

# ASHRAM

*Regulations for Entry*



Dr. K. Parvathi Kumar

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**ASHRAM**  
*Regulations for Entry*



Dhanishta

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## **Dhanishta**

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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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## FOREWORD

In the Theosophical Library of Buenos Aires, Argentina, there are many fiery aspirants, who are prepared to mould their lives, do the needed prayers, render the needed service and study the scriptures. They all cherish entry into the ashram of a Master of Wisdom.

When Master Parvathi Kumar was invited to teach on varied wisdom subjects, they found in him a Teacher from Hierarchy. They ardently requested the Teacher to narrate to them the nature and characteristics of an ashram. They also requested for the specific practice to be adopted for entering into the ashram of a Master.

This booklet is a synopsis of the two and half hour talk that Master Parvathi Kumar delivered in 1993. 18 years later, the groups started demanding for the content of the talk. As the demand was gathering strength, the Master gave out this synopsis. This booklet is meant for those who seriously contemplate to enter consciously into an ashram of a Master.

*Dhanishta*  
*Visakhapatnam*  
*25, August 2012*



## INTRODUCTION

Ever since the advent of a fresh wave of theosophy through the valiant lady Madam H. P. Blavatsky, there has been considerable interest emerging in the aspirants regarding the *super mundane* world. *Super mundane* world is tending to be a reality to many aspirants and disciples. This ignition to aspiration is further triggered by Sri Aurobindo, who had emphatically spoken of the *supra mental* reality. This concept of *supra mental* is no different from the *super mundane* experiences of Madam H. P. Blavatsky and the related teachings. The teachings of the Tibetan Master, Master Djwhal Khul, also emphasise on human transcendence to *supra mental* as the immediate step of evolution.

Madam Blavatsky, Sri Aurobindo, Madam Alice Bailey and a host of other initiates experienced *supra mundane* beings as also supra mundane plane. They not only experienced the presence of the supra mundane beings but also received their advice guidance and protection as well. They had even done impressional writings emerging from the supra mundane plane. The life stories of many disciples indicate guidance to the mundane man from supra-mundane beings. The writings of Madam Blavatsky stimulated the aspirants to gauge, to guess and if possible envision the

beautiful ashrams of the Masters of Wisdom, who hold resplendent super mundane bodies. The scriptures speak of great Masters of Wisdom, who live in a variety of resplendent bodies, ranging from subtle to causal and golden to diamond. Their gait and their ashram's beauty attracted many and absorbed them into an inspirational world, while many were also drawn into the emotional aspect of the ashrams. Today there are many aspirants who wish to experience the Masters and their ashrams. They desperately look for entry into the ashrams of the Masters.

Entering into the ashrams of Masters is possible by adopting oneself to the cardinal occult regulations and practices. Emotional approach would not lead one to the ashram and in as much as one tends to be impractical, one gets derailed from the normal and simple journey of life.

Many aspirants are emotional and claim that they have the presence of a 'Master of Wisdom', and that they have had the experience of the ashram of a Master. Whosoever makes such a claim cannot be believed. In fact, their claims have to be discounted and discarded. A disciple, who claims entry into the ashram of a Master, never speaks of such an entry. For, such a disciple is governed by *seal of silence*. Only an emotional aspirant claims and brags around of his entry into variety of ashrams and encounters with the Masters. *Those who*

*claim to have entered are false claimers and those who really enter, claim not.* Such is the reality.

For any aspirant to enter into an ashram of a Master, or to experience the presence of a Master, he should necessarily go through a process of discipline, which is again a process of self-transmutation, self-transformation and self-transcendence. Only a transcended one can find an entry. Transmutation and transformation are but necessary for such transcendence. An aspirant must offer himself for immediate transmutation and transformation. One has to put oneself to the process of change. It is truly a chemical change that happens in one, when one follows implicitly the given regulations.

A caterpillar follows many regulations and puts itself to self-transformation to become a butterfly. A flower plant submits itself to innumerable transformations to give birth to a flower, a few of which in turn give birth to fruits. The transformations are needed to have the experience of the altered state of awareness. Mere enthusiasm is not enough. Curiosity is insufficient. Submission of oneself through specific processes is but necessary. There is a famous saying, "You must become the change that you wish to experience."

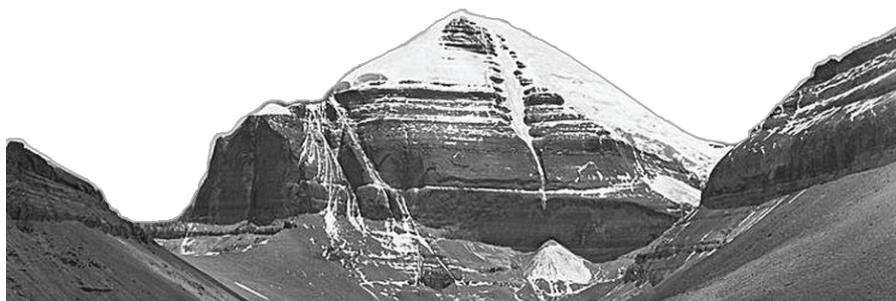
To enter into an ashram of Masters, certain keys of Wisdom have to be applied upon oneself. They are essentially three in number. One has to apply every key

upon oneself. One has to key oneself three times to stand in the presence of the Master.

They are as under:

1. Application of the sound 'A' (sounds like the 'A' in ashram)
2. Application of the Key of Sound
3. Application of right Thought and Action

\*\*\*



*Mount Kailash*



## APPLICATION OF SOUND ‘A’

‘A’ is the foremost of the alphabets in every language. ‘A’ stands for the Omnipresent God. It is also the Omnipotent One. It is present in every visible form. Every visible form is but a precipitate of ‘A’.

‘A’ is the ‘God particle’ which the science is trying to find out. It is the spiritual atom, out of which the matter emerges and causes varied forms with varieties of qualities.

“I AM A among the letters,” says Lord Krishna in Bhagavad Gita.

The other term used for A is THAT. “THAT exists as THIS,” says the Veda. THAT exists as all. All is THAT. Verily THAT appears as the cow, the dog, the man, the plant, the planet, the ant, etc. THAT in different forms and with different nature is given different names. THAT is the TRUTH. It is the base of all. It is the script as existence of all that exists as self and as its surroundings. There is nothing but THAT. There is none other than THAT.

Another term for ‘A’ is IT.

‘A’, THAT and IT are the terms used in Veda for the TRUTH. The TRUTH is neither male nor female. It is the source of the two. Therefore in Veda, the Omnipotent is never spoken as ‘he’ or ‘she’. The ‘Omnipotent One’ is spoken as THAT, IT, TRUTH or ‘A’.

An aspirant is required to recollect THAT in all surroundings without fail. And when one looks to oneself, one should also recollect oneself as THAT. This is the fundamental practice. An aspirant needs to gradually see THAT as oneself, THAT as wife and THAT as children and so on. THAT exists as foe as well. One should be able to see THAT in anything and everything. Such practice must be attempted so that THAT appears in the first instance, and the quality and form appear as its precipitate. When this practice is fulfilled, the sound ‘A’ of ashram is fulfilled. With regard to this practice many popular stories exist. One of them is narrated in this context.

There was a teacher who was training aspirants for their eventual entry into the supra mundane plane. The first key of ‘A’ was given to them. The students were asked to practice. They were instructed to see the Omnipresent One in all that is within and without. After a prescribed period, the teacher set the students for an examination. Each one of them was given a coconut and was told to break the coconut at a place, where no one is.

The students took up the coconut and went away into the forest at once. They ensured that there were no humans, animals or even birds.

They broke the coconut and returned to the teacher. The teacher saw the students on their return. He found that one was missing. He waited till the evening for the missing one to return; but he did not return. The next day the teacher had to go in search of the missing student. He searched for the student the whole day. He searched the next day in far off places. He even searched on the third day. He did not find the student. The teacher was in great anxiety regarding the whereabouts of the student. A week days after, the student returned to the teacher fully exhausted. He was with his unbroken coconut. The teacher was delighted at first to see the student back and was further delighted to see the unbroken coconut in his hands. He enquired as to what happened and the student explained as under:

“I went away into the forest. No doubt, there were no humans in the forest, but there were animals and birds in the forest. I went beyond the forest to avoid them. Even when the animals and birds were not present the trees were present. To avoid the trees, I landed in a desert where there is only sand and sky. I realized that there can be a place without land, water fire or air, but there cannot be a place without sky. I

therefore realized that there is no place where there is no one. Hence there is no way for me to break this coconut. I failed in the task.”

The teacher was glad and said, “You are successful in the task, but not a failure. In fact, you are the only successful one. Others failed. It is a simple matter of common sense. Omnipresent is always present. To think of a place and a time of His absence is foolish. Remember this for all times to come.”

Such is the application of the first key ‘A’. This must necessarily be fairly accomplished, though not perfectly. Learn to see the Omnipresent One in every form that you encounter on a daily basis. Put yourself to this application. Many times you may fail, nevertheless persist and insist to recollect the One in the forms. After all, all forms are but the precipitates of the qualities, which represent the nature of the One. The One is ever present. We generally see only the forms and their qualities. We do not see their basis. The practice is to see the basis. We miss to see the One when we encounter the familiar ones. We miss to see the One in strangers, for we feel the unfamiliar. Thus in the familiar ones and in the unfamiliar ones we invariably miss to see the One. It requires practice. The key relating to the application of ‘A’ is a master key for many purposes. If this key is well gained, one can even comprehend the essence of the scriptures, the

sciences and the laws and so on. Recognize the One in the visible forms. HE is the hidden One. His qualities can be comprehended. His forms can be seen. Without HIM neither the qualities exist, nor do the forms exist. The qualities and the forms that emerge from HIM, hide HIM. The practice is therefore to see what is not apparently visible and comprehensible. For those who aspire to enter the subtle ashram of a Master, application of this key in daily life is very important. It may be reiterated that this key is the foremost of the keys.





*St. Martin's Island in Iguazu Falls*



## APPLICATION OF THE KEY OF SOUND

The second key relates to sound and the related centre is the throat. The regulations relating to the sound are of great importance for transformation. The student is required to follow them.

The key of sound requires observation of silence to start with. The student needs to observe silence in the daily routine and utter the sacred word OM vocally and mentally twice daily. The entire routine has to be done in silence. Initiates, like Pythagoras, also gave this key to their students.

The purpose of silence was to eliminate the noise making habit in the students. While the teachers are of voice, most of the students are generally of noise. Noise brings darkness. Voice is not given to humans to invoke darkness but to meaningfully interact and to invoke light. As a disciple, one cannot create darkness of noise as others do.

Voice and speech are the gifts of God to the human, and the human cannot abuse the gifts especially when they aspire to transform themselves into disciples. A

disciple is one through whom speech manifests light. His voice dispels darkness. Each time he speaks light reveals itself from within. A disciple is a column of light. Therefore, every action and speech coming through such column transmits the light. Every soul is a lighted being. As it speaks light is revealed. When this is known, one speaks responsibly. One cannot afford to abuse speech and create darkness to oneself and to the surroundings. Therefore speech is of utmost value and at no cost it shall be used to bring forth darkness of noise. Speeches bring forth noise, if made as:

1. gossip
2. manipulated speeches
3. critical speeches
4. speeches of malice
5. detrimental speeches
6. speeches of flattery
7. pleasant but untruthful speeches
8. misleading speeches
9. speeches with too many words, but with too little substance
10. judgmental speeches

Discipleship demands that the students avoid the habit of purposeless speaking as much as possible.

The speeches have to be:

1. precise
2. accurate

3. factual
4. clothed in as few words as possible
5. clothed in as appropriate words as possible
6. pleasant
7. truthful

Not all humans know how to speak. Speech has to be cultivated to ensure initially that the above said qualities are in it. Only then the throat is fit to utter forth sacred sounds. Generally many seekers utter forth many sacred sounds, mantrams and stotrams and so on, and at the same time they utter forth speeches of darkness as well. Such ones are like the pigs (pardon me for saying so), who take bath in a sacred pond of water and immediately settle into the dirty and filthy puddle.

Why should one get into sacred and fragrant sounds and at the same time get into filthy, dirty and noisy utterances?

Is that not a wasteful exercise?

Is that not a wasteful activity?

Is that not an activity in vain and of vanity?

The vanity of ritualists is such, that they practice the sacred sounds, while they indulge in excessively critical and judgmental speeches in relation to others. They presume themselves to be superior. Most of their superiority is self-imposed. It is not the honour or superiority conferred by others on them. The world is

filled with persons of such vices and persons of diction. By occult measure, they are unfit to enter into the Kingdom of God, the supra mundane world, the supra mundane ashram.

No one can enter into the ashram of a Master unless one has gained the needed degree of purity in speech. Once a student in Greece approached Asclepius and enquired about the significance of a double tongued serpent. Asclepius replied, "Worry not, about a double tongued serpent. It is less dangerous than a multi tongued man who speaks truth and untruth in variety of ways. Man is more poisonous than the serpent. Learn to use your tongue. You can be an angel of healing through right use of your tongue."

Once a Mexican hermit was approached by a Mexican to find out which chaste food is to be used during the spiritual training. The hermit answered, "What you speak through your tongue is more important than what you eat through your tongue. What you put out as speech through tongue matters much, what you put in through tongue matters little. First purify the speech and then come to me to know the right food."

*Speech can transform the speaker and the listeners*

*Speech can elevate the speaker and the listeners*

*Speech can inspire the speaker and the listeners*

*Speech is a magnetic tool in the hands of the humans*

*Speech can be used for purposes of goodwill or for the purposes of evil. The former is divine and the latter is diabolic.*

Only on learning the proper use of speech, one is introduced into the 'sound' related to the magical work or the occult work for transformation.

The primary aspect of work is related to the 'appropriate speech'. The advanced aspect relates to 'utterance of word'.

When one embarks upon uttering the sounds, one is instructed to listen to what is being uttered. As he utters he should also listen. Uttering without self-listening does not initiate the magic. As one utters and listens consciously to the utterances in the throat, the related impact transforms the throat. The sacred sounds have such ability to purify and transform the Throat Centre. One cannot purify oneself only by endeavouring to entertain pure thoughts. Pure thoughts do not occur as long as purity in speech is not gained. Once purity in speech is gained and sacred sounds are uttered, such utterances open doors for inflow of pure thoughts. When an impure mind proposes pure thoughts the proposal suffers infant mortality. The proposal will not stay alive as it is basically a proposal coming from an impure mind. Impure minds bring impure thoughts only. Unless the mind is purified, not much can be gained in terms of transformation.

Therefore, as one applies the key of sound upon oneself and consciously listens to the utterances in the throat, throat gets purified and transformed. A purified throat concurrently purifies the lower three centres namely: the Base, the Sacral and the Solar Plexus. The Throat Centre is called *Visudhi*. *Visudhi* is *Visista Sudhi*. *Visista Sudhi* means ‘specially or extraordinarily pure’. When sounds are regularly uttered for an hour or two, listened to, then this purification happens. Purification of throat is purification of three lower centres as well. Such throat tends to be magnetic. Until such magnetism is gained by the throat, working with the sacred sounds is to be practiced. After such utterance of sounds for some years when the throat is put to the needed purification, one is instructed to listen to the song of breath. Since one has developed the ability to listen to one’s utterance, that listening ability can now be utilized to listen to the song of breath. The song of breath consists of two parts: one part relates to inhalation, another part relates to exhalation. As one inhales one can listen to the happening of the sound SO and as one exhales one can listen to the happening of the sound HAM. Thus respiration sings the song of SOHAM. Listening to SOHAM of respiration enables one to tend deeper into oneself. As one enters into the depth of one’s respiration, one traces the source of respiration as pulsation. There he listens to the

sound OM, which is the sound of the heart. The heart functions on the basis of OM. OM is called *pranava* in Sanskrit. The life principle is *prana*. From *pranava* to *prana* life flows and conducts the heart and the heart functions with the pulsation and respiration.

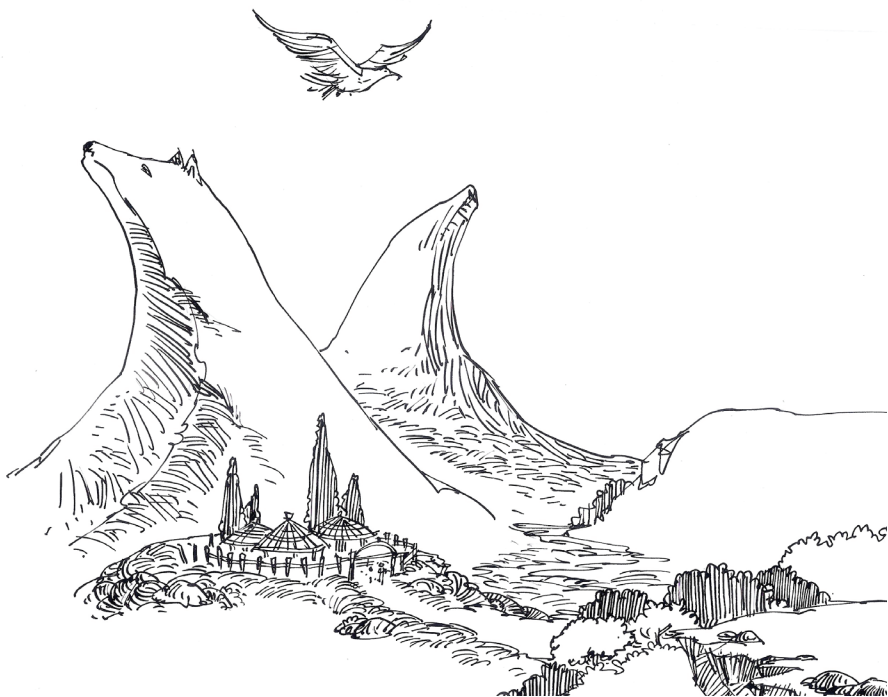
Thus the key of sound is in three parts.

Elimination of the habit of uttering sounds that create noise and darkness.

Uttering and listening to the sacred sounds at the Throat Centre daily for one hour (it can be up to three hours also).

Listening to the song of respiration and pulsation, which is a happening within oneself. This part of the key will be further explained later in detail.





*An artist's rendering of a sublime Ashram in a  
sacred mountain range.*



## APPLICATION OF RIGHT THOUGHT AND ACTION

Before one works with the third aspect of sound key, one has to get through the following:

Man thinks and acts in relation to the objective world. This activity has to be in tune with the Law if one intends to enter into the subtle world or supermundane world. *Today, many are enthusiastic to enter into an ashram, but they are ill prepared to enter, due to the absence of right thought and right action in relation to the world.*

The world of objectivity is the world of obligation. One has to discharge his obligations appropriately to enter into the ashram. Misbehaviour in the outer world disables one to find entry into the ashram. The entry into the ashram is through one's own cave of heart. To reach that cave of heart with the help of respiration, pulsation and the song of breath, one has to develop the needed right thought and right action.

Vis-à-vis the objective world one has many obligations. Unless all these obligations are well

discharged one remains bound to the objectivity. The objectivity binds him and does not let him into subjective entry. The objective world pulls him out all the while and subjective practices are hindered. The general obligations of one towards the world are as under.

Obligations toward one's:

1. body
2. parents
3. co-born
4. spouse
5. children
6. society in which one lives
7. mineral, plant, animal and deva kingdoms
8. five elements
9. teacher
10. seers (Masters of Wisdom)

Discharge of these obligations is of primary importance. By discharge of these obligations, one can concurrently work to enter into the cave of the heart. Default in any one aspect of these varieties of obligations would deny entry into the ashram. It is here the moral conduct and the ethical behaviour are of consequence. Every religion speaks of them, but much attention is not paid to them. Simple fundamental steps are generally neglected by human mind. The humans aspire for advanced steps while their fundamentals are

weak. This is where the whole enigma is.

One denies oneself the entry, unless one has proved oneself to be:

- self-regulated
- harmless
- benevolent
- pure in thought
- pure in speech and
- noble in action

### ***Objective World and Obligatory Karma***

The key of respiration is normally not given until one has attained right relation with the objective world. This is so, because it serves no purpose even if information is given until the obligatory karma is cleared.

Objective life does not let one free, until the obligatory karma is fulfilled. Obligatory karma is accumulated over many past lives. It is one's indebtedness to the world which remained un-discharged. One goes on postponing obligations and accumulates them. Therefore it is not as simple as one thinks, for one knows not how much one has accumulated. As one proceeds in time, from the folds of time, the past karma of indebtedness revisits one. One should have the attitude to clear them with righteousness holding on to the law of acceptance. If one rejects, postpones or tries

to manipulate it, the indebtedness grows further. Since one does not know the un-discharged obligations of the past, one is advised to take to the law of acceptance and meet the obligations as they emerge.

### ***Story of an Elephant and a Crocodile***

The objective life is compared to that of the crocodile, which drags an aspirant more and more into the objective world. The story of the elephant and crocodile is very relevant here, which is well known in the East.

An elephant is by far the strongest animal on Earth. The crocodile is the strongest in water. The beauty of the crocodile is, it has grip in water. An elephant in water is related to the man in the world.

The crocodile is related to the obligatory karma. The crocodile will not release the elephant, until man clears the obligatory karma. The story is in Bhagavata.

A very strong elephant enters into waters for a bath. But it indulges so much that it disturbs the lake. When the lake waters are disturbed by the elephant, a crocodile in the lake is also disturbed. The crocodile therefore decides to grip the elephant's leg. The elephant tries to wriggle out from the grip of the crocodile, but it cannot. The crocodile is stronger in water. Gripping the leg it keeps sucking the blood, the crocodile grows stronger and the elephant gets weaker.

Thus a common aspirant due to his past ignorance conducts in the world in a manner, by which he gets excessively indebted. His indebtedness binds him to the world and he cannot really, at will, release himself from the objective world. Some obligation or the other drags him into the world, and therefore he cannot really fulfil the yoga practice relating to respiration and pulsation. The yoga practice demands specific times, and unless one is the master of one's own life, he cannot stick to the specified times. Therefore the practice remains unworkable. Not only that, the mind of the aspirant is dragged by the obligation to fulfil the karma and the pull is beastly and painful. With such a pull of obligation one cannot apply one's mind of respiration.

Keep fulfilling obligatory karma and attempt to apply the mind upon respiration.

Since all of you demand from me the key to enter the ashram, I dare to give the key, but it is for you to discharge your obligatory karma and find time to do this practice. Until obligatory karma is cleared, you cannot really do this practice.

Until the crocodile releases you, the elephant cannot practice anything. It is how life is.

*Until one discharges one's own obligations in the society through profession and stands free economically, and until one clears the social and*

***family karma, as also the bodily karma, the practice would have impediments.*** Establish right relations and thereby stand free.

Lord Krishna tells Arjuna, “Dear Arjuna! There is nothing in these three worlds that binds me and yet I oblige out of MY free will.” That is the true state of a Master Yogi (meaning a Master of Yogis). An aspirant should make sure that he not only discharges the existing obligatory karma but also ensure that he does not create anew obligatory karma. As much as one seeks from the world, so much one is into obligations and the related karma. The key is to reverse the habit of seeking. Serve the world much more than you seek from it. By this your indebtedness is cleared. Serve the body, serve the family, serve the society and fully discharge your obligations.

Do not think that you are already a server. True service cannot be done until one is an initiate. What groups do today by way of service is only discharge of their obligatory karma in a group action. Greater you serve, faster is the discharge. Therefore look out to serve, look not to seek favours and obligations. Seeking favours and obligations create debt. Giving favours and obligations clears the debt.

Wisdom is in offering but not in seeking. From the worldly standpoint intelligence is seen as gaining from the world in every possible way. But when you

decide to get into the path of light, you are reversing the worldly process. Know this and discharge all your debt, so that you can find time for practice.

1. Practice and discharge of obligatory karma can run parallel. One need not wait until discharge of obligatory karma. One can start with both these activities. As much as one is free from the world, so much one finds free time for practice.
2. Do not escape from the obligations while you are in practice. They will bounce back on you. Nature is infallible. You cannot hoodwink the nature, as you do normally with the world. In my understanding it is a good game and it is good to engage in this enchanting work of serving the surrounding world and practicing. If you immensely like it, you can easily do it.
3. Don't think what you do is service. It is only discharge of your past debt.

One builds life in the objective world and unwittingly gets attached to it. One amasses properties and wealth. One builds associations of variety in the society. One builds properties and creates space for oneself in the society building the needed status. One builds family. One craves for outer recognition. To build and to remain dispassionate, and to stay detached is no easy task. At the same time it is not impossible when one

holds to wisdom. Wisdom reveals that all one builds stays not or one may not stay. The world of objectivity is an ever flowing energy where without exception everything comes to pass. When things narrated above come up to one, one should also hold to knowledge that they pass by or one may pass away. No permanent relationships can be built and at the same time one cannot live without relating. To appropriately relate to things that come to pass by, gives the needed fulfilment. At the same time one cannot fall into the illusion that the things stay with one. If one builds relationship one suffers. If one just stays related knowing full well that it would eventually pass by, one would do well. “Relate but do not build relationships,” is the dictum. Relate genuinely to experience, relate righteously to build alignment in oneself, and let things pass by. This is possible only when one has the knowledge of passing life. In this context an anecdote is appropriate:

A river was in a high tide. It eroded either of the banks. Two trees fell from either side and took to the currents of the river. They were afloat on the river and were joined by the currents. Two rabbits that were being swept in the currents held on to either of the trunks. As the trunks moved on together in the river flow, they developed conversation with each other. They fell in love. They conversed while in love, how they should build their future life. As they were speaking so the

currents of the river separated the two trunks. The two trunks took to two different directions very swiftly. The two rabbits were dismayed, disappointed and even fell into grief, for their dreams were not fulfilled.

Such is the life of the humans who meet through currents of time and depart again through currents of time. No one knows the time plan, while everyone makes plans in time. It is for this reason wisdom forecautions that 'things come to pass'. This knowledge of 'coming and passing' applies to one's life also. Even the body comes to pass. All that is related to the body also comes to pass. What remains with oneself is experience. The experience will be a fulfilling one when one knows:

1. *the transient aspect of life*
2. *relates genuinely to things that come up to oneself*
3. *and entertains righteousness in relating to them*

When any one of the above three is missing, one experiences the pain. When wisdom prevails, dispassion and detachment also prevail while relating. One need not run away from life in the fear of attachment. Detachment is not achieved by running away from life. When one holds knowledge of 'things come to pass', one can joyfully relate and yet remain free when time demands. Joyfully relating may create consequences when one is not responsible in relating. The responsibility in relating to any person or thing is measured in terms of righteousness and genuineness.

Today in the west, people have developed a tendency to enjoy without the related responsibility. It creates consequences to them.

“Stand free, while surrounded,” say the Masters of Wisdom.

Surrounded by family, by wealth, by friends and associates, by name and fame, one can still stand free, if one holds to the wisdom of dispassion and detachment. Standing free becomes possible, when one builds the outer light in tune with the law.

When the laws of right relation are not followed, all that one builds, binds him. The family binds, the wealth and property bind, the society binds, and the associations also bind. The bondage of the outer world is an inevitable happening, when there is absence of right relation. The laws of right relation are but inevitable. We are to follow the right relations for building in the outer world.

To sum up, one can stand free in relation to the outer life only when one adopts to the laws of right relation. The laws of right relation keep us in a state of poise where one relates to every aspect of life, fulfils the obligation relating to it and stands free with the help of wisdom. Such ones only are eligible to enter into oneself with the help of the third aspect of the second key. The third key of right action is based on right thought. The right thought is based on wisdom.

Holding on to wisdom in the thought plane one should strive to attain the status of being fairly free in relation to the outer world.





*A painting by Nicholas Roerich.*



## THE CAVE

There is a natural way for one to enter into oneself. This process of entering into oneself is already introduced as the third aspect of the second key, sound. There is a sound naturally happening within oneself. It is not an uttered sound in the sense that it is not uttered forth by man. It is called *Anahata* sound, meaning a sound which is not produced by the vocal cords. It is the sound of respiration. It is also called the song of respiration. Applying one's mind upon the activity of respiration one can listen to this song.

This is the natural way to enter into. In fact, to enter into, means 'initiation'. The very meaning of initiation is 'to enter into oneself'.

One has a way to enter into one's inner chamber. The means is respiration. Respiration consists of inhalation and exhalation. If one applies one's mind upon inhalation one enters into oneself up to a point. Through exhalation one comes out again. Again through inhalation one gets in. Consciously associating the mind with inhalation one can enter into oneself.

Similarly associating the mind with exhalation one comes out. Once again associating with inhalation one can move in. Man's awareness is in mind and the awareness now in this practice moves in along with inhalation and moves out along with exhalation. When this practice of associating the awareness with respiration is carried out with certain regularity the awareness develops inquisitiveness to know the basis of respiration. This is the prelude to *pranayama*. This should not be confused with pranayama. Pranayama is the result of such practice which will be explained later (see Appendix-A).

Initially an aspirant who intends to enter into one's inner dwelling shall have to apply one's mind upon one's respiration. This, one should do at the same instance of time daily. One is recommended to do it for the same duration, which can be progressively increased. Initially it can be for 24 minutes, which may gradually extend to 48 minutes and finally to 72 minutes. Respiration is a happening in oneself, but is not a doing. One who lives in mind believes in doing, but within the one, there is a happening which is unconnected with one's doing. Thus one encounters within oneself an activity of happening, contrary to the activity of doing. The mind which is a doer should now be an observer of a happening within oneself. One's consciousness is generally posited in mind and

mind is a doer. Now the consciousness shifts its activity from doing to observing. When one regularly does it, the doer gains the status of an observer.

To be an observer is the first step of yoga. Many think that they are yogis. As long as one's awareness is associated with doing, one is not a yogi. A yogi is an observer. He observes all that is happening around him *and through him as well*. He observes the pattern of thoughts happening within himself and their transformation into speeches and their translation into actions. He also sees their quality. He sees the gradation of light in them, the gradation of colours in them. He would also see the vibration of sound as speeches emerge through him. He thus observes the light and sound show within him and the light and sound show happening around him. The result of all true meditation is to be an observer. The doer dies to give birth to the observer. It is a substantial transformation which happens to oneself as one applies one's awareness upon the activity of respiration.

Unless one tends to be an observer, one cannot follow the respiration process. A predominantly 'doing mind' finds it difficult to remain an observer. This is the reason why many people cannot sit quiet and observe respiration. In the name of meditation unfortunately many people think of doing something or visualizing something. All visualizations make the mind active and

affirm the status of a doer. When one strives to observe what is happening within oneself slowly, the rhythm of respiration eliminates the strain of striving and elevates the mind to enter the joyful rhythmic swing of respiration. It ceases to do anything but to swing along with the swing of respiration. It enjoys observing the swing.

Doers are not observers. But now an additional ability is aimed to be achieved, which is the crux of the problem for the modern man, who is engrossed in the dynamics of doing. To be an observer is to cease to be a doer. From doer to observer the transformation has to happen if one intends entering the cave.

Such a transformation is possible when the practice of observing respiration is carried out regularly at the same time and for the same duration. Regular practice enables establishment of a habit. The habit of sitting is to be inculcated first. The habit of sitting at the same time for the same duration is very important, without which not much can be achieved. It is recommended that such habit of sitting for the same time and same duration is setup twice daily or thrice daily. For an overactive mind five times daily is also recommended. For not so active mind three times daily is recommended. For a normally active mind two times daily is sufficient. What is important is to be able to sit quiet and apply the mind upon the respiration. This is the first step. Though it is not difficult, many find it

difficult to do so. Therefore they cannot enter into the cave. Hence they disable themselves the initiation.

### ***An Anecdote***

A man contemplated upon the creator. The creator appeared, due to the intensity of the contemplation, and enquired the contemplator of his desire. The man sought a servant who can accomplish things with felicity. The creator granted such a servant but cautioned the man that the servant must always be given one task or the other, for the servant is a doer of monstrous proportions and that he would eat away the contemplator if not entrusted with work. The man was happy and satisfied. He replied to the creator that he had innumerable jobs to do and it would not be so very difficult to entrust work to the servant. The creator blessed and disappeared. The man looked at the servant. The servant demanded work. The man asked for plenty of health to him and his kin. The servant said, "Done." The man found himself healthy. Then the servant demanded work. The man sought wealth, the servant said, "Done." The man found himself wealthy. The man was demanded of work by the servant again. The man sought name and fame. The servant said, "Done." Thus the man gained health, wealth, name and fame, and he did not know what more to ask. The servant insisted upon the work. The man said, "Give me time

to think.” The servant did not agree, for it was not part of their pact. He approached the man to eat him away. The man started running away from the servant. The servant ran after him. The man out of fright ran crazily into the forest nearby. The servant also entered. In the forest there was a hermit who was sitting quietly. He observed the frightened running man, stopped him by holding the latter’s shoulder and enquired of the problem. The man explained the problem with his servant and his inability to entrust work to him. The hermit smiled and said, “It’s no problem, I too have one. But I am able to entrust work to him.” The man found respite and enquired, “How could you engage him?” The hermit showed his servant 100 feet away. The servant was climbing up and down a coconut tree. The servant was relentlessly going up and down, up and down and up and down the tree. The man enquired the hermit, “What is he doing over there?” The hermit smiled and said, “Nothing! He is engaged there by my instruction, until I find again some work. When I have work I summon him. When I have no work I instruct him to climb up and down the tree until further orders. You too can do the same. Use your servant when you need him. At other times, ask him to climb up and down the tree in your compound.” The man was happy. Now he knew how to work with his servant.

The servant is no other than the mind. The mind needs something to do all the time. When it has no work to do, it works on the nerves of men. This is the major problem of humanity. "How to manage mind?" is a huge topic. Many books can be written on this to make business. But none of these books are helpful. The seers solved this problem long ago and the scriptures contain the solution. The mind which is a doer shall be entrusted work. The hermit gave the clue to set the mind upon the tree, to go up and down. The tree is no other than the tree of life within you. Life activity is perceptible in us as respiration. It is an activity of inhalation and exhalation. Application of mind upon inhalation and exhalation can be an activity of fairly long duration by which mind engages with and tries to find the source of life activity.

By regular application of mind upon respiration one accomplishes much, the final accomplishment being initiation. Man gains quietude, peace, and even health by regular application of mind upon respiration. The rhythmic activity of respiration brings rhythm to mind and man is able to accomplish much with the help of rhythm. Man also gains the ability to withdraw mind from objectivity by applying the mind upon respiration. By this he would not let his mind into objectivity when no duties are involved. He thus avoids avoidable actions. His life tends to be concise and precise and does not

flow anymore into non-essential activities. By this he gains much time for contemplating upon respiration and gains the related peace and quietude. As said earlier, regular sittings are helpful for the purpose of observing inhalation and exhalation.

As one sits, the mind would not continuously associate with inhalation and exhalation. It drifts away by habit. It does not matter. One can bring it back, to once again associate it with inhalation and exhalation. It drifts away again after a while. Yet again bring it back to apply upon respiration. Again and again it drifts away. Again and again one may bring it back. This is a true game of patience. It is like a pup in your house that always runs out into the streets, and you go out to bring it back. Until the pup learns to be at home, the owner of the pup should have patience to bring it home. Similarly the pup of your mind (which in fact is a monkey) jumps out from an intended purpose. But be patient to bring it back. Let this game be played joyfully with your mind. Do not get frustrated. If you get frustrated and irritated you lose the game.

Have patience and perseverance to apply the mind upon respiration. Through long hours of sitting and long years of practice the mind gets the habit. It associates well with respiration. At this point the following four principles may be adopted into the activity of associating with respiration.

While you inhale and exhale, let them be:

1. slow
2. soft
3. deep and
4. uniform

When they are slow, awareness of mind slows down. When they are soft, no noise happens at the bridge of the nose or at the throat. By this likely ulcers through noisy inhalation and exhalation are avoided. When noise happens during respiration, the heat of inhalation and exhalation may cause ulcers at the bridge of the nose or at the throat. This is avoidable.

When inhalation is deep, it enables entering deep into one's own self. When it is uniform, it establishes a rhythm. Therefore these four principles have to be adopted into the practice of respiration.

As one consciously follows inhalation which is slow, soft, deep and uniform, one listens to the sound 'SO'. Likewise as one exhales, one listens to the sound 'HAM'. The student of respiration is required to consciously go in and go out with inhalation and exhalation listening to the corresponding sounds.

Normally one does not breathe up to the capacity of one's lungs. But when one does deep inhalation and exhalation, after three respirations, one does not feel the need to respire for a while. Thus an interval emerges after every set of three respirations. In that

interval, one can listen to the resonance of pulsation within oneself.

Pulsation is the basis for respiration and when respiration ceases for a while, the resonance of pulsation is experienced by the mind. Man can associate thus with the pulsating principle, which is centripetal and centrifugal by nature. This dual functioning of the pulsation also makes the feeble sounds of 'SO' and 'HAM', with the centripetal and centrifugal functioning respectively. Associating with pulsation, the consciousness in the mind stays with it for a while until the need to respire emerges once again.

Thus with three slow, soft, deep and uniform respirations and the consequent intervals, one can relate to the sounds 'SO' and 'HAM', uttered forth by the centripetal and centrifugal pulsation.

Thus, there can be a practice of three respirations and an interval to experience pulsation. Like that nine intervals can be experienced with nine sets of three respirations each. This set of  $9 \times 3 = 27$  respirations together with the 9 intervals is called one unit of practice.

Three such units of practice can be carried out in each sitting. Thus in all, 81 respirations are practiced in 27 sets and the pulsation can be experienced 27 times during the intervals. Then one sitting of practice is complete.

Likewise, if three such sittings are made with an interval of eight hours in a day, the practice is completed for a day.

If this practice is continuously done in this manner for 2 ½ years or 30 months, the student can find himself in deep association with the pulsating principle. This pulsating principle is the basis of respiration.

As one associates thus with the pulsating principle for 5 years, one touches the subtle pulsation, which is the inner aspect of the pulsation. When one thus associates with the subtle pulsation, one is said to be at the threshold of the cave of the heart.

Thus, to reach the threshold, one trains his mind to associate with the respiration, pulsation and to further associate with subtle pulsation. Thus one walks in to be at the threshold of the cave of the heart, where one listens to the subtle sound of 'SO HAM'.

At that threshold, when the centripetal and centrifugal action is observed, one really finds entry into the other side of the subtle pulsation. There one encounters the effulgence of **Golden Light** of unfathomable depth. *Entering into that Golden Light is symbolically called 'entering the Cave of Heart'. It is also called the 'Cave of Lion', since it is of Golden Light.* One has to wait in that Golden Light to experience the journey into an ashram of a Master. A Master chooses his own disciple who awaits in the golden cave. The

choice is of the Master and not of the disciple. Until a Master chooses one as a disciple, one cannot call himself a disciple. To be a disciple it is but necessary that there is a Master. The disciple cannot choose his Master. It is the other way. The Master chooses the disciple. In the West, I see many enthusiastic students choosing their Master. They even nominate their Master and if they do not like him after a while, they dismiss him and choose another. This is really childish. Please remember, do not choose a Master as you choose a girlfriend or a boyfriend. It is He who chooses a sincere practitioner, there is no other way.

The key sounds for such an entry into the ashram must now be clear to you. They are SO in relation to inhalation and HAM in relation to exhalation. The knowledge of SOHAM is a topic by itself, which is not dealt with now. But note the sounds pertaining to the letters S and H. They are part of the term 'ashram'. And they are the part of the natural sounds of inhalation and exhalation which eventually lead one into the cave of one's heart.

The cave of heart is called the 'Sanctum Sanctorum'. One can remain peaceful in that sanctorum. It is the place in one's own being where one can experience the divine presence. It is also the spring board to step into the ashram of a Master. Madam H. P. Blavatsky refers to this 'Sanctum Sanctorum' as the 'Holy of the

Holies'. It is the 'Golden Temple' relating to oneself. Reaching this temple enables one to reach the ashram.

### ***The Golden Temple inside and the Golden Temple Outside***

Building the Golden Temple inside is safer than building it outside. The inner temple cannot be looted. The outer temple can be looted and even desecrated. It happened so whenever a school builds an outer Golden Temple.

1. The Golden Temple of Ibis of Atlantis was destroyed, the Golden Temple of Egypt was destroyed and the Golden Temple of Israel was also destroyed.
2. The Golden Temples of India were looted by Ghajanis and Ghories. The Golden Temple of the Sikhs was also attacked and desecrated.
3. The Golden Temple of Mexico and the Golden Temple of Mayans also suffered destruction.

Externalization of inner glory can be possible only through service. It cannot be for aggrandizement. The Masters of Wisdom therefore do not recommend building glorious outer ashrams. They strongly recommend building inner ashrams. It is unwise to build outer ashrams for Wisdom. The Seers of Wisdom never believed in building glorious outer ashrams. They could manifest the material and also dematerialize

immediately after the purpose. *Building outer ashrams could only lead to 'money and power' politics.*

Ashrams thus could be but simple, only to serve the purposes of training. The Teachers of Wisdom generally accommodate the students in their own house for food and shelter and for training. This is the simplest model.

Entering the ashram is the true purpose of human life. It enables the human to be born again in light and to become immortal. Thus souls that are born in flesh and blood have to be reborn in light. To be born in light, one has to enter into the womb of light. That womb of light is one's own heart chamber.

Egyptians prepared the womb in the pyramid where the golden light of solar energies enter to cause the rebirth. This chamber in the pyramids is called 'King's Chamber'. Only initiates knew the way to lead the eligible neophyte to the king's chamber. The neophyte was left alone in the chamber and it was for him to withstand the intensity of the light in the chamber and gain the initiation of light. He was left high and dry without food and water. If he was fit, he was reborn in light. If he was unfit he would die. 'To dare' is a principle on the path to light, as you all know. To dare, to will, to know and to be silent, are the four golden principles of wisdom. The Egyptian initiation was similar to the initiation of the caterpillar, which

restores itself into a cocoon until it transforms into a butterfly. Similar were the practices in Rome, where catacombs were maintained in the subterranean plane.

The mysteries of initiation are many. Humans crazily move around the mountains and hills of Peru to find the temple of Atlantis. They move around the Jerusalem temple looking for the Golden Temple of Solomon. They move around the pyramids of Egypt and Mexico trying to decipher the mysteries surrounding them. The true and real mystery is within oneself. The temple is within and it is golden! There is no need to look for distant temples. “What is distant is proximate too”, is an occult statement. Mysteries are not only in the creeks of Himalayas and the like, but also within the human body. Look for the priceless treasure within you and do not strain to find it out in the high and dry places of mountain ranges. May you be blessed!

### ***Encountering and Recognizing an Ashram***

Sometimes in your tours and travels you may unconsciously encounter an ashram, which you may not notice unless you are alert. There are means to recognize such as:

1. a pleasant touch of a cool breeze as you enter a place while you are moving in nature
2. a flowery drizzle changing the ambiance at once

3. a mount, a hill or a hillock with a triangular peak
4. a natural garden of fruits or flowers
5. a lush green meadow in a valley of mountain range
6. an opening in the sky amidst clouds transmitting unusual colours
7. a rainbow
8. on the banks of flowing rivers or in the islands in between the flowing waters
9. when a group of birds pass by a green field making creaking sounds of greetings
10. a place where a couple of eagles move around in the sky in a clockwise direction
11. a meadow where groups of doves move joyfully eating grains
12. a huge tree with shadow giving branches sprawling around
13. a waterfall, the green field around or in the waterfall
14. a table of a mountain which is generally inaccessible for human habitation

Also these signs given by nature are enough hints for you to become extra alert and get silent to relate to the energy of an ashram. When you encounter such places, such skies as stated above, you will have to stay quiet, contemplate and relate to a possible etheric ashram. The ashrams in modern age are ethereal. They keep moving from place to place according to purity of

places. Such ashrams are almost in every nation.

In nature there are many sacred places, where there are meditating groups of higher order. You can feel their presence and you can get directed to an ashramic place.

Where nature is particularly beautiful in contrast to the surroundings be alert of an ashram. In such places,

1. plants bear plenty of flowers and flower meadows are very common
2. fruit bearing trees are full of fruits with their branches bent down with the heaviness of the fruits
3. streams that flow through produce pleasing music to the ears
4. birds sing and the animals are friendly
5. an inexplicable tranquillity prevails and the breeze is particularly cool and soothing, drizzles happen on and off, cleansing the nature

Such places are not uncommon, to a traveller. Many times as you move by a road or by the rail, you find them on either side if you have a keen eye to observe. The mind of modern men is so preoccupied, so that they miss the presence of such ashrams that are in the proximity of their villages, towns and cities.

One would do well, to make pilgrimages into nature, to riversides, to forests, to mountain valleys, to waterfalls and lakes, where there is generally not much of habitation.

Ashram ambience is likely to be experienced, where

there is no civilization. Develop an observing mind with a keen eye to the sky and to the land, and a keen ear to listen to the sounds of the birds. Develop visions of sensitivity to experience the passing air, a passing group of birds, a passing group of clouds and a passing white object. Nature offers many such subtle hints to an ashram. One has to develop the necessary faculty without being emotional. With keen observation of the surrounding nature, one may develop extra sensory perception (ESP). When ESP is fairly active with you, it is very likely that you may experience the presence of a High Soul of an ashram either through sight or by hearing or by touch or through the fragrance.

Let this perception be a natural part of your awareness and your very being. Let it not be emotional. Emotion leads you into illusion. Awareness leads you to subtle perception. May you all be blessed in your endeavour!

Please make note that the presence of a High Soul in a Divine Ashram is not for the persons of idle curiosity. They reveal themselves to the striving aspirants who dedicate their lives to serve humanity and the surrounding life at large.

### ***Daily Practice***

There is a specific daily practice that may be inculcated by the aspirants for an ashramic experience. Close your day not later than 9 pm in the evening

and retire into your sleeping room. Ensure that the sleeping room is of pleasant colours and the sleeping bed has pleasant coloured bed sheets and pillows. May your sleeping room hold enough ventilation and good airy circulation. You may light a lamp in a corner or have a bed light of blue or green, or milk white. Light an incense of sandalwood or lavender or any other perfume of your agreeability. Read a page of teaching of any Master of Wisdom or from any scripture. Take to the bed gently, sleeping with your head either to the east or to south or west, if you are in the northern hemisphere, avoid north. If you are in the southern hemisphere, avoid laying the head to the south.

Gently propose to sleep, recapitulating the teaching for a while. Apply your mind upon your respiration. Make the following prayer:

*“Master, please let us be received into your abode, so that we may be rectified and repaired, reconstructed and rejuvenated to experience the bliss of your presence and the presence of the ashram. Master Namaskaram!”*

Follow the respirational activity and stay at the threshold of the heart. Let sleep come whenever it may.

The regularity and the sincerity to carry out this practice as also your qualitative living in the day, offers you a chance to experience the presence.

An aspirant who adopts himself to the regulations

given herein in daily life and prepares for sleep as said herein, making the related prayer would eventually develop enough sensitivity during the sleep hours for a possible participation in an ashramic ambience. Such one would live the objective life during the hours of the day and would in due course enter and live the subtle life too, where he conducts activity along with certain colleagues under the aura of a Master.

He would thus have two parallel lives, namely the mundane (objective) and the super mundane (subjective). The mundane relates to fulfilling his karmic life in the objectivity and the subtle relates to the training of the Master in the subjective plane, which is also called the 'super mundane plane'. In advanced stages of discipleship, the two streams of life unite to be one, when one conducts the plan of subjective plane in the objectivity. At that state one conducts oneself with a subjective name in the subjective plane and with an objective name in the objective plane. For further details you may refer to the book, 'The Music of the Soul' written by Master E.K. The book relates to the initiation of Master Djwhal Khul whose worldly name was Giri Sarma and spiritual name is Djwhal Khul.

The activity of subjective life continues life after life and in every life, in the subjective plane, the disciple carries the same name. The worldly name however changes. The Masters of Wisdom are willing to help

every aspirant who works to accomplish the entry into subjective life (entry into an Ashram). This initiation is the immediate initiation meant for humanity for transcendence.

May the members of the group appropriately utilize this talk to fulfil the purpose. May you be blessed!

Thank You.





## APPENDIX – A

### *Pranayama*

*Pranayama* means ‘*prana regulated*’. *Prana* gets regulated gradually when mind is applied upon respiration. The respiration leads mind to the pranic pulsation, which is an eternal happening in the heart centre of a being. The pulsation is a happening but not a conscious doing of an individual. It is the very nature of the being. The being is a pulsating unit of consciousness. He eternally pulsates and is essentially of light.

The pulsating principle details into 5 different pulsations in a being. (There are five subdivisions also, which are not considered here). The five pulsations or the chief pulsations are: inhalation, exhalation, poise, up thrust and permeation. These are called in Sanskrit *prana*, *apana*, *samana*, *udana* and *vyana* respectively.

Inhalation and exhalation together constitute respiration. It enables breathing in and breathing out, by which pranic air is brought in and carbons are thrown out. The working of these two pulsations though seemingly in opposition are complementary in nature. One brings in life and the other throws out the anti-life. Their function depends upon the functioning of the heart principle.

They can be affected by the awareness of the being, which is posited in the mind. When the mind is in anxiety, anger, anguish, jealousy, hatred, fear, worry and irritation, its thought currents cut across the pulsating principle. Consequently inhalation and exhalation are affected. A stable and comfortable mind functions giving and receiving support to and from prana. An unstable and uncomfortable mind disturbs its own support, and brings perils to health. The mind can thus support and improve pranic quality and quality of awareness or when out of tune destroy its stability and also the stability of the pranic system.

Thus the awareness principle posited in mind and the life principle posited in pulsation can either be complementary to each other or opposing to each other as per the evolution of the person.

When the mind is applied upon respiration regularly, mind gets absorbed into the beauty of happening of respiration and pulsation. Mind is a doer. Pulsation is a happening. Mind notices for the first time that within the being, there is a principle of continuous happening regardless doing. By inference, mind notices that even while at sleep the pulsation continues to be, while the mind ceases to be. It knows not its state of existence in sleep, while pulsation continues to be, regardless one's state of sleep or dream or awakening. Mind gets inquisitive to observe how respiration and

pulsation are happening in oneself. The inquisitive nature of the mind dipping deep through inhalation finds the pulsating principle and engages itself with the principle. The inquiring mind would like to see the very cause of pulsation. It therefore waits at the heart to observe the eternally pulsating principle. It leaves behind the respiration activity and engages itself with the pulsating activity (the related practice is already detailed herein above).

Thus *prana* and *apana* (inhalation and exhalation) are relegated into the background and their neutral state of poise is gained at the pulsating centre by the observing mind. The poised state of *prana* and *apana* is called *samana*.

Staying in *samana*, the mind engages with the centripetal and centrifugal functioning of the Heart Centre. The mind intends to enter deep into the other side of pulsation by simply entering into the pulsation through the centripetal opening and lands itself deep in the subtle pulsating chamber. It leaves the subtle pulsation there. That subtle pulsation has a tendency to move upwards. It is an upward moving pulsation and is called *udana*. Following the bird of upward moving pulsation, man's awareness in mind also moves upwards up to the Brow Centre.

At the Brow Centre there is a bridge to cross over to meet the fifth pulsation, which is called *vyana*. It is

the ‘all permeating pulsation’. As man builds the bridge from *udana* to *vyana* by persisting practice, he joins *vyana* prana. Thus from prana and *apana* to *samana*, and from *samana* to *udana*, and from *udana* to *vyana*, man’s awareness moves. It moves up to the threshold of *Ajna Centre*, where he experiences the bliss of being. The four pulsations unite into the fifth one, *vyana*. It is like the four elements uniting into the sky (*akasa*), the fifth one. This state is called the state of ‘prana regulated’ or *Pranayama*.

*Pranayama* is the 4<sup>th</sup> step of Patanjali that leads one to Brow Centre, which is called *Pratyahara*. *Pratyahara* means ‘absorption’. The awareness of man which was posited in the mind earlier is now absorbed via the heart through the throat and finds settled itself at the Brow Centre near the *Ajna*. Then man knows that he is holding the body, and that he is not held by the body. He knows himself as a pulsating being. Thereafter comes the step of *Dhyana* (Meditation), by which he tries to integrate with the all-permeating energy. When the integration happens it is called *Samadhi*.

Thus *Pranayama* is the doorway for internal journey up to integration of the soul with the Universal Soul. It is also called ‘at-one-ment’. Jesus calls it ‘joining the father’.

Entering the ashram happens, as one settles in *samana* prana and relates to *udana* prana. It is at this

point the horizontal life activity turns vertical. The objective light gives way for subjective realization. When the horizontal meets the vertical the right angle is formed. The right angle is no other than, the 'Right Angel'. And that Angel is the Master.



## APPENDIX – B

The thought is fire and the sound of fire is 'R'. Action in the outer world relates to material and all material activity can be related to the sound 'M'. The first key speaks of 'A'. The third key speaks of 'R' and 'M' and the second key speaks of 'S' and 'H' relating to inhalation and exhalation. When all these sounds are put together, we get the term 'Ashrm' (Ashram).

The sacred term 'ashram' is thus composed of three keys. One relates to A (first key), the second relates to S, H and the third relates to R, M. When the three keys are put together in practice one realizes the ashram. This is an innovative definition emerging here and now but not a classical definition.

Note the sound:

- A to relate to Omnipresent.
- S, H to relate to inhalation and exhalation having accomplished the regulations of sound
- R, M to relate for right thought and right action

When the three steps are accomplished one lands in an ashram.

\* \* \*

## ***Books & Booklets through the pen of Dr. K. Parvathi Kumar***

The following books are available in: English (E), German (G), Spanish (S), French (F), Hebrew (H), Telugu (T), Hindi (HI) and Kannada (K) languages.

1. Agni. . . . . E/G/S
2. Amanaskudu. . . . . T/K
3. Antardarsana Dhyanamulu. . . . . T/K
4. Anveshakudu . . . . . T
5. Asangudu . . . . . T
6. Ashram – Regulations for Entry . . . . . E/S/G
7. Ashram Leaves . . . . . E/G/S
8. Bharateeya Sampradayamu. . . . . T/K
9. Bhrikta Rahita Taraka Raja Yogamu\* . . . . . T/K
10. Cow. . . . . E/S/T/K
11. Dhanakamuni Katha. . . . . T
12. Dharmavighrahudu – Sri Ramudu . . . . . T
13. Doctrine of Eternal Presence . . . . . E/S
14. Gayatri Mantra Avagahana. . . . . T
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