the same time, the student needs to have an open-minded approach.

It is worthwhile to comprehend the psychic energy through observations and even experiments. Such observations and experiments have to be extended to the surrounding nature, the pleroma of nature, the

predominant seasons of nature, the racial and national background of the humans, the speed at which activity is carried on, the attitude towards femininity, towards children and towards the elders. Such study reveals much information, which would be of substantial utility in healing a person and restituting his health. It is common knowledge that simple psychical adjustments would ward off likely manifestation of many sicknesses. For example, a timid person who gets frequently frightened is prone for many sicknesses due to his inhibited nature. Inhibition itself causes congestion and congestion leads to sicknesses. When his fear is treated through colour and sound, he would avoid many future sicknesses. A vibrant orange colour and the sound RA can be gainfully employed along with the number 9 (the number of Mars) to neutralize timidity. Many such techniques are available to cause psychical adjustments and when once the psyche is given the right support, sicknesses get cured. Depressions, which are very common in the present day stressful life, are easily avoided with the help of sound and colour.

Colour, sound, number and symbol were considered in the past as the tools to give right adjustment to psychical energy for healing purposes and also for spiritual training purposes. The great Initiate Pythagoras carried with him a fourfold keyboard to

help people, to heal and to teach. It was the keyboard of number, sound, colour and symbol. In the East, such knowledge is still prevailing, which would help substantially to supplement all healing practices to restore health.

In all medical instructions psychic energy constitutes the fundamental subject. The cognition of psychic energy permits due attention to be given to remedies. Much less medicine is required when physicians are able to apply psychic treatment. Assistance through psychic energy will renew all manifestations of life. It is therefore necessary that the higher concept of life is not separated from medical assistance. The priests of ancient times were all psychic physicians. Without the understanding of psychic energy, a physician pathetically trails behind the diseases without the possibility of warding them off.

The Lebanese, the Syrians, the Turkish, the Mongols, the Tibetans and such other original tribes who still continue to be more in nature, till day carry knowledge of psychic energy. Of course, the Indians of the American continent and the Indians of India, who did not yet convert into modernism, also carry these abilities. The present modernism is finding its own limitations and should therefore necessarily borrow the ancient knowledge to supplement their present skills. May the physicians also acquire such pristine

abilities without being superstitious. Superstition was predominant with the ancient tribes. The moderns have to learn to find the knowledge behind the superstition.

Continuing the theme of psychical energy, we may speak of certain stimulations and reactions that happen when two persons that never met before, happen to meet and have reactions pleasant or unpleasant. Study requires to be made to know how instant likes and instant dislikes happen without apparent reason. The reactions or stimulations are so real and tangible, although to the reasoning mind there is no clue. A European traveling to South America suddenly finds, at the very first sight, his or her partner and vice versa. How could it be so? It requires study. It opens doors to timelessness of actions. Two distant energy-systems find such great familiarity and two proximate energy systems are so distant in their agreeability. Far away, a man receives psychic tidings and by this very act, a bondage is established between distant parts of the world. Instances are there, where a lady finds her man and a man find his lady, either in a train or at the swimming pool or at a picnic and so on. These are all “guided” events by which things happen. Therefore psychic manifestations should be investigated over a broad expanse. It is difficult to corroborate the effect of psychic energy when there is no mutual exchange of

information. Such events require meticulous study in the academies of physicians and scholars.

Many times a noted physician treats cases not with medicines alone, but with psychic energy. Medication coming from physicians dedicated to serve life are supplemented and even reinforced by the surrounding psychic energy. There is always unseen cooperation coming from the subtle world to those who serve life with pure heart. Sometimes men of good will notice this in their own acts of good will.

With regard to the actions, experiments were done by certain chemists, who could induce diverse moods in given situations, with the help of gases. In a meeting where some friends were engaged in listening to well-known authors, a chemist introduced gases that could cause laughter and tears. With the help of chemical gases, one can cause laughter even in a funeral scene and can also induce weeping in a joyful ambience. When crude activations of gases can distort the moods, why cannot the words of inspiration, aspiration and motivation induce the needed moods? Even through right thoughts, one can induce right moods and stabilize equilibrium. When it is so, how much stronger is the reaction to the psychic energy of thought, which itself creates powerful thought-forms?

Are not powerful thought-forms of capitalism, communism, socialism, Maoism and other religious

'isms' directing the moods and actions of humanity? If it is so, why cannot health be induced into the sick through right flow of psychic energy? Human psyche reacts to powerful thought-forms that are generated by others. Likewise, science of health can also release tremendous psychic energy to offset the obsession of sickness, which today prevails over humanity. Psychic energy can no doubt work wonders.



KNOWLEDGE OF PSYCHIC ENERGY

Investigation of psychic energy is true progress. Psychic influence is a fact, which cannot be shunned away as sorcery. To say so is ignorance. Sorcery, or what it is to be called sorcery, exists much more now in the modern world. The bombarding advertisements and marketing strategies of multinational corporations are also sorcery. Inducing desire to the point of influence to promote products of health and ill health, of necessity and waste, is the order of the day. Newspapers, magazines, market places, huge hoarding on the streets, influencing and informing through television, cinema and other electronic media, such as computers, internet, laptops, mobile phones and the like, are regularly impacting the psyche of the humans all around, even running them crazy. The ambience is filled with these influences, and an average human intelligence is a victim of such influences. Little study of the impact of these influences on money, comfort, sex, desire, ambition, fear, competition, jealousy, irritation, tension, and worry is done. Levels are all raised beyond

one's imagination affecting the humans. There is much abuse of sound and light. No one is occupied with their study. Physicians little understand the impact of the world upon the weak and feeble persons, who frequently get sick with such impacts. Solutions are sought in haste in the material plane, while they truly exist in the plane of the psyche.

There is a natural beauty and symphony relating to colour and sound, smell and taste, which is least recognized. On the contrary this symphony is regularly destroyed by the over-zealous commercialism. The modern day humanity is moving from dawn to dusk and even late into the night in great haste. In the subtle world, the whole activity is seen as an obsession.

There is an obsession of power, ambition, annexation and aggression on one hand, and an obsession of hatred, more suspicion and fear on the other hand. In such an obsessive situation the entire human psyche stands disturbed. One has to stand aside from all the hustle and bustle of human activity to see the craziness of the modern man. Standing aside psychically and even mentally helps us to see the flood of obsessive energy holding sway over humanity. If one stands on a mountain top and looks at a city he can clearly see the hustle and bustle and the crazy activity. Everyone just runs from morning till evening to make a living. There is little time to introspect, to

ponder upon, to stand aside and observe the meaning of life. The number of thinkers is reduced and the number of routine workers is multiplied in geometrical progression. Internet connections and mobile phone operations keep humans busy even in trains, airplanes, in cars on the roads, and in restaurants. Mobile phone is a concurrent activity along with travel, breakfast, lunch, dinner, meetings and even cinema halls and theatres. Human energy is full of hither and thither in every possible direction from near and far.

As if this is not sufficient, crudest bombs of music disturb the ethers all around. The fine tone of life is lost sight of.

When the refined tones of sounds, colours and aromas are lost sight of, all health treatments tend to be completely mechanical and even commercial. The human touch disappears. Much less, the healing touch happens.

All the above description is not directed to belittle the physicians and the medical system. On the contrary, it is to equip them for saving humanity. The physicians are the true agents to save humanity by restoring right order in the society through introduction of healthy and effective psychological manifestations. Poisons are increased too greatly and are destroying the psychological energy. To prevent this from further damage the physicians only can initiate the movement. Humanity must be told,

that it has no right to poison the atmosphere. On the contrary, it has a responsibility for the hygiene of the planet.





THE ORGANIZATION OF HEALING CENTRES

It is but necessary to know, that there is a relationship between the surroundings and the humans through psychic energy. The relationship is established through the senses of the humans. The five senses of the humans are the mediums through which the interflow of psychic energy keeps happening. The surrounding psychic energy can impact an individual. Likewise, an individual can also impact the surrounding psychic energy. Men of strong good will can contribute to the health of the surrounding psychical energy. Likewise, men of ill will can pollute the surrounding energies. This is how saints and sinners are recognized. Every human is allowed to nourish himself from the serene energies of nature. He has no right to destroy or pollute the symphony. Thoughts, speeches and actions are the means through which the surrounding psychic energy can be magnetized and can also be made radiant. The abuse of the facilities of thought, speech, and action results in the destruction of energies. Refined thoughts,

speeches and acts of love and friendliness enable building healthy conditions in the surroundings. When a stranger enters into such a place he experiences the related peace and even the bliss.

The clinics, the dispensaries, the nursing homes and the hospitals shall have to be consciously built in this regard, to enable prevalence of healing energies. Silence, flowing feeble music, pleasant colours properly arranged, flowerpots, well-dressed personal, natural perfumery, feeble wind and adequate sunlight, are but the essential pre-requisites to reconstitute energies of health and healing.

The healing centres, such as clinics, etc. cannot be busy congested commercial places. The hospitals instead of spreading good odours are spreading smells of chemicals such as chlorine, phenol, spirit and other disagreeable odours. There is seldom flow of air through the premises of the hospitals and nursing homes. Sunlight is also inadequate. In such places, the psychic energy is filled with sickness emitted by the patients. When a visitor enters a hospital premises, it is but common experience, that he is attacked by a subtle disagreeable energy. Men with refined senses many times feel attacked, when they enter ill-managed health centres. No doubt, there is a good number of well-managed hospitals, but their number is rapidly

decreasing due to over-powering and compelling commercial conditions.

All this can be attributed to the gradual decline of the humans to the surrounding sensitivities. It may not be harsh if it is said, that even civilized men are tending to be crude in their sensitivities while refinement is expected of them. Not much attention is paid to discriminate the degrees of mundane and subtle influences. A true scholar should be able to cognize the gradations between the subtle and the mundane worlds. Education is needed in this regard especially in medical schools. If this reality of gradations is denied, humanity continues to be a generation of ignoramuses.

This dimension of subtle world needs to be cognized for better healing practices.





PAIN SENSATIONS

In the modern world, the number that suffers pain and painful sensations is great. Pain in joints is very common, arthritis is ever growing, rheumatism and arthritis are holding sway. It is common that one pain or the other is experienced in the body. These painful sensations are caused by psycho-atmospheric tensions. It is not only the pressure coming from the atmosphere, but also significantly from psychic waves, which not only create moods, but can even reflect upon the nerve centres. The impact of pain is not only upon the human, but also upon the animal and the plant. This can be comprehended with a deeply insight into the unity of life. Knowledge always teaches unity of existence, unity of consciousness and diversity in manifestation. It is but ignorance to ignore the essential unity of all life. When pain is caused to plant, animal or human in any part of the globe, such pain has a ripple effect and transmits itself globally. Its effects are on units of weak constitution. For the physical pain, to look for reason in the physical condition is but an effort in vain.

Among the three forms of lives, man is endowed with greater awareness. He is self-conscious. He is therefore bearer of a greater responsibility. He is expected to realise the effect of psychic energy and accordingly to act bringing forth positive manifestations through the force of psychic energy. It is said long time ago, that man has no right to defile the surrounding space with his impure thoughts, speeches and actions.

Every thought, speech and action of man can either have a positive or negative impact on the psychic energy, according to the motive that he has. The present-day malice and hatred between groups of humans, nations, races and religions, have a deep impact on the entire humanity. A drop of poison is good enough to turn a cup of milk into poison. Apart from the malicious thoughts, which continuously contribute to the ill-health on the planet through the psychic energy, there is a plethora of vague and unenlightened thinking which also contributes to obscure the source of well-being. Humanity is forgetful of its past. Hardly the pain of world war is forgotten and yet the human brains sharpen their weapons to fight again and again. Human forgetfulness is helping the ignorance and ill-health to multiply itself regardless the well-meaning acts.

Good and evil are created by man. On one hand, there are thoughts and actions of good will, which

create a source of blessing and benediction, but on the other hand the thoughts and actions of evil are infectious. The latter is dominant over the former.

The impact of human activity on the aura of psychic energy surrounding the planet cannot be taken light-mindedly. Humanity repeatedly grasps the consequences of good and evil and their subtle impact on human health and well-being, but due to forgetfulness, it casts aside the cognized subtle truth. Ways of cognition and of ignorance are alternately affecting the human health – those who strive for knowledge achieve the tranquility beyond conflict. Such dimensions of psychic energy are but essential to every physician.





INNER AND OUTER SERENITY

“Surround yourself with serenity” is a familiar commandment. Serenity inside and serenity outside are but the two essential aspects to be cheerful in life. The aphorisms of Yoga affirm this. Outer serenity by itself does not ensure health. Inner serenity by itself also cannot ensure health. It is inner and outer as well, which is required to be serene. Once serenity is consolidated in oneself it matters not if the surroundings are otherwise. Consolidated serenity impacts the surroundings. It is to this end every religion requires the subjects to strive. Exceptionally a human is consolidated in serenity. It requires such a consolidated human to be an initiate. All others are impacted by psychical energy surrounding them.

It can be observed how the presence of a person can react upon the current energy. The entry of a person into a room can change the existing mood at any given time. The reaction is instant and is also diverse. Men are regularly impacted by persons, objects and places. The routine life is exposed to great reaction throughout the

day. It is but necessary that humans insulate themselves against the indiscreet impact of psychic energy. Harmony at home, harmony at the work place and harmony with the surrounding social groups, require to be achieved through attentiveness. Associations have to be selective and individuals have to be attentive in this regard. It is for this reason that selection of friends, co-workers and life partners is of great consequence for reconstruction of life. Similarly one has to be attentive of the personal objects that one uses, of the dwelling places and work places. Man persistently strives to find agreement with the surroundings. Such agreement becomes achievable when one has an understanding of the surrounding psychic energy. It is in this context, conscious use of geometrical figures, agreeable colours and sounds, find place in matters of healing.

Much is spoken of the influence of music upon people, but almost none illustrative experiment is carried out in hospitals, dispensaries and clinics. One may observe the influence of music upon the moods of people. Here again selection of music matters. Music can communicate joy and sorrow, depending upon the psychical state of a person. That quality of music, which harmonizes in general, is to be experimented upon.

Likewise, it is but indispensable to investigate into the influence of aromas. There are aromas of flowers

and other natural substances, which augment the general positive psychic energy. Similar experiments require to be conducted with respect to colours.

A few deductions emerging from past experiments that contribute to healthy psychic energy, will be covered in the future articles for appropriate use in matters of healing.





INFLUENCES BY PSYCHIC ENERGIES

Frequently identical sicknesses are simultaneously manifesting in different parts of the globe. It is similar to simultaneous attainments that manifest in different countries. Similar thoughts happen to similar minds, be it artists, painters, sculptors, writers or scientific workers. All of a sudden, similar tasks are attained in different places. "Thoughts are not private property", is a famous saying. Thoughts of depression, of infection and of epidemics are no exception to this. Thoughts fly through space and telepathically inspire those who are attuned to it. When it is science, scientific workers are attuned; when it is art and poetry, the related artists are attuned; when it is sickness, the weak minds are affected. Those who fear sickness are the weak minds that become receptors to sickly thoughts. It is therefore useful to jointly carry on observations and find the counter-thoughts to neutralize the negative thoughts. By careful observation one can recall the moment when something affected him or inspired him. Experimentation with psychic energy is very important

to investigate such situations.

Men of similar attitudes and thinking receive similar thoughts. Positive thoughts affect positively, negative thoughts affect negatively. Thoughts can be traced to their sound note and colour note. Their intensity can also be noticed. When the thought is of stronger nature it has an intense colour that penetrates easily into the strata and causes the necessary tremor to the aura, which is the gateway into the constitution. A clairvoyant healer can see the colours and their depth in the aura of the patient and can propose to the patient to meditate upon the counter-colours. He can also suggest potential sounds that can cleanse the aura.

The patients are generally recommended to contemplate upon brilliant orange colour, which cleanses the mind of all negativism. The healer himself can do similar contemplation around the patient uttering forth the needed sounds. He can also further supplement it by transmitting such healing colours as golden yellow, light green, light blue, aquamarine and silver colour.

It should be remembered, that cleansing the psychic energy around the patient is as important, if not more important, as treating with medicines and other therapies.

It is worthwhile if the patient is taught to meditate upon all those colours that are associated with the

dawn and the sunrise. The variety of colours that the dawn and the sunrise present at the firmament, are all essentially healing colours. The patient can as well be suggested to make morning walks in nature, exposing himself to the manifesting colours of the morning twilight. It is unfortunate that in the modern-day-living only little importance is given to the magical healing energies of the morning hours. For those who believe in maintaining or restituting health, the morning hours in nature are of great consequence. Besides such exposures to the manifesting healing colours of the morning, if one also engages himself in deep breathing the vital body of the one reinforces itself to resist the surrounding diseases. The ancients knew the value of dawn hours, of sound and of colour. This knowledge has to be brought back to supplement the present day labours related to healing. Mere physical means are not adequate to meet the challenges of health. Psychical supplements are all of great value.



HEALING AND COMMERCIALISATION

Psychic energy is but a powerful motive force. The force can be positive or negative according to the motive. It should not be understood as something supernatural. It is part of the physical law, but it is subtle physical. Men are motivated by their will. When the will is good will, the force that one generates is positive and has healing, radiating and magnetic impact. When it is radiating and magnetic it is equally a healing force. Good will is defined as love in action. Love of surrounding beings enables good will to function. Where love is, there the attitude to serve is, cooperation is instant, trust is automatic, friendliness prevails and service to the surrounding becomes predominant than serving oneself. Such a motivating force is the fundamental attitude of a healer. Healers and teachers were never commercial in their attitude. Commerciality is expectation of compensation for every act done. An average human is expectant of desired results and desired compensation for the labours done. As long as there is an expectant mind, it becomes conditioned.

Conditional mind cannot do acts of healing and of love.

Healers and teachers of ancient times were carrying out healing and teaching purely for the benefit of others. They were not oriented to fees or compensations. They did not relate one with the other. They believed in the natural law, that those who serve are served, those who help are helped and those who protect others are protected. Their trust in the nature was far superior and therefore they proceeded progressively to heal and teach in the surroundings. Not very long ago in India, there were wandering physicians called “Charakas”. They wandered from place to place healing people. They lived in simplicity and were attuned to nature. During the day they went from house to house and healed the sick and taught the scriptures. On the rear side of their gown, there was a pocket. When they healed and turned back to move out of the house, whatever the sick intended to contribute was deposited in the back pocket. The physician’s work was to heal. The sick contributed out of their free volition whatever they intended to. There was no link between the service done and the payments made.

The law of compensation, as it exists in nature, was at work. The physician was never found in want of money for his needs. Some contributed more,

some contributed little, but above all, the physician used to get adequately to meet his needs. There was no fee prescribed for a treatment done.

The whole theme may look primitive, but there was a free flow of love, trust, friendliness and cooperation between the physician and the patient. The system had a far healthier psychical energy at work. It was kept above the laws of commerce. When things tend to be commercial, the psychical energy tends to be inferior, since it is filled with mutual expectations, mistrust, doubt, fear of exploitation and so on.

In a healing system, where the patient feels free, confident and trustful, there the healing happens better. Payment for healing as a contract or as an essential condition is far inferior and hurts the very healing activity.





VITALITY DESPITE ILLNESS

Some are endowed with vital energy and some are not. The energy surrounding the humans is always the same. Just like the sunray reaches all the beings, the receptors of the energy are either strong or weak. Accordingly, men are of feeble health and of strong health. Health is measured here not by the physical ailments, but by the enthusiasm and the swiftness of movement that a person holds. Some are able to work abundantly in spite of physical ailments and some are not able to do so, even while there is an insignificant physical ailment. In the former, there is better reception of energy and in the latter, it is not so. Very often we see men with cardiac problems slowing down their life, giving undue importance to the physical ailment. There is a false auto-suggestion coming to the person out of self-pity that he needs to slow down. Slowing down enables weak flow of life and light. Similarly, there are others who nourish and nurture their sicknesses by excessively orienting to the sicknesses and the attention that the sicknesses need. They do not know that life and activity

must go on at fairly reasonable speed, regardless the sicknesses. This should enable to weaken the sickening psyche in oneself. The more one feels sick, the more there would be a corresponding growth of sickness.

Sickness is a vampire that sucks life. Life must be understood to be abundant and unlimited. By active functioning in a meaningful way in the society, one can draw additional life from the surroundings, so that the vital energy is kept intact and sickness is resisted. Life is witness and the surrounding as well. Through activity of good will and also through activity of abundant rhythmic breathing one can draw more life from the surroundings. If one can rhythmize his life, there can be a better reception of life. Thus, through appropriate tuning up, one can receive more life and continue to be vital regardless sickness. Such ones resist disease, decay and even death until the life work is fulfilled.

There can be an attitude of intelligent indifference towards sickness. "Let the sickness be, but I continue my work" is a key. Men should be educated not to consider too much to their sicknesses and to go on working for the society constructively adapting to good rhythm.

When we see the nature we find trees and also vampiring creepers that surround the tree and live by the tree. Regardless the vampiring creeper, the tree continues to grow. It grows big enough regardless

the vampirism. This message needs to be taken from nature. Turn to life and conduct lively activity. The nature supports you with its life. Turn not to sickness. Those who turn to sickness are sucked by sickness and eventually they succumb and die. Men of wisdom at all times continued their work of good will regardless the sicknesses they suffered from. They did not pay too much attention to sickness, they paid attention to good will and good will is nothing but love in every action that man carries out.





AFFIRM LIFE IN PROGRESS

Life is progressive. The stream of a river is also progressive. A stream is never deterred by the obstacles that it faces. It circumvents hills and mountains. It moves over boulders, it streams through forests and ultimately finds its way to the ocean. Life is as well a stream. The stream cannot be deterred, it can be kept progressive regardless the obstacles.

One should strongly affirm progress in life. Such firm affirmation enables the progress regardless sicknesses. It generates will and destroys mistrust. Mistrust and artificiality are the worst enemies to progress in life. Mistrust brings along the doubt. Doubt opens doors for indecision. Indecision leads to the counter-possibilities. The counter-possibilities cause fear. Fear leads to worry. Consequently, the person is disabled to move forward. Progress is deterred and progress stagnates. Sickness sets in. One needs to reverse this wheel by re-establishing in oneself the needed trust. One needs to trust oneself and trust the nature. Trust enables bondage with the reservoir of nature's life and

sets reflow of energy that would give a surge from stagnation to movement and to progress. If mistrust is allowed, it swallows up the vital energy. Mistrust is the shark that eats away a person's life. When the vitality is eaten away, there is neither progress nor leaping forward.

Sacred sounds daily uttered and radiant colours daily contemplated can turn the thought back to the fundamental and to the light. Man should learn to conquer obstacles with trust and grow even to love the obstacles. Every obstacle when overcome there is additional joy of achievement, which eventually leads to fulfilment. "Beyond the fear there is the victory. Let me trust and move forward" has been the thought on men who succeeded in life.

The one who trusts can sometimes hear the sounding of the distant world. One may sometimes sense the air and the aroma of distant places. Such manifestations are not measurable. In the daily busy life, one may not pay attention to them. Indeed, those who pay attention to such fleeting contacts are substantially benefited. Human being holds much more potential than what he assumes. As he opens himself to such soundings and sensations, it opens his heart. They should not be wished away as some auto-suggestions. Every auto-suggestion is a hint coming from far off worlds for one's own advancement. Straight knowledge many times

arrives unexpectedly, beyond human imagination. Paying attention to such straight occurrences opens doors for many-sided progress.

Psychic energy has an immeasurable potential. Trust enables one to realise it faster. Trust is progressive. Mistrust is regressive. In matters of health, trust is immensely helpful. Let there be strong affirmation and progress in trust.





CONFIDENCE IN EXPERIMENTS WITH PSYCHIC ENERGY

Experiments with psychic energy inspire joy. Each observation evokes the possibility of the next striving. There will be numbers of conjectures and comparisons, which eventually will be countless. Sometimes they can lead people beyond reason. Therefore, reason should always be the parameter to be applied, so that practicality is always retained. Experiments with psychic energy enable one to relate to the proximate and distant worlds. Many times thoughts that give solution may occur, thoughts of right direction may occur, electrical hints may be received, which can give a different direction to a given course of an action that could be beneficial.

It should also be remembered that excessive experimentations with psychic energy can be fatiguing. One should not create self-tension due to the surge of too much energy. If that happens, there will be headache, tension, fatigue and debilitation that would act contra-productive. While striving for psychic

energy is important, excess is avoidable. Anything excessive is counter-productive. Psychic experiments cannot be carried out for more than half an hour a day. Brief exercise with readiness to take notes is useful. Such a discipline would enable strengthening oneself in conducting the experiments.

Experiments with psychic energy, when carried out with discipline, awaken quality in observation. As long as the mind is engaged in observation with an open mindedness, fruitful responses emerge. Regardless responses daily experiments are required, but fatigue and weariness are avoidable. As long as there is a rational observing mind, the scope for wearing out diminishes.

Many times the ones who are conducting experiments with psychic energy feel pain and tension in the muscles and also in the joints. Until the body gets familiar with the energy, care should be taken not to medicate such passing ailments. Medication intervenes into the process of assimilation of the psychic energy and hence medicinal treatments are avoidable. Of course the reason and the rationale should not be sacrificed.

There are persons who contact psychic energy with facility and felicity in their meditational processes. Meditation of course aims at higher tasks than that of healing the sicknesses. But as one courses in meditation,

one also gains the needed ability to receive solutions for healing the sick. Meditation is also a process of observing the unknown with an open-mindedness, allowing influx of energies for upliftment of individual awareness. Psychical experiments are incidental in the work of meditation.

Normally people's consciousness slumbers through indolence. Master Morya says, that "indolence is the featherbed of evil". The indolent ones do not avail given possibilities for transformation of life. They tend to be lazy and a veil of heaviness falls upon them. The same Master also says: "Laziness is worse than errors." Wisdom says that doing something is better than doing nothing. Avoiding errors is still better.

Indolence has its twin brother as self-pity. As much one is indolent, so much one is engulfed by self-pity. Self-pity dominates a person; he stands the danger of being handicapped by poisonous substances. Indolence and self-pity bring in doubt and corrode everything. Weakness prevails all over leading to depressions.

A physician would do well to notice the gifts of the psychic energy. He would do well to relate to it, so that he could help the patient much more effectively by suggesting right action. Right action is a medicine, too. A lazy one may be given not only a dose of sulphur, but also be suggested of some useful activity. Such an approach is called new-era-healing.



EXPERIMENTS IN PSYCHIC ENERGY DEMAND DISCIPLINE

Discipline promotes experiments to be fruitful. Discipline involves rhythm. Rhythm brings in the related magnetism. The whole nature functions according to a rhythm. The flower blooms, the plant grows and the crops are yielded according to a rhythm. The seasons happen in a rhythm. The animals mate in accordance with a rhythm. There is rhythm in movements of clouds, if one can carefully observe. Rhythm even exists with winds. The ocean waves are also rhythmic, the ebb and flow of waters have a rhythm, the whole creation moves by a rhythmic dance.

Man's sickness is due to his fall out from nature's system. His body too has a rhythm. In a healthy man, hunger and thirst happen according to a rhythm. A healthy person is one who is rhythmic in life. He has an established rhythm with regard to activity, food and rest. He does not eat or mate unrhythmically. He does not move or speak irrationally. He follows the rhythm of the day and does not let the spirit of rhythm fall

into a dead routine. The difference between routine and rhythm is the enthusiasm. Routine gives the sickly thought of “I have to do”. Rhythm gives the healthy thought of “I like to do”. “I have to” is a heavy thought. “I like to” is a thought of light. Rhythm brings in magical results.

The law of rhythm is one of the fundamental laws of creation. Man is the only specie that normally falls out of it. This happens due to ignorant exercise of free will. Free will is always seen as a responsibility, but not just as a facility. When free will is seen as a facility man tends to abuse it, leading oneself from health to sickness. A physician would do well to notice the manner and the quality in which a person utilizes the free will. Restituting the free will and the rhythm in the patient in a gentle way is also obligatory to a true physician.

The pendulum of a clock functions rhythmically. The clock turns and shows the right time. The progressive movement of the needles of a clock depends upon the rhythmic movement of the pendulum. Life too is a swing. The swing of life when experienced appropriately is called ‘the song of life’. The song is within oneself. That song is the pulsation of life. The pulsation is centripetal and centrifugal. It cannot be disturbed if one intends to have good health. Psychic energy enables strengthening the rhythm of life of the

physician and of the patient as well. This additional knowledge of restituting the song of life is overlooked in matters of healing.





FOLLOWING THE NATURAL RHYTHM OF THE LIFE ENERGY

Speaking of the energy of pendulum, it is but necessary to observe the motion of the energy and its variations within oneself. Disturbing the pendular movement of energy is dangerous. It affects the currents of life. Regular disturbances to the currents of life could bring in the related sickness. During the wakeful hours of the day, men are in action. This action cannot be speeded up suddenly, nor can it be slowed down suddenly. The speeding up and the slowing down shall have to be gradual. When there is a gradual increase in the intensity of action, the life cooperates with the awareness. Sudden and erratic movements of awareness would give an irregular and erratic impact on the life force. The activity of awareness during the day cannot be at the cost of the rhythm of life. If the pendulum of life is disturbed, it disturbs the timetables of action. A simple corollary can be drawn. When a pendulum is in its natural swing, the clock shows time appropriately. If the pendulum is disturbed, the clock cannot show the

right time. Life energy when affected by man's action brings forth disturbance in terms of health. This is the reason for ensuring rhythmic movement of energetic action. There cannot be a sudden burning of energy followed by a total slow down.

Indignation, irritation, jealousy and fear over-stimulate the awareness. Such over-stimulation secretes emotions, and these emotions pollute the life stream resulting in sicknesses. Experiments are needed to discover the substance secreted during each emotion. Upon a purely chemical basis, it will then be determinant where, when and how a definite feeling of emotion affects the life energy. The variations can be measured on the basis of the intensity of the feelings of emotion. This would enable us to visualize on the screen the erratic functioning of the energy. Just as the pulse, the blood pressure and the heartbeat are displayed on the screen today in an intensive care unit, there can be measurement and display of the disturbance emerging from the eruptions of emotion.

Wisdom says that emotions are avoidable. They are considered as muddy waters. These muddy waters of emotions can be transformed into pure waters through a process, which again is given by wisdom science. Men of emotions shall have to be directed to noble aspirations. By their continuous self-application to the noble aspiration, the emotions disappear and the

devotion for accomplishing the aspired noble goal sets in. Devotion is considered as pure waters of life, while emotion is considered as muddy waters of life.

When the emotions are in their extremes, from time to time in the life of an individual the pendulum paralyzes. Paralysis is seen from the occult standpoint as a state of chocked energy due to extreme impacts of emotion.

In any case, man has to set his rhythm, so that his actions flow as a peaceful stream of life. Man cannot afford to let his actions flow unevenly. May the observation of variations in psychic energy be part of one's life.





SELF-WILL CAN STEER THE PSYCHIC ENERGY

The old saying, “Where there is will there is the way” is true in its occult sense. Men can be stimulated by their will, so that they steer their energy meaningfully and find the harmony of life. Reinforcing the will in the weak is by far the most superior activity of healing. When will is reinforced, every person can work wonders with him, failures can be turned into successes, succumbing to sicknesses can be overcome, seeming insurmountable becomes surmountable. The examples are many. Men have to be reminded of their innate inherent ability. Men do not generally use the will, which each one is endowed with. In cases of sickness, the sick person shall have to be encouraged in every possible way, that his illness gets cured very soon and that he would find his way into life with renewed enthusiasm. For example: A diabetic can be informed of the needed discipline to monitor his diabetes through right exercise, right food, and right rhythm. He should also be informed that if he follows the discipline related to diabetes and ensures

its regulation, he concurrently would have many other benefits emerging from such discipline. A person who follows the discipline of diabetes would be selective in his food intake, attentive of exercises and be careful of his daily routine. When this is followed, he avoids the possibilities of obesity, hypertension, cardiac problems and problems of kidneys. One simple discipline enables him “to keep at bay” other sicknesses. There are men who followed the discipline of diabetes and lived healthy and functional until their nineties.

Jiddu Krishnamurthy, a famous philosopher of recent times, demonstrated this. He did not even take medicines. It's a matter of will. Instead if a patient of diabetes is informed, that it is a lifelong disease, that it leads gradually in a decade to hypertension, cardiac problems and that in due course he would have kidney problems, the patient's will gets dampened. The auto-suggestion works and invites all sicknesses in due course of time and succumbs to them. Diabetes is seen as a sickness emerging from inertia or hyperactivity. When men bring in the needed rhythm, the golden middle point is accomplished. Inertia and hyperactivity come together at their meet point, which is called poise. When poised living is accomplished, many sicknesses are kept away.

Ayurveda says: “Ensure daily defecation. May the defecation be complete. May you not eat and drink

unless you really feel the hunger and the thirst.” Ayurveda further says, that if one follows the above principles, it insulates against seasonal sicknesses as well as chronic sicknesses. The base for multiple sicknesses is seen in indigestion. When digestion is complete and is effective, man gets energized and lives healthy. He would have a body resistant to sicknesses. Even here will is required to be exercised to ensure intake of digestible food and also to ensure healthy daily defecation. Will transforms much. Enforcing the will is healing. Let the healer reinforce himself daily with the energy of will and transmit through love the energy to stimulate the will of the patients, which in turn would effectively work for transforming the patient from sickness to health.

There is a profound meaning when Jesus Christ said: “I’m the son of god and you too.” Saying so, he opened doors for the humans to innumerable divine possibilities. May the healers and physicians realise the beauty from will and utilize it appropriately to serve the surrounding life.







SLEEP IS SACRED

Let not the approach to sleep be casual. Sleep is far superior to rest, for people do not know how to rest and relax. Sleep is proximate to deep meditation. Sleep requires understanding of its importance. Sleep is not yet understood by science. For almost half of our lives we entertain ourselves to sleep. Many times to sleep is better than to pray! In prayer one intends to contact the subtle world, but in sleep one enters into and dwells in the subtle world. Prayer is a striving to contact the subtle world, but sleep enables its entry. Men know that they have to observe purity before they pray. Such sense of purity is also important before one enters into sleep. As one enters into sleep with purity, one is benefited by the benign energy of the subtle world. There would be desirable meetings with the guardians of life, though not consciously. Sometimes there can be conscious encounters in a dream state. With a pure body and pure mind, when one sleeps, many benefits of the subtle world are bestowed. Therefore, prayer before sleep also came to be.

Those who do not care their approach to sleep may enter into the worlds of conflict and of attacks. Not infrequently people experience nightmares. Nightmares indicate that the person at sleep knocked the wrong doors in the subtle world and entered into undesirable regions. He therefore makes unpleasant experiences. It is recommended, that everyone purifies his body and mind before he turns to sleep. May he bring his awareness into the regions of the heart, where the door is for entry into the world of light. The one that knocks the door of the heart enters the higher worlds with an impenetrable armour. By far, the sleep state is the most beautiful state.

Men can attempt to consciously make entry through their approaches to sleep. Such an effort also bestows health. It is common knowledge that the best healing happens to the sick when they are asleep. The energy of heart, which is also the energy of healing, pervades the body, assists the vitality, resists the disease and eventually cures it. Inducing sleep through introduction of chemical substances, like medicines, is avoidable. Tablets to sleep also act as irritants during wakeful hours. This is because the delicate stomach of the sick person is encountered by chemical substances. Men have little knowledge of the subtle worlds. They are generally not informed that during the sleep hours, they enter into these worlds. But the truth is that every

man enters into the subtle world as he sleeps. Most of the humans are unconscious of it, but if you are conscious too, just as we participate in daily life during wakeful hours, we also participate in the subtle world during sleep hours. That we enter into subtle spheres is a fact. Soon humanity will realise this. Just as one's state of mind is important for his action in the wakeful hours, so it is in the subtle world during the sleep hours. Men of poise experience well in the mundane world. Likewise, men of poise also experience well in the subtle world. The condition of mind before sleep is very significant from the standpoint of psychic energy. If one holds a special quality of mind before the sleep hours, one can have a distinctive quality in sleep hours in the subtle world. Let not the possibility of healing during the sleep hours be neglected due to ignorance or arrogance. May sleep be understood as an important tool for occult healing. True healers do much healing upon the sick during the sleep hours. The psyche of a person is much more normal and natural during his sleep hours. Such a psyche is amenable for healing.



PATHOLOGICAL ARROGANCE

Arrogance denies all that is unknown, but what men know is little and what men do not know is huge. The attitude of arrogance shuts doors unknowingly. Not only arrogance shuts doors upon knowledge, but it is even offensive about everything that is inaccessible to them. It is necessary for people to free themselves from their arrogance if they wish to mitigate their ignorance. Broadmindedness is the need of man for evolution. Evolution completely gets excluded, when men shut the doors out of arrogance upon knowledge. Arrogant ones cannot even be healed. Healing is possible, when the sick is oriented to the healing and is willing to submit himself to the process of healing. A healer can do little when the sick is unreceptive. The healer would do well to notice if the sick is oriented to healing. It does not matter even if the sick is ignorant, but it totally matters if the sick is indifferent and arrogant towards the efforts of the healer. Belittling healing is offense. Such an act is seen as an act of a traitor. When communion cannot happen between the healer and the person to be healed,

the process of healing is not initiated. When the healer and the healed one are in communion, the energies of the higher world prevail. Such higher communion is impossible when indifference and arrogance prevail. Highly diverse paths of consciousness, healers need to accustom themselves to assimilate them and accordingly approach the sick. It is a pity to observe the zigzag of the paths arising from egoism, arrogance, indignation, indifference and contempt for others' viewpoints. When sickness prevails, it opens doors for the traits stated before, and the healer has to ensure the state of consciousness of the sickness. If not, there would be loss of time. When the sick is affected by the above irritations, there is little that the healer can transmit. There are times where a healer has to wait for the right time to strike the right note.

Once there was a healer who felt sick. He least realise that he felt sick. Yet, another healer noticed it and sent words of healing, which were denied. Again symbols of healing were sent to him. They were also denied. Then momentous of love was sent to him. They were thrown out. The healer, who wanted to help his co-worker felt pity at the state of the other healer's health. The students asked him: "Why do you persistently transmit healing to someone who denies it?" The healer answered: "He too is a healer. He felt sick. He is unable to notice his sickness, but I could

notice it. I wish to help him since he is my brother on the path.” The students of the healer discretely enquired if the other healer was sick. The enquired did not reveal any information of sickness. After two years, the healer wanted to visit his co-healer, for he was very sure that the other healer was in deep sickness. The other healer agreed. A meeting happened between the two. The following conversation took place:

Healer 1: Why did you send me words, symbols and momentous of healing?

Healer 2: I felt that you were sick, my brother.

Healer 1: But I was not sick.

Healer 2: Are you sick now?

Healer 1: Yes, of course I’m sick now.

Healer 2: You were sick even then. You did not noticed, but I noticed

Healer 1: What was the sickness that you noticed?

Healer 2: Arrogance, my brother.

Healer 1 was stunned for a while and enquired: “How do you say that I’m an arrogant?”

Healer 2: It is your growing arrogance that today settled as paralysis in you.

Healer 1 was stunned again.

Healer 2: You have been a great healer. You healed many. You carried self-esteem, which unconsciously turned in you to be arrogant. Due to arrogance, you denied and shut doors upon a brotherly help. Even

now, you hold on to it. You are questioning the nature for your sickness out of your arrogance again. Nature is infallible; do not question the nature. Accept the sickness now as a gift of nature that has come up to you for your deliverance. If you continue to question, nature would even deny the deliverance. It should not happen to you my brother. Be grateful, that nature helped you to help others. May the nature help you to deliver you unto your rightful place in the world of healing. The humble are honoured. The proud are humbled. Nature loves you and humbles you so that you can be honoured. (This is not just a story.)



ILLNESS OUT OF IGNORANCE

Man, the indweller, functions through the form which is essentially three-fold: mental, vital/emotional and physical. Alignment of the indweller with the form and its mechanism holds the key to ease or disease. It is like a man being in a sophisticated vehicle. He needs to know the mechanism of the vehicle to operate it in a trouble-free manner. Inappropriate use of the vehicle gives birth to troubles. The troubles are not only to the vehicle but also to its driver. Similarly, man, the indweller, unaware of the mechanism of the form in which he dwells, when uses it, sicknesses arise. For this reason, the seers say that sickness is an aspect of Ignorance – Inability to know or handle the Human Vehicle. Mostly, man does not distinguish between himself and his vehicle. While he is an eternal traveller, his vehicle is mortal and is bound to decay and death. The indweller of the form intends using the form as a means to fulfil his purposes and goals. In doing so, the form should be used ensuring the tender care that the latter needs.

Just as the rider of the horse needs to have loving understanding of the horse, so also man should have the loving understanding of the triple apparatus namely mind, senses and body. He should know how to nourish the body, how to use it and how to rest it besides keeping it clean at all times. He needs to tame and adjust the mechanism to suit his purposes. A friendly horse enables the rider to accomplish the travel. It even enables accomplishing of adventurous travel. So also a friendly body enables the indweller to fulfil the journey of life without troubling him much on the way. When there are inhibitions in the right flow of energy centres, sicknesses set in. The Wisdom Science says that an intelligent correction in relation to work, food and rest enables restoration of health. Instead of such corrections, when one resorts to medicinal treatments, one disturbs the natural harmony that prevails as between the man and the form. Man is intensely preoccupied in this modern day life by which he transmits discomfort and pain into the dense physical body. His ambitions shall have to be adapted to the natural condition of his body. Likewise, he should also have to adapt the body to its purposes. He cannot press too hard the vehicle to get counterproductive results therefrom. There should not only be a balance in relation to food, work and rest but also a balanced use of mental, emotional and physical

dimensions of life. There should be adequate use of mind, not letting it to be lazy or overactive. There has to be a well-judged emotional life that nourishes the vitality of the body. In as much as his physical body should be kept like a swift horse with adequate vitality. Negative emotions are unworthy of entertainment for long duration. Anger, hatred, excessive attachment, pride and prejudice shall have to be let off. Otherwise, they affect the etheric web that enables free flow of life through the etheric centres of the body. When the etheric web is disturbed, free flow of energies is hindered. When hindrance prevails, sickness is given birth to. All disease is the result of inhibited Soul Life. This is true of all forms in all kingdoms. Such is the law. The art of healing is to enable adjustment of this inhibition as between the soul and the form through adaptation to a balanced way of living.





OCCULT HEALING VIA SOUL AND ETHERIC BODY

Occult healing requires cognition of the Soul and its ability to cure in tune with the Karma of the patient. An occult healer works primarily as a soul with the soul of the patient. He develops rapport with the patient's soul and the etheric body to promote cure. Etheric body is but a web of etheric lines of light which remains healthy or unhealthy as per the quality of the patient. A healer trains himself to know the quality and grade of thought and of desire of the one whom he attempts to heal. He should be able to gauge the thoughts or desires which produce undesirable energy in the patient. He should be able to source the cause from where sickness emerges. He should also be able to locate the points in the etheric body of the patient, through which cure can be effected. The personality polarization of the patient is the most important aspect which the healer should notice through the copious narration of sickness by the patient and his dear ones. Today, physicians do not let the dear ones of the patients to speak and supplement

what the patient speaks. No doubt listening to the patient with patience is important. But, listening to the ones who are intimately associated with the patient is equally important. Adequate patience to listen is but a noble quality of the healer. He cannot wish away the patient's presentation and that of the presentations of the associate ones. It enables the healer to fairly gain understanding where exactly the problem of the patient is. If the patient is intellectually oriented, or emotionally oriented or if he is an ordinary or average social person, or he is a relatively low grade person should necessarily be known to the healer. If one is low on the evolutionary scale, one can be easily reached through his etheric body to the related centres and he would rapidly respond through the therapies of sound and colour supplied by the healer. When the patient is emotional, his mind offers no real obstacle for transmission of energies. The healer can direct the energies from his heart to the patient's solar plexus and clear the congestions. Likewise, he can also enter the sacral centre through the patient's etheric web and clear negative emotions, negative energies. When he meets an advanced person, he needs to explain the process of healing and seek his cooperation. In all such cases, he can work with the throat centre or the solar plexus as the case may be of the patient. When the patient is of advanced intellect, besides educating the

patient, seeking cooperation, he can seek the patient's co-participation in the process of healing. For all these purposes, the healer should regularly invoke energies into his head centre and with the cooperation of the spiritual triad that is posited in his forehead, bring down the energies into him up to his heart centre and thereafter, transmit energies to the patient's etheric centre, be it heart, throat, solar plexus or sacral.





FROM EVIL TO GOODWILL

Occult Healing involves introducing “The Law of dominating Good”. Adopting life gradually to goodwill, contrary to selfish will enables one to surmount one’s sickness. Initially, man tends to be pursuing selfish ends. In such pursuit, he gathers good, bad and indifferent material around him besides the related people and ambience. As he moves forward in life in such pursuits, he gets more and more conditioned by the quality of the material, persons and ambience. The indomitable will, nevertheless, continues to pursue the selfish ends regardless its impact on the surrounding people and nature. Unconsciously, he disturbs the subtle laws of nature around him and thereby reaps the consequences of it as disease. Man’s ignorant past, his inheritance through the family and through the race he belongs to, are the three major influences of sickness. Every man has to pay the price of his ancient error. “As you sow, you reap” is but common natural law. Further, he inherits the sicknesses of the dynasty to which he belongs. The tainted streams of energy

continue with the man even by birth. This apart, the past evil of the society to which he belongs also imposes sicknesses which the Lord of Life allocates infallibly. Since mankind at large went through much ignorance, the related aggression, the consequent evil and its sharing should be recognized, accepted and be shared with. Cognition of the ancient mistakes is the first step. Moving out of selfish living is the second step. Living for the welfare of others is the third step by which man individually and groups of men collectively can gradually come out of the impact of the triple influence of sicknesses. As long as man continues to live for his own selfish purposes, regardless its relevance to social good, he would continue to attract the evil of sickness, disease, decay and death. Goodwill is but the will to do good to the surroundings of which one is a part. "One for many" is the law. "Many for one" is contrary to it. Turning life gradually to live for others' benefit is the key to wriggle out of sicknesses. It is the way out from the fog of sickness into the light of the clean sky. One should realise that life is worthy when it is surrendered for social good. Let the ancient evil be shared voluntarily and dominating good be brought in effectively. When this is done, the former will be superseded by the latter and ushers in the golden law of human life, through cycles of time. Understanding of the Law of Karma (the law of cause and effect) is

fundamental to the healer and to the sick. The sick should be informed of the error in which he is in relation to the world, with the instrumentality of his body. The healer should understand the degree of the depth of sickness correlating with the degree of selfishness that the sick person is suffering from. The sick should be educated of the pre-disposition that he stands up to in relation to sicknesses and should be given hints for remedial ways of living. The healer should provide, should subtly educate the patient to recollect and bear in mind that the disease has its roots in his past and that he is paying off the ancient debt. He should also induce the patient to take to a constructive attitude and formulate a life of eventual good. The patient should be helped to cognize the potent forces within him which can overturn the present course of sickness and get back to lesser and lesser sicknesses. There should not be any feverish anxiety on the part of the healer. He should be to impose Goodwill. He should be gentle, careful in educating the patient and slowly turn him over to the ways of Goodwill by which the patient is saved (from sickness) for future.



ENDURANCE – THE LAW

There is a beneficent way of paying off an ancient debt in relation to sickness. It is still followed by men of wisdom. There was an ayurvedic scholar who could do substantial cures to many. He could recover many dying persons to health. He carried his practice of healing for over forty years and was himself a Vedic scholar that lived as a true Aryan. In his seventh decade of life, he had facial paralysis. He could no more speak well and communicate. He preferred not to cure himself. He decided to endure the sickness. He was stating to his ardent followers that he would prefer to endure it than to cure it to pay off a debt that was incurred during his youthful years. He stated that he was irresponsible with his speech in the rigorous youthful times and has hurt many, that he has to pay back in retribution so that he would pass away in peace. He lived so for sixteen years with his impaired speech. He consciously departed from the body after taking a bath on the appointed day, putting on the new clothes. He instructed his followers to chant Veda, seating himself in an armed

chair. As the Vedic chanting was in progress, he closed his eyes and remained still. The departure was so peaceful that the chanting group did not notice until after forty minutes. In this modern world, for every little discomfort, man runs for one medicine or the other. He has lost the ability to endure sickness. The ancient dictum is “Enduring is a way of Curing”. It is distorted through time as “What is not curable has to be endured”. Endurance is but one of the noble human qualities. The enduring one is strengthened from within.

Mahatma Gandhi, Martin Luther King and Nelson Mandela need to be emulated but not deified for the courage of endurance that they demonstrated. Also Stephen Hawkins was a great example of endurance. The benefit of endurance is that the body develops the needed mechanism to meet the sickness, to resist it and sometimes even to cure it. Eating medicines for every little discomfort is but an example of intolerance, impatience, fear and anxiety which are seen as the psychological symptoms of sickness. Enduring enables developing the needed strength from within. This potential of the body is not fully recognized. While there are civilized men who would fear death if they don't get their meal, there are also men who would eat once a week or once a month. The body finds its own vitalization through air, water and sunlight. It has its

self-surviving mechanism – a great gift of Nature. This potential of the body is systematically killed through the modern way of frequent eating and eating medicines. Today, as many sicknesses there are, as many medicines are eaten. To counter the effect of medicines, again a second set of medicines are eaten along with the first set of medicines. Vitamins and minerals are also eaten as a third set of medicines. The course of medicines overtake the course of the dishes on the dining table. This cannot be seen as wisdom.

The sick should be taught to endure as much as one can and even fast if necessary. There is a saying in Ayurveda “Lankhanam Parama Aushadham”- “Fasting is the best medicine”. This attitude of endurance is beneficent. It induces into the patient, a constructive attitude. It produces a sense of responsibility for right action. This right action will lead to ‘full payment’ of penalty for wrong action and ensures the process of inducing health through right action. The example of the ayurvedic healer unfolded this ancient law. Till date, enduring sickness is prevalent where there is absence of modern medical facilities. It gives rise to two benefits. Firstly, the body develops self-surviving mechanism. Secondly, excessive medicines are not dumped which would ensure the body in its normal health. In all such cases, deaths have been experienced

more as a departure than a prolonged struggle. Let endurance be seen as a Law of Healing.





SHARED RESPONSIBILITY

Patients suffer through their breaking down into separateness, isolation and loneliness. It is but important for the patients to know that there are many who suffer similar sicknesses and that they are not alone. That one has co-sufferers peculiarly satisfies the human psyche. The human psyche looks for companions while in adversities than in moments of success. If there is another person who is as successful or more successful as oneself, the psyche is not elated. But, when one is informed that there are many others like him suffering similar sickness, he feels comforted. The healer should find ways and means to comfort the sick ones by stabilizing their psyche to normalcy. Sharing and a sense of general participation keep this psyche in equilibrium and the healer should make effort to this end. The patient should be advised to review the quality and the rhythm of his daily activity during his sick time. Sickness is nature's imposition of rest for restituting health. During these periods of rest, the patient should analyse through review, the quality

of his thought, speech and action as also the rhythm of life. He can through pondering over, pitch upon right handling of ill-health and establishing good rhythm by eliminating certain activity, by introducing additional quality and rhythm. He can find clues to formulate a way of life by which he can mitigate sickness and even sweep it away from the body. Sickness is a period of retribution and should be appropriately utilized for self-introspection, through review leading to certain beneficial formulations for future life. Many times, it would lead to rapid orientation to righteousness and goodwill. A soul searching enquiry into oneself not only helps reforming healthier ways of living but also enables formation of a channel to contact one's soul. The daily connection with the soul and dialogue with the soul brings in the needed self-governance. The term Soul may look too philosophical but, it can be experienced to start with as one's conscience. After all, men are self-conscious. By being regularly introspective, they can develop self-conscience. When conscience is given birth to within oneself, one can dialogue with one's own conscience and be guided. That is how righteous self-governance would come to. The patient should be told that the disease does not disappear miraculously and suddenly until one adopts to the remedial measures. He should also be educated that consuming medicines is not a solution to sickness.

From sickness to health, there is a specific laid down path which can be adopted to when patient is willing to pick up the needed change. The will to change from the better should necessarily be developed by the patient. In the hospitals, nursing homes, dispensaries and clinics, chamber for counselling should also be set up where needed inputs for introspection, contemplation and meditation are gently introduced without the colour or tinge of any religion. Science of man involving understanding of his inner constitution and the science of inner alignment should be taught. Then, the healing activity brings in additional inputs to cure where the responsibility for the cure is shared equally between the healer and the patient.







OCCULT HEALING THROUGH FREE ENERGY FLOW

Occult Healing involves revitalizing of the etheric body which is devitalized in a sick person due to ignorant activity. It involves noticing the cause of sickness more than dealing with the effects of sickness. The occult healer need to cognize and realise the quality of functioning of the mental body and the desire body of the sick and their impact upon the Nadis, nerves, endocrine system and blood system. These four, Nadis, nerves, endocrine system and blood system concern man's life and his consciousness. The activity of man may result in disturbing the even flow of consciousness and of life-force which would have impact upon the four groups stated above. Orthodox medicine has been to date confines to objective symptoms and their affects and not to the real causes that lie behind.

When right alignment is brought about in relation to the even flow of life and awareness through right understanding of life, the body can be better preserved in good condition and can be kept free from disease.

The work of the healer is therefore more basic. He is supposed to understand, the man, his behaviour, his aspirations, his aptitudes and his attitudes towards various aspects of life. He should be more concerned with the flow of energies in a person and their distribution points. He should gain fairly good understanding of the physical, emotional, mental and intellectual attitudes which may have an impact on free and natural flow of energies. He should watch with care, the functioning of the nervous system and the bloodstream. The key note of the work of an occult healer is to notice the free flow of energies and the possible areas where the congestion is in.

Generally, man is affected by the disorder in his life in relation to economics, domestic and social activity. He is also affected by the rhythm and quality of food, work and rest. The diseases in him correspond to these areas affecting free flow of energies of life and of awareness. Where the distribution of energies is faulty, necessary remedial measures shall have to be attempted. “Only by the right distribution of energy will the ills of the physical body of the individual be cured” – says a Master of Wisdom. This is the fundamental of all Occult Healing. This involves recognition of etheric body of man and the quality of its function. Healing involves to restitute normal and healthy principles of life which is but a long drawn process.

LAW OF ACCEPTANCE

Occultly speaking, the liver troubles, the constant gastric troubles and cancer could arise on account of variety of morbid suppressions of desires and enforced silence in relation to fundamental emotions. They also arise out of constant melancholic introspection that many suffer from. The social ethics, the social order, the age old traditions and superstitions bind souls to disagreeable life situations, from out of which they have no courage to step out for want of social security. In all such cases, there is a constant inner fight at the emotional level. The conscience does not accept the life built around and the person cannot step out for want of courage. It causes the suppression. The person tries to silence certain fundamental emotions which do not die. Such friction and conflict is common in modern life. Many times, what a person would like to do he cannot while he does things which he does not like to do. The only key in such situations is to fall in love with that which is surrounding him and serve it in a dispassionate manner. It demands certain degree

of sacrifice of individual viewpoints, individual likes and dislikes which modern day human is unwilling to. Accepting life as it emerges and serving it impersonally is wisdom. Instead, when a constant inner fight is entertained and encouraged, serious troubles shoot up within as liver trouble, gastric trouble and even cancer. Disagreeability, discord, hatred and dislike constantly produce irritation and friction resulting in disturbance of the free flow of life-force in the lower torso. Frequent infections, boils, sores, ulcers also result from such frictions. Modern man should be wise enough to sacrifice one's viewpoint on the altar of general good and embrace an attitude of serving the given surroundings instead of aspiring for hypothetical conditions. This is the Occult Law to transcend one's own self-created frictions and the related sicknesses.





ENERGY FOLLOWS THOUGHTS

“Thoughts are material and are alive”, says a Master of Wisdom. If only people would realise the consequence of their thoughts, they would not let their thoughts unfiltered and untailored. It is no exaggeration to say that the greatest crimes were born out of smallest of thoughts. The thoughts that one sends out strike back as boomerangs. The Yogis know the power of thought and do not let loose the thoughts. On the contrary, they emit thoughts of Goodwill and sustain them with their psychic energy. They even influence objects, in the sense, that they magnetize the objects and give them to the sick for being cured.

Magnetization through persistent thoughts of Light and Love has been an age old practice of Vedic seers. They were Masters of Psychic Energy and were frequently resorting to it for healing the surroundings and the surrounding beings. They knew that every powerful thought emits the related psychic energy and were therefore careful of training themselves in terms of thoughts of light, love and power. That

psychic energy exists should simply be kept in mind by every health worker. He or she may strive to emit positive energies during their interaction with the sick and the debil. Certain minerals, metals, plants, birds and even animals can be gainfully employed as mediums for positive transmission of energies. In the modern medicinal practice, little importance is given to the subtle impact of psychic energy emanated from thoughts of fear, anxiety of the patients and of thoughts of pride, negligence and busy attitude of the physicians. There is excessive reliance on medicinal substance and little attention is paid to the wonder work of psychic energy. Healers of the past had gainfully employed the presence of sacred minerals, metals, herbs, plants, birds and animals. Much research is yet to be made into these subtle field of special powers of healing.



FORCES OF SUGGESTIVE INFLUENCE

The Healers and the physicians must remember that this is the age of New Energies. The daily life of even the ordinary man is charged with numerous, highly concentrated currents which produce new impulses in human minds. Very often, these impulses are unusual and often have an impact on the human psyche. Modern man requires to assimilate varied and many ideas so as not to get negatively affected by them. From a subtle standpoint, it can be said that many diseases come from suggestion. Just as one can hear from a distance, one can also inflict disease. The power of suggestion requires a careful study. Suggestive thinking can pierce the cells of an organism that is pre-disposed to illness. A particular thought may not be intended to cause damage but sensitive minds can self-inflict damage by the very information of sickness. The sensitivity is the means to receive within, the negative impact of any information and cause self-damage. They not only create sicknesses but are also capable of embryonic diseases leading to the work of destruction.

In the present day world of overactive communications, innumerable messages are roaming all over the world. As one orients, so he receives. The consequence of excessive media propaganda of negative events are little realised. The media is yet to gain the needed maturity to be responsible in their transmissions. Just as media waves interfere with one another, the mental messages can cause confusion, congestion, fear, insecurity and the related sicknesses. Much goes unnoticed and unrecognized while its subtle impact continues to damage the well-being of the humans. Daily transmission and reception of benevolent thoughts and ideas must be inculcated to counteract the numerous, malicious carriers (infectious thoughts). Through thoughts, the people themselves spread dangerous earthly infections. It is ignorance to think that “sorcery” existed in medieval ages. But, the sorcery is dormant today through subtle means of negative communications which include excessive attentions, excessive discussions relating to negative events displayed by media, social media, facebook, whatsapp, twitter and so on. It is time that men develop adequate filters to prevent letting in any suggestion which would damage his or her health system. Forget not that a suggestion implanted, tends to be an auto-suggestion in one’s system, initiating the process of self-destruction. It has to be antidoted with positive suggestion.



YOGIC BREATHING RHYTHM

Deep and conscious inhalation is seen as a healing technique in ancient times. Abundant inhalation of oxygen is a purifying action. The Yogis know it, and they practice it regularly. They even inhale fiery emanations from the fire rituals that they conduct. Varieties of herbal natural products are offered to fire by invoking sounds and the related fiery emanations are inhaled. Deodar, Peepal, Banyan, Sandal wood, Mango, Cedar and such other wood from trees as also specific roots and leaves are used in fire rituals. To bring in vitality through fiery emanation is but a common practice. The result of such inhalation is firstly purification of the body and secondly strengthening the life force in the body. Certain trees identified as sacred in all traditions carry properties of Agni (the fiery life force). Burning of such material and inhaling the emanations is as much a healing activity. The vegetation that grows on volcanic soil inherently carries within, the power of fire and inhalation of such fire emanation from such vegetation has a significant effect upon the mental,

vital and physical body. Lying on the planks of Deodar, Cedar, Mango, Ficus, or Banyan also would enable contact with the heart of the wood which has the potential for healing. In modern life wood is replaced by iron which is a significant 'step down' in human understanding. Iron is also been replaced by plastic. The modern human activity is progressing towards inferior consciousness while its search for health is on the increase. Building unhealthy energies around and fighting for healthy bodies is the paradox of the time. Sitting erect, if one makes slow, soft, deep and uniform inhalation and exhalation during the morning and evening hours at the rate of 24 minutes each, would supplement the health in much better way. Yoga has its natural health therapies which have to be adopted into the system of treatment and cure. It is ordained in Yoga that a student must keep his organs of respiration pure at all times. A yogi is strongly recommended to keep his stomach and bowels pure. The vitality of glands is directly connected to the rhythmic breathing, hence healing practitioners may avail the Yoga of practices relating to breathing for purposes of healing also.

DISCIPLINE IN WORDS AND ACTIONS

Elimination of unnecessary action in life is seldom seen as a healing therapy. If men analyse themselves, they can easily find substantially avoidable speech and action. Energy is wasted through such actions, which could otherwise be preserved and used for beneficial action. The spark of consciousness shines better and enables salutary decisions, when all that is avoidable is avoided. One's heart should be educated to acquire consciousness through actions; one should regard this as law. It is pitiable and even intolerable that man bends like a blade of grass, under the turbid waves of indulgence and ignorance. Somewhere remedial action has to be thought of, in this regard to reverse the rapid growth of sickness. "That which could not have outlived yesterday be consciously removed today" says a Master of wisdom. One must watch oneself and shape to do that which is essential and to speak that which is essential. By such an effort even thoughts occur only in relation to essentialities. This is the need of the hour.

By such action the heart is eased. When heart is at ease, devoid of agitation, it can help exaltation. An exalted heart generates healing energies which prevent or cure sicknesses.

The Yoga speaks of Tapas – meaning fiery attention towards thought, speech and action. It demands daily check and re-check by the student of this threefold activity of thought, speech and action. Orienting oneself to acts of goodwill, tending to be creative in thought in relation to such goodwill actions and speaking only to heal but not hurt are severe instructions in Yoga. By such disciplines man insulates himself from negative energies. Further, he transmits positive energies to the surroundings. Thus the instructions of Yoga when followed transform one to be a healer while he is also healed.

Healer heals. Healer is also healed, by this occult therapy.



NERVOUS INFLUENCES

Catarrh, tuberculosis, colds in the head, and throat, sinusitis, bronchitis and many other sicknesses are primarily of nervous origin. A man may feel nervous exaltation and receive immunity or through nervous shock he may be left defenseless. This simple truth is disregarded and is not taken into consideration in the present day treatments. These ailments are purely seen as physical manifestations, due to prevailing weather conditions. If one is vitally strong and stable in his nervous system he can resist many seasonal sicknesses while others cannot. The nervous reactions shall have to be addressed to get the right cure through right treatment. It is found that the most incurable diseases are arrested by appropriate treatment to nerves. Without due concern for nervous forces, when treatments are given with routine medicaments they may reach dangerous dimensions. Calming the mind and supporting the mind, with silver and gold have been practices of the past. To calm down the system by which many ailments are neutralized was common

knowledge of the ancients. When mucus membranes get excited for different reasons the sicknesses as aforesaid (catarrh, tuberculosis, colds in the head, and throat, sinusitis, bronchitis etc.) emerge. Treatment has to be, to neutralize the nervous excitement. Different approaches are needed for different patients.





RESPONSIBILITY FOR THOUGHTS, WORDS AND ACTIONS

Healers would do well if they know that sound of words should be beautiful. The sounding need to generate harmony and exalted thinking. To disregard speeches that uplift consciousness is inadmissible and is considered as ignorance. Foul language brings debasement and infects space. Seldom people realise the importance of the use of right words for expression. One cannot debase the consciousness and pollute the space. An infected and polluted space tends to be a breeding ground for sicknesses. Foul speech, unmannerliness are ugly and should be seen as a serious sickness.

The healer should know where sickness is and understand how to cure it. Cognition of purity of speech inculcating harmonious expressions dissolves many potentials of sickness in patient.

Expression of hate and hasty curses are like arrows that are shot into a moving crowd. Very often they strike the blameless ones. Weak ones in the society are often

affected by the foul and ugly speeches just as gun shots vaguely made into a crowd normally strike innocents. The healer must understand the responsibility for each word uttered and should likewise impart that knowledge to the patient.

The general thinking that it is not so worthwhile to be concerned about words and thoughts, since the world goes on, in spite the irresponsibility of some. But a healer cannot be blind to this phenomenon; he should realize the afflictions and misfortunes to which humanity is attracted to, by such foul speeches.

Purification of earthly existence has to be cognized and purifying the atmosphere should be seen as an effort of healing. When a continent is polluted by another continent, the polluting continent is ignorant to feel secure and safe. Humanity should realise that they cannot put off for long, the results of their sowings. A healer should strive at his level to purify in every way right from thought, speech and action levels.



TARGETED DISCRIMINATION

Mind entertains varied and several thoughts. It is an open platform for thoughts to land, from all ten directions. Wisdom says, “Let thoughts of goodwill only be received from all directions.” One cannot let any and every kind of thought into him. The one who is falling ill does not know that his mind has become a platform for reception of thoughts without filters. Inception of illness is easier when the thought plane remains unregulated and uncontrolled. Illness permits itself into the system, through the mind. Hence the need to use discriminative Will to resist disease and decay. “May the mind seal the door, where evil dwells” is a dictum to the students of wisdom; men should be warned of this inception of sickness through unregulated thoughts. Once sickness enters, the system gets slowly corrupted. Even in such cases further inceptions should be resisted. It is for this reason wisdom suggests that, “several thoughts, be united into one direction”. When humans dedicate themselves to a purpose and work with attention to that purpose sincerely with mind,

senses and body, the possibility of inception of sickness is substantially reduced. Men on noble mission do not fall either sick or succumb to sickness until the mission is accomplished. Even from the stand point of health it is beneficial to relate to a noble purpose in life and work in that direction. “Let purpose guide, the little wills of men” is again a statement of wisdom. The one, who is potential for illness, does not suspect the possibility of falling ill. Even in such cases one can guard his consciousness to resist malefic thoughts and be open to beneficent thoughts. To be attentive to the sendings from space around, is wisdom by itself. To set rhythms to receive beneficial transmissions from space by adapting to timely contemplations is a practice which the health workers should adapt and impart to patients. The thinkers of ancient times always urged physicians to promote purpose in life of the patients and to direct the patients to relate to the purpose of heart. After all, the Will and the Heart are the best remedies.





FOOD IN THE AQUARIAN AGE

“Let your food contain as many vegetables as possible”, says a Master of Wisdom. Men can gain health and vitality by assorting to food, containing cooked vegetables and leaves. Vegetables exist in the nature’s kingdom to increase the vitality. It is possible to cure all ailments by counterpoising the vitality. Certain plants exist as reservoirs of Prāna. Men should find ways and means to gain access to these reservoirs of Prāna. In this Aquarian age where the mass of matter is being shed in favour of delicate matter, adapting to vegetables as food is considered wise. It is about time that man comes out of all animal food, as also animal products such as milk, yogurt, butter, ghee, and even products of milk such as cheese, sweets, and so on. Anything other than plants tends the human forms heavy and tensed. Men of wisdom even consider getting out of roots and nuts, pulses and cereals. The increase in diabetes, arthritis, hypertension, blood pressure, heart sicknesses and dementia are all due to man’s clinging to foods heavier than the need of the hour. Aquarian age

lifts up energies and tends everything airy. The food habits also have to be lighter, supple and subtle. Men cannot think of heavy food, since they are tending to work more with the brain than with the body of limbs. There is less and less use of the physical body and more and more use of the brain. Brain is by far more electrical and its filaments are delicate. To enable it to function at its optimum, one should not think of loading it with heavy food such as animal food, animal products, pulses or even cereals. One should get away from all food that tends to be heavy including bread and butter. Instead they should replace such heavy food with exposure to the golden light of the sun, inhalation of oxygen, drinking fresh waters, fruit juices, and eating vegetables. A sea change happens in health, if one can gradually shift from his old habits of eating to the new way, which is gently finding its expression. Vegan diet which is tending to be popular in the West is not new in the East. There are communities in the East who abstain from milk products and meat from centuries. Vegetarianism is growing. Vegetarianism ultimately leads to eat more vegetables, fruits and leaves besides water. This is the future way to walk out of the ocean of sicknesses, which are threatening the humanity at large. Let this be pondered on.

CORRECTING NEGATIVE FEELINGS

Occult healing has a wider scope than what is generally understood. It is not limited to a healer and his patient. Healing can be brought about indirectly in a larger measure to benefit the community as a whole. A true healer engages in building a healthier ambience around a community. He cannot be narrow in his thinking, to heal the sick as the latter approaches him.

Man's dignity lies in his compassion but not in his authority, his riches and his influence on the fellow beings. Where cruelty is, there dignity is not. Cruelty and torture are beastly and are dimensions of utter ignorance. A healer should work to end this.

There can be cruelty in thought or in speech or in action. The cruelty in thought pollutes the surroundings, the cruelty in speech pollutes deeper, while cruelty in action destroys the web of harmony paving way for varieties of sufferings through mysterious sicknesses.

Men are not only cruel as between themselves but also they are cruel towards animals, plants and nature at large. It should be remembered that the karma

emerging from cruelty and torture is very heavy. The communities that suffer deep are the communities that have performed torturous karma. The past revisits as our future since time moves circular. The quality of our past presents itself as the present and the quality of present actions decide the future of the community. Communities, provinces and nations, while in power torture or exploit the weaker ones. The torturing ones are tortured in a different way through different means. The fears, the jealousies, and the suspicion as they exist in rich communities, breed their own sicknesses which are alien to the poor. The rampant growth of obese bodies in rich communities, the growing rate of indigestion and constipation in rich communities are but a few to mention, besides nervous breakdown, depressions etc.

The barbaric consciousness should be made to understand the consequences of torture and cruelty. Such an effort is an act of deep and long lasting occult healing. Occult because it cannot be seen immediately and instantly.

An experienced healer should first enquire the patient of his feelings, what kind and quality of feelings he entertains. To notice the undesirable feelings, to redress them through right direction is much more important than a medicine. Every patient, since he is a resident of Earth, would suffer from insecurity in

one sense or the other. Life on this planet is not so very safe from cruelty. Consequently when there is an inherent fear in every being this is generally unknown. The cause for fear is also unknown to many. Humans have pathetically reconciled to the idea that “fear is common”. Is this not a paradox? When fear is common, sickness also tends to be common. Fear opens doors to varieties of sicknesses. Instead of attending to sicknesses laboriously an occult healer should try to redress the fear. If fear is redressed many sicknesses disappear.

Fear is but one of the many negative feelings that the humans entertain; likewise there are other negative feelings such as pride, prejudice, suspicion, jealousy, worry, irritation and so on. These are the true hidden sicknesses in a patient which the healer should notice by enquiring about the feelings of the patient. If these negative feelings are addressed and redressed, most complicated sicknesses disappear. A Master of Wisdom says, “Feelings of a nation properly addressed can solve the most complicated problems of a country.” This is a statement at large; it can be pinned down to a patient, to a group of patients in a community or to a community as such.

There are many associations for protection of animals; all of them put together on the globe weigh insignificantly, when compared to the dimensions to the protection to animals demonstrated and taught

by Buddha. Buddha speaks of harmlessness, the fundamental virtue of man, which should be restored to uphold the dignity of man. An occult healer should embrace harmlessness, demonstrate it and inspire the fellow beings. It is no mean act of healing. Let men and animals on the planet be freed from cruelty and torture.



HELPING HINTS FOR HEALERS

A diver must not dive if fatigued. He dooms if he does so. A healer should not jump into a human refuse – ‘the field of sicknesses’; he may be ready to help a drowning person but he himself needs enough Prana. The diver also needs Prana even while he dives and rescues a sinking person. Prana is like nourishment for the heart. One should ensure enough Prana in oneself before he tends to heal others. Trying to heal others while one is in fatigue is subjective. The healer should ensure to overcome the fatigue, gain Prana and then enter the field of sickness.

Every approached healing should be with fresh mind and body and with enthusiasm of freshness. Enthusiasm and freshness should be maintained throughout the session of healing; it is like the diver holding onto his breathing equipment while he is in the under-water currents.

Patience and tolerance are basically needed by the occult healer, for he frequently meets resistance to healing from the patients, many times, but

unconsciously. Resistance to get healed builds up when the process of healing is on. To tide over the situation, patience and tolerance helps. Humor does wonder at this juncture; the healer may humorously engage the sick so that his psyche orients and opens up to the energy of the healer. The healer should note that humor is a special wisdom. It has to be inculcated; no healer can be a success unless he also carries humor. In truth, humor opens vistas for healing energy. A humorous person is a natural healer, while a healer may have to inculcate humor. Gifted are the healers who have humor, patience, tolerance and freshness of approach.

The healer should also be mindful of persecutors who pursue persistently to undermine the good work of the healer. "Persecution pursues the good work of the healer, like the dust after the running vehicle". The healer should observe not only those who support and admire his work but also the persecutors who could be persistently persecuting him even from the previous lives. The healer should know that as much as he is habituated to heal so much are his persecutors who are habituated to cause impediments on the way to heal. For this reason the healer should have to be vigilant and at the same time cognizant of the helping wings of the healing angels. Relating to them, one can reinforce oneself and proceed to fulfill. These are but a few hints for the healers on the way.



THE HEARTY WAY TO HEAL

“Sickness rises from sin”, says the scripture. By sin, one must understand the imperfections of the past and the present. Therefore, sickness is the result of imperfections in a person which are again the result of ignorance. Therefore, curing sickness should be seen as rectifying the imperfections arising from ignorance. The process towards perfection begins with the heart. Neither the physicians of the modern day nor the patients appreciate the value of the heart energy. “Holding close to the heart creates powerful cure”, says a Master of Wisdom. It is a significant statement. Heart carries the alchemy; it has the energy to transform. To bring in implements into the life of the patient by which his heart quality is uplifted is a profound occult healing. When heart emerges in the being, cures happen miraculously. Heart is magnetic and is even electrical, to bring about cures. It is in this context spirituality comes in as a great measure of healing.

Mothers carry their children close to their hearts to calm them and to comfort them; this is of common knowledge. Even the mothers seldom know what is created from their heart to comfort their children. A seer can clearly see the powerful emanation that springs up from the heart of the mother to comfort the child, which is but the energy of love. A hug by a saintly person does much good to the hugged one, be it a lamb, a dove, a dog or even a cat. When it receives the hug of a saintly person it gets cured. A sick person is no exception. A saint gathers people close to his heart to cure them and even to strengthen them. When one can gauge the psychical energy that emanates from a saint, one realises the futility of the multiple complex medicines which are not equivalent to a simple hug.

The energy of the heart not only cures developed sicknesses but also cures potential sicknesses, which are due from their inception. This remedy is almost forgotten. A hearty transmission is a finer transmission of energy than blood transfusion. Through the acts of the heart, finest energy is transmitted without the unpleasant, low admixture of blood. As one thinks of occult healing the process of perfecting one's own heart cannot be lost sight of.

Healers are divided into two groups; one group heals by laying the hands on the sick or through direct glance. The other sends a heart current even from a

distance. In future, the second method tends to be prominent. With a heart's radiation one need not strike many centres of the patient. The sick part alone can be attended to; transmitting the necessary heart energies, the imbalance in the sick part gets balanced and the healing work concludes. Imperceptible is the touch of heart and it does not infringe upon the independence of the patient. The heart current acts at the physical and at the subtle level and sets the balance. The phenomenal healing heart does is much more substantial than it seems. May the healers develop the heart energy through appropriate meditational techniques and the laid-down way of life which in turn helps curing sicknesses in a subtle way. Indeed this technique is a saintly technique..





ANCIENT KNOWLEDGE OF HEALING

“It is time to discard old formulae and turn to the path of universal law.” People are accustomed to cruder manifestations. They expect defining thunder and blinding lightening to notice a disorder in the health systems. Neither the patient nor the physician is tending to understand the laws of human constitutional health.

As a physician observes the symptoms of ailments that seem incomprehensible, they should locate and observe the nerve plexuses near which the symptoms appear. An aching shoulder or elbow is indicative of malfunctioning of the plexus at the neck. Similarly lung ailments and frequent colds or anemia can be traced to the malfunctioning of the centres nearing the lungs. The swelling of shoulders or the elbows or knees are attributed to rheumatism, instead of looking to the related centres either at the base or at the neck.

Our ancients already knew the importance of placing the magnet on the crown of the head. They treated the heart as well with magnets. Strengthening the nerves and magnetizing the flow of life and also the flow of

nerve substance, the flow through the nerves and the flow through the blood cells can be better managed with application of magnets instead of dumping the patients with drugs.

Our ancients knew the magnetic properties of metals and their powerful reactions, which would respond to the mineral basis of our organism. The laying of metals upon the body produces required reactions to cure the ailments.

Likewise in the antiquity, efforts were made to destroy the fatty precipitations through vegetable oil massage. The vegetable oil dissolves the fat together with its poisons. It was of common knowledge in the past that a weekly oil bath and steam bath expel the poisonous substances from the body.

The antiquity knew better the hygiene of the body and their level of knowledge was higher than that of the contemporary days. A refined understanding of the needs of the body safe-guarded the bodies much better for generations in the past. The Egyptians applied different fragrances to the crown of the head until the region of the heart and even to the extremities to cure sicknesses which are worth exploring.

A Master of Wisdom says, "In the cyclical movement of life, we meet our past in the future." It is worthwhile to bring back the knowledge of the past into the future treatments to find sensible solutions to many a sickness.





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