

Master K. Parvathi Kumar

MITHILA



DHANISHTHA

Dr. K. Parvathi Kumar

MITHILA

The New Age School Syllabus



Dhanishta

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Dhanishta means Wealthy Wind.

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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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About Mithila

Mithila is the ancient most school of wisdom that enlightens humanity from time to time according to the Divine Plan. This wisdom is divine and eternal, and expresses itself out to show the way. This book is such wisdom systematised, to find alignment that enables self-realisation.

It is meant for all children who seek Kingdom of God upon Earth. It is meant to form a comprehensive New Age School syllabus intended for teachers and parents to train the young ones.

It has been called forth by the sincere parents and teachers for the benefit the New Age Child.



Introduction

To be born as a human being is an opportunity given and not a choice made. Yes, man did not choose the human body. It is an opportunity given. Any given opportunity should be fully and properly availed. For, there is no guarantee that we may get another opportunity. Therefore, every man is expected to understand the significance of having been given a body.

This is what we call the purpose of Life.

Man is essentially the indweller of the body, which is his vehicle of expression. He expresses himself through his mind, senses and body. Unless he learns to express well through these bodies, they complicate him. This means that he complicates himself through lack of knowledge of the use of these vehicles. He complicates himself further by not establishing a harmonious rapport with the life around him, presented through other forms of life – the mineral, the plant and the animal.

Thus, he starts complaining instead of complying. It is like a learner complaining against the horse that he intends riding or a sophisticated car that he wants to drive. Neither the horse nor the car complicates the rider or the driver by themselves. More often, incompetence is the root of all the complaints.

The human body is also a sophisticated vehicle. Neither its model is readily available for remake nor its spare parts in the market. Just as the use of a horse or a car has a set of rules, the use of the human body also has set rules. The horse and the car become a source of joy when man learns to ride and drive properly. Similarly, if the set rules are followed, the vehicle called the human body functions well and in co-ordination with the indweller. Otherwise, the indweller complicates himself inside the vehicle.

The right use depends on the right intake. One cannot feed the horse with meat or the car with any other liquid other than the prescribed fuel. One cannot pour coffee or tea or alcohol into the gasoline tank or stuff it with gold, silver or precious gems. However tasty or valuable they are, they cannot make the car run. On the contrary, they spoil the functioning of the car. So, when man feeds the body with food, desires and thoughts that are undesirable, they continuously damage the human body at all levels, viz., the physical, the emotional and the mental levels.

Today, man has lost the fundamentals, viz., his behaviour towards food, sex, work, money and rest.

1. He does not know how, what, when, where and how much to eat. Hence his physical ills.
2. He does not understand the purpose of the sex instinct within him. He only knows to satisfy

the instinct, by hook or by crook. Possessed by lust, he has lost his commonsense relating to hygiene and has become indecent in matters of sex. Having lost hygiene, rhythm and decency, he becomes abnormal and unnatural in his sexual behaviour. Since he has lost the science of touch, he has fallen a prey in the hands of the deadly virus which cannot be conquered unless he mends his ways. Surely, Nature has its own checks and balances to set right its spoilt child.

3. Similarly, he has forgotten the right use of the sense of taste, of hearing and that of sight. Proper use of these senses enables him to be clairvoyant, clairaudient and he can also travel astrally. Improper use binds him to illusion of sight; to misunderstanding through speech and listening and also to the grosser body that pulls him down.

Thus, man's excessive satiation of desires bind him to the gross physical, though he has the facility to be subtle or etheric.

The 20th century man has not stopped with this. He has also been polluting the air, the water and the environs. Since he has lost his direction, he is unfit to direct the incoming souls, viz., the children.

As we have seen, man is not independent of the system in which he lives. He is not only dependant on his co-human beings but also on minerals, plants, animals and the devas (devas are the subtle intelligences who function impersonally in nature and in man). He has learnt through science as to how to use them but not as to how to be useful to them. “Be useful before you use,” is the message of the seers and the Masters of Wisdom. Alas! Man’s tendency today is to use, to extract and to exploit, regardless of the consequences. So, while he has gained much ground in the recent years, he has lost much too! And, the loss neutralises the gain.

He is unable to inspire the children since he himself is not inspired. Today, therefore, the average child (or youth) needs to gather himself into an integrated personality. His mind, senses and body should be subordinate to him. This is real freedom. Through a false sense of freedom, he is behaving irresponsibly in eating, drinking and what not. What more, he gets addicted to spurious drugs. All this in the name of freedom! The child should therefore be given techniques to gain the co-operation of its mental, emotional and physical bodies so that he leads life as an integrated personality called by the Masters of Wisdom as a ‘Soul infused personality’ or as ‘an aligned person’.

The concern of the parents about their children is too sincere and intense and hence this book. It contains practical techniques which can be practised by anyone who is so inclined. It is a work-book for parents and teachers, for working with themselves and also with the children. The techniques given are not new but age-old. They are only excerpts from Ancient Wisdom, once again re-arranged in a language and in an order suitable for the present times. They are already being practised by many families in the East and the West who have been following my teachings. The results have been encouraging.

The same teachings has now been arranged to enable all those who wish to save the children from the wrath of contemporary evils of our society.

This formula can be taught to children as a subject in their school or it can manifest as a Sunday School.

Man - The Dragon

My Dear Child,

Let us learn about ourselves. How are we formed? We all have a form and we all function through the form. We call this form 'our body'. Our body is not ourself. Just like our car, our books, our playing articles and our bicycle our body is also a thing for our functioning. After we descend into the mother's womb the body is gradually built around us. By the time we come out of the womb we already have:

1. legs
2. hands
3. trunk
4. head
5. ears
6. eyes
7. nostrils of the nose
8. mouth and the tongue within
9. urinary tract
10. excretory tract

We also form:

1. The sense of touch
2. The sense of taste
3. The sense of hearing
4. The sense of sight and
5. The sense of smell

We carry within us the five elements namely:

1. The gross physical material (skin, nails, bones and hair)
2. The water (in the form of blood and secretions)
3. The fire (the heat in us)
4. The air (as our respiratory activity)
5. The ether or *Akasa* (an aspect of space within us)

See! We exist so beautifully in a body that is four sets of 5 that is four pentagons! Pentagon means the body of five. The four pentagons constitute the 20



items stated above. The other name for the 'pentagon' is 'dragon'.

The ancients used the word dragon to represent fivefold existence. The ancient most name for 'dragon' in

the ancient most language of man is MAKARA. MA means number 5 and KARA means hands. It means the five aspected one. A pentagon has five hands. The dragon has the four legs and a head too! We are also pentagons or a five-pointed star or a dragon. Stand stretching your legs by 90 degrees and stretching your hands either side horizontally - Lo! You find yourself as a five-pointed star. The other names used in the scriptures are the 'Horses' and the 'Robes'.

The four pentagons stated above exist interlinked as our body.



The second pentagon (*Makara*) is subtler than the first. The first *Makara* is grosser to the second. Likewise, the second *Makara* is grosser to the third and the third is grosser to the fourth. They remain in us interlinked. We function through these four dragons on a daily basis. This constitutes our body.

We exist within this body which is also called the city of our residence. And we exist in fourfold manner within those four pentagons. First, we exist. Secondly, we wake up into consciousness every morning as we get up! Sorry, I think I am wrong. Do we get up from sleep or something in us wakes us up? Please ponder on this.

If we are waking up, we should know how and from where and by what means we are waking up. Like-wise, do we sleep or is sleep given? If we sleep, we should know how we are sleeping. But we do not know how we sleep. In sleep, we exist but we do not know how we are. Is it not? We also do not know till we wake up, how the process of waking up is taking

place. Somehow, we are woken up and we are put into sleep. This is done to us by Nature.

Nature does many more things within us. It conducts sleep and wakes us up. It conducts pulsation, respiration and circulation of blood, it has a laboratory in the heart to recycle the impure blood to pure blood. It has another laboratory in the liver, where chemistry of a high order is conducted to transform the food into energy. The secretions from glands is also a function of Nature. Through such secretions, it continuously builds the tissues of the body and maintains the harmony of the body. Indeed, many are its functions in the body that cannot be fully enumerated. This intelligent activity of Nature is called 'consciousness'. Nature is therefore, conscious. You see how conscious is the atom?

Thus, we exist and we become conscious and function through the body. We become our thoughts and desires and lastly we act propelled by thoughts and desires. This is our fourfold existence:

1. Our existence
2. Our awakening or awareness or consciousness



3. Our becoming thought, our state of action on the basis of thoughts



4. through the fivefold body.



Our fourfold existence and the 20 elements (four pentagons i.e., 4×5) together form our constitution. Hence, one understanding of our constitution is $20 + 4 = 24$. These are also the number of hours in the day. They are also the number of lunations in the year i.e., 12 full moons and 12 new moons. We are therefore, called No. 24.

Our fourfold existence in the four pentagons of the body also gives another number $4 + 4 = 8$. This is called the number of the Christ.

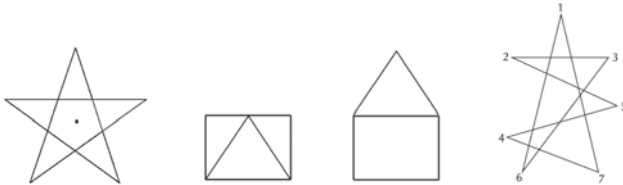
We have learnt in the preceding paragraphs that basically we exist and we become conscious periodically. That means we have two states and we function through the fivefold body (the *Makara*, the dragon,

the pentagon, the horse, the robe). This is how we are called the Septenate or No. 7. The ancients frequently used to explain the Man and the Cosmos with this number, although other numbers such as 3, 5, 9, 11 and 12 can also be used for explanation. Let us follow the path of the ancients and understand ourselves more comprehensively.



Man the Septenate

7 Planes - 7 Bodies



1. We exist (in sleep or out of sleep)
2. We become conscious (when we are out of sleep)
3. We have love
4. We have wisdom
5. We have mind
6. We have senses
7. We have the body - the one we see

1 and 2 are what we are. 3 to 7 are what we have. We are (i.e., 1 and 2) enveloped by the five principles that we have. The other name for the envelope is body. Thus we have five bodies and we are consciousness with existence as our background. So, we can once again tabulate the 7 as under.

1. We exist – The spirit
2. We become conscious – The soul
3. We have body of love – Plane of love

4. We have body of wisdom – Plane of wisdom –
Buddhi
5. We have body of mind – Plane of thought
6. We have body of senses - Plane of emotion or
emotional body
7. We have physical body – Plane of physical action

Thus there are seven states of our existence, from the state of pure existence, via consciousness upto the physical existence which we know. The seven planes of our existence are therefore:

7. The physical existence
6. The emotional existence
5. The mental existence
4. The buddhic existence
3. The love existence
2. Our existence as consciousness
1. Our Existence Pure

Many men know the physical existence. They also know their emotional existence, when they are excited, irritated, frightened or sorrowful or joyful. When they are in that state, we say they are emotional. All of us have emotions. When we are emotional - it means we are working with the body of emotions.

We also know our mental existence. Whenever we are in the process of thinking it means we are in the body of thought or the body of mind.

All average human beings know these three states of experience or existence. We know ourselves as thinkers, seekers and actors, meaning, we work with our mental body (mind), desire (emotional body) and the physical body. The great thinkers are also thinkers only. The intellectuals are also thinkers only. All are thinkers from intellectual to average man. The difference is in their thinking.

But there are also a few of us (the mankind) who also function with the body of wisdom. They are more than intellectual. They are intuitional. Intuitional means they work with a higher understanding. They work with wisdom. They follow the wisdom of the Nature. For example, our scientists who contributed to the welfare of our society are intuitional. So also there are others like Plato, Socrates and Pythagoras, who were intuitional. Through their intuition, they contributed to the welfare of the mankind. Every nation has such intuitional men and women who contribute through their thought to the wellbeing of the society. Their contribution guides the society for longer cycles of time unlike the contribution of the intellectuals. The leading thinkers of the society influence the society for shorter cycles. Their thought dies soon for it lacks co-ordination with Nature. Some thoughts live short. Some live long and some others live eternally. The third category belong to those who function from the

body of buddhi or wisdom. For example, the wisdom of Plato, Pythagoras and Socrates survived the cycles of time in the West. So also that of Valmiki, Veda Vyasa in the East, and Hermes in Middle East.

Man should learn to function with the wisdom (buddhi) body – his fourth body. He is now frequently using only the three bodies lower to buddhic body i.e., the physical body, the desire body and the thinking body. Man cannot sufficiently derive happiness with these three bodies although they are also very important bodies. Using buddhic body makes him happier.

Man is much more happier if he also learns to make use of his love body. It is used by very very few in the mankind. Lord Krishna used it. Lord Buddha used it. Lord Christ used it. All great Masters of Wisdom use it. When man uses this body of his, he experiences great bliss and also distributes such bliss and happiness to all others around him. The life stories of Krishna, Buddha and Christ show how much they were happy and how much they kept others happy. Even today millions of human beings on this planet Earth are inspired by their works and teachings. When we learn to make use of the love body, we also can work like them! Is it not fantastic? Is it not worth attempting in our lives?

So, let us learn to understand how many good principles we have. Having understood our potential, we should practice the techniques that help functioning

of the potential of the principles. It requires, therefore, learning, understanding and practising. We need not wait to practice till we understand everything. We can straightway practice that which we have already learnt and understood. A man who does not practice what he learnt is lazy. To such a person, experience of happiness is distant. So let us practice and learn. And also learn and practice.

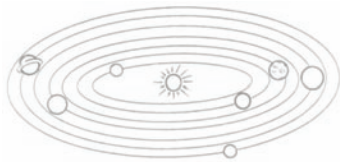
So our scope of learning and practising extends to understanding of ourselves, our bodies and practising techniques that help proper functioning through all our bodies.



Seven Rays

Did you ever notice that the sun ray travels very far? From the Sun globe up to our Earth, the ray travels and functions as life force upon the planet. The beauty of the sun ray is, it permeates while travelling from Sun to Earth. It is expansion through travel. The sun ray is responsible for all life on the planet and is the life of the planet itself.

The sun ray likewise travels to other six planets also. Around the Sun, seven planets make movements, including the Moon, which is considered as a planet for astrological purposes. Mercury, Venus, Mars, Moon, Earth, Jupiter and Saturn, revolve around the Sun.



Thus, the Sun is the centre of all the planets/planetary bodies and is the transmitter of light and life to all planets. The ancients and the scriptures tell us that Sun is not only the transmitter of light and life to the planets, but also the cause of the planets' birth, formation and growth. So the seven planets take birth, grow and act with Sun as their life principle.

So is the case with us. In us also the Sun functions as the life and light principle. The seven rays of the Sun that form the seven planetary bodies also function in us as the seven planetary principles. Let us see how the seven ray principles function as the seven planetary principles in us.

1. The will we carry in us is the function of the principle of Sun.
2. The wisdom and love we carry in us is the function of the principle of Jupiter.
3. The intelligent activity we carry is the function of the principle of Mercury in us.
4. The instinctive attraction to beauty and splendour that we carry is the function of the principle of Venus in us.
5. The process of reflecting upon our thoughts, thinking, understanding, reacting to life, is the function of the principle of Moon in us.
6. The force we carry in us is the function of the principle of Mars in us.
7. The material body (that holds all) that we carry is the function of the principle of Saturn in us along with the principle of Earth (matter).

Let us recapitulate. From Sun the sun ray emerges. The sun ray has seven qualities. The seven qualities of the ray form the seven planets of our solar system. The seven ray qualities also form the human body. The

seven planets function according to the seven individual qualities. The human being functions with all the seven qualities of the sun ray. Thus the seven rays emerging from Sun form the solar system and the human body. They are the main functionary principles for the solar system and the human being.



How do the seven principles of the solar ray function through our body? Through what centres of the body they function? This is necessary for us to know. Is it not?

1. The will functions through a centre of the head (Sun).
2. The love-wisdom functions through a centre in between and just above the eye-brows (Jupiter).
3. The intelligent activity functions through the throat centre (Mercury).

4. The experience of beauty, splendour and bliss (happiness) through heart centre (Venus).
5. The mental activity of reaction i.e., behavioural functioning happens through the centre at the navel (Moon).
6. The force – the emotional force which is a lower manifestation of the will (No.1 above) functions through the centre which is called the sacral centre (Mars).
7. The materialisation of the body, its consolidation, formation, growth and decay happen through a centre at the base of the spine.

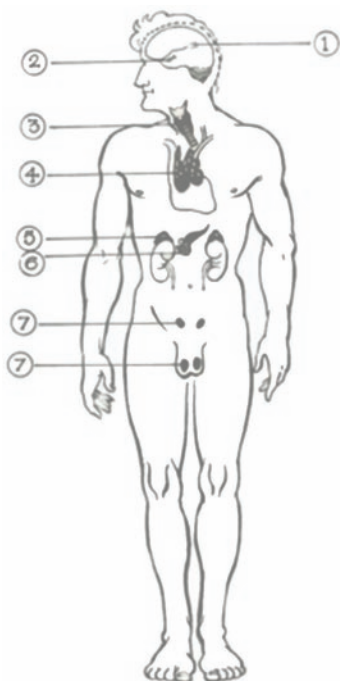
In the wisdom books these centres are called:

#	English	Sanskrit
1	Head Centre	Sahasrara
2	Eye-Brow Centre	Ajna
3	Throat Centre	Visuddhi
4	Heart Centre	Anahata
5	Solar Plexus Center (Navel Centre)	Manipooraka
6	Sacral Centre	Swadhistana
7	Base Centre	Muladhara

The seven ray principles function through the seven centres of the body and stimulate the seven glands of the body. The glands in the body secrete and help formation

of the body tissues which are also seven! If there is proper secretion of the glands, there is harmonious functioning of the body. If not, the body lacks in harmony, which is called disease. Since the secretions cause harmony in the body they are called hormones. If there is hormonal disturbance, we suffer incurable diseases. The functioning or the non-functioning of the glands depend upon the functioning state of the seven centres in the body. The functioning of the seven centres is dependent upon the behaviour of the man. If man behaves well, i.e., with full understanding of the seven centres and their functioning, he can be healthy and harmonious. If not, he lands up in mental, emotional and physical disorder, called disease. Disease is only lack of ease. Ease is health. The seven glands in the body are:

#	Glands
1	Pineal
2	Pituitary
3	Thyroid
4	Thymus
5	Adrenal
6	Pancreas
7	Gonads (Sex glands)

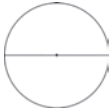
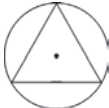


The seven glands correspond to the seven centres, the seven planets and the seven rays in the order given. In the average human being all the glands do not secrete. Only in a perfect human being like Krishna, Christ, Buddha, there is coordinated, harmonious secretion of all glands. Especially, the secretion of the glands in the head happens only to highly spiritual people.

Through good conduct, a man can enable functioning of the centres of the body, which enable

proper secretion of the glands. The Masters of Wisdom know the sound key, the colour key and the key of symbolism relating to these centres. They use these keys to retain healthy and effective bodies. They follow a specific practice relating to sound, colour and also relating to their attitude towards other beings. We too can adopt the same practice to regain our pristine state of body.

Just for your information, I also give you the seven colours and the seven symbols, with which you can work, after you follow the behavioural instructions given in this book.

Ray	Colour	Symbol
1	Indigo	
2	Blue	
3	Brilliant Green (Aquamarine Green)	
4	Golden Yellow	

5	Orange	
6	Silver Grey	
7	Green	 

You can now prepare yourself a comprehensive table of the seven rays, seven planets, seven centres, seven glands, seven colours and seven symbols. See how beautifully everything in creation is arranged sevenfold. The seven also exist as seven planes of consciousness and as seven bodies which I have already explained to you.

7 Rays and the 7 Days

There are seven days in the week which also correspond to the seven planetary principles. Let us see how it is:

#	Day	Planetary Principle
1	Sunday	Sun
2	Monday	Moon
3	Tuesday	Mars
4	Wednesday	Mercury
5	Thursday	Jupiter
6	Friday	Venus
7	Saturday	Saturn

The seven days also correspond to the seven great cycles of time called *Manvantaras*.

The whole creation is explained as a big cycle of time in which there are relatively smaller cycles of time, which are seven in number. They are called *Manvantaras*.

[*Manvantara* – A *Manvantara* is a cycle of time; a great cycle of time. There are fourteen Manus who are but seven pairs. Each one has a span of operation. The time cycle relating to one such operation is called a *Manvantara*. A creation emerges and merges back through fourteen *Manvantaras* representing a day of Brahma (24 Brahma hours). Such cyclic happenings

happen for hundred Brahma years. The understanding of time and its cyclic happenings is one of the seven keys to wisdom. It is called a *Vedanga* namely *Kalpa*. The cycles of time are well recorded in the scriptures. Seven cycles of time are worked out through seven pulsations of the creator. Each pulsation carries in it a twofold activity – an exhalation, an inhalation. The exhalation is presided by one *Manu* and the inhaling activity presided by his counterpart. By seven pulsations, the seven planes appear and disappear and the process is cyclic. Just for our understanding, let us tabulate and see what a *Manvantaric* period is. A *yuga* is considered a time cycle and *Kali* stands for one unit of such time cycle. *Dwapara* means two times such unit. *Treta* is three times such Unit and *Krita* is four times the unit.

1. Kali	:	1 x 432,000 =	432,000
2. Dwapara	:	2 x 432,000 =	864,000
3. Treta	:	3 x 432,000 =	1,296,000
4. Krita	:	4 x 432,000 =	1,728,000
Kalpa	:	10 x 432,000 =	4,320,000

72 *Kalpas* is a *Manvantara* 14 *Manvantaras* is a day (24 hours) of Brahma. 365 days of Brahma is an year of Brahma. 100 Years of Brahma is the life of a Brahma. The present Brahma is called *Padmabhu*. He is 51 years of

age. The present *Manu* is called the *Vaivaswatha*. So let us see where we are. We are in the *Padmabhu* creation, in *Vaivaswatha Manvantara*, in the 27th *Kalpa*, in *Kali yuga*, upon the planet called *Jambu Dweepa* and in the year *Angirasa* (1992 -1993)]

The seven rays of the Sun, which are responsible for our solar system's existence are also called the seven horses. The scriptures, therefore, say that, "Seven horses move a car (chariot) of seven wheels. Seven wise men mount them along with seven fecund nymphs of water." Meditate upon this sentence daily.

The seven wise men that mount the seven horses are:

Ray	English	Sanskrit
1	Will	Sushumna
2	Love-Wisdom	Harikesa
3	Intelligent Activity	Viswa Karma
4	Harmony	Viswa Trayarchas
5	Concrete Science	Sannaddha
6	Devotion	Sarvasvasu
7	Law & Order	Swaraj

We should learn to work with the energies of the rays by learning the practical techniques from the teachers. I give below a brief description of the ray powers that help us in perfecting ourselves.

1. Sushumna (The Will)

The will in us drives us to perfection in the service of power. Some of us are placed in life in powerful positions. In so far as the power is served through love in activity, the will makes us perfect. Many powerful men lack love and hence they perish by the very power they serve. Serving power through love is the keynote of this ray.

2. Harikesa (The Love-Wisdom)

The wisdom and love in us help us to perfect ourselves through realisation of our Oneness with all life. This is service of love through love in activity. We find many men of wisdom and divinity working through this ray. They see the Oneness of all. They include, but do not exclude. They tolerate, forbear, forgive and are magnetic. They are friendly to all life.

3. Viswakarma (The Intelligent Activity)

This ray in us helps us to grow perfect by intelligently utilising all we have for service. "Utilisation of all in the service," is the keynote. People, who work in this manner know the utility of everything in creation. They carry a good understanding of the use of everything. "There is no waste thing, but only wasted thing," is their understanding. We waste away things when we do not know their value. Using this quality in service

makes us best utilisers of Nature's resources. When this ray quality is not used in service, people become commercial and exploit others.

4. Viswa Trayarchas (Harmony)

This ray quality helps us to dissociate from gross forms and associate with the beauty, splendour and rhythm of the inner life. Every form is the product of the functioning of sound, rhythm and colour. Sound when rhythmic produces colours and colours in turn precipitate forms. So, working with this ray enables realisation of the inner beauty of the outer-form. We become students of sound, colour and rhythm when we work with this ray. We grow to realise more the inner life of the form than the form itself.

5. Sannaddha (Concrete Science or Knowledge)

This ray in us helps us to intensely apply our mind to some problem for helping life. It can be, working to solve some racial problems or uplifting the cause of plant or animal kingdom. It is a process of continuous, intense application of our concrete mind to find solutions to apparently insurmountable problems of a race or a species. Scientists are born through the influence of this ray. Inventions and discoveries are the result of such intense application. Submitting every quality of mind to the cause with an attitude of service

makes man a great benefactor of society when this ray quality is realised. It drives man to perfection forcing him to utilise all knowledge in the loving service of his race.

6. Sarvavasu (The Sacrifice in Service called Devotion)

This is the quality of sacrifice in us. It is single pointed application of oneself to an ideal. In sacrifice for that ideal, we burn up all our impurities and reach a pure state of experience. This is the path of self-sacrifice to an ideal visualised.

7. Swaraj (Independence or Liberation through Rhythm, Law and Ceremonial Magic)

Adaptation to rhythm in life, through understanding of the Law that wields the system is the activity belonging to this ray. It is a process of continuous application of the Law upon one's own life to build the temple within. It demands long years of systematic functioning in a line of service.

Yoga Asanas

Yoga means integration or union or synthesis or holistic state of being. Asanas means postures. Yoga Asanas therefore mean postures that promote integration of life force.

The functioning of life force in us is well established when we practice asanas of yoga. The ancients found that the practise of these asanas (postures) helps vitalising body. This is because when we perform the asanas the life force is stimulated to activate every centre of activity in us.

The asanas help in keeping the elasticity of the spine and smooth functioning of the joints. A spine that is kept supple helps better reception and transmission of life force. The asanas also stimulate the glands for proper secretion when they are regularly performed. The body gets revitalised and old age gets arrested! Yes, it is true. It is the experience of many. The body remains young, elastic, supple, active and energetic. The skin gains shine when asanas are performed with oil applied to the body.

Asanas help development of resistance to diseases. A practitioner of the asanas does not fall sick, even if the environ is not very healthy. He will be able to meet the cold and heat with much ease than others.

The changing seasons have no effect on yoga asana practitioner.

Another very interesting aspect of the practice of asanas is that it arrests indiscreet eating. The tongue does not tend to tempt. The digestive system functions better. The bowel movement gains regularity. The tendency for obesity also gets checked.

Man disturbs the rhythm of his breath during the daily life activity through haste, anxiety, fear, anger, irritation, disturbance, jealousy, pride, prejudice, doubt, suspicion etc.

He also disturbs the rhythm of the breath due to lack of balance between work, food and rest. Even while he plays, he disturbs the rhythm of breath. The zeal to win causes further disturbance. The anxiety of being vanquished also disturbs. Poor human being! He is prone to disturbance of the rhythm of his breath with the slightest impact! The loss of rhythm of breath is the cause for disturbance of the life currents within. It is like dropping a pebble into the still waters of a lake. The disturbance is like the ripples that happen on the surface of water. The life currents get disturbed. It takes time for life currents to regain poise. In the meanwhile, man drops another pebble into the still lake of life. Even before poise is gained, another disturbance is caused. When the daily activity of man

thus continuously disturbs the life activity within, he contacts disease.

In this context, asanas offer excellent solution. They put back the rhythm of breath, when performed under the guidance of a teacher. Health is a state where there is rhythmic functioning of life force in us. Asanas help in this direction. They are even considered better than gymnastics and athletics.

Time for Asanas

The best time for asanas is considered to be in the morning. In tropics, a few minutes before sunrise asanas are practised, exposing the body to the morning sun rays. They have excellent effect on the body. The time before sun-rise and during sun rise contain much life giving energies. Hence this time is considered best. If the climate is not favourable for exposure to sun rays, morning time can be chosen for practice of asanas indoors, where there is a window to the East.

If the morning time is not convenient, evening time is the alternative for practice of asanas.

Place for Asanas

A place where there is enough ventilation and breeze is considered a good place for practice. A place where morning light or evening light falls is recommended. If climate permits open place is preferable. The place

shall have to be kept neat and clean always. Keeping a candle and burning incense during and after practice keeps the place pure. One should never practice asanas in a dark, non-ventilated room. Playing soft string music during asanas' practice yields better mental tranquillity.

Preparation for Practice of Asanas

Asanas should not be performed when the stomach is heavy. There has to be a gap of 3 to 4 hours after intake of food. Empty stomach is preferred. If one feels weak, he may take a cup of milk, fruit juice or lemon water with honey.

Clearing the bowels before the practice of asanas has much beneficial results.

Clear the bowels, clean the body, entertain quiet disposition before you perform asanas. Let the breathing in and breathing out be complete while performing. During asanas exhale while you contract the body and inhale while you stretch the body. Do not be in a hurry while you perform.

If you can mildly apply olive or sesame oil and lightly massage for 5 minutes before you perform asanas it has catalytic effect. Massage joints also when you massage your body.

Asanas for Relaxation

1. Shavasana (Corpse posture)



Procedure:

1. Lie on your back upon a flat surface with arms beside your body. Keep the palms upwards.
2. Slowly move the feet apart. Also move the hands apart with palms upward. The moving apart shall have to be slow, to find a comfortable posture.
3. Gently close your eyes and mentally and physically relax the body - every joint, every limb and feel total comfort with the body.
4. Gain rhythm of breathing applying your mind upon it. If the mind goes away, bring back and apply upon breathing.
5. Become quiet and remain.

Effect:

Physical and psychological relaxation.

2. Advasana (The Reversed Corpse posture)



Procedure:

1. Lie on stomach.
2. Stretch the legs and the hands straight.
3. Relax the body in the same manner as described in *Shavasana*.

Benefits:

This asana is good for people with back-ache, slip disc and cervical stiffness. One may move the neck slowly to the right and the left to yield elasticity of the neck joint.

Effect:

Physio and psychological relaxation.

3. Makarasana (The Dragon posture)



This is a slightly altered posture of the preceding asana (*Advasana*).

Procedure:

1. Lying on the stomach slowly raise the head and the shoulders.
2. Rest the head on the palms, with elbow support.
3. Ensure that your elbow joint and your ears make a vertical line.
4. Ensure the head horizontal to the floor.
5. Ensure that the soles of the feet are kept upwards by stretching the ankles.
6. Follow the relaxation steps as given in *Shavasana*.

4. Siddhasana (Meditative posture)



Procedure:

1. Sit with your legs stretched forward.
2. Fold the right leg and place its foot upon your left thigh.
3. Fold your left leg and place the foot upon your right calf.
4. Your legs are now locked with the knees on the ground. The left heel should be on the right heel and the right heel pressing the perineum.
5. Make your spine straight.
6. You may use a cushion under the buttocks to achieve the posture.

Effect:

1. Excellent asana to redirect sexual nervous impulse back up the spinal cord to the brain. It

gives control over sexual functioning. Useful for spiritual purposes.

2. Apply your mind on the heart or eye-brow centre after you accomplish the posture. It calms the mind and the nervous system.

5. Vajrasana

**Procedure:**

1. Stand on your knees with the back stretched backward.
2. The knees have to be together and the heels apart.
3. Settle your buttocks within the hollow of the feet.
4. Sit erect, placing your hands on the knees with palms touching the knees.
5. Close the eyes and apply the mind on respiration.

Benefits:

1. Aids the digestive system – a posture recommended after meals.
2. Prevents hernia

3. Aids women in childbirth.
4. Helpful to people with peptic ulcer and hyperacidity.

6. *Supta - Vajrasana*



Procedure:

1. Sit in *Vajrasana* and bend backward.
2. Take the support of arms and elbows until the head touches the floor.
3. Rest the top of the head on the floor.
4. Slowly remove the elbow support and keep the hands on the thighs.

Effect:

1. Helps strengthening the spinal nerves.
2. Prevents abdominal troubles.

7. *Sasankasana*



Procedure:

1. Sit in *Vajrasana*. Lift the hands slowly upwards inhaling. Slowly bend forward exhaling, touching the floor with the nose and with the stretched hands, the palms touching the floor.
2. Rest in the posture. Again, lift up the hands and the trunk inhaling and bend forward again exhaling. Perform as many times as you feel comfortable, not exceeding 10 times.

Effect:

1. In the bent posture when hands are joined behind while bending, it stimulates the adrenal glands.

8. *Bhujangasana*



Procedure:

1. After *Vajrasana*, slowly raise on the knees, rest your hands vertical to the ground and stretch the body backwards.
2. The spine bent forward is now bent backward to relax.
3. Raise your head as much as you can to look up.

Effect:

1. Strengthens the back. Tones up the liver. Useful for women to achieve timely periods.
2. Helpful to the pregnant women.
3. Recommended for people with back-ache, slipped disc and displaced ribs.

9. *Tadasana*



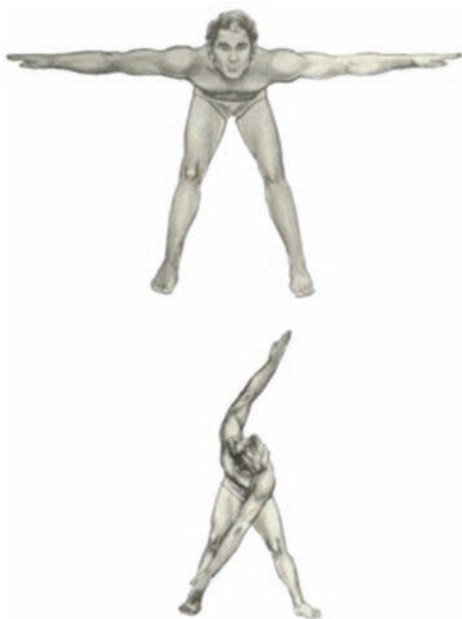
Procedure:

1. Raise your arms and the toes simultaneously.
2. Keep the palms together and the two big toes of the feet together.
3. Inhale as you raise.
4. The whole body shall have to be raised on the two toes that are together.

Effect:

1. Promotes spinal bone growth.
2. Develops balance.
3. Cleans congestion of spinal nerves.

10. Trikonasana



Procedure:

1. Stand erect with your feet apart.
2. Raise your arms on either side horizontally.
3. Bend the body forward by 90 degrees and look forward.
4. Slowly raise your right hand and touch the right toe with the left hand, also turn your head along the right side to look at the right arm fingertips.

5. Get back to the bent posture (3) and this time slowly lift up the left hand, catch the left foot toe with the right hand, moving the head along with the left hand to look at the fingertips.
6. Do this 10 times.
7. Inhale while raising your arms horizontally and exhale while you bend and while you move the hands to catch the toe.
8. Do the movement slowly and gently.

Effect:

1. This asana massages the nervous system of the spine.
2. Good for persons with nervous depression.
3. It helps remove constipation. It also massages the abdomen.

11. Shalabhasana (The Locust posture)



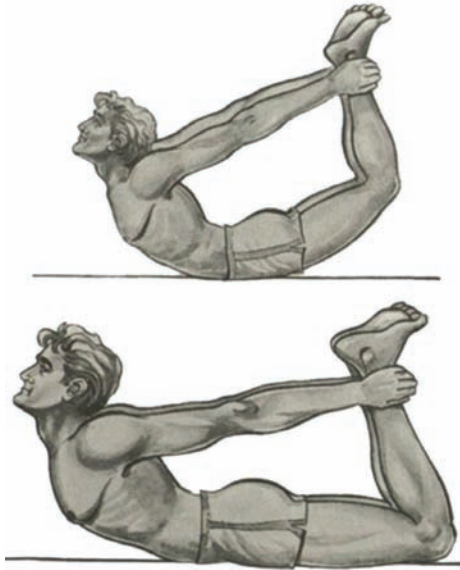
Procedure:

1. Lie horizontally on your stomach with face pressed to the ground.
2. Keep the two fists of the two hands under your thighs.
3. Raise the legs straight from the waist backwards - do not bend legs at the knee.
4. Inhale and retain the breath when you raise your legs and the abdomen.
5. Perform the process 3 to 5 times.
6. Concentrate on the throat centre.

Effect:

1. Tones up the liver, the abdominal organs.
2. Cures the diseases of the stomach, the bowels and tones up appetite.
3. It strengthens the sciatic nerves.

12. Dhanurasana (The Bow posture)



Procedure:

1. Lie on the stomach and inhale fully.
2. Bend the legs at the knees and hold the ankles with the hands.
3. Draw the legs as near as possible raising the head, the shoulders and the chest.
4. Inhale and hold the breath in the bow posture. Release the breath as you release the posture.
5. Apply your mind upon the throat centre.

Effect:

1. Removes the excess fat of the abdomen.
2. Promotes the functioning of stomach, abdomen, liver and intestines.

CAUTION: Do not practice this asana if you have peptic ulcers or hernia or back-pain.

13. Chakrasana (The Wheel posture)



Procedure:

1. Lie on your back with legs folded back to touch the buttocks and keep your arms in folded fashion around your ears on either side, with the palms touching the ground.
2. Slowly raise your trunk with the support of the legs and the hands. Raise as much as you can to form a convex curve to look like a wheel or like an arch.
3. Let your head be in line with your hands.

4. Inhale and retain breath during the posture. After you gain ease in the posture, you can breathe normally in the posture.
5. Apply your mind upon the solar plexus.

Effect:

1. Entire glandular and nervous system is toned up.
2. Abdomen is toned up very effectively.

CAUTION: Not recommended to persons with coronary ailments, high blood pressure and stomach ulcers.

14. Paschimottasana



Procedure:

1. Sit on the floor with legs stretched and kept together.
2. Catch the two feet with the two hands and bend forward the body as much as you can.
3. The posture is complete when you touch the knees with your nose or with your forehead.
4. The posture becomes easier as you pull the trunk forward and lower it.
5. Do it gently. You will gain the posture through regular practice. Do not force the posture.
6. Do not bend the knees.
7. As you bend forward, exhale slowly. Inhale after the posture is complete. Thereafter let there be slow breathing.
8. Apply your mind upon the sacral centre.

Effect:

1. Removes the fat in the abdominal region.

2. Eliminates flatulence and constipation.
3. Activates pancreas, liver, kidneys and adrenal glands.
4. Cures female sexual maladies.
5. Causes spiritual awakening.

15. Padabastasana

Procedure:

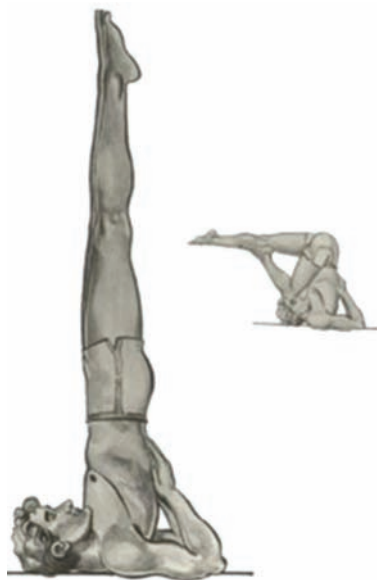
1. Stand erect and slowly raise your hands together over your head. Let the hands touch your either ears in raised position.
2. Slowly bend forward, along with the head. Let the hands remain in touch with ears while bending.
3. As you go down bending touch the toes with the hands. If possible bend further to touch the knees with the nose.
4. Slowly raise into erect position raising the hands, the trunk and the head.
5. Exhale while bending and inhale while releasing from the bent position. Breathe slowly in the posture when you gain ease.
6. Keep the legs straight while you perform the posture. Do not bend them.
7. Apply your mind upon breathing.



Effect:

Same benefits as in *Paschimottasana*.

16. Sarvangasana (Shoulder stand posture)



Procedure:

1. Lie flat on your back with your feet together. Keep your palms on either side.
2. Raise the legs and the back as much as you can and then with the support of the hands on your back raise the whole body up to the neck vertically.
3. Inhale and retain the breath while assuming and releasing from the posture. Breathe slowly while

in posture.

4. Apply your mind on the throat centre.

Effect:

1. Promotes the function of the thyroid gland.
2. Improves the circulatory system, digestive system and glandular system.
3. Adjusts improper body growth and conducts rich supply of blood to brain.
4. Cures piles.
5. Cures diabetes.

CAUTION: Not to be practised by heart and B.P. patients.

17. Halasana (The Plough posture)



Procedure:

1. Lie flat on the back with legs straight and arms beside the body.
2. Slowly raise the legs, the back upwards – keep the legs straight while raising. Use the stomach muscles while raising.
3. Push the legs downward over the head. Take the support of the body to push the back vertically.
4. As the legs touch the ground, relax the body in the posture.

5. Inhale and retain the breath until you move the body vertically. Exhale as you bend the body, bringing down your legs. Breathe slowly thereafter.
6. Apply your mind on solar plexus.

Effect:

1. Has the best effect on all organic functioning viz., the kidneys, the liver, the pancreas. Promotes digestion, removes constipation. Reduces the waist.
2. Cures diabetes and piles. Gives optimum health.

18. Ardha Matsyendrasana



Procedure:

1. Sit with your legs in front of your body.
2. Fold your left leg to keep the foot-palm under the right buttock.
3. Place your right foot flat on the floor across the left knee.
4. With your right hand catch the right toe with your elbow across the left foot.
5. Turn your body from the waist to the left by 90 degrees and face by 180 degrees. Alternate the posture.
6. Apply your mind on the ajna chakra (eye-brow centre)

Effect:

Promotes the functioning of pancreas, tones up the nervous system, loosens the vertebra, massages the adrenal glands, removes digestive ailments, cures lumbago.

Conclusion:

Conclude the yoga asanas with *Shavasana*. Later give 5 to 10 minutes pause. Slowly get up and relax in a chair for 5 minutes. Take a shower thereafter. Do not be in a hurry to eat until after 30 minutes.

Surya Namaskara (Salutations to the Sun)

This is a 12 postured asana considered as a comprehensive asana, done exclusively by yoga students. Strictly speaking this is not part of Hata Yoga Asanas but yet an age-old asana that tones up the whole body when done 12 times a day before the sunrise hours.

If one intends doing this Namaskara, it should be done before performing the asanas prescribed herein. Even if asanas are not performed on a day, performance of this Namaskara itself tones up the body.

Sun is the centre of our solar system. It takes 12 months for our planet to move around the Sun. During 12 months Sun gives 12 varieties of sun rays which are described in astrology as the qualities of the 12 sun signs. Essentially Sun gives life force and this Life force has 12 varieties.

The asana 'Surya Namaskara' therefore, offers 12 postures to the 12 sun signs as a correspondence. Performance of these 12 postures daily prevents ill-health of any kind and hence should be taught to children from the childhood.

The asana should be performed facing the East and at dawn before sunrise. Inhale while expanding the body and exhale while contracting the body as you perform the posture.

Alternate the movement of the legs in posture 4 and 9 and do the Surya Namaskara of 12 postures. Thus, the complete Surya Namaskara carries 24 postures.

With each of the postures a seed sound is also given for meditation. The seed sounds are six in number to be repeated in two rounds for one Surya Namaskara. Again, they have to be repeated twice when the alternate Surya Namaskara is done. Thus, in all, for one complete Surya Namaskara there will be four times utterance of the six seed sounds.

When seed sounds are uttered along with the postures, the practice is more beneficial. They can be uttered vocally and in group while practising the postures.

Posture Numbers	Seed Sound
1 and 7	OM HRAM
2 and 8	OM HRIM
3 and 9	OM HROM
4 and 10	OM HRAIM
5 and 11	OM HROUM
6 and 12	OM HRAHA



1 OM HRAM



2 OM HRIM



3 OM HROM



4 OM HRAIM





7 OM HRAM



8 OM HRIM



9 OM HROM



10 OM HRAIM



11 OM HROUM



12 OM HRAHA

Similarly 12 postures with the alternate leg.

The Work

Work is inevitable. Work gives experience. Work enables living in the present. Work keeps the minds, the senses and the body in alignment. Work leads you to the state of 'pure experience' - Existence. Work shuts the door upon imbalances. Work keeps the body active.

Work is the force that moves the matter of the body right from the mind. Matter is inertia and can be moved by the force i.e., work. The force of work keeps man out of inertia, or laziness. A lazy man avoids work and thereby becomes lazier. It is better to be dynamic through work than to settle down to inertness. Inertia is the strength of matter. Man tends to become heavier and heavier through inertia. The mind of an inert man slowly succumbs to depression. That means the inertia takes hold of the mind too. Thereafter, he develops a peculiar logic of indifference to common reflexes of life. He questions, "Why should I get up early? Why should I take a shower? Why should I not eat whenever I like? Why should I work? Mad are people who work. Poor fellows they do not rest like me."

The man of inertia, overpowered by such logic withdraws from normal and natural activity of life. He ends up in a state where he breaks his will. This is the man who did not know how to work.

There is another type – another category of men, they are workaholics. They over-work. That means, the force in them overpowers the matter in the body. It is also a state where balance is not struck between force and matter. They undertake more work than necessary. They poke into others' life. They are of intimidating type. They mind others' business. They want to decide for others too. They carry the urge to direct, to control and to possess. They become power-mongers. They too do not know how to work.

Thus one category tends to under-work and the other category to over-work. One is underactive and the other is overactive. One does not do even the minimum required things, while the other always does more than necessary. One is hypo-tensive the other is hyper-tensive.

The mid-point between the two carries the key to work that gives ease, experience and fulfilment in life. It is called the Golden Middle Path. It calls for skill in action, where there is neither under doing or overdoing but doing as much as is required. It is being equidistant to inertia and dynamism and is therefore called poise. This category of people are poised in work. Work is experience when you are at poise. Work is tension when you are overactive. Work is dreadful when you are underactive. Once you are out of poise in your

work, it ceases to give the right experience. It ceases to be a source of joy. It ceases to be food for the mind.

Let us learn further about the three varieties of work according to the three qualities.

Inertia (Hypo-activity)

Produces sleep, laziness, forgetfulness, mistakes, loss of memory. Man suffers from loss of brilliance, disinclination to action. And even when he acts, he acts wrongly.

Man also makes instinctive wrong understanding of persons, places and situations.

Man of inertia dives so deep into indulgences of the senses to the extent of becoming an idiot.

Activity (This means Hyper-activity)

Thirst for things is a predominant trait. Covetousness, aggression, annexation, domination, longing for power and possessive attitude are the other traits of a man of hyper activity.

Desire for results predominates all actions. Man tends to over work and grows greedy. He wants to multiply and does not want to stop at anything. He is restless and ever sleepless too!

A man who is overactive, overstimulates the emotions and suffers from likes and dislikes.

Poise

This is the equator of the two poles, i.e., inertia and activity. Purity is its trait. It gives brilliance and transparency. While at work, poise gives happiness and knowledge. When poise is at work, all the senses are at ease and things are known and understood easily. Man is generally at ease in mind, body and senses.

The Clue to Work

Poise is gained by carrying out activities of goodwill. When love and concern for others is demonstrated in activity, it is called activity of goodwill. Whatever you do, do it with love. It gives you happiness. It gives happiness to those for whom you do. The very work becomes joy. This is the clue to work.

Work involves two orientations. Doing for oneself and doing for others. The second orientation is gained when you do it with love. See how a hen feeds its chicks, a mother feeds her child. There is an act of love involved that makes you think of others in preference to you. A mother forgets her personal comforts in serving a sick child. She does not feel tired of her service to the child. She does not even feel that she is sacrificing. Thus an act of love, naturally and automatically includes in it service and sacrifice without feelings relating to it. It is a natural flow of action.

When we love someone, we do many things for them. In doing we enjoy. Why not we extend this concept to every work we do? Then we gain poise, we live in love, we spread love and the clue to work is gained.

Choose Work

One has to choose work according to one's quality i.e., according to one's own nature. Then working remains natural. When we analyse, each person has certain traits that others do not have. For example, one may have good teaching qualities, another may have good administrative qualities, yet another may have affinity to persons and things and someone else may have a natural inclination towards arts, music, painting etc. There are also people who are analytical, where there are others who are synthetic. Some are concrete in their mind and some others are systematic. One needs to know what kind of work suits his nature and develop skills relating thereto. Today, many people are engaged in works, which do not suit their nature. Hence, we find many people in conflict. Conflict is the product of our involving in work, which is not suitable to our nature.

There is a golden principle in choosing work. Choose work that is suitable to you, and let that work be dedicated to the needs of the society. That means

the choice of work should be done keeping in mind the needs of the society. One cannot pick up a work, which is not needed by the society. The needs of the society should be kept in mind when choice of work is done. Then the work not only feeds you but also gives you harmony. This is a happy culmination of work. It feeds you and it also keeps you in harmony.

If you choose work, regardless of the needs of the society, the society does not respond to your work and your sustenance may become a problem.

If you choose work that which is needed by the society, but is not suitable to your nature, you may sustain in society but land up in conflict. Hence, the two factors play together to yield harmony.

In case you do not get the work that you like, the alternative is to like the work that is given. This requires a resigned (detached) attitude. This way also you can reach harmony through work. But this requires tremendous self-application.

In any case three factors remain to realise work in its proper sense.

1. Working for society
2. Working in tune with one's own nature and
3. Working with love i.e., poise.

Let the three keynotes be kept in mind.

Working for Results

These days man is pushed to work for results. To work is more important than working for results. When you work well, as per the three indicators given in the preceding paragraphs, you enjoy the work, thereby you do the work well and it automatically produces good results. But when result preoccupies your mind, you are tensed up. You cannot work at your optimum and that affects the results.

See, when you play games, you enjoy the game well. But when you play to win, you are tensed up. Hence you cannot play as well as you normally do. If it is a championship carrying big prize money, tension prevails all over. It cannot anymore be called a play. It is something else. We have now degraded into a situation where we degrade even play into a source of tension while the ancients conducted even work (or even life) as a play.

When children study story books they remember well every detail. But if it were to be a school book, they does not remember so well. Why? Because, they are constantly goaded to remember, to reproduce and get the highest marks! While studying they are more concerned of marks and the need to remember, which stand as an obstruction to the fine process of comprehension. But studying for marks leads to a state where comprehension is kept aside and is downgraded.

All study is for comprehension, but, today all study is for marks. Hence, there is neither comprehension, nor development of mind.

Therefore, the best situation is when we work with love, with concern for society and in tune with our nature. Let not results bother you. Results follow those who follow the triple principle.

Means vs Ends

Some say that means of work is more important than the ends, while others say that ends are more important than the means. But Nature tells us that every work has its procedure and its time dimension. Adoption of a given procedure and adaptation to time gives you the right clue to work. History shows that the most successful men are those who carried the understanding of the procedure and time dimension. Adoption and adaptation are the key words to accomplishment in work. Means and ends take care of themselves in such situations.

Rhythm and Ritual – Routine

To many routine is monotonous. This is because they do not relish the higher purpose of routine. Routine is never a boredom, when the ritual therein is perceived. Ritual carries rhythm in it. Rhythm makes ritual interesting and effective.

Every activity in Nature is rhythmic. Plants have rhythm, animals have a rhythm, planet has a rhythm. The lunations, (full moon and new moon) are rhythmic. The day and night are rhythmic. The movement (threefold) of the planet is so rhythmic as to bring about the effect of the seasons. Every planetary movement is rhythmic and predictable. We know precisely the movement of planets and their inter-relation. We can even project and say what the planetary combination can be after 100 years. The certainty of the future planetary placement is due to the precision of the movement – the rhythmic functioning of the planets. The whole solar system functions according to a rhythm. The life on planets is also equally rhythmic. Verily, rhythm holds the key to the power of will. While every activity in Nature follows rhythm, the human nature, perhaps on account of its free-will falls out of rhythm and creates complications.

While adoption of rhythm generates will, lack of rhythm breaks even the existing will. The Nature's will

is kept rhythmic and hence it's power. We too can gain similar will power if we understand and develop good rhythm in life.

Rhythm demands adoption of a set time. When man fixes a time to do – a thing in a day, he should scrupulously do so every day. And he should do so continuously for long years to establish a habit. For instance, if one decides to get up at a particular hour in the morning and retire at a particular hour at night, he should be able to do so for many years till he does it effortlessly. Similarly, if he decides upon the quantum of food, its quantity and the time of intake, he should follow his own decision, without compromising. Ability to follow one's own decisions is frequently tested. Man of little will breaks away from his own decisions very soon. The history makers are those who showed will power in doing that which they decided upon.

Therefore, set time for the routine events of life, such as work, food and rest and try to follow that which you have set. This is the way to build the routine, that carries the ritual or rhythm in it. It develops a system in us and every developed system generates its own power, because there is power in arrangement of things in life.

When you conceive the plan of work for the day, working out can be like a song sung. The pre-planned and well-planned way of functioning brings surprising results. It works like alchemy. The person who adopts

such systematic function transforms himself to gain higher capabilities.

The need for imposing discipline upon ourselves arises in this manner. It is a process of building up to the rhythm slowly, we need to bring our rhythm in tune with Nature's rhythm. Therefore, prepare a time-table of work, food and sleep and attempt to adopt it.

The adoption to self-set rhythm becomes more interesting if such rhythm is set to realise an ideal in life. It is necessary that we aim high in life and work for it. Great men in humanity emerged in this manner only. They set an ideal and set the time-table. Follow rhythmically the self-set time-table. It is fun. The ideal enables you to converge all your emotions towards realisation of the goal. So your emotions find a direction for expression. Otherwise, the emotions express according to themselves, but not according to you.

Functioning with the time and functioning for the ideal, brings your body and your senses into order. They coordinate with each other. The next step to be achieved is to coordinate your thought to such coordinated functionary. In so far as thought is kept pure, the work of the ritual becomes triangular and the rhythm is accomplished.

Thoughts can be kept pure by engaging in positive thinking. Worship is a technique that can cleanse

the impure thoughts and speeches. It is therefore recommended that we engage in recitation or worship for at least half an hour in the morning and half an hour in the evening. Even uttering OM, in a slow, soft, deep and uniform manner and listening to it, 21 times in the morning and 21 times in the evening has a good cleansing effect upon the mind's slate. Mantras have a very important role to play in this context. A rhythmic utterance of 'OM' for 21 times in the morning and in the evening or any other mantra completes one triangular work that brings the mind, the emotions and the body into alignment. The purposes of ritual are thus realised and the routine ceases to be monotonous.

In the occult sense it means working with the 7th, 6th and 5th rays. In the tantric sense it means working with the three lower centres to bring about co-ordination.

This is worth trying for transformation.

Food

The Threefold Activity

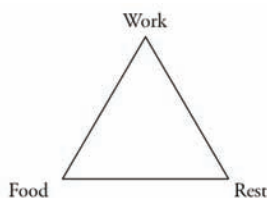
Man's essential activity is threefold. As he wakes up in the morning he works with his body. Throughout the day, during his wakeful hours, he continuously works with body either physically or emotionally or mentally. He thereby continuously uses either the physical body or the body of senses or the mental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

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

As man works with his body, fuelling it now and then during the day, he becomes tired by the evening/night and he therefore needs to sleep. The more he gets tired the more he sleeps. The need for sleep and the number of hours of sleep depend upon his intake of food, his physical exertion and mental exertion. A yogi,

though he works with mind, sense and body, does not get exerted. As he does not get exerted, he does not need to sleep as much as an ordinary human being. During nights he rests but he does not sleep.

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



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

We should know what to eat, when to eat, how much to eat and how to eat. When we know these four dimensions, it is not enough. Many people know them. But it does not help them! Do you know why? That is because they do not practice what they know.

Hence, we should learn to practice. Learning for the sake of learning is foolish.

What to Eat?

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

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

Food and Love

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

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

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

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

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

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

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

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

of your thought by improving the quality of the food and vice versa.

What to eat includes:

1. What food we should eat and
2. Who cooked such food.

Let us understand the step (1) - that is what varieties of food we may consume.

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

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

which it can transform into energy. The horse has a system. It accepts a kind of fuel (food) which it can transform into energy. So too is the case with other animals and plants. Only the human animal has no such understanding.

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

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

There are people who indiscreetly and excessively drink alcohol. They too are spoiling much within their body. Chewing tobacco, drinking alcohol for pleasure

is like pouring sea water into a gasoline tank of a motor vehicle. The destruction is for sure.

There are foods that energise the body. One should consume only these. Only then is one sensible. Insensible are they who do not care for energising the body. One should know what food energises his system and what food does not. He should not compromise to eat that which is not suitable to him.

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

Food and Taste

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

food only for the taste of it, it is the worst situation. Many people eat for taste. They are slaves of their own taste. They do not serve the body with food. They serve the taste with food and the body degenerates.

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

Even energising food has its optimum quantity for each body system. That should not be lost sight of.

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

Food the Life Force

Food carries essential energy and we call this energy “life force.” Life force exists in the material substance, in watery substance, airy substance and fiery substance too. In truth, life force is a subtle substance that exists in all the substances of Nature. So what we gain through eating process is life force. It helps in reinforcing the life force in us. Therefore, is it not wise to gain life force with or without eating? Yes! life force can be gained with or without eating. One can orient more and more to absorb life force. Thereby, he can gradually eliminate heavy substances as food. Since he

is gaining life force, which is the purpose of all eating, he does not need to eat so much. This appears strange! Doesn't it? But it is not so if we analyse.

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

in appearance and her eyes were like sun-balls radiating light.

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

In the Aquarian Age* the predominant element that rules the planet is AIR. If one knows how to utilise air to absorb life force, he need not eat much. You remain energetic and yet do not carry the heaviness of food in you if you follow the technique of pranayama – the technique of breathing that regulates prana – the life force. As you eat less and less, while remaining as energetic as you should be, you tend to be lighter in weight. In fact, the tendency today is not to eat as much as our ancestors ate. Our bodies are also evolving and hence they do not accept and assimilate as those of our ancestors. In Aquarian Age man started flying with aeroplanes. He even reaches the stage when he can fly himself, without the aid of aeroplanes! This is a possibility offered by the Aquarian Air. Man slowly evolves and lightens his body and learns the technique of reversing the gravitational pull of the Earth and

Aquarian Age* – A brief note about Aquarian Age is provided at the end of this chapter.

thereby he flies. The ancients demonstrated this technique in the distant past. It will become a reality in future. Food habit plays a role in this game.

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

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

coffee, tea or other unhealthy drinks, we may think of substituting it with water or juices. They are better materials. Milk and honey too are very useful. Milk has a significant role to play in cleansing the layers of the body and purifying it. More of milk and milk products are therefore, strongly recommended. Milk helps to build the 'Antahkarana' body - the subtle body. Lord Krishna lived only on milk and milk products during his life span of 126 years. He remained young and energetic and did not age with the years. Even during the last part of his life, his body remained youthful. He always had the appearance of a youth. The message from his food habits is very clear. We too need to use more milk and milk products substituting heavier materials of food.

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

Unfortunately, the 20th century man went on polluting water, plant and animal ignorantly. All rivers are polluted and hence we need to treat water before we drink. The cows and other milk-producing cattle are also polluted by injecting all kinds of chemicals into

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

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

We understood from the preceding paragraphs that food tends to become heavier and heavier from sun ray to oxygen, from oxygen to water, from water to

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

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

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

Where to Eat

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

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

How to Eat

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

When you eat food, the heat in your body arranges for assimilation of the food and its distribution to the body as energy. It is the work of fire within the body. Hence, the offering of food should be to the fire in you.

Offer the food to the fire and eat with quietude. Even if you are pleasantly engaged in talk, do not forget your offering to the fire. Silence while eating enables you to maintain the sense of offering. But when you gain familiarity, you can even engage in pleasant talk with those around, while maintaining the sense of offering.

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

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

How Much to Eat

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

a little empty. Fill that part with water, if you feel the inevitability of filling the stomach.

[*Aquarian Age – When the equinox moved into Aquarius, the Aquarian Age began. It happened around the year when Queen Victoria was coronated. The equinox moves in the anti-clock-wise direction at the rate of one degree every 72 years. It takes 2,160 years for the equinox to pass through one sun sign (30 degrees x 72). It takes 25,920 years for the equinox to move through the zodiac of 12 sun signs (2,160 x 12). This is called a Great Cycle. When the equinox was moving through the sun sign Aries, it was called the Arian Age. When it was moving through Pisces, it was called the Piscean Age. It is now passing through Aquarius. Hence, it is called the Aquarian Age. In the Aquarian Age, man masters the element air and thereby moves in air. He conducts not only airy travels upon Earth, but also inter-planetary travels. Man also gains mastery over matter through expansion of consciousness. Matter gives way to consciousness. There will be greater understanding of the unity of life. The barriers of names, forms, races, nations and religious cults fall down to realise the One Consciousness in all and as all. Separatism gives way to collectivity. Individual living gets substituted by group living. Group needs, group work, group consciousness are the key words of the age. Individualistic, separative

and exclusive outlook should either break or bend. The matter because of more interaction with air, becomes lighter. Lighter minerals and metal alloys are invented. The daily use articles also tend to become lighter and lighter. Plastic and polythene replace heavier metals. Stainless steel and aluminium replace bronze and brass metals. The human body also tends to become lighter in terms of weight. The food habits undergo a sea-change. In due course of time, man learns to live more on air and water than on foods that are heavy. Techniques to satiate hunger without material foods, are revealed. Man gradually develops a stable etheric body and moves in air. According to the need he gathers material body around him. To sum up, the superconscious mind descends more and more into the material and lifts up the latter into the Kingdom of God.]

Colour

The colours as we see from the Earth are not the true colours. They are reflections of their originals. The true colour of the plane of consciousness, through its passage from sun centre via ether and upon their imposition of matter, brings our colour shades, which are only shades. Each time light interacts with matter, depending upon the quality and density of matter, it gets resisted. This resistance by matter to light passing through produces the colours around us. Without colour differentiation around us, we can neither see, nor identify nor even move an inch. The colours move in ether with great velocity and manifest themselves through the matter's resistance.

Colour is the medium or the middle principle between sound and form. Sound is the higher side of colour, and form is its manifestation. The sound, the colour and the form are the grand triple that happen upon the background of existence. Sounds vibrate the ether. The light of ether, vibrated by sound, produce colours, which in turn organises matter into form. "Every Kingdom of Nature (be it mineral, plant, animal, human or deva kingdom) has its basic note or tone, the mantric sound and the colour which concerns that kingdom's transmutative process." says the Master, known as D.K. The knowledge relating

to right use of sound and colour enables man to gain gradual understanding of the ceremony of evolution. Such an understanding enables man to work better with mineral, plant and animal.

The devas (Intelligences of Nature) express themselves in all the three worlds (consciousness, force and matter) through the medium of colours, which can be heard! Yes, 'heard'! At the buddhic plane it is possible to hear colours and see sounds. Only those who through purity have attained buddhic state of being can experience this. In fact, for some animals, there are no eyes and ears separately. They see and listen through the same organ.

If one knows the colour mechanism of a form and the corresponding sound combination, he is already a magician, an alchemist, a master of matter. Every form is resultant of a colour mechanism and such colour mechanism is due to a sound note uttered forth. Hence, the form holds the key to colour and the colour holds the key to sound. The colour veils that which is behind its mechanism and demonstrates its attractive quality. Colour's garb is form and colour itself is a garb to the central life that vibrates sound.

The colour, before it enjoins matter can only be seen by soul's eye. Until then, only its reflection is felt in the matter. Hence, observation of colour phenomena relating to a form cannot be done with the physical

sight. Man needs to develop soul's sight to feel the right colour relating to the form. Man is yet to learn to see colours without form. This requires constant meditation upon the colour with the aid of a mantric sound, upon a given symbol. Sound and colour are inseparable. The comprehension of one leads to the comprehension of the other.

The colour in form seems stable, but keeps changing with significant velocity. The colour art of form vibrates with greater velocity. Just like the same drop of water drifts away in the next second in a stream of water, while the stream gives the idea of the same water, colour always changes while giving the impression of stability. The ever-changing colour scenario is somewhat understandable by study of colours, their qualities and characteristics. But such study does not yield the essence of the phenomena. It gives an understanding of its own. A proper understanding of colour is gained when the study is made with the understanding of time and working of sound. Subject to this, let us peep into the details of the colour.

“In the beginning there was Darkness,” says the Bible. “All that is, exists in Darkness,” says the Veda. Darkness is the basis for Light. Light stands for white in colour. White again is twofold, the brilliant solar white and the soothing lunar white. Thus white is soli-lunar that emerges from the background called Darkness.

White in depth appears as blue. The blue of the sky is only apparent but in truth, it is deep white only. Hence light, white and blue are synonyms in the field of colour. Blue again is nearer to black. The pitch dark sky, appears indigo in colour during the predawn hours, blue in the dawn hours and white around the Sun and during the noon time. The black to white via blue, the basic colour keeps happening. It is for this reason the Vedic seers called the same Lord as Krishna(black) Shyam (blue) and Vittala (white). He is half male and half female meaning the soli-lunar aspect of white light. This is the simple understanding of black, light white and blue, representing the eternal existence.

The existence is alternately subjective and objective, just like our sleep hours and wakeful hours. When the existence is subjective, the scriptures call it as 'Darkness'. When the existence is objective, it is called 'Light'. Periodically, from out of Darkness, Light emerges. The area that Light occupies upon the Darkness of the background is called '*Akasha*' or 'The Astral Light' as per Madame H.P. Blavatsky. This is the memorandum of a creation. The solar systems, the planets, and the beings upon the systems and the planets happen upon the *Akasha*, or the silver screen. The imaging happens on this screen. The screen remains for a periodicity unaffected by the happening of the images on the screen. So is *Akasha*. It remains the

basis for all happenings. All happenings receive the feed from *Akasha* and activity takes place. Yet like the silver screen, the *Akasha* remains, unaffected, unspendable, luminous, stable and eternal.

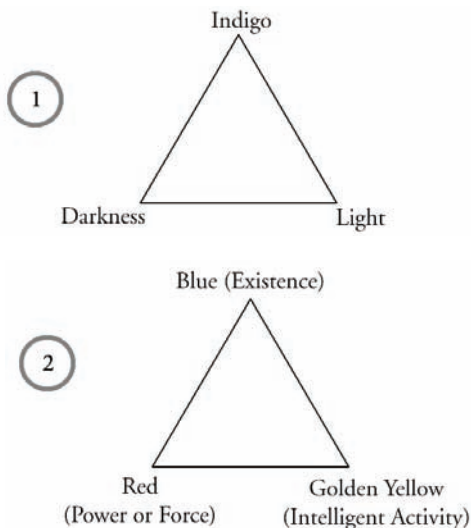
The basic hue of *Akasha* is described as blue, representing its eternal existence. It is witnessing quality. It is the background of all and the source of all. Blue thus stands for synthesis – the background, the unity of all and the source of all apparent diversified units of existence. It stands for existence in creation, existence of all kingdoms. All individual existences are upon this background of existence.

From out of blue, there is the emergence of the will-to-do, which is called the force in creation. The force or will-to-do is associated with the colour red. Red therefore, signifies force – the power in creation. Emanating from existence the power creates, develops and destroys. Power and red go together. Red thus carries in it the dynamic activity. Use of red to arouse power has been common in human history.

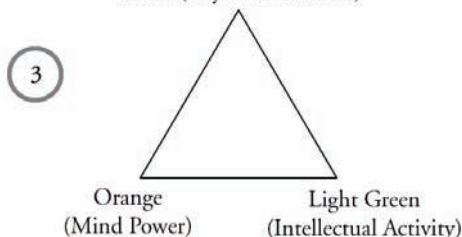
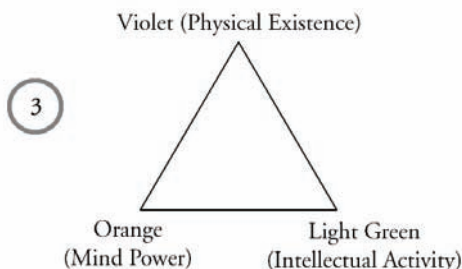
The interaction of the power with the effulgent light of existence brings forth the intelligent activity of creation. This intelligent activity is associated with brilliant golden yellow colour – the egg of creation – *Hiranyagarbha*.

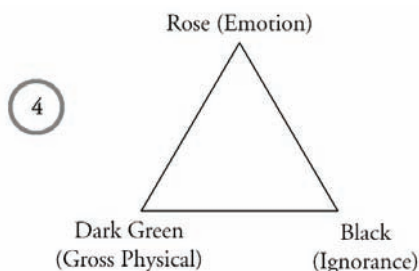
Thus the basic trinity of colour activity emerges – Existence or synthesis represented by blue, the power of

will be represented by red and the resultant seed or egg of creation represented by golden yellow. Remember that this emergence of the tri-colour is upon another triangular colour activity i.e., Darkness, Light and indigo.



The 2nd triangular colours when reflected on matter undergo further change to bring in





At sensational and emotional planes, the colours further dilute. When mind gives way to emotions, the colour orange transforms to rose. When man becomes gross and sees nothing beyond, gross physical, the colour light green undergoes change to settle down as dark green. Consequently, the violet gives way to black, representing ignorance.

Now you can see how colours represent qualities:

Colour	Quality
Indigo	Synthesis and Wisdom
Blue	Love as Synthesis
Violet	Unity on physical plane as individual entity
Red	Power of Will
Orange	Power of Mind
Rose	Emotional Power
Golden Yellow	Intelligent Activity (Intuitional functioning)

Light Green	Intellectual activity
Deep Green	Conditional activity
Black	Ignorance

Thus, to realise synthesis of all, indigo is meditated upon. To realise Love-Wisdom, blue is meditated upon. To gain intuitional planes to carry on intelligent activity golden yellow is meditated upon.

To invoke power, red is meditated upon. But red is too powerful to invoke. Hence orange may be used for all purposes of invoking power.

To set emotional balance, rose can be invoked. To gain intellectual understanding light-green may be used for invocation. To stabilise the existing activity and to anchor it firmly on the ground, violet may be meditated upon.

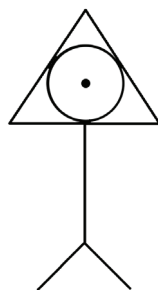
Meditation again is a fine process of tuning up to that colour in daily activity, besides, mentally invoking and realising that colour in one's own eye-brow centre. This requires constant observation of colours in daily life. Yes! If you wish to be a student of colours, you should continuously observe the colours presented around you. The colour gives way for better understanding as you grow more and more aware of its presence around you. There are painters to whom the colours talk, suggest, guide and advise! It is an occult fact.

In this Aquarian Age, a new colour is emerging which is acrylic. All colours become acrylic. The Aquarian acrylic colour is silver grey. This is considered as the colour of synthesis to be realised to gain expansion of consciousness. This is the colour of Varuna, the Lord of the Waters of Sky, whose English version is Vrana or Uranus. The principle of Uranus functions as the bridge between life and death, between non-existence and existence, between spirit and matter, the birth place of life in creation – the permeating consciousness.

An Ancient Ritual

The ancients conceived a Star ritual relating to the colours. A star is pentagonal. So is the man. Man, the dragon is well explained in the initial chapter.

The head, the two hands stretched either side and the legs set apart 90 degrees to each other is a good presentation of the star. This posture is recommended for meditation during morning hours (during sunrise time). If one stands for 24 minutes (12 minutes before and 12 minutes after sun-rise) in this posture, facing the Sun, he gains much light that dispels impurities in the physical, emotional and mental bodies. The five organs of action, the five sense organs, the five senses and



the five elements in the body get purified through the touch of the androgynous rays of the morning Sun.

The ancients also conceived to work out in man colour after colour in an ascending order by

1. meditating upon 5 pointed star of a particular colour
2. practicing a particular virtue and
3. behaving well with a particular sense.

The colour star, the virtue and the sense have a triangular effect upon man when practised. The moment man gains mastery over that colour, that virtue and that sense, the immediately next colour, virtue and sense is suggested for practice in an ascending order.

 Black	Man before dawn of wisdom is considered ignorant and hence the colour of his star is considered black in the beginning.
 Red	Man is then given the power of Will to be applied upon himself according to an ordained way of life. Application of will is application of the power of red.
 Brown	As he applied the will in daily life as per given instructions, the interaction commences between the dark matter and the will power. This causes stir in the matter and the black star state transmutes into brown star. Man starts feeling or sensing better thereafter, brown meaning he develops energies, and sensitivity in his environs.
 Green	Thereafter he is asked to function with desirelessness. This functioning is also coupled with responsible use of the sense of sight. Thereby, he gains control over life and remains without congestion of energy flow. Then his colour changes from brown to green representing harmony gained through practice of desirelessness.



Golden
Yellow

Thereafter the man is asked to function with the virtue of humility. This functioning is coupled with responsible use of the sense of smell and the sense of taste. Thereby man realises that he is not a separate, localised circumscribed entity but is part of a greater whole. Then his colour changes from green to golden yellow. He starts realising the unity of Life, the brotherhood of humanity and the reality of one existence as many.



Blue

In the next step man is instructed to overcome the wish to live. He is also asked to function with responsibility with the sense of hearing and the sense of touch. As he realises that there is no such thing as death and hence even birth, his colour changes from that of golden yellow to blue. The man thus turns into a Master of Wisdom.



Silver Grey

In the advanced initiations, man turned Master functions with full knowledge of the Divine Plan, with complete control over the five elements. He becomes the Master of Masters. He joins the devas, to guide the planet and the planetary beings. He gains the knowledge of life and its ways. The passage from apparent existence to Existence Pure is gained. The secrets of life and death are also gained. He becomes the heavenly man. He then gains silver grey colour.

 Free from reflection	As man merges in the absolute, with no reflection more personal identity in creation, then the Star becomes free from reflection, meaning, it has nothing to reflect except the Plan. He becomes THAT.
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Thus the ascent from ignorance to knowledge (realisation and integration of soul with the Universal Soul) is gradually enacted. At each step, the practice enables change of colours, as per the veneration showed and instructions followed. Let us summarise the ascent of man once again in terms of colour.

1	Black	
2	Red	
3	Brown	
4	Green	

5	Golden Yellowe	
6	Blue	
7	Silver Grey	
8	Free from reflection	

Magic and Colour

The colour sense in man develops well only when he is mentally de-linked with material, while surrounded by material. Instead of seeing colour in material, he should develop himself to visualise the descent of colour from the *Akashic* light to form material forms. The work of colour behind the form is stupendous. It can be understood better from its descending source than from its ascending process.

The intensification of light on the planet resulted in increasing use of electricity which will slowly de-link the colour from form and connect up with sound, resulting in development of colour sense in man.

When colour and sound meet in ordered sequence, the ancient magic comes handy to man. The key to this is in man's ability to de-link from material, by negating or neglecting it.

There are no colours but light.

While spirituality teaches that there are no others but the Self, the wisdom of light tells us that there are no colours, but the light. Light, when it interacts with different gradations of matter, manifests as different colours. This is a rule of synthesis.

Types of light

The forms on our planet are affected by three types of light substance.

1. Sun light
2. The light of the planet, and
3. The light which is a product of the first and second.

There is yet another light now descending, from the 'Mahat' or mental plane of the planet, which is fusing the 3 lights to enable illumination at the individual level and the planetary level.

Money and Sex

Money is energy. It is divine or diabolic according to the motive of the user. The selfish are bound by it. The unselfish are assisted by it. Money runs the man in the system, when he has no understanding of it. Man runs the system with the aid of money when he realises the right value and purpose of life.

When money is understood as a tool for satiation of desires only, it enslaves man. When money is understood as a source of expression of love, it serves free flow of life. Desire is nothing but a distorted version of love. Love, when limited to certain things and persons, gets distorted as attachment for things and persons. Arising out of such attachment, man utilises the money energy for such attached things, persons and possessions with an attitude of possession. That is the beginning of his fall. Love, on the contrary, is a state of awareness. It is not love towards persons, things etc. It is a state of living in love as different from the act of love. The knowers live in love and hence love flows through them. The ignorant, instead of living in love, conduct acts of love, for them love is an expression towards objects, things, persons and places which they like. They are incapable of being in love without objective forms.

When one functions with love, money energies flow through to satiate his needs and the needs of those around him. When one functions with desire, money binds him either through its inadequacy or its abundance. We see people suffering even when they are abundantly rich. Riches are no riches when they do not enable 'Rich Life' in the sense, a life of mastery. The dispensers of the world's treasure are those who carry love as their awareness. They are not possessive. The possessive attitude towards money is a hurdle to its free flow. "Let love flow through. There, money too flows through," is the occult law. Desire and possession are obstructions to the flow of love and hence they obstruct the abundant flow of world treasure.

Money destroys those who obstruct its free flow. At the same time, free flow of money should not be understood as irresponsible use of money. It means intelligent use of money for all sensible purposes.

We understood through the previous lessons that intelligent activity is the quality of the Third Ray. The Third Ray represents intelligent use of available resources to yield maximum benefit and also represents dedication of all resources with loving understanding to the cause of service. This demands goodwill.

The world economy is in shambles today. This is because man is yet to learn the right use of money and its desired distribution. There is too much money in

some pockets and too little in some others'. Those who have too much (be it individuals or nations) indulge in wasteful spending. They do not care to share even 10% of their wasteful expenditure with those who do not have. A responsible child of Nature is one which sets apart 10% of that which it receives, to be utilised for those whose basic needs are not satisfied. Herein lies the solution for individual as well as national economy. Every child, youth and adult is well advised from time immemorial to save for those who are destitute. In this fundamental rule, there is much love which can be experienced through experimentation.

Spiritual use of money

Money is conceived as a means to acquire materials, both in worldly matters and in philanthropic activities. Building huge churches, temples, acquiring vast lands and properties by religious and philanthropic bodies is a very common mistake being committed in the name of spiritual activity. Many so called spiritual leaders build empires of brick and mortar, least realising their futility in contrast to building up human beings. Constructive development of a human being and money spent for such purpose is the most spiritual use of money. Education is another name for constructive development of man's mind. Hence, money spent in educating man of his potentials and their right use, in

relation to the Kingdoms of Nature, is the real spiritual use of money. "Man is made in the image and likeness of God" say the scriptures. Education that develops the potentials in man to co-operate and function in harmony with the system is right education. Man is essentially creative, like the Creator. A process of developing creators is far more superior than the process of developing materials that snub man. Money has a key role to play, when this truth is realised.

It is not that the Masters of the seven great spiritual centres are incapable of building empires of brick and mortar. They only know too well the futility of such colossal waste of money power. Instead, they silently prepare men who prepare others, where spirit plays a dominant role and material is accepted at its minimum. The New Age man will nevertheless learn this lesson on money and shall remain as creator and not a slave, in the use of money. In due course, the financial service will be better understood than at present. Man has to learn from his mistakes. However, right now, humanity remains uneducated and starved. A vast majority of humanity is brought up on false values and wrong use of money by the dominant selfish minority, who capitalise the situations to their unending thirst for money and power.

A Solution

It is a formidable task for the humanity to overcome its present attitude toward money. However, men of goodwill can form into local/regional circles, pool their savings and devote such savings to intelligent use for the development of human beings. “Let us form the circle of goodwill,” shall have to be the urge of every child. He should be taught to form circles with his friends and should also be inculcated into the habit of saving on a daily basis at the rate of say, 10 cents. The money pooled up by the children should be put to use, towards a noble cause. Such work is sacred and shall prepare children into men of goodwill in due course of time. This has to be attempted by all well-meaning parents and teachers.

The group need shall have to replace the individual need. This is again a quality of love. Unless man feels for others’ need, this big step cannot be gained. Here, man has a challenge to face. He should realise his responsibility with regard to money.

The questions that should be asked by each one to himself:

1. Should I spend money on luxuries, denying money’s usefulness to the needy?
2. Should I spend money on unnecessary objects and things that are expensive?
3. Should I necessarily eat ice creams daily while

many of my brethren elsewhere, do not even get a slice of bread to eat?

4. Should I necessarily smoke tobacco and drink liquor?
5. Should I not feel more responsible towards others and utilise money for their basic needs?
6. Should I not think of overcoming the urge for unnecessary material acquisition and turn to spiritual use of money?
7. Should I master money or should the money master me?

Money – Power

Power gathers money. Money gathers power. Those who are 'monied', gather power. Money leads man to power as natural phenomenon. Many rich men inevitably seek power to ensure retaining the money and even to further it. This is according to the natural law. Man seeks for requirements of life to start with. When the requirements are met, he seeks comforts. He is then led to luxury. Later, he wishes to be recognised and respected by people. This gives birth to power polarisation. Thus, all rich people seek power and through power, they either seek more money or more and more power. Man, once he tastes power, would like to cling to it. All this is the play of money.

Intelligent Activity

Money gathers around a person who knows intelligent use of resources, the Third Ray activity. A man who is not intelligent, cannot gather money. When intelligence is tinged with selfishness, the growth in money is both quick and self-binding. But, when the intelligence is not tinged with such selfishness, the growth in money brings proportionate comfort and leads to contentment. Where there is a good blend of intelligence and virtue, there, money gives inexplicable splendour. The man carries bliss within and bestows it on others through right use of money. Ill-gotten money not only brings discomfort but it also cripples the human being. Hence the age old saying, “money earned through right means gives right experience”. The Third Ray intelligent activity, when coupled with virtue, gradually leads to right power, the power of the First Ray, where the power of the will develops into goodwill. He is the king who develops this kind of power. Intelligent Activity and power correspond to the Third and First Rays. The evolution of the Third Ray thus leads to the First Ray.

When the intelligence is strengthened more and more by virtue, man finds money as a crystallised form of love energy. He cares more for virtue in evolution than for intelligence. In the advanced state of virtuous practice, man lands in the Kingdom of Love and leads a

life of love and loving understanding. Gradually, as the grip over intelligence falls off, the clinging to money as a support for life disappears. Money has no supporting value for him. He finds higher support in love. To him, money becomes subservient, and remains at his beck and call. Many initiates demonstrate this in life. To them, love is all. Anytime they need resources, Nature responds and supplies. The mystics of the East thus lived in utter indifference to money. This is the state of being in love at all times. The Master or the yogi or the seer thus dispenses with the outer pomp and at the same time, the required resources are at his disposal. From this, the message is clear that man can work out his ascent to the right power or to Divine Love through proper use of money - a product of intelligent activity.

Invocation of Wealth

The ancients conceived of the time, the sound, the colour and the symbol for the invocation of wealth. The basic requirement of this invocation is purity of mind, emotions and body. As one invokes, maintaining a minimum degree of purity, virtues and intelligence spring up from within, and in 12 years, the required wealth is gained. With cleanliness in outer life and purity in inner life as the pre-requisites, one may practice the method given hereafter for invocation of wealth.

TIME	The time for invocation is as under
Daily	24 minutes before sunrise and 24 minutes after sunset
Weekly	Thursdays
Fortnightly	The ascending moon phases in preference to the descending moon phases, with particular emphasis on full moon.
Monthly	Leo, Sagittarius
Direction	At all times, the invocation shall have to be done, facing North or East.

Sound

The seed sound to be practised is SRIM. Utter forth the seed sound in a slow, soft, deep and uniform manner. Utterance should be in sets of 15. That means if you wish to utter, you should do so either 15 times or 30 times or 45 times or 60 times.

The principles relating to practice of sound as enumerated in the chapter on sound should be followed.

Colour & Symbol:

While you utter the sound, imagine that a brilliant golden lotus is unfolding from within the heart centre and that the golden hue is spreading from that centre all over the body and filling the environs. Imagine that the Divine Mother is seated within the lotus, holding golden lotuses in Her two hands. The form of the Mother too is golden in colour; the face being pinkish/rose. Also imagine that the Mother is looking at you with a smiling face.

You can also keep the following symbol drawn on any metal of good vibration (gold, silver or copper) and retain before you when you meditate.

Keep the symbol in the northeast corner. Wash it daily, offer flowers incense and candle, keeping it on an altar. Also keep some fruits and other eatables as

offering. After practicing the sound and invocation, you may eat the fruits and eatables as sacred food.

The invocation of the Mother 'SRI' makes you magnetic and lucky when you practice it with deep interest and inclination. In this invocation, you are carrying out a triangular work, i.e., you are applying a sound (mantra) upon a symbol (yantra) according to a specific process (tantra). This is a scientific way of manifesting the subtle energies upon the grosser planes, known to the magicians. If your motives are sacred, it leads to White Magic.

The practice of this invocation is not fruitful if one misbehaves with women. A person who hurts a woman deeply, is unfit for this invocation. Woman is the physical embodiment of mother/sister/daughter to the practitioners of the sound "SRI". Practice of monogamy is another must in relation to this. Respecting women, helping them in all possible ways and pleasing them fulfils the practice.



Sex is emotional power. It functions as per the Law of Attraction. It is an aspect of love - an involved aspect, a degeneration of Love Divine. It is one of the powerful tools of Nature in creation. It is inherent in beings for purposes of propagation in creation. It is Nature's function through beings to perpetuate beings. Its purpose is therefore considered sacred by those who know.

Every power, if misused, has ill-effects – consequences. Sex is no exception. In so far as man succumbs to emotions, his attitude to food, speech and sex cannot be proper. Emotions play havoc on man's sacral centre and throat centre and destroy him by reducing him to animal-man - a bundle of desires, conflicts and confusion. It is very interesting to note that man who can soar to other planetary spheres, yet falls flat on such preliminary steps as food, speech and sex. It only shows that though man is developed in recent times, the development is not orderly. A haphazard growth, a growth devoid of Nature's law and functioning, a growth that drew man away from Nature.

The Law of Cycles and the Law of Periodicity govern the secrets of the sex power. According to the Law of Cycles, we are in times of Kali. The characteristic of the time is such that unless man carries purity of motives at all times, he can be swept away by emotions. Sex is one

among them. The others are jealousy, hatred, prejudice, anger and animal desires. In these time, generally, man has no control over speech, let alone constructive use. In recent times, there has been further degradation. 'Arse', 'bastard', 'bitch' and such words are finding place in speeches even in high offices. Responsibility of speech is given a go-bye. False understanding of freedom opened the flood-gates of emotions. Basic culture has been lost in the name of freedom.

Freedom is understood, more as indulgence in senses, in sex, in lack of rhythm and in irresponsible speech than in its right perspective. Freedom is that blissful state where, man masters thought, speech and actions. Slavery to senses, desires, emotions and thoughts is the opposite of freedom.

The initial years in a man's life are meant for intensive training in terms of balancing the emotions, coordinating the physical, emotional and mental bodies. If this is not done, then, man remains a slave for life. The global sexual indulgence in the 20th century, is a shame on the face of man who is conquering space. A great joke indeed! Without setting right their own house, many think of working for the welfare of the society. They are inherently defective, their defects show up in social work. One's own house also means one's body. Body means not only the physical but emotional and mental too. Man is not fully equipped to work

effectively in the outer world for its welfare, unless he co-ordinates his bunch of bodies before he moves out. Conquering the outer, interests many. They are people who run after great things. They do so due to the personality urge which demands recognition. Simple and good things do not appeal to them. They would like to perform on large platforms before huge audiences and they are satisfied by the temporary applause. Many times, when they turn back in retrospect, they find that they did not leave much to be followed and practised. All that they did was temporal. See how the heads of mighty nations are forgotten as they step down from power. Also, see how mighty warriors like Napoleon and Alexander had nothing to convey as their message for posterity. These are all conquerors of the outer, who did not conquer the inner.

In contrast, observe the lives of Krishna, Buddha and Christ. They are the conquerors of the inner and hence of the outer too. Their lives carry message for posterity. They continue to be reservoirs of inspiration to humanity. From this, the futility of conquering the outer in preference to the inner should be grasped wisely.

What is the use of conquering objectivity when subjectivity is draining? The 20th century man is a typical example of a foolish man who cuts off the branch on which he sits. Self-defeating, he builds

super-structures, simultaneously disturbing their foundations. He is like the frog in the well that astonishingly jumps to great heights and falls deeper, the net result is retrogression and not progression. Superficial people observe the jump and get excited at the feat of the frog. The visionaries are concerned of the fall and its consequent damages.

The in-house strength of a man lies in balancing emotions and much more so, the sexual tendencies. Please remember that what is needed is balancing and not suppression. Suppression brings in its wake as many consequences as abuse. Sex impulse is natural like hunger and thirst. It needs to be attended to, as intended by Nature. The regulations relating to food, applies to sex equally. When, where, with whom and how are the questions.

As is the case with every habit, even here, humanity is wrongly advised through distorted theological teachings, about the purpose of sex. The present upsurge is only a karmic consequence of the past suppression. Many people think that the ills of the society are due to materialism. But, the pseudo-spiritualism is equally responsible for it. A yogic approach always gives the right understanding, right approach and right experience.

If we observe, sex impulse is given to us at a point of time in life and is also withdrawn likewise. Be it

male or female, it is so. Even the organs relating to its functioning develop during the second set of seven years. In the first seven years, we (as souls) gradually take possession of our bodies. In the second seven years, some more potentials are given to be understood and monitored. As is said in the first paragraph itself, the sex impulse is an involutionary path of energy. It is a process of descent. The sexual desire occurs as thought in each being. Thought is fire. Sexual thought is fiery. The fire, functioning with glands, secretes seminal fluids and the fluids find their downward flow. Each time, it is only energy that transforms and flows out. Commonsense tells us that we need to conserve and make appropriate use of energy. Do we spend away electrical energy for nothing? So also should it be with the sexual energy. You are verily electricity transformed into a variety of various forces. You are the energy. Each time you interact, you transform into force. A wise use of force gives the right experience. The purpose of this potential in Nature's plan is to perpetuate, as already mentioned.

You are given a body, to experience. The body is the fabric laced for you by Nature. You should give to others that which you are given. That is Nature's injunction. To enable you to give bodies unto the incarnating souls is the purpose of sex. The Veda instructs, "Give bodies for having been given bodies. Give wisdom for having

been given wisdom. Give unto society for having been given by the society, give unto the minerals, plants, animals, humans and devas for having been given by the minerals, plants, animals, humans and devas.” You are a pilferer, if you do not give that which is given with love by Nature unto you.

It is in this spirit that one has to proffer bodies to the incarnating soul. It is a responsibility and hence should be carried out with reverence. It is not a mere bestial excitement. Beasts also give bodies. But there is a difference. Beasts follow the rhythm, the periodicity. The human beast does not. Beasts have seasons for sex. The human beast has not. The Law of Periodicity is better known to the animals because they are guided by Nature. Woman also has periods and seasons. Man too has periods and seasons if he cares to observe. Disregard of the Law of Periodicity has led man to diseases of sex. The social disease upon the planet is a standing insult upon humanity which is due to man’s ignorance of the purpose and the laws of sex.

When there is a need for an offspring, the seer or the Initiate thinks of utilising the sexual impulse so that he participates in the procreating act. In contrast, the average man participates in the sexual act and arrests procreation through foul methods. The difference between the two is beyond any measure of expression. The former is fulfilling a duty while the latter is

indulging and meddling with the law ignorantly. One is like eating chaste food to satisfy the body's requirements. The other is like eating any kind of food to satiate taste and not the bodily requirement. The former nourishes the body while the latter destroys it. There is a way to nourish the body, even with the act of procreation, when one follows the Law of Periodicity. The indiscreet acts of sex destroys the human body.

Sexual indulgence causes disturbance to the sacral centre. In turn, the nervous system weakens and breeds all kinds of secretive and nervous diseases. The much dreaded AIDS is Nature's check upon human excesses. The syphilitic miasm that pervades the majority of human beings is responsible for the present inhibitive thinking. Suspicion and jealousy are the two active assistants of syphilitic miasm. When the disorder of the social disease dips deep into the human system, it affects the human psyche. People least understand that they are led into prisons and pigeon-holes through indiscreet sex. The deep-rooted jealousy, hatred, covetousness, irritation, anger, instinct to kill - all these are the results of the disturbance in the sacral centre. Sex disturbs this centre of power in the human beings. Least realising the cost and consequences, man is ignorantly involving in this dangerous zone, thinking it to be blissful. He is not much different from Emperor

Nero, who was happily playing on the violin, while Rome was burning!

A disturbed sacral centre disturbs the digestive system too. Majority of the citizens of the so called civilised societies are worst sufferers of constipation. Healthy is the man who defecates as the first act of the day. Eating without defecating is the sign of disturbed sacral centre. It is amazing to see how people happily indulge in food without clearing the previous day's intake. Do not misunderstand me if they are termed as 'mobile toilets'.

A disturbed sacral centre also disturbs the throat centre. Man thereby loses discrimination in thought, speech and action. When the throat centre is also disturbed thus, he is neck-deep in trouble. Thoughts that are undesirable and negative hover around and man is helpless in surmounting them. Depressions, anxieties and fears hold sway. Speech loses the magnetic impact. It becomes dry, empty and superficial. Many speeches are made as social custom and they do not arise out of convictions. Actions lack cohesion. Do we ever realise that all this is the chain result of sexual excesses? One should exercise care in this, even before he crosses the teenage. Hence, this lesson is of particular importance to the children in the age group of seven to 14 years.

Men with diseased bodies give birth only to diseased bodies. More than virtues, the vices of the

boy perpetuate and grow stronger from generation to generation. The one who is suffering from psoric, syphilitic, psychotic and tuberculosis miasms, passes on these miasms to his progeny. Hence, it is time for men to introspect whether they are worthy to procreate with disturbed, distorted and destroyed human system. Education is necessary in this matter, if we wish the posterity to be healthy. The foolish race to invent medicines to meet the new diseases is another blind step. The secret of health lies in reviewing and revising the human behaviour. Rectitude holds the key. It is like using virulent cosmetics and perfumes to prevent the dirty smell of the dead body. It is a losing game. The diseases are growing in geometric proportions while the medicines are growing in arithmetic proportions. Man has learnt to eat as much medicines as food these days – if not, more. Let us be wise and not participate in this superficial commercial system. Let us start working with ourselves, starting from food and sex. Let us once again walk nearer to Nature and become natural.

Have sex and have it healthy. Just like you cannot eat anything and everything, you cannot mate with anyone and everyone. You do not know whom you are hugging. Many times, you may be hugging a horrible disease instead of a person. Just like you cannot eat everywhere for reasons of health, you cannot also mate everywhere. The place has to be hygienic and

congenial. Just like it is unhealthy to eat when you are mentally and emotionally disturbed, in matters of sex also, do not neglect physical, emotional and mental health. When a woman is around her periods, many changes take place in the chemistry of the body to refresh her. The time around and during periods should be handled by ladies with much responsibility. Adjusting the periods to meet social commitments is an act of utter ignorance. It causes serious disturbance to the cycle of periods. The health of women is woven around the regularity of periods. At all costs, it should be restored.

History shows that man used woman as a plaything, wherever knowledge was overpowered by ignorance. Man and woman are two counterparts of one composite whole, there is no question of one being superior to the other. Father and mother are equally important. Man and woman are equally important. Each has his/her functions well defined. Together they form a good team, when each respects the other. The woman's liberation movement is only a reaction of woman against man's past excesses. "*A society wherein woman is not respected is bound to fall*," is a scriptural injunction. Abuse of woman for sex, for commercial, social and political motives is man's highhanded-ness. Prostitution is man's perpetration of his misuse of woman. The scriptures say that we are in the second

Systemic Existence where love is the guiding note of the entire solar system. Mother is the other name for love and female is the principle. Man's progress therefore depends upon his attitude and approach to woman in this time cycle.

One may speak volumes on sex and the regularities relating thereto, but how to transcend this inherent power in man? The answer is simple. Adopt to a sensible practice formulated by the scriptures. We have understood that the sacral centre disturbs the throat centre. It means that they are inter-related. Function to magnetise the throat centre. It also magnetises the sacral centre. There will be an upward pull of energies from the sacral to the throat, when man works with the throat centre. This is an evolutionary process/path in contrast to the involutionary path.

The throat centre can be magnetised through regular and systematic utterance of the sacred word and other sound formulae called mantras. Their utterance at the stipulated hours like the dawn, noon and dusk hours, full moon and new moon days, equinox and solstice days are propitious. One may practice uttering OM early in the morning, in a slow, soft, deep and uniform way, feeling the upward movement of the sound. The Sacred Word may be uttered in sets of seven, i.e., seven, 14, 21, 28 and so on. This shall be followed by slow, soft, deep and uniform breathing and listening

to such breathing. Let the breathing be natural and as elongated as one can gradually reach up to. Let the silent sound of breathing be observed and heard. The breathing shall also be in sets of seven and shall be as many as the utterances. Thereafter, let the pulsation be observed for a while. A daily practice of this helps in the gradual rebuilding of the rhythm in the throat centre, which also causes its actions of restructuring the sacral. The principles laid down in the chapter on Sound may be followed.

Celibacy until marriage and monogamy for life are the ideals which man should uphold in matters relating to sex science.

Lack of aptitude for adaptation and rigid individualistic viewpoints create a desire in man to change his spouse and vice versa. It is better we change so that we do not have to change others. Lack of patience and intolerance towards the other person's view-points result in divorces in industrial societies. Ability to wait, inclination to understand and find complementary values build the family system. Let this understanding remain in you.

Silence - Sound and Speech

Silence is the source of sound. Sound springs from silence. Silence is eternal and permanent, sound is intermittent and temporary. Sound emerges from ether, an aspect of *Akasha*. Sound is the characteristic of *Akasha*. *Akasha* is the other name for nascent sound memorandum, from out of which sound arises.

Sound created through *Akasha* leads to vivification of four elements out of the fifth that is *Akasha*. The Creation is the result of the phenomena of sound. Sounds when uttered rhythmically generate energy through re-arrangement of the existing environs. Music as a service of joy is realised by man. Music is nothing but a rhythmic arrangement of sounds. Sound can create. Sound can build and sound can destroy. The Atlantians knew how to use sound to move boulders or even hillocks. Generating from ether, sound causes vibrations in light thus creating colours. Sound and colour together create forms. Thus, sound is responsible for colour and form. Hence its importance and the need to practice it in the right sense.

Right use of sound demands right use of speech. Unless speech is well understood and well used, the practice of sound cannot even be appreciated. Speech is the detail of the sound. Speech contains groups of sentences. Sentence contains groups of words. Word

contains groups of letters. Letters are sound syllables. Letters again carry consonants and vowels. Vowels are the life of the sound and consonants are the vehicles of life sounds. Thus, the link between speech and sound should first be known. Each time when we speak we use many letters, meaning many sounds. Should we use so many sounds. Should we speak at all, unless it is essential? Sounds as seed-sounds are very powerful when their significance is well understood. We use sounds in our speech indiscreetly. We do not have their value system. It is like a jungle man using currency paper as sanitary paper. To those who know currency paper it is a symbol of power-money paper. But for those who do not know, it is just any other chit of paper. So is the difference between the knower of sound and speech and the ignorant.

Speech is the facility to express one's own views and thoughts. It is a valuable media given only to human beings. Hence, one should learn to use it properly. Proper use includes:

1. Use of right/appropriate/accurate/precise words for expression.

This gives clarity to the thought that is being expressed. Many people cannot express their thoughts accurately. This is because they do not use the right words. When right words are used, the speech carries power of communication.

2. The habit of using precise words in speech comes to those who do not use speech unnecessarily/carelessly/indifferently.

It is therefore necessary that we practice to speak only when necessary and remain silent when speech is not necessary. Speaking for speaking's sake drags us into un-precise way of speaking. We see many people who go on speaking without meaning. There is much husk in human speeches and less grain. The wise ones speak precisely and speak only when speech is absolutely necessary.

3. Let the motive of your speech be pure.

Let not speech be with impure motives. It causes damage like fire. Speech is fire and hence let not the fire of speech catch up like wildfire. Many times people use speech that hurts others, that misleads others, that depresses others. There are people that spread gloom through speech. These speeches arise out of impure motives. See how saints, initiates and godmen speak. Their intent is pure when they speak. Hence their speech resurrects, reconstructs and inspires. The words of Rama, Krishna, Buddha and Christ inspired humanity unlike many others' speeches. They carried love as motive, in all their speeches. Hence, their speeches remain immortal and eternal. Therefore, lean to observe the motive of your speech.

4. Practice of silence should replace the practice of speech.

Man is so much preoccupied in speech that silence is the interval - a small interval between two speeches. But the healthy practice is we remain silent and speak when necessary and get back to silence as quickly as possible. The urge to speak should get replaced by the urge to remain silent. Silence should be our normal state and speech should be purposive. By maintaining silence, energy is also preserved.

5. The most constructive and the most destructive (as well) power is speech. It is a double edged knife.

The most feared human organ is tongue for it can shower nectar and also spit venom. Let not your tongue be a double tongue – the tongue of the snake. A man who conquers tongue, conquers the world.

6. While we speak when necessary, while we also speak precisely and while we maintain the motive pure, it is necessary that we speak pleasantly and with cheer.

Speaking with a smile on your face makes you healthy and spreads health to others. Smile is different from laugh. Keep smiling while speaking. Such speech wins others' hearts. You can win through pleasant speeches that which you cannot win through nuclear power.

7. Inculcate to the tongue the utterance of sacred words, the sacred texts and the sacred hymns.

Let the tongue be put to practice of such utterances daily for one hour. This enables the faculty of speech to gain higher taste. Once higher taste is gained, the distasteful speech falls off automatically. Many people think of controlling their uncontrollable flippant speech and many times they fail. This is because no existing habit can be eliminated without substituting it with another. However much we think of dispelling darkness, the darkness remains. If you switch on a light, the darkness vanishes in no time.

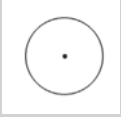
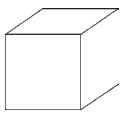
Chanting hymns from the Veda and other world scriptures during sunrise turns the energies positive. A daily practice of chanting the hymns, makes speech pure, magnetic and fruitful. Please remember uttering fruitful words is better than silence. Hence the practice.

8. The Mantras

In India, the Masters of Wisdom of the ancient, considered rhythmic sound formulae to transform energy system to related purposes. Individuals who practice mantras gained much and even realised God through this practice. A mantra when properly uttered (i) promotes (ii) directs and (iii) illumines the utterer. A mantra is a combination of seed sounds. There are single syllabled mantras, double syllabled mantras and many others. The 'Gayatri Mantra' is 24 syllabled with eight syllables for each line. It is considered to be the king (queen) of mantras.

Each mantra has its own sound potency, purpose, symbol, procedure and time dimension. The general mantras can be chanted by all. They are by far most beneficial. They can be uttered by all.

For example:

Pranava	OM	1	
Siva	OM NA MA SI VA YA	5	
Narayana	OM NAMO NA RA YA NA YA	8	
Gayatri	Om Tat Sa Vitur Varenyam Bhargo Devasya Dhimahi Dhiyo Yonah Prachodayat	24	

These mantras when uttered as per given procedure fulfills the life of the practitioner through protection, direction and illumination.

Procedure

1. Light a candle and incense before the symbol.
2. Face East or North.

3. Sit in a posture comfortable to you. Make sure that you have purified your body and put on fresh clothing before you sit to utter mantra.
4. Keep pleasant disposition.
5. It helps if the same place is used daily.
6. It is strongly recommended that same time is maintained daily for practice of mantra.
7. The most important thing is to imagine the symbol in the eye-brow centre, utter the mantra and listen to every syllable of the mantra carefully, totally and completely.

When mantra is uttered continuously for five years in this fashion, the practitioner gains good taste for practice; in seven years the energy of the mantra responds. In 12 years he becomes eligible for the grace of the sound which yields inexplicable experience of bliss.

While there is timely practice once in a day, the mantra can also be chanted throughout the day and the night silently. It can be continuous and endless. This way, the mantra lives in the student even sub-consciously and keeps protecting.

Secrecy of the practice is a prerequisite, while in groups they can be chanted aloud. That one is practising a mantra need not be known to others. It should be secret and silent like the pitch dark night.

All virtues have to be built up in secrecy and silence. So also the practice of mantra.

Once in a week/fortnight/or month, children should practice silence. This helps them realise the value of speech.

Good speakers are good listeners and good listeners are good speakers. Hence, one should learn to listen. Listen and listen completely. Do not be in haste to speak. One can respond well (speak well) when one listens completely. The man who listens completely can understand others well. Likewise, he also makes others understand well when he speaks. Just like you are recommended to be unbiased (without impure motive) while you speak, you should also listen without bias. Biased listening leads you only to biased understanding of others. Well taken is well spoken.

Thought

Thought is the most mysterious phenomena. It exists as the middle principle between existence and Creation. It is true with us too!

Let us see how thought happens. We exist. We exist as energy systems. A thought emerges from us. The energy (in us or as us) follows the thought. Together they move the system i.e., the cerebra nervous system, the senses, the limbs etc. If there is no thought, we remain static, stable, immutable units of existence. Thought moves and also mutilates our state of pure existence. Just like a still water lake is filled with ripples of water, when disturbed, the static, stable or poised system is moved, mutated and even mutilated by the thought.

It is interesting to note, how thoughts keep coming (emerging). We have no thoughts when we are in deep sleep. In sleep, the stability is regained because there is no thought to move us. We remain as pulsating units without thinking. Hence, sleep restores to us our energy. It refreshes us. In sleep we exist but we do not carry awareness. Awareness comes as we wake up. In sleep, awareness merges in existence. As we awake, awareness springs up from existence. In fact, our waking up is nothing but the springing up of our awareness from existence. That means we have already

got mutated from existence to awareness. We are thus moved from the static state to dynamic state.

Existence is the basis for our awakening. Awakened state is the basis for our thoughts. As we wake up the thinking process is switched on. Remember that (a) we are awakened and we do not awake (b) we receive thoughts and we do not think. Many people are of the view that they think. If they conduct thinking, they should be able to stop thinking when they do not need to think. But unfortunately, the thoughts keep haunting even when there is no need of them. We are not masters of our thinking process. Thoughts keep happening in spite of us. Only a yogi who gains mastery over mind can, at will switch on and switch off the thinking process.

Thoughts keep occurring as we are awakened. Each person gets thoughts on the basis of his own placement in life. Life situations are the motivating factors for the variety of thoughts we get. A country's President's thoughts and the thoughts of an up-country man differ vastly from each other because of their placement in life. Even within the house the early morning thoughts of the members of the house differ from each other substantially. The thoughts of the head of the house are different from those of the lady of the house. The thoughts of the children are different from those of the parents. And even among the children, the thought

of each child differs from that of the other. Again, there are grandparents in the house, whose thoughts are at variance with others. See! How wonderful is the creation. Even within a house, though the family members are apparently together, they are far from each other in their thought-world. Each has his own thought-world. He lives and moves in his world. Occasionally when thoughts coincide, they live together momentarily. Where thoughts meet, there people meet. This is the main factor that decides the togetherness of family members in due course of time. It is also true with groups, with friends and associations. A group of persons remain together for long years when they are bound by the same thought. When thoughts differ, the members of the group leave, only to find expression in another group, where there is agreeability of thoughts. A friendship is a situation where the thoughts meet in a deeper sense. It does not mean that all the thoughts between two friends are identical. But there are some thoughts that bind them together deep in their being. Even when other thoughts differ, the few deeply binding thoughts keep them together. In areas where they differ in thoughts, they agree to adjust and adapt. The deeper thoughts that bind two persons together are called the thoughts of love or belonging to each other.

In life, we meet a variety of people at different stages. In childhood we have some associations, in youth some other associations, in the middle age yet another grouping, in the old age still another grouping. The grouping in life is verily according to the agreeability of thoughts. A gambler instinctively meets another gambler. A businessman meets another. All drunkards meet in the bar. Officials group themselves. Politicians likewise group up. Revolutionaries similarly group up. Thieves group up. Smugglers group up. Card players group up. Religionists group up. Each religious group is bound by the thoughts of their preceptor. Hence, as many religions as the religious heads. Isms and cults are thus formed in every walk of life and thought is solely responsible for all their grouping.

Every person is bound hand and foot by the thought that holds him. The fun is each man thinks he is holding the thought but the truth is the thought holds him. Many strongly hold on to a thought and that thought becomes reality to him. As you are held by a thought so will you become in due course of time. Thought has the power of alchemy. It transmutes you chemically and physically too. Majority of people are held by sectarian thoughts and hence see 'others'. I am American! I am catholic. I am spiritualist. I am world server. I a New Age thinker. These are all thoughts that divide us. In truth these are apparent divisions for

facility of functioning. They carry facilitating value but not permanent value. In truth, there are no 'others' but only 'brothers'. We are all humans first and nationalists or racists next. Those who think 'we are all humans' have a wider thought that accommodates all nationals, races, castes and creeds. These are the true humanists. Those who think that 'we are all beings' have still wider thought to accommodate not only human beings but also other beings like animals, plants, minerals, elements etc.,

We do not suffer from congestion and its suffocation when we are more accommodative in our thoughts. The narrower the thought the worse is the suffocation. Learn therefore to see brothers, and not others. The more and more we widen the horizon of our thought, the more and more we feel the freedom of existence. The other way is only the way to imprisonment. High Souls like Krishna, Buddha, Christ and a host of Masters of Wisdom continuously demonstrate the thought of inclusion as against exclusion. They did not exclude any one. But the people excluded and thereby secluded themselves from such high souls.

We can therefore easily understand that we can be broad minded or narrow minded according to the pattern of thoughts we entertain. Happy are those who entertain thoughts of tolerance, patience, compassion, love, charity, inclusion and the like. Such positive

thoughts energise those who entertain them. They are source of health. Thoughts of jealousy, fear, suspicion, anxiety, doubt and the like pull down the energy system and contribute to chronic ill-health.

An exercise to transform the thought form is worth attempting and attaining. Observe daily for 15 minutes in the morning as we plunge into daily routine the kind of thoughts we are filled with. Likewise, observe the thoughts we are filled with in the evening, at the end of the activity. Also, recollect what kind of thoughts have been entertained during the day. A diary shall have to be kept to make note and to resolve for entertaining better thoughts.

Thoughts are basis for speeches and actions. Any malice in thought finds its expression automatically in our speeches and actions. Having spit out such speeches and actions, we cannot retrace. We cannot pull back. It creates consequences. A thought of malice shall have to be neutralised at any cost. If we carefully observe, a malicious thought somehow finds its way out through speech and action however much we resist. Unless it is released (or alternatively neutralised) it haunts till it is expressed. It is like the snake trying to find its way out. In life we come across many situations where we bite our tongue having said something distasteful, or do something which we later find to be hasty. Flippant speeches and actions are common in the life of the

ordinary. How to overcome this situation? The first step is recognition of our state vis a vis the thought. Second step is to understand that thoughts emerge out of our nature, in spite of us. Third step is to analyse the kind of thoughts for which our mind remains the playground. Fourth step is to observe the trend daily in the morning and evening of the emerging thoughts.

The fourth step needs to be practised for long years. As we keep observing our thoughts, in due course of time, we stand out of our thoughts as observer. The moment you become independent, you are separated from the thought forms and you stand out as observer. You feel the relief. Imagine a person being swept away by the current of the river flow for a long time. Slowly he finds the hold to overcome the sweep and reaches the riverbank. The relief he feels is imaginable. So is the relief of a man who overcomes the sweep of thoughts that propelled him like a slave over years.

Practise to observe your thoughts. Even as you are swept away by the current of thoughts, bring back your proposal to observe. So long as you observe, the thoughts and their flow is arrested. As you are dragged away by a thought, you forget observing and you go further with it. Slowly you recollect that you are to observe. As the recollection comes the thought gets arrested. You once again remain an observer. In this practice, we remain the observer. In fact more often

we cease to be an observer in the beginning. We get easily swept away by the thoughts, just as hay is swept away by the wind. It seems impossible to observe. It is not so. It is a matter of continuity. When anything is practised continuously, the impossible gives way. The impermeable becomes permeable. To walk on a rope seems impossible. But how are some doing it? It is a matter of practice and continuity in practice. Hence this step is crucial to mould ourselves. It needs to be practised if we wish to transform and overcome our limitations.

This practice can be further supplemented by:

1. Reading of scriptures for 15 minutes to 30 minutes a day. Scriptures of the world have withstood the vicissitudes of time. They carry eternal truths, which do not change according to time and place. They contain right instructions of practice. Through study of scriptures the mind is filled for a while with right thoughts that substitute the thoughts relating to individual behavioural nature. The study gives a good cut off to the behavioural flow of thoughts. The Bhagavad Gita, the Bible, The Quran or the teachings of Buddha, when studied regularly for 15 minutes - gives right orientation of thoughts. Hence this acts as an excellent complement to our practice to mould our thought patterns.

2. Study of the biographies of the World Teachers like, Rama, Krishna, Buddha, Christ, Sai Baba, Ramakrishna Paramahansa, Ramana Maharshi etc., also help elevating our thoughts into realms of nobility, generosity, compassion and love. The study of the lives of Masters of Wisdom too inspire us and thereby alter our thought patterns. Every Master of Wisdom is 'Light made manifest' or 'The word made flesh and blood'. Study of their lives, their actions and their teachings have profound effect in transforming us. A process of magnetization happens as we engage and engross in their thought. It is an effortless way to get transformed. When an iron piece is around a magnet there is little that the former needs to do. Its proximity to the magnet automatically begins the process of magnetization. This is an ancient most and by far the most popular oriental method. Many iron pieces turned into magnets in the East, just by being around the magnets for long years. Uncomplaining service to a Master of Wisdom, without doubt and suspicion enabled many to shed their shackles and fly high. This is the Eastern clue to all self- transformation. Self-magnetization is a process that works but slowly. Presence of the magnet helps magnetization faster. But it all depends whether one is around

a magnet or a fake. This word of caution makes many follow the former method in recent years.

3. Recitation of hymns for 15 to 30 minutes also helps the practice. Sound has a powerful impact on thought. Hymns are formulae conceived by the ancients to mutate, mould and build the harmonious thought patterns. There is scientific arrangement of sounds in hymns and their right utterance have magical results, upon the utterer. Mantras too have similar impact when done under guidance.
4. Imagination of noble colours in the forehead too has a washing effect on thoughts. Observe the colours of the day time, sunrise and sunset times. You find crystal clear indigo, blue, light blue, violet, orange, golden yellow colours, which have a soothing effect upon your mind. The Moon light too has such an effect. Observe these colours in your life. Seldom do people look at the sky during the day as they are busy looking at earthy forms. It is a great relief when we see the sky, the sea, the mountain peaks, the flowing rivers, the water falls, the breeze, the fields, the flowers and so on. Above all the unbound sky instantly gives expansion of consciousness which is circumscribed by self-imposed thoughts and reduced almost to a point. Look at the clear sky

- observe the colours of sky, imagine a colour of your choice filling your forehead. This is a colour-wash that helps in sweeping away the existing thoughts. Lighting a lamp and looking at the light is also part of this colour practice, which is now worldwide.

5. Imagination of perfect forms and symbols and contemplating upon them is yet another method of moulding thoughts. The globe, the cube, the pyramid are such symbols which reorganise our energy patterns. The Dodecahedron too is one such symbol. Contemplation upon circle with a central point, the crescent moon, the triangle, the double triangle, the triangle in the square are also age-old symbols that systematise the one who contemplates upon them. In the East many more symbols are conceived. The science of symbols in the East is so advanced that they have a symbol for every specific purpose. The host of deities that are conceived are symbols upon which specific sounds are applied at specific times, to attain the purposes. This is part of the magic conceived in accordance with the Seventh Ray. Its application decides whether such magic is white or black.
6. Master D.K. suggests withdrawal of consciousness to the mental plane and sounding forth gently

the sacred word 3 times. Utter ‘OM’ three times gently sending forth breath as “clarifying and expurgating” force. In its onward, progress it sweeps away the thought forms circulating within the mental ovoid.

Thought is Fire

The fire of intellect is now seen to burn significantly among civilised people - says Master D.K. All energies are now turned to feed the spark of mind to turn it to the greatest profit. Our thoughts in so far as they are well directed build up and focus themselves to the benefit of all concerned. If left unregulated, they burn up the individual who entertains these thoughts. Only the man who has worked out these regulations has the capacity to project a thought. Feel it, focus it and manifest it through sustained effort. The power of thought is vast and is the basis of creation – individual or universal. Blessed are those who monitor the thoughts and live life like Kings(uncrowned though). Pitiabile are those who are enslaved by their own thought forms. Let this power of human beings be realised even in the early stages of life, before one encircles oneself in the meshy thoughts of one’s own.

Meditation

The value of meditation is being increasingly recognised and admitted now. In the present context of busy world of stress and strain, an immense need for meditation is being felt to stabilise the mind, to quieten the mind and to remain tranquil. Societies, schools and ashrams are growing rapidly in number to impart the technique of meditation. True meditation is yet to be understood. What is now done in many schools is concentration in the name of meditation, which is but a foundation for the future work of meditation.

Most often, people plunge into meditation least realising the need to observe the essential preceding steps. Meditational practice demands physical co-ordination and emotional stability as the essential prerequisites. People who do not have an orderly/systematised physical life, whose physical bodies do not oblige the required and necessary discipline and who are frequently disturbed by the emotions arising out of jealousy, hatred, desire, anger and excessive possessive attitude are unfit to meditate. People who are propelled by selfish motives through and through in their thought, speech and action are equally unfit to meditate. Purity of motive and charity in disposition enable meditation possible. It is dangerous to meditate for long hours without coordinating the physical and

stabilising the emotional bodies. Often we find people getting out of balance through meditation. This is because of the obsession one catches up to, regarding the subtler worlds and the aversion they develop towards normal activity. Thus, instead of finding a higher balance, people get imbalanced and become impractical.

Any school of meditation should insist upon abundant physical activity, normal emotional satiation as allowed by the science of morals and ethics and an intelligent study and understanding of scriptures and the lives of initiates.

Importance of Meditation

Meditation enables alignment of the three lower sheaths, viz., the physical, the emotional and the lower mental and establishment of contact with the Self (the higher mind, i.e., Light, Love and Will).

The three lower sheaths and the activity arising out of them are called the 'Personality', which normally behaves as a separative, selfish and self-demanding entity. Meditation helps in transcending this state when (and only when) man realises the absolute necessity to overcome the domination of personality. When man is polarised in his lower sheaths (or lower self) he never even feels the need to meditate. He is too busily engaged in his personal pursuits. Only when he realises

the futility of his personality and its pursuits, time is appropriate for him to turn towards meditation, to find his real nature and existence.

Meditation helps man to be a complete, composite and comprehensive unit. Man lives in bits and pieces until he realises himself and the sheaths into which he permeates. Meditation helps in gathering himself and setting right the scattered intelligence within himself. Man gets equilibrium through meditation which does not get disturbed by the life events, whether they are good, bad or indifferent.

“By constant practice of meditation, the whole point of equilibrium is gradually shifted higher and higher, until a time comes when the lower point of attraction in the swinging and adjustment is not the physical, touches not the emotional, contacts not the mental and the man is polarised in the spiritual consciousness from thenceforth,” says Master D.K.

Man becomes stable, unwavering, unperturbed and is able to tackle life situations better, in a dispassionate way.

Pre-requisites for Meditation

Meditational practice, if it is to be successfully carried out to yield the desired results, should be accompanied by continuous and concurrent training and purification of the physical, emotional and mental

bodies. These bodies keep accumulating impurities on a daily basis and hence need to be cleaned up on a daily basis.

Fire is accompanied by smoke and carbon. So also is the soul, which is solar fire. While in the material body, it keeps conducting a process of combustion resulting in smoke and carbon such as the impurities which the body excretes through all the nine apertures.

A mirror accumulates dust upon it and hence needs to be cleaned daily, to reflect well. The child in the womb is surrounded by amniotic fluid placenta. However beautiful one's face is, it needs to be washed daily. Likewise, the knowledge in us is covered by ignorance that needs to be cleaned up and eliminated on a daily basis. The beauty of the Self is engulfed by the ugliness of the smoke and carbon it generates. If cleaning is not taken up daily, impurities accumulate. Anything and everything in Nature makes this message clear to us. The thoughts, the desires and the actions are actions of the fire within, which is the Self. The fiery actions naturally produce the by-products, viz., the impurities in the mental, emotional and the physical planes. Unless they are cleaned up systematically and regularly, the luminous Self cannot shine forth. The chimney cannot spread the light of the lamp unless it is clean and cleaned up daily. Things that we use in daily life also need to be cleaned and purified, if they are to

be of good use. The clothes, the dishes, the vehicles, the houses-all need to be cleaned, to be of effective use. So it is with the body. Civics should be extended to the body and its inner sheaths equally. Many are clean outwardly but very few are clean inwardly also. Inner purity is of greater consequence in life than outer cleanliness. A yogi cares for both.

Requirements of the physical body to remain pure:

1. Pure food, to ensure activity. The food-grades have already been given in the previous lessons.
2. Much use of water, inside and outside. Daily bath and change of clothing. Daily clearance of bowels before the first intake. Cleaning of the mouth before and after any intake.
3. Exposure to life in daily activity. Much light and breeze in the living rooms. Dark, unventilated rooms are avoidable for sleep and work.
4. Avoidance of synthetic clothing, cosmetics etc. Exposure to nature and nature-products is strongly recommended.
5. To remain in places of calm and quietude and to maintain calm and quietude inside.
6. Avoidance of sleep during daytime and to sleep between 10.00 p.m. and 5.00 a.m. only.

These are, in a nutshell, the habits that keep one pure on the physical plane.

Listening to quietening and soothing music and also observing the serene colours of Nature help further in stabilising the purity on the physical plane.

Requirements of the emotional body to retain purity

On a daily basis, watch out the pattern of desires that pull you into action. At the end of the day, an analysis of one's own desires and the consequent actions helps much. The emotional body is so volatile that it quickly catches up to every fancy that it comes across. The desire plane around the planet is so thick that even an ascetic, while walking through market places, instinctively feels the desire to buy commercial products. Hence, it is a good game to watch the play of the emotional body. In retrospect we will find that many desires by which we were pulled were avoidable, unnecessary and sometimes unworthy.

To watch and to avoid is the keynote.

Aligning with respiration, listening to rhythmic sounds, observing bright and vibrant colours and resorting to silence for 30 minutes every day – all these help in stabilising the emotional body. The senses are so quixotic that they pull us hither and thither. Discrimination is the key to hold them together. When senses converge and co-operate, man can live in the higher realms of the lower mind.

Rhythm in daily life and responsible use of speech as indicated in the previous chapters go a long way in stabilising and purifying the emotional body.

Prayers are excellent means to stabilise the emotions. One should ensure that the prayers and worship are not emotional in nature. Prayers help in the convergence of the senses, if they are conducted properly.

The worship should necessarily contain:

1	Light/Lamp	to still the sense of sight
2	Sound/Mantra	to still the sense of hearing (ear) and speaking (tongue)
3	Incense	to still the sense of smell
4	Flowers	to still the sense of touch
5	Food - offering	to still the sense of taste

(To still means to stabilise)

A daily worship for one hour satiating the five senses, will tame them and bring them to the required order. Man can transcend sensuous living thus.

Further, it is helpful if one offers oneself to a Master or a deity whom one worships during night, before going to sleep. Much adjustment to the emotional and mental sheaths can be done by offering oneself during sleep hours to higher beings. Imagine that a golden hue or a soothing blue is surrounding you while at sleep. This contact with the colour enables the higher ones to

contact us. Keep a zero watt (bed light) always, so that you are not disturbed by negative spirits while at sleep.

Sex is also an emotional impulse. Sex hygiene and sex ethics are of paramount importance for the stability of the emotional body. A few hints on sex have already been given in this book which may be followed.

Requirement to keep the mental body pure

The sole requirement to keep the mental body pure is to hold onto 'Purity of Motive' in all actions. Here, actions include thoughts, speech and physical action. Keep the motive pure as far as possible and keep improving it. Even if you fail, keep trying, till it becomes a habit with us to entertain purity in motive. There is no shortcut here. One has to practice steadfastly. Life is unworthy when this is lost. Often, jealousy is the villain that tries to vanquish the pure motive. Carelessness and indifference are the other two lieutenants which dislodge the pure motive.

Service shall have to be inculcated as an attitude in life- In anything we do, there are two parts: A part which we have to do and another part which we get as a result of our doing. We should get oriented more and more to that part which we have to do and ignore the part relating to our getting. This gradually dissolves the expectant mind which is a stumbling block to bliss, i.e., the true life experience.

Use of the sacred word

All that exists is based on sound – the Sacred Word. The difference in forms and in their evolution is the result of sound. On each plane, the Word has a different effect. According to the tone and vibration of the Word, there is either building or dismantling of the material that is either gross or subtle.

The Sacred Word is mono-syllabled, bi-syllabled or tri-syllabled in Sound. It has a sub-tone, a normal tone and an over-tone. Each tone has seven keys and in all, there are 21 keys of uttering the Sacred Word, which are known to the advanced scientists of Sound.

The Sacred Word has much to do in Meditation. Uttering and simultaneously listening to the Sacred Word has a great effect on the alignment of the bodies to the Soul. With regular utterance of the Word, one can attract finer matter to his bodies (physical, astral and mental) and at the same time, dispel the coarser material of the bodies.

“Utter OM and listen while uttering” is the instruction to the aspirant on the path of discipleship. One can utter three times, seven times or 21 times, according to one’s inclination. Let the increase in the number of utterances be gradual and stable. The power of the Sacred Word is too sublime to be described. But, it can be said that one can transmute the worlds within

and without, through a deep, slow, soft and uniform utterance of the word.

When rhythm is gained in utterance, each utterance of the Word followed by meditation ensures better alignment. The student gradually reaches a state where, by sounding forth the Sacred Word, the alignment happens automatically and creates vacuum, enabling the flow of energy, from higher centres. Meditation is fruitful each time, if it is preceded by the utterance of the Sacred Word.

The preparation

1. Select a place – calm and quiet, which is free from noise, interference and disturbance. Keep it clean at all times. There has to be enough light and ventilation.
2. Colour the room with light and pleasant shades, preferably blue or cream or their shades. White is also recommended. The walls, doors and windows of the room should be well-painted. There should not be any dark patches or unclean marks.
3. Build or set an altar on the East or the North or anywhere between North and East. Keep a shining lamp, an incense stand, a holy scripture on the altar. A picture of the Master or Guru, if you have one (Master or Guru) may also be

kept. The altar should be cleaned up before Meditation in the morning as well as in the evening. You may allow the lamp and the incense to burn as long as you can. There are places of meditation where the lamps have been burning continuously for centuries. The lamp and the incense invite the devas who build up the vibration of the meditation room/hall.

4. Enter the meditation room, only with a clean body and a pleasant mind. Do not allow people to walk into the room indiscreetly. Let not the room be put to any activity other than silent study and meditation. Much care should be taken to maintain the serenity of the place so that each time you meditate, the desired higher contact becomes easier. Further, each time one can start at a higher vibration. The preliminary 'keep up' is thereby avoided.
5. As you enter the room, offer flowers to the Master or the deity, light incense and lamp. Seat yourself facing the altar. It is beneficial if the flame of the lamp is around the level of your forehead. Do select a mat or mattress for sitting. Sit comfortably. You can even sit on a stool or in a chair, according to your bodily comfort.
6. Sit erect as far as possible without feeling any pain or discomfort. To be in comfort and at

ease is very important. Slowly, as the student progresses, you will be able to sit erect. Keep the head in 'chin-down' position so that the looks are horizontal. The general tendency is to look up. This disturbs the flow of energies from head to base and from base to head, as there will be a curvature formed at the neck by such upward looking. Having taken to the posture, check the comfort of the body from head to foot.

7. Relax the entire person. Hold an alert and positive mind. Be steady and uniform in breathing.

Technique of Meditation

1. Thus having prepared for meditation, utter the Sacred Word, OM, gently three times. Imagine that with the first utterance, the mental body is purified, with the second the emotional and with the third the physical purified.
2. Having purified the three lower bodies, imagine that the Sacred Word forms a globe around you that you are within that auric egg. In the West, people construct (imagine) a pyramid or a triangle. In the East, people construct a globe. You may select anyone of these three.
3. Decide whether you want to meditate in the head or in the heart, according to your inclination. Withdraw your consciousness to that centre.

When meditating on the heart, imagine or picture a brilliant gold lotus unfolding until the inner vortex is visible. Picture a radiating whirlpool of electric blue within the unfolded golden lotus. If you are an ardent follower of a Master or a deity, build the figure of the Master inside the whirlpool and imagine that he looks at you with a smile. This visualisation leads to harmony. When meditating in the ajna centre (in-between the eye-brows) picture the unfolding of a white lotus instead of the golden lotus and the rest of the process is as above.

4. Thus having synchronised your looks with the smiling looks of the Master or the deity, proceed to – (a) apply your mind on the respiration in case you are meditating in the heart centre (b) observe the emergence and elongation of thoughts in case you are meditating in the head centre.

Consciousness diverges into intelligence and pulsation. Intelligence conducts through mind and senses into objectivity. Pulsation conducts heart-beat, circulation of blood and respiration. They are twins born out of consciousness. One has impact on the other. Intelligence when disturbed through anger, anxiety, fear, suspicion, jealousy etc., disturbs the rhythm of respiration and pulsation and heart-beat.

Likewise, respiration and pulsation affect intelligence when disturbed by disease.

In the average man, the equilibrium between intelligence and life principle is disturbed. Hence, he gets imbalanced and remains unaligned. The chief object of meditation is to bring these two parts of the consciousness together so that they remain complementary to each other. In a non-yogic person, these two principles function against each other, reducing the life and intelligence as he ages. But, meditation reverses the process and helps building up the life force and intelligence by finding the unity of their source, viz., consciousness.

Application of the mind upon the respiration leads the former to the source of respiration, viz., the heartbeat. It leads further and deeper into the source of the heartbeat, i.e., pulsation. In advanced states, the mind is further led into subtle-pulsation, where stillness is experienced! Where there is no more respiration!! No more heartbeat!!! And no more mind!!!! There is only stillness of existence and its awareness. Man once again becomes consciousness, where the mind and the pulsation are merged.

In this state, as there is no trace of heartbeat and pulsation, people think that the man is dead. But the truth is that he is more alive! The Sai Baba of Shirdi, Lahari Mahasaya of Kriya Yoga, Master C.V.V. of Blue

Mountains and Master Morya of Himalayas repeatedly demonstrated this state of being.

In a quiet-minded person, the pulse is sub-normal while being healthy. In an anxious person, the pulse rate is above normal. The clue is clear from this. If the mind is over-stimulated, the pulse also gets over-activated. If the mind is quietened, the pulse remains normal. The mind quietens the pulse and the pulse quietens the mind. Therefore, one can approach in either way. The health and longevity are directly in proportion to the rhythm of the pulse, which in turn, depends upon the thought that the mind entertains. See how costly it is to entertain disturbing thoughts!

Therefore, let the mind be applied upon inhalation and exhalation. Let the inhalation and exhalation be soft, uniform and deep. Let the mind follow the inhalation and dive deep into the heart centre. Thereafter, let it follow the exhalation to come out, only to follow the inhalation once again. Let the mind observe the process of inhalation and its point of converting into exhalation. Likewise, let it observe the point at which the exhalation converts into inhalation. Let the mind also observe the basis of inhalation and exhalation and thereby reach pulsation.

Application of mind to observe the thoughts as they emerge incessantly also leads to the state of pure awareness. As thoughts are observed, one moves out

with the thoughts in the beginning. After a duration, he recollects that he was to observe the thoughts. The moment he so recollects, the existing through! dissolves. A new thought emerges and is held on the mind's screen for a while. Later, through recollection of observance, the thought dissolves. Each time, there is the birth and development of a thought which is dissolved through observation. The triangular activity of birth, development and dissolution of thought on the mind's screen is slowly experienced. Gradually the student realises that he is the silver screen upon which the thoughts emerge, live and merge. Thus he gets released from the triangle of thought and finds himself as their background.

When the rate and speed of thoughts reduce, there is a gradual reduction in the pulse rate too. When the student reaches the state of no-thought, his respiration also reaches the state of stillness. The student thereby realises that he is the background consciousness upon which the play of respiration and thought intertwine to build up objectivity. He realises that his own real existence is the basis for all activity within and outside.

Thus, either of the methods leads to pure existence beyond thoughts and desires and man heaves a sigh of relief. Thereafter, he craves to be more and more in that state of being and feels disinclined to descend into thought, speech, desire and action. Only when it

is essential, such descent is enacted and he returns to his original state of being. Man thus turns himself into a Master, whereby he gains control over his thought, speech, desire and action. He is no more a prisoner of his thought and he remains the master of his life situations. He realises that he holds the bodies of thought, desire and action and that he is not held by them anymore. He is not in them but is holding them. Just, like we are in clothes while holding them.

Such is the purpose of meditation. It enables the descent of the Spirit which takes possession of the lower vehicles. It is the descent of God upon the Kingdom of Earth. The Spirit pierces through and functions through the material body of mind, senses and the physical corpus. The personality merges into the Spirit and thereafter, it is the Spirit functioning through the christened personality. The Christ is born in flesh and blood. In other words, man becomes Master and functions for the Divine Plan upon Earth.

Gradual transformation

Meditation, when practised as per the steps described above, thus brings in changes which are but gradual. At first, there will be a clash between the existing habits and attitudes and the new rhythm that is proposed. Many succumb to old habits and do not get established in the new rhythm.

Once the new rhythm is established, it gradually dominates. It eliminates the old rhythm and stabilises the new vibration. Finally, it results in unfoldment of the centres in the body, refining the vehicles and developing the casual consciousness.

A Word of Caution

Please remember that all this is not achieved by just giving 30 minutes everyday. One should learn to maintain the high vibration reached in meditation throughout the day, in thought, speech and action. One should be watchful enough throughout the day to prevent falling back upon the old tendencies of lower vibration.

Develop the habit of being in meditative vibration all day long: live in that high conscious state, where the lower mind, the desires and the physical elements are not nourished and hence get weakened. Learn to be alert, watchful and conduct the daily life, accepting the task playfully.

Time for Meditation

Select a time for meditation and adhere to it strictly. Time holds the key to success. It is more so in occult practices. Honour time, then, time honours you. You should be able to meditate daily, at the same dot of time. The duration for meditation can prolong, but

the commencement shall have to be at the same point of time daily.

Two hours before dawn is considered to be most propitious for meditation. Twilight hours are also considered very beneficial. The full moon, the new moon and the eighth moon phase are especially suitable for meditation. The equinox and solstice days are equally important. Avail these days fully for meditational purposes.

Daily, two or three or even five meditations of 15 minutes duration are recommended, for beginners. The early morning, the dawn, the noon, the dusk and the time before sleep are recommended for meditation. Choose to meditate twice a day in the beginning and gradually increase the number without losing the rhythm.

Solitude

Withdrawing into solitude once a month, by remaining silent for a day in a quiet place also helps charging up the vibrations.

Conclusion

Meditation is the basis for all inner growth. The silent growth of the Soul happens in moments of silence. It is the means through which consciousness (or self) is realised. It bridges the Self and the not-self and the work is thus accomplished.

Ray No.	1	2	3
7 Fold Existence	The Spirit	The Soul	Plane of Love
Wise Men (Sun Ray Quality)	Will	Love-Wisdom	Intelligent Activity
Names of the 7 Sun Rays	Sushumna	Harikesa	Viswakarma
Planes	Existence	Consciousness	Love
Symbol			
Colour	Indigo	Blue	Brilliant Green (Aquamarine)
Glands	Pineal	Pituitary	Thyroid
Sanskrit Names	Sahasrara	Ajna	Visuddhi
Centers	Head	In-between	Throat
Planets	Sun	Jupiter	Mercury
Corresponding principles	Will	Wisdom & Love	Intelligent Activity
Numbers	1	2	9
Corresponding Planets	Sun	Moon	Mars
Gems	Diamond	Pearl	Coral
Food	Wheat	Milk	Lentils
Days	Sunday	Monday	Tuesday
Asanas	Shirshasana	Siddhasana & Ardhamatseyan	Shalabhasana Dhanurasana & Sarvangasana
Minerals	Gold	Silver	Iron

4	5	6	7
Plane of Wisdom - Buddhi	Plane of Thought	Plane of Emotion	Plane of physical action
Harmony	Concrete-Science	Devotion	Ceremonial Law & Order
Viswastra - Yarchas	Sannadha	Saravavasu	Swaraj
Wisdom	Mind	Senses	Body
			
Golden Yellow	Orange	Silver-Grey	Green
Thymus	Pancreas	Adrenal	Gonads
Anahata	Manipuraka	Swadhistana	Muladhara
Heart	Navel	Sacral	Base of Spine eyebrows
Venus	Moon	Mars	Earth
Attraction to Beauty & Splendour	Reflection, Reaction	Force	Material Body
5	3	6	8
Mercury	Jupiter	Venus	Saturn
Emerald	Topaz	Sapphire	Indra-Neelam
Green Gram	Chickpea	Rice	Sesame
Wednesday	Thursday	Friday	Saturday
Siddhasana	Chakrasana & Halasana	Pashchimottanasana	Bhujangasana
Mercury	Tin	Copper	Plumbum

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