



***Synthesis of Consciousness
A Procedural Approach
Samardha Sadguru Sparsha Meditation***

***Compilation of lectures delivered by
Master RK***

Compiled by

SriSowmya Avancha, B.Tech, M.Tech, PGP-ACM, PGDBM

Smt. Tejasri Katuri

Founder & Architect of www.missionrk.com & Sandeepani Gurukul



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Contents...



Brief biography of Master RK, the designer of Samardha Sadguru Sparsha Dhyana.

B

Foreword

1. Sri Sitaram Avancha, a dedicated disciple of Master RK since June, 1979 Dean, Sandeepani Gurukul Online, www.missionrk.com throws light on the significance of this process.

2. Smt.Vijayasri Shamballa, Chief Coordinator, Mount Shamballa The Global Power Centre, Hyderabad. www.mountshamballa.org

1. Purpose

Why Samardha Sadguru Sparsha Dhyana?

2. Introduction

Levels of experience in this Process

3. Divine plan- Heaven on Earth

Pancha tattvas – the 5 elements; and the Mind

4. The Chakras

Shat Chakras; significance of their attributes

5. Mouna

The dynamic silence- importance of silence in the process of meditation.

6. ॐ AUM

AUM explained according to MANDUKYA UPANISHAD and PATANJALI YOGA SUTRAS

7. The Process

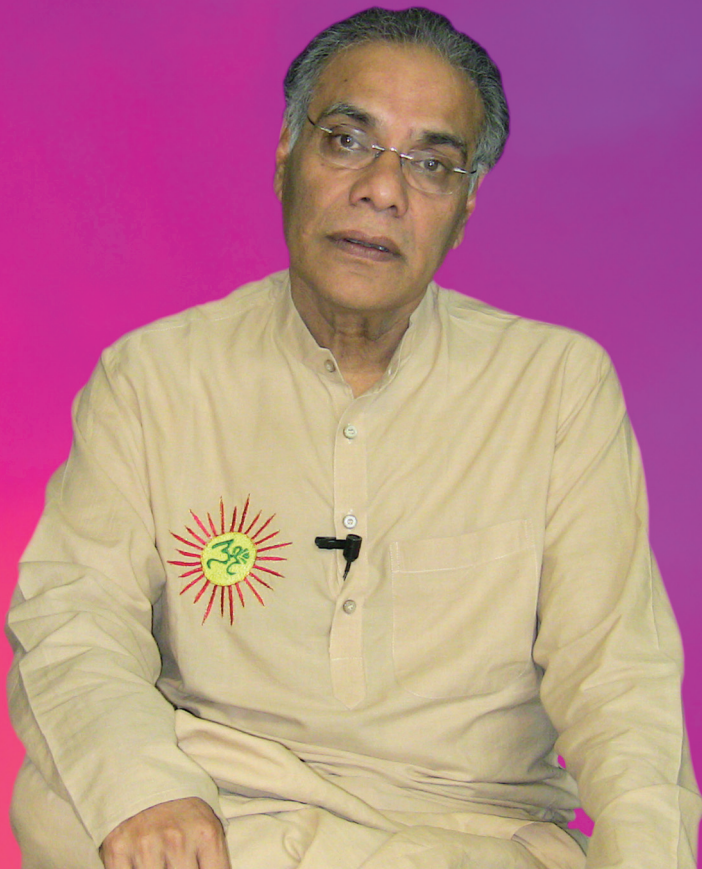
A clear step by step process of Samardha Sadguru Sparsha Dhyana with a pictorial representation

8. Slokas

Sanskrit verses quoted in the book along with their meaning-4 Slokas of Patanjali Yoga Sutras and All the 12 verses of Mandukya Upanishad.

9. References

Brief Bio Graphy
of
MASTER RK





Brief Biography of Master RK

|| ॐ Sri Sri Rama Krishna Samardha Sadguru Devaya Namaha ||

Dr Marella Sri Rama Krishna (14 October 1948-30 June 2014; 24000 days) was a professor in Chemistry, a prominent scientific spiritualist, an expert in homeopathy medicine, an adept in *Sri Vidya*, a brilliant orator and founder of “**Mission RK**”. He is a disciple of **Pandit Shrirama Sharma Acharya**. Popularly known as ‘**Mastaru**’ among his followers, Dr. RK dedicated his entire life of 24,000 days as *mahapurashcaraña* (recitation) of *Gayatri Mantra* to his Gurudev Pandit Shrirama Sharma Acharya.

Dr.Marella Sri Rama Krishna was born on 14th October 1948 as the son of Shri.M.Kamaraju and Smt.Sakkubai in Machilipatnam, Krishna District, Andhra Pradesh, India.

He reached the holy city of Banaras, at an age of seven, accompanying his paternal grandfather Sri Someswara Rao who had decided to spend his last days there. Sri Someswara Rao lovingly named his grandchild as ‘Sri Rama Krishna’ out of his immense devotion towards Sri Ramakrishna Paramahansa. Sri Rama Krishna grew up Worshipping Lord Vishweswara, chanting the sacred hymns of the Bhagawad Gita and practicing the most complex forms of Yoga including the body balancing act (i.e., floating on water) in river Ganges. During this period in Varanasi, he got associated with 36 spiritual gurus who trained him in mastering the science of *Mantra, Yantra & Tantra* in a very short period. Dr.RK was the favourite student of many eminent spiritual teachers like Anandamayi Maa, Sri Gopinath Kaviraj, Keenaraam baba. The diversified training under these great souls led him to establish the concept of “The Avatar of Synthesis” in the later part of his spiritual life. Dr.RK always used to dedicate a considerable part of his time to social service and book reading apart from his routine college life at the Banaras Hindu University where he completed his Ph.D. in physical chemistry (Topic: Analysis of Charge Components and Adsorption of Neutral Organic Molecules at the Polarized Mercury/Electrolyte Interface). He also spent considerable time in cleaning the roads at Anandamayi Ghat, reading books at the Theosophical society’s library & other libraries. Like Swami Vivekananda, he

was an avid reader with photographic memory. This capability enabled him to read thousands of books on a wide range of subjects in a relatively short span of time. He was an encyclopedia of various spiritual organizations and gurus with an in-depth knowledge on all aspects of spirituality. Thousands of books he has read are displayed at “Sri Maata Marella Sakkubai Universal Library” located at Mount Shamballa The Global Power Centre, Hyderabad. These are only but a few drops from the ocean of knowledge that Dr.RK assimilated in Himself.

Geoffrey Hodson, Director, International Headquarters of Theosophical Society, impressed by the article ‘*How to contact angels*’ written by Dr.RK, recommended him for High level initiations at the Theosophical society.

Destiny: Dr.RK meets his Guru Param Pujya Gurudev Pandit Shrirama Sharma Acharya

In his sleep Dr.RK had a repeated vision of a mysterious “*Siddha Purusha*” asking him to come to him. Dr.RK had no recollection of having met him before. One day, while traveling in a bus, Dr.RK happened to see the photo of the person in his dreams on the magazine lying on the seat. That magazine was ‘Akhand Jyothi’ and the siddha purusha was none other than Pandit Shriram Sharma Acharya. The book contained the details of a program to be conducted by Pt. Shrirama Sharma Acharya in June 1971 where thousands were to be initiated into Gayatri Mantra. Dr.RK decided to participate in this initiation ceremony in Mathura and thus got initiated on 18th June 1971. He thus became an ardent follower of Param Pujya Gurudev Pt.Shrirama Sharma Acharya who pioneered the Thought Transformation movement and Scientific Spirituality that are the need of the present era. Dr.RK participated in the *Prana Pratyavartana* workshop conducted by Param Pujya Gurudev Pt.Shrirama Sharma Acharya at Shantikun, Haridwar, after which he decided to dedicate his entire life to his Param Pujya Gurudev as a celibate. On his Gurudev’s instructions, he later moved to Andhra Pradesh and worked to realize the objectives of Param Pujya Gurudev to spread the message of true spirituality in the southern part of India.

After completing his thesis for Doctorate in Chemistry, in 1975 Dr.RK went to Anantapur where his father was working as a Professor in Law. He not only introduced Gayatri mantra and Gayatri Yagna to the people around Anantapur, but also laid the foundation for Gayatri Parivar in South India. It was during this

time that Dr.RK served as an apprentice with Dr.Gudluru Venkata Chalapathi and mastered Homeopathy. Together with Dr.Chalapathi, they saved thousands of children during the outbreak of brain fever in 1977. Dr.RK continued to use his knowledge in homeopathy to alleviate the suffering of many people and miraculously cured many chronic diseases which were hitherto known to be incurable by other treatment methods.

Dr. RK then moved to Guntur and assumed his position as a lecturer in the department of chemistry at TJPS College in 1980. His residence 'Sukruta Villa' was the hub of activity during which thousands of enthusiastic volunteers were initiated into the mission and they carried this torch of knowledge and spread Gayatri Parivar in all the surrounding districts. Dr.RK developed this place into ashram and fondly named it 'Saptarshi Ashram'.

Akhanda Jyothi, a spiritual monthly magazine run by Pandit Shriram Sharma Acharya provided guidance to millions of parijans in Gayatri Parivar. Acharyaji gave timely sadhanas and goals to be achieved in the current month through the magazine. Dr. RK used to give the very same guidance to the volunteers who worked with him even before the magazine reached them. This shows the at-one-ment and spiritual synchronization that he had with his Guru in higher levels of consciousness that was established during *Prana Pratyavartana* workshop. Dr. RK mastered any topic that he came across and this gave him expertise in various schools of thought associated with different spiritual organizations. Many organizations welcomed him with open arms and requested him to deliver lectures so that they may understand their own organization better. This speaks volumes about the mastery and clarity on objectives of spiritual organizations and how their synthesis could bring harmonious transformation in a society which did not have this encompassing outlook. He soon became a prominent figure in many spiritual organisations like Theosophical Society, Sri Aurobindo Society, Jillellamudi Amma Sansthan and many more. While he advised these organizations on their activities, he also actively promoted these organizations and encouraged his followers to identify themselves with the institution of their choice and work for them.

Akhanda Gurusatta – The Avatar of Synthesis

In the year 1996, as part of continuing Param Pujya Gurudev's Pancha Veera Bhadra Sadhana Dr.RK highlighted the importance of bringing together

all the spiritual organisations working towards a single goal of the future of the world and conveying the message of the dawn of the New Era of Truth, during the 21st Century. Dr.RK explained the common underlying principle of various spiritual faiths to unify the people who are working for the divine plan of “Heaven on Earth”. From 1996 to 2000, he travelled extensively to preach the ultimate philosophy to common masses in a simple way through his speeches and workshops. He was instrumental in inspiring many individuals onto this path relinquishing their jobs and careers. For this purpose, he took voluntary retirement from TJPS College, Guntur in the year 2002 and by the end of 2013 he had translated considerable literature of Param Pujya Gurudev into Telugu.

The books of Alice A. Bailey, written in cooperation with a Tibetan teacher (Master Djwhal Khul) between 1919-1949, constitute a continuation of the Ageless Wisdom a body of esoteric teaching handed down from ancient times in a form which is always suitable to each period. Dr.RK wrote commentaries on all the 24 books by Alice A. Bailey and correlated them with teachings of Pandit Shriram Sharma Acharya.

Dr.RK wrote commentaries and gave numerous discourses on variety of topics in Theosophical literature. The Secret Doctrine, Solar System, Etheric Double, Astral Body, Mental Body, Causal Body, Isis Unveiled, At the feet of the Master, Invisible Helpers, Thought Forms and many more.

Dr.RK explained various works of Sri Aurobindo in a simple language that encouraged sadhaks to study further. He has conducted various workshops and gave lectures on books “The Synthesis of Yoga, The Life Divine & Savitri”.

Dr.RK conducted workshops and camps to enlighten the people about ‘Sai’ principle and explained them about the scientific aspects of ‘Sai Parayana’. His lectures and discourses on a wide variety of topics including Bhagawad Gita as a guide for living a holistic life, Patanjali Yoga Sutras for physical and mental development, Srimad Bhagawata, Vedic Astrology, Vastu, Homeopathy, Psychology of richness and about how a man can identify himself as a indivisible part of the cosmos. This is just the tip of the iceberg and listing the topics itself can become a book!

To accomplish the diverse initiatives under one umbrella, 'Mission RK' was conceptualised on the auspicious occasion of Janmashtami in 2004. The objectives of Mission RK are:

1. To manifest "One World - One family" *Vasudhaiva Kutumbakam* which is the dream of all the spiritual Masters.
2. To Realise Pt. Shriram Sharma Acharya's dream of Heaven on earth and Divinity in humanity.
3. To implement the concepts of One Language (inner silence), One religion (Love).

As Scientists who collaborate to share their knowledge and theories to establish correlation between different branches of science and technology for the development of mankind, Spiritualists should also share their experience and knowledge in their field of study to help the progress of humanity towards divinity.

Institutions and Ashrams under the aegis of Dr.RK

To realize the objectives of Vasudhaiva Kutumbakam, Divinity in humanity and Heaven on earth, Dr.RK created an institutional frame work for the growing activities of Missionrk and as a means of surrender to his Param Pujya Gurudev Missionrk was merged into Gayatri Pariwar in 2008.DR.RK directed thousands of his followers and ashrams to work for Param Pujya Gurudev Pandit Shrirama Sharma Acharya on the occasion of Gurudev's centenary celebrations in 2011 and travelled across the globe to implement the divine plan.

Creations of DR. RK:

- Dhyana** : Samardha Sadguru Sparsha Dhyana
Mantra : Anugraha Mala Mantra
Goddess : He visualised and depicted goddess Maha Yogeswari Devi (the yoga maya behind Sri Krishna) with 7 heads and 14 hands protecting mother earth.
Yantra : Mahakaala Chakravarthy yantram
Yagna : Viswa Ekeekarana yagnya, Mahakaala Yagna
Sadhana : Antaryaaga sadhana, Datta pradakshina
Yoga : Based on his Gurudev's Biography, Dr.RK designed 108 principles in a simple way to practice them as Kundalini Yoga Sutra

Under the guidance of Dr.RK, many unique and innovative yagnas were performed to achieve specific spiritual results for the welfare of humanity. Sri Mahalakshmi yagna, Dwadasha Rashi Navagraha Ashtottara Shata Nakshatrapaada Mahakala Yagna and Viswa Ekikarana Yagnas were performed both collectively and in millions of households. His teachings in various spiritual workshops, speeches, writings, translations are available at www.missionrk.com website. More than 1000 books authored by him are available in print.

Ashrams founded by Dr.RK:

1. Smartugami Siddha Kshetra, Kakivoy, Nellore
2. Saptarshi Ashram,Guntur
3. Sri Hamsa Rama Sahyadri Ashram, Odarevu, Chirala
4. Sri Dattasramam – Vetapalem, Chirala
5. Sri Agastya Ashram,Repalle, Guntur District
6. Mount Shamballa The Global Power Centre, Hyderabad
7. Ashta Siddhi Nava Nidhi Gayatri Shakti Peetham, Lakshmi puram, Guntur District
8. Sri Gayatri Anugraha Peetham, Ongole

All these Ashrams were established with clear Aims, Objectives and Goals and the responsibility of the complete administration of these bodies were handed over to dedicated enthusiasts with periodic guidance and help in times of need which shows his simplicity, true piety, commitment and dedication towards the Divine Plan.

DR.RK's ill health was never an hindrance. He insinuated his physical absence 3 days before his last breath. A series of instructions were given for three continuous days on the future course of Mount Shamballa and the development plan he was foreseeing. He served his guru with immense Bhakti,taught his disciples the supreme *Gyana* of the divine plan of the New era and executed his role in this plan with utmost perfection like a Karma yogi till the final moment. Master R K is an ascetic, a true confluence of Bhakthi, Gyana and Karma yoga.

There was never an end to his love for mankind. He continued to guide sadhakas and gave specific message about the goal for humanity till his last breath. He emphasized thus–“**Savitha dhyana and Gayatri Mantra**” are the

simplest ways available to the mankind for entering into the 4th dimension from the 3rd dimension by the end of the year 2100. This is the ultimate goal of this human race. Master RK designed **Samardha Sadguru Sparsha Meditation** for *Samyamana* and *Consciousness* expansion.

Consciousness development should become a part of our education.

Tejasri Katuri
Founder & Architect of www.missionrk.com
& Sandeepani Gurukul



Foreword



I

Every route is destined to reach a specific place, every meditation has got its own goal.

Dr. RK through this Samardha Sadguru Sparsha Meditation designed a plain sailing form of meditation to achieve “**Samyamana**” illustrated in **Patanjali** yoga sutras.

“**Tatramekatra samyamaha**” which means experiencing all the three states of **Dharana** (concentrating), **Dhyana** (meditating) and **Samadhi** (a state of total equilibrium of a detached intellect) simultaneously. This is the process of **Samyamana**.

Just as a mathematical problem can be solved by applying a suitable formula to get the correct result, practicing this meditation can result in the consciousness expansion.

Evolutionary progress should lead a person to the level of **Purushottama**. The results of any meditation could be classified into 3 stages:

Stage	Result
Individuality	Well balanced mind, desires and physical body
<i>Jeevatma</i>	Integration of Atma(Soul), Manas(mind), Buddhi(intuition)
<i>Purushottama</i>	Transformation from <i>Jeevatma</i> (human soul) to <i>Paramatma</i> (over soul)

Samardha Sadguru Sparsha Meditation is really the underlying principle of all forms of meditations. It helps us travel into the cosmic plane from this physical plane to reach the MahaSoonya.

Practice this meditation without any preconceived notions to associate yourselves with the Ultimate Consciousness!!

Sri. Sitaram Avancha, Dean, Sandeepani Gurukul Online
www.missionrk.com

II

Ancient wisdom has indoctrinated the mankind with multifarious concepts on consciousness. Consciousness is said to be segregated into 7 different levels and that each level is further segregated into 7 more sublevels, thus cumulating to 49 different sublevels of consciousness in total. Of these 49 sublevels, 21 of them are the most familiar to human beings owing to their conscious accessibility. They are the seven sub levels each of the three basal levels namely the physical, the emotional and the mental planes ($7 \times 3 = 21$).

Mankind's persistent effort is to transcend these 21 sublevels and enter the fourth level, the Buddhic plane. Mankind's ultimate objective, irrespective of acceptance, denial or disinterest is to enter this plane and transform into the Divine Being.

Samardha Sadguru Sparsha Dhyaana is a unique evolvement of Sri Sri Ramakrishna Samardha Sadgurudev (Mastergaru as we all call Him) as a boon to the mankind to attain such a state of consciousness with ease. Mastergaru has blessed the mankind with his path breaking divine inventions such as Sri Mahakaala Chakravarthi Yantra, Antaryaaga Sadhana, advent of Sri Mahayogeswari Devi and so on to name a few. But Samardha Sadguru Sparsha Dhyaana with 21 Omkaaras certainly stands apart with the way He has devised it in a simple yet very powerful manner.

Mastergaru has mentioned it in one of His lectures on Samardha Sadguru Sparsha Dhyaana that by practicing this meditation with 21 Omkaaras, one is bound to become as divine as the Syamantakamani oneself (the famous jewel gifted by the Sun God to Satrajith, which would produce 8 bharas of gold daily), not only radiating immense divinity into the universe but showing path to the fellow beings and pulling them up to participate in the Divine Plan.

By intense practice of this meditation, the Sadhaka will be blessed with experiencing interminable proximity of their Master. By collective practice of this meditation by huge masses of people, the planet is bound

to be transformed into a divine zone and attract more energy streams from the cosmos to evolve into the next level. This point in the eternal Time that we are in right now happens to be the most appropriate time for the entire planet along with all its inhabitants to leap into a higher dimension in evolution as per the Divine Plan.

Mount Shamballa The Global Power Centre, the abode of the Paramagurus (Supreme Masters) and home of Mastergaru has been conducting various discourses and camps, of which Samardha Sadguru Sparsha Dhyaana is an integral part of the practical sessions. Many Sadhakas have practiced this meditation here and have undergone many divine experiences. Sadhaks have proclaimed that this meditational technique being very powerful and fast is more augmentative when practiced at Mount Shamballa, thanks to the continuous downpour of divine energy streams, the showers of blessings from the Masters.

Samardha Sadguru Sparsha Dhyaana needs wider outreach and needs to be inculcated into more and more people so as to meet the lone objective of the Divine Plan, the Descent of Heaven on Earth. This book shall certainly serve active purpose in taking this divine technique to larger masses and pave way to achieve the aforesaid objective in a short time. We earnestly invite the divine beings to grab this opportunity and transform your being into a divine tool in the hands of the Masters.

Thanks to Sri Jagan Katuri and Sri Yugandhar Shamballa for final review. We are very thankful to Sandeepani Gurukul Students for their support in bringing this book out in printed form.

May Masters Bless them All !!

Jai Mahaakaal!

Jai Jai Mahaakaal!!



Smt. Vijayasri Shamballa

Chief Co-ordinator

Mount Shamballa The Global Power Centre

HYDERABAD

2nd September 2016

www.mountshamballa.org

Purpose



Restoration of Vedic culture and establishment of Heaven on Earth is our Goal. What is this Heaven on Earth?

Are we talking about the infrastructure facilities that make our lives much easier and lazier? Absolutely not! Heaven is not about Luxury! Heaven on Earth implies Divinity in Humanity. If every human being on this Planet is transformed into a divine angel, earth is heaven! This is the concept of Heaven on Earth. This is the vision of all the Great Souls and *Gurus*. *Gurus* may have taken many forms, be it Pandit Sri Rama Sharma Acharya, be it Sri Lahari Mahasaya, be it Sri Aurobindo, whatever is the name, the consciousness is the same. The sole aim of all these *gurus* is to descend that ultimate divinity into every human being on this earth. But the only inhibition of the Omnipotent *guru* is intruding into the liberty of any individual. Hence each and every one of us has to allow this omnipotent guru consciousness to take charge of our individual consciousness. *Samardha Sadguru Sparsha* Meditation is designed to facilitate this purpose.

May humans attain - Disease free life, old age free life & immortality. Peace, prosperity and happiness for all and establishment of Heaven on Earth.

Introduction



The name itself is self-explanatory. This meditation is intended to establish contact with the Omni potent master. This is at a superficial level. *Sparsha* translates to be **Contact** in simple English but does not convey its fullest meaning in this context. Like everything in this world can be understood at different levels, this *sparsha* should be interpreted at different levels as Evocation, Sustenance, Mergence and Transformation, each stage by stage.

This meditation evokes your consciousness and routes it to merge with consciousness of the Omni potent!! This may take few hours to few years depending upon the dedication of the aspirant. A beginner of *Samardha Sadguru Sparsha* Meditation will experience the following levels. As already mentioned, the duration of each level varies from person to person. Also, at every level, aspirants could experience betterment in their health, decision making abilities and inner peace.

Level 1: You invite the presence of your *Guru* through meditation and after sometime you will definitely feel his presence. Now, if you think with common sense **Guru** is Omni present and Omni potent. He is there everywhere, but it is your foolishness to think that he is here by invitation who is ever existing!! What actually happens is, you are evoking your consciousness and identifying his presence.

Level 2: By now, you know how to establish a connection with the supreme consciousness of the **Guru** and here, you will learn how to sustain this connection of consciousness. With complete awareness, you will be able to feel the supreme consciousness every moment.

Level 3: This is the level of Mergence where your consciousness will be superimposed by the Supreme consciousness and you will be guided by that consciousness in every aspect. You will be an instrument of his consciousness to execute the divine plan of **Heaven On Earth**.

Level 4: You are no more an instrument!! Your consciousness will be completely transformed into the Supreme consciousness and you will be the Omni Potent!! Don't ever misunderstand this to be physical or bodily changes. Of course you can certainly see improved health and inner peace, but in this context, Omni Potency implies the efficiency of executing the Divine Plan.

These levels can be explained in a simpler way with the example of some ferromagnetic material. Like a ferromagnetic material under the influence of a strong magnet behaves like a magnet by aligning the direction of atoms in it in the direction of the magnetic force, we too are aligning our consciousness in the direction of the supreme consciousness.

Ferro magnetic materials retain this magnetic property for some time period even after the withdrawal of the external magnetic field and behave like magnets and same is the case here!! We need to sustain the experience and aim for transformation.

Divine plan - Heaven on Earth



Divinity does not directly imply to supernatural power but it implies living close to this nature. Nature is a complex system of five simple elements:

Earth	- Prudhvi
Water	- Jala
Fire	- Agni
Air	- Vaayu
Ether/Space	- Aakasa

This complex system is present in every component of nature like plants, animals, humans, water bodies, land, everywhere in every eco system!!

Divinity means purity in all these 5 elements in both physical and astral planes. Proper functioning of these 5 elements in a system indicates the divinity of that system.

Heaven on earth signifies the establishment of this divinity in every human being on this Earth. Purification of the five elements on this planet and descending divinity is the goal of every soul in this universe. These five elements function through the chakras (power nodes; discussed in the next chapter) in our body.

These five elements are the five *tattvas* in nature which are explained in brief as follows:

1. Earth: At physical level, earth translates to be a piece of land. Everyone is aware of the degree of pollution on this planet because of various reasons like depletion of natural resources, deforestation, imbalance in ecology, etc, resulting in insufficiency of resources.

At astral level, earth means a suitable environment essential for the fertility of Divine seeds of Knowledge and Wisdom. Like our physical actions of deforestation etc, are responsible for depletion of natural resources, our senses working at a lower state of mind are responsible for

the depletion of our potential. Greed, passion, being self-centred cause loss of fertility. Overcoming these hurdles promotes purity in *Prudhvi tattva* in individuals which will be manifested in the nature by way of abundance!!

2. Water: Nature is composed of 96.5% of water and even 60% of human body is water. A man can stay without food for three weeks but cannot stay without water for more than three days. That is the significance of water. It is the ultimate energy drink. Also, most of the dreadful diseases are due to water contamination. So, it is understood that pure water is essential for good health!!

Thus, water, *Jala Tattva* symbolises *Pranic energy*, the energy responsible for functioning of a system, here the system is human body. *Pranic energy* flows through the entire 6000 miles of nerves in our body. Any obstructions or fluctuations in this flow results in ill health. The reasons for these obstructions or fluctuations could be the result of your present actions and also your karma in previous births. Purification of *jala tattva* implies correction of *Pranic* flow. Like rivers perform self-purification while flowing from one region to another, we have to purify ourselves by the way of proper thinking, proper actions i.e. proper karma which can be achieved by meditation.

3. Fire: Fire in this nature is the heat required for the existence of this creation. Specific systems require specific temperatures for their sustenance. For example human body requires 98.40 F of temperature for healthy living. Optimum temperature for cultivation of paddy is 30° C which is the heat requirement of this system. Likewise, every system demands a specific heat for its healthy being. Any change in these temperatures result in the failure of the systems. All of us are very much worried about the problem of global warming which is nothing but the change in the temperature of our system, Earth!!

Fire, *Agni tattva* relates to ones actions. Your actions should be according to the nature. Right from the food you eat, every action of yours

affects the *Agni tattva* in you. For example, spicy food increases the body temperature, melons cool the body heat. Keeping this in view, spiritual aspirants should take *saatwik* diet, balanced diet to promote proper *Agni tattva* in your body. Balanced Emotions, balanced *Agni tattva*! Depression causes in fall in body temperature, anger raise the blood pressure. All these are proven facts!! Finally, balanced body functioning and balanced emotions are the indications of proper *Agni tattva* in you which can be judged by your actions as these factors are reflected in the way you behave. Proper actions=proper karma=proper *Agni tattva*.

4. Air: *Vaayu*, superficially it is the air that we breathe, to be more precise, for humans it is oxygen, for most of the plants it is carbon dioxide, for some bacteria, it is nitrogen!! So *Vaayu* is the life giving and life sustaining fluid specific to specific systems.*Vaayu* is the carrier medium of energy in any system. In human body, proper Oxygen levels are responsible for proper functioning of the blood circulatory system.

In nature, *Vaayu* is the carrier medium of sound energy. As all of you know, sound travels through air. Sound means the words we utter. Whatever is spoken is captured in this *Vaayu Mandal*. Great words keep the *Vaayu tattva* pure, whereas polluted words, pollute it!!

Vaayu is the medium of words; thoughts in the space descend as words; words descend as actions that require energy to perform and finally these actions should give desired fruits which mean the fertility of the thoughts sown!!

5. Space: *Aakasa tattva* is the space between two systems. In an atom, it is the space between two electrons; in an element, it is the space between two atoms; in this nature, it is the space between the consciousnesses of various systems that are the sub systems of the divine consciousness. At a simpler level, the space between two systems is filled up with thoughts. For instance, you like your mother , that means the space between you two is filled with positive thoughts; likewise, the space between strangers is empty; what you fill here is what you get in reciprocation! If you love a

person, the same love will be reciprocated; if you hate, the same you receive!! So, one should know that the space between individual systems should be healthy with positive thoughts to promote peaceful co-existence of various systems in this Universe. But, today in this competitive world, in pursuit of success, people are adopting questionable tactics, dubious paths resulting in thought pollution. Space is the reservoir of thoughts. Flooding of this reservoir results in the destruction of the entire humanity! World wars are the results of such thought pollution. This signifies the power of *Aakaasa*. **Pure thoughts= Pure *Aakaasa tattva*.**

This is how all the five elements are related!!

Undoubtedly, today the entire world is polluted at all these five levels. Purification of these five elements is essential to purify individual systems. But this discussion is being limited to the purity in the elements associated with the organs of our physical body. Beyond these exists the control of these senses that we call **Mind**. It is a fact that man is a combination of Body, Mind and Soul. The three together help man to reach the highest stage. The body is the instrument for actions. The mind is the means of cognition. The changeless and permanent Reality is the Soul. This is the divinity in man. Doing, awareness and being are the three important aspects of man. Body, Mind and Soul have different names and characteristics, but it is their joint role which helps man to divinise himself. Their alienation from each other degrades man to the animal level. *Antahkarana* is used both in common speech and in spiritual parlance. What is its form, its nature, its special quality, and what is its purpose? When we enquire along these lines, we find that the mind itself takes the subtle form of *Antahkarana* (the inner activator). The mind assumes four forms: *Manas, Buddhi, Chitta and Ahamkara*. (mind ,intelligence, memory and ego). *Buddhi, Chitta and Ahamkara* are three subtle forms of the mind. According to the function that is performed, the particular name is given. The same individual, when he is performing in a temple, is called a priest; when he is working in the kitchen, he is called a cook; when teaching students, he is called a teacher, and when interpreting the *Panchanga*

(almanac) he is called a *Panchanga brahmin*. In the same manner when the mind is engaged in thought processes, it is called *Manas*. When it is engaged in the process of enquiry and discrimination between right and wrong, it is called *Buddhi* (intelligence). The third name is Chitta, the will or the decision-making agency. It has the function of memory. When the mind identifies itself with the body in action it is called *Ahamkara* (I-am-the-doer). Mind, thoughts and actions. The mind, although one, displays these varied forms on account of the different roles it assumes. The mind is the cause of all things. The whole cosmos is a projection of the mind.

You know how to enter the maze of worldly pleasures but you do not know how to get out of it. You will know the way out only when you submit your thoughts to the scrutiny of the *Buddhi* (intelligence). The mind and intelligence in the *Kathopanishad*, the body is compared to a chariot, the senses to horses, the mind to the reins and the *Buddhi* to the charioteer. What is the role of the mind in this analogy? The reins (mind) are between the horses and the charioteer. This means that the mind is between the senses and the *Buddhi*. If the mind follows the dictates of the *Buddhi*, it will be safe. If it gives free rein to the senses, it will be a bond-slave of the senses and as a result experiences sorrow. Allowing the senses free rein is the *Pravritti Marga* (the external path). Controlling the senses is the *Nivritti Marga* (the internal path). Most people are content to pursue the external. Few are concerned to explore the internal. In the Upanishad analogy it must be noted that unless the *Buddhi* (charioteer) holds the reins (the mind), the chariot cannot be managed properly. If the senses (the horses) are given free rein, the chariot will be in trouble and everyone in it will be in trouble.

The meditation process suggested here guides the aspirant to achieve purity in body and mind as it insists on Silence. Silence stabilises the mind in a thought free state and when required to act, evokes buddhi, but not the lower mind.

The process also regulates the functioning of the five elements in our body by correcting the six chakras to allow free pranic flow resulting in purity. Purified individual systems result in purified nature which means **Divinity!!**

The Chakras



A chakra is an energy point or node in the subtle body, not in the physical body, and as such, are the meeting points of the subtle (non-physical) energy channels called *nadis*. *Nadis* are believed to be the channels in the subtle body through which the life force (*prana*) or vital energy (non-physical) moves.

The 6 chakras- Human body :

There are six gates on the way leading to the origin of universal power. Or, it may be said that this path has six locks. Human soul can reach the inner energy centres by opening these gates or locks. These six obstructions are called *Shat-Chakras* in spiritual language.

The six basic chakras exist within the subtle body, overlaying the physical body. Through modern physiology we can see that these six chakras correspond exactly to the main nerve ganglia which emanate from the spinal column. However, there are those who believe that these chakras have a physical manifestation as well. For instance, C.W. Lead beater has described the chakras as metaphysical counterparts to the endocrine glands. He associated the *Ajna chakra* with the pineal gland, which is a part of the endocrine system.

Getting back, human body is formed of five basic elements of earth, water, fire, air and ether. Different parts of the body are constituted and governed by mixture of these elements in varying proportions. If the proportion of a particular element increases or decreases beyond what is required, that part of the body becomes diseased. Existence of elements in requisite proportion at a relevant location is considered to be a sign of

Different divine energies lie dormant within these Chakras. Creation, maintenance, destruction, knowledge, prosperity, strength, etc., have been regarded as energies of specific deities. In every chakra there are hot masculine as well as cold feminine elements because without the union of these two elements there can be no movement or life. These powers are known as the god or goddess of the particular chakra.

The five elements have their own characteristics. Smell, flavour, form, touch and sound are characteristics of earth, water, fire, air and ether respectively. In accordance with the prominence of the element concerned its characteristic predominates in each chakra. These are known as characteristics of Chakras.

The subtle energies of these Chakras flow in the entire body but it is mainly related to one organ of sense and one organ of action. The symptoms of awakening of these Chakras are immediately reflected in these organs. On account of such relationship that particular organ is categorized as the organ of that chakra.

Muladhar Chakra

This center is located at the base of the spine in the coccygeal region. It is said to relate to the gonads , responsible for reproduction.

Muladhara is related to instinct, security, survival and also to basic human potentiality. Physically, *Muladhara* governs sexuality, mentally it governs stability, emotionally it governs sensuality, and spiritually it governs a sense of security.

Swadhistana Chakra

This chakra is located in the sacrum and is considered to correspond to secretion of adrenaline. The key issues involving *Swadhistana* are relationships, violence, addictions, basic emotional needs, and pleasure. This chakra governs creativity, emotionally it governs joy, and spiritually it governs enthusiasm.

Manipuraka Chakra

Manipuraka is located at the navel and is related to the metabolic and digestive systems. *Manipuraka* is believed to correspond to Islets of Langerhans which are groups of cells in the pancreas, as well as the outer adrenal glands and the adrenal cortex. These play a valuable role in digestion, the conversion of food matter into energy for the body. The colour that corresponds to *Manipuraka* is yellow. Key issues governed by *Manipuraka* are the issues of personal power, fear, anxiety,

opinion-formation, introversion, and transition from simple or base emotions to complex. Physically, *Manipuraka* governs digestion, mentally it governs personal power, emotionally it governs expansiveness, and spiritually, all matters of growth.

Anahatha Chakra

Anahatha is related to the thymus, located in the chest. The thymus is an element of the immune system as well as being part of the endocrine system. It is the site of maturation of the T cells responsible for fending off disease and may be adversely affected by stress. *Anahatha* is related to the colours green or pink. Key issues involving *Anahatha* are the issues of complex emotions, compassion, tenderness, unconditional love, equilibrium, rejection and well-being. Physically *Anahatha* governs circulation, emotionally it governs unconditional love for the self and others and spiritually it governs devotion.

Visudhi Chakra

This chakra is paralleled to the thyroid, a gland that is also in the throat and which produces thyroid hormone, responsible for growth and maturation. Physically, *Visudhi* governs communication, emotionally it governs independence, mentally it governs fluent thought, and spiritually, it governs a sense of security.

Ajna Chakra

Ajna (along with *Bindu*), is known as the third eye chakra located between the eyebrows and is linked to the pineal gland which may inform a model of its envisioning. The pineal gland is a light sensitive gland that produces the hormone melatonin which regulates sleep and waking up, and is also postulated to be the production site of the psychedelic dimethyltryptamine, the only known hallucinogen endogenous to the human body. *Ajna's* key issues involve balancing the higher and lower selves and trusting inner guidance. *Ajna's* inner aspect relates to the access of intuition. Mentally, *Ajna* deals with visual consciousness. Emotionally, *Ajna* deals with clarity on an intuitive level.

Chakra Table :							
Chakra	Muladhara	Swadhistana	Manipuraka	Anahatha	Visudhi	Ajna	
Location	Base of the spine	Lower abdomen/ Sacral vertebrae	Navel center	Center of the chest near heart	Throat	Between the eyebrows	
Color	Red	Orange	Yellow	Green	Blue	Indigo	
Sound	Lum (ॠ)	Vum (ॡ)	Rum (ॢ)	Hum (ॣ)	Yum (।)	Aum (ॐ)	
Element	Earth Pridhvi Tattva	Water Jala Tattva	Fire Agni Tattva	Air Vayu Tattva	Space Akasa Tattva	Controls all lower chakras	
Tanmatra	Gandha-Smell	Rasa-Taste	Roopa-Vision	Sparasha-Touch	Shabdha-Sound		
Gyanendriya	Nose	Tongue	Eyes	Skin	Ears	Mind	
Karmendriya	Anus	Sex organ	Legs	Hands	Tongue	Brain	
Yantra	Four Petalled Lotus	Six Petalled Lotus	Ten Petalled Lotus	Twelve Petalled Lotus	Sixteen Petalled Lotus	Two Petalled Lotus	
Yantrashape	Square <i>Chatushkon</i>	Moon crescent <i>Chandrakara</i>	Triangle <i>Trikona</i>	Hexagon <i>Shatkona</i>	Circular <i>Golakar</i>	Oval <i>Lingakar</i>	
Eminent Personalities	Leaders/Politicians	Successful Businessmen	Scientists	Artists	Teachers	Spiritual Masters	
Vahana	Airavat	Makara	Ram	Deer/Antelope	Elephant.		
Dev	Brahma	Vishnu	Vrudha Rudra	Isha Rudra	Panchamukha Sadashiv	JyothirLing	
Dev Shakthi	Dakini	Rakini	Lakini	Kakini	Shakini	Hakini	
Loka	Bhur Loka	Bhuvar Loka	Swar Loka	Mahar Loka	Janah Loka	Tapah Loka	

Shat Chakras consist of the afore-mentioned six Chakras but some people regard *Sahasrar or sahasra dal Kamal* as the seventh chakra and call it *Shoonya chakra*. Its location is top of brain; petals- one thousand. Its *lok* is *Satya* and it is beyond the five elements. Its seed is *Visarga* (colon-like sign: used in *Devanagari script*) and the mount is zero. Its deity and divine energies are *Parabrahma* and *Maha-Shakti* respectively. Its instrument is like full moon. Its light is formless. The result of its meditation is devotion, immortality, Samadhi and acquisition of all *Riddhis-Siddhis*(divine powers).

Significance of the attributes:

The petals of any one of these chakras , are made by the primary forces, which radiate out into the body along the spokes of the wheel. The number of spokes is determined by the number of powers belonging to the force which comes through a particular chakra.

The alphabets:

Each chakra is assigned with an alphabet .There is no apparent reason why the letters should have been assigned to the particular chakras mentioned, but there is an increasing number of powers as we ascend the chakras. It is possible that the founders may have had a detailed knowledge of these powers, and may have used the letters to name them much as we use letters in referring to angles in geometry.

Chakra Name	Alphabets on each petal of a Chakra
Muladhara	वं शं षं सं
Swadhistana	बं भं मं यं रं लं
Manipuraka	डं ढं णं तं थं दं धं नं पं फं
Anahatha	कं खं गं घं ङं चं छं जं झं ञं टं ठं
Visudhi	अं आं इं ईं उं ऊं ऋं ॠं लं लूं एं ऐं ओं औं अं अः
Ajna	हं क्षं

The practice of meditation on these letters has evidently something to do with reaching “the inner sound which kills the outer”, to use a phrase from *The Voice of Silence*. The scientific meditation of the Hindus begins with concentration upon a pictured object or a sound, and only when the

mind has been fixed steadily upon that does the yogi try to pass on to realize its higher significance. Thus in meditating upon a Master he first pictures the physical form, and afterwards tries to feel the emotions of the Master, to understand his thoughts, and so on.

In this matter of sounds, the yogi tries to pass inward from the sound as known to us and uttered by us, to the inner quality and power of that sound, and thus it is an aid to the passage of his consciousness from plane to plane. It may be thought that God created the planes by reciting the alphabet and that our spoken word is its lowest spiral. In this form of yoga the aspirant strives by inner absorption to return upon that path and so draw nearer to the Divine.

The Elements

Each chakra is considered to be especially connected with one of the elements earth, water, fire, air, ether and mind. These elements are to be regarded as states of matter, not elements as we understand them in modern chemistry. They are thus equivalent to the terms solid, liquid, fiery or gaseous, airy and etheric, and are somewhat analogous to our sub planes and planes-physical, astral, mental, etc. These elements are represented by certain *yantras* or diagrams of a symbolic character, which are given as follows in *The Shatchakra Nirupana*.

Sometimes in the following list orange-red is given instead of yellow, blue instead of smoky, and black instead of white in the fifth chakra, though it is explained that black stands for indigo or dark blue.

CHAKRA	ELEMENT	FORM	COLOUR	SENSES	STATE
1.	Earth	A square	Yellow	Smell	Solid
2.	Water	A crescent moon	White	Taste	Liquid
3.	Fire	A triangle	Bright Red	Sight	Gaseous
4.	Air	Two interlaced triangles (a hexagonal figure)	Smoky	Touch	Airy
5.	Ether	A circle	White	Hearing	Etheric
6.	Mind	Oval	White		

It may seem curious to the Western reader that the mind should be put among the elements, but that does not appear so to the Hindu, for the mind is regarded by him as but an instrument of consciousness. The Hindu has a way of looking at things from a very high point of view, often apparently from the stand-point of the Monad. For example, in the seventh chapter of the Gita, Shri Krishna says: "Earth, water, fire, air, ether, *manas, buddhi and ahamkara* - these are the eightfold divisions of my manifestation (*prakriti*)." A little later on He speaks of these eight as, "my lower manifestation".

These elements are associated with the idea of the planes. As the yogi meditates upon these elements and their associated symbols in each chakra he reminds himself of the scheme of the planes. He can also find this form of meditation a means for raising his centre of consciousness, through the levels of the plane in which it is at the time functioning, to the seventh or highest, and through that to something higher still.

THE YANTRAS

In *Nature's Finer Force*, Pandit Rama Prasad presents us with a thoughtful study of the reasons for the geometrical forms of these *yantras*. His explanations are too lengthy for reproduction here, but we may very briefly summarize some of his main ideas. He argues that just as there exists a luminiferous ether, which is the bearer of light to our eyes, so there is a special form of ether for each of the other forms of sensation - smell, taste, touch and hearing. These senses are correlated with the elements represented by the *yantras* - smell with the solid (square), taste with liquid (crescent), sight with the gaseous (triangle), touch with the airy (hexagon), and hearing with the etheric (circle). The propagation of sound, the Pandit argues, is in the form of a circle, that is of a radiation all around; hence the circle in the fifth chakra. The propagation of light, he says, is in the form of a triangle, for a given point in the light-wave moves a little forward and also at right angles to the line of progress, so that when it has completed its movement it has performed a triangle; hence the triangle in the third chakra. He argues that there is a movement in the ether also in

the cases of touch, taste and smell, and gives reasons for the forms which we find associated with these in their respective chakras.

THE ANIMALS

The antelope, on account of its fleetness of foot, is a suitable symbol for the element air, and the *bija* or seed-mantra (that is, the sound in which the power governing this element manifests itself) is given as *Yam*. This word is sounded as the letter y, followed by the neutral vowel a, (which is like the 'a' in "India"), and a nasal after-sound similar to that which frequently occurs in the French language. It is the dot over the letter which represents this sound, and in that dot is the divinity to be worshipped in this centre - the three-eyed *Eesha*. Other animals are the *Airavat* or Elephant, associated with earth on account of its solidity and with ether because of its supporting power; the *makara* or crocodile in the water of Chakra 2; and the ram (evidently regarded as a fiery or aggressive animal) in Chakra 3. For meditative purposes, the yogi may imagine himself as seated on these animals and exercising the power which their qualities represent.

THE DIVINITIES

There is a beautiful idea in some of these mantras, which we may illustrate by reference to the well-known sacred word AUM. It is said to consist of four parts - a, u, m, and *ardhamatra*. There is a reference to this in *The Voice of the Silence*, as follows:

And then thou canst repose between the wings of the Great Bird. Aye, sweet is rest between the wings of that which is not born, nor dies, but is Aum throughout eternal ages. And Madame Blavatsky in a footnote to this speaks of the Great Bird as:

Kala Hamsa, the bird or swan. Says the *Nadavindu-upanishat (Rig-veda)* translated by the Kumbakonam Theosophical Society—"The syllable A is considered to be the bird *Hamsa's* right wing, U its left, M its tail, and the *Ardhamatra* (half metre) is said to be its head."

The yogi after reaching the third syllable in his meditation, passes on to the fourth, which is the silence which follows. He thinks of the divinity in that silence.

In the different books the deities assigned to the chakras vary. For example *The Shatchakra Niru-pana* places *Brahma, Vishnu and Shiva* in the first, second and third chakras respectively, and different forms of Shiva beyond them, but *The Shiva Samhita* and some other works mention Ganesha (the elephant-headed son of *Shiva*) in the first, *Brahma* in the second and *Vishnu* in the third. Apparently differences are made according to the sect of the worshipper.

Along with *Eesha* in the present instance we have as feminine divinity the *Shakti Kakini*. *Shakti* means power or force. Thought-power is described as a *shakti* of the mind. In each of the six chakras there is one of these feminine divinities-*Dakini, Rakini, Lakini, Kakini, Shakini and Hakini* - which are by some identified with the powers governing the various *dhatu*s or bodily substances. In the heart chakra *Kakini* is seated on a red lotus. She is spoken of as having four arms (four powers or functions). With two of her hands she makes the same signs of granting boons and dispelling fears as are shown by *Eesha*; the other two hold a noose (a symbol which is another form of the ankh cross) and a skull (as symbol, no doubt, of the slain lower nature).

Mouna



Vedas are highly valuable as they contain the principles that hold true under any circumstance at any instance of time. Once these principles become the benchmarks for our life, we can be peaceful and blissful. India is the birth place of such Vedas. At the moment, most of us may be unaware of this knowledge. But it can be remembered in the form a simple occult maxim “As Above So Below” whatever is there in this Universe, the same exists in the elemental level. This is nothing but *Pindanda Brahmanda Samanvayam*(the synthesis of microcosm and macrocosm). But what is that, that is present at this elemental or Universal level?

Our body is composed of numerous atoms. Atoms build cells. Cells build tissues. That is how our *Pancha koshas* (Physical, astral, mental, intuitional and spiritual bodies) are built. Every atom contains a nucleus. Electrons in an atom revolve round the nucleus .The velocity of this revolution is so high, as high as the velocity of Light. Even at such greater velocity, these electrons never collide. Similarly planets revolve around the sun. Planetary positions after some 2000 years or 5000 years can easily be predicted because they never go against their system of principled rotation and revolution in the designated paths. One can organise and align ones system -according to the principle of Universe which is not at all a tall order as it is in-built in our system which is nothing but a miniature of the solar system. So this alignment and organisation of energy can be attained with *AUM-ॐ* which translates to be the eternal silence which when practiced properly takes the aspirant into the *Yogasthithi* (deep state of Yoga).

Aspirant should clearly remember the difference between being silent and being idle. Nature itself is never idle. It is ever dynamic. Silence means dynamic silence.

‘*Rucho Ak-share Parame Vyoman Yasmin Deva Adhi Vishwe Nishedhu Yastanna Veda Kim Rucha Karishyasi Ya It Tad Vidus Ta Ime Samasate.*’ This means ...In this dynamic silence lies the Ultimate Energy. As mentioned many a times, this silence is the *Shoonya!* If you can’t make use of this science, who can help you? : *Kim rucha karishyasi?*

This Silence, this *Shoonya*, this Space is a chance given to us to expand our consciousness. Surrender yourselves to this Silence and let it drive your consciousness: *YATEENAAM brahmabhavati saradhi*. First, believe that the energy responsible for the existence of this entire Universe is capable of driving you also!! Don't offer resistance. Try to blend with that Silence every moment to get the fruits of *Yoga* (good luck) and *Kshema* (sustaining the obtained good luck) which is also said in *Bhagavatgita – chapter 9 Sloka– 22*

“Ananyas Chintayanto maam ye janah paryupaasate|

teshaam nityabhiyuktaanaam yoga - kshemam vahaamyaham||

Mouna knows better what to be given and what to be sustained :

Karmanye vaadhikaaraste Ma Phaleshu Kadaachana|

Maa Karmaphalaheturbhuhma Te Sangostvakarmani||

Bhagavatgita chapter 2 verse 47.

“NATURE IS ALWAYS RIGHT “.

So do not anticipate anything. Our job is to act. We get what we deserve and this we get from the *Shoonya* :the Silence: *AUM!!* Again and again to insist, this ***Mouna*** is the space between various systems in this Universe and if you can traverse through this, you can experience the supreme consciousness spread everywhere in this space given in this verse:

Akhanda Mandalakaram Vyaptam Ena chara charam|

Tat Padam Darsitam ena Tasmai Sri Gurave namaha||

Human body is the most sophisticated design suitable to access this *Shoonya* in an easier way. Our body itself is the ***Veda***. Omniscience, Omni presence and Omni potencies are present within us. But how to learn this fact? The only way is Dynamic Silence. Again to remind, being silent is not being idle!

If you sit idle, you get into sleep. Do not sit idle, do not sleep, do not chant while you maintain silence following the procedure of *Samardha Sadguru Sparsha* Meditation. Be a witness of what is happening in your body while following the given meditation process. *Samardha Sadguru Sparsha* Meditation leads the aspirant to understand the wholesome knowledge of Vedas: *AUM “ॐ“*.

Aum - ॐ



As the entire process of *Samardha Sadguru Sparsha* Meditation highlights the significance of ॐ-AUM is further elaborated here as per the *Mandukya Upanishad*. The entire essence of *Mandukya Upanishad* is the synthesis of consciousness from Etheric level to the level of Dynamic Silence to get unified with the Ultimate Consciousness of *Eeshwara* : ॐAUM!!

The *Mandukya Upanishad* tells us that we enjoy, experience and contact things in nineteen ways in the waking state. Consciousness has nineteen mouths through which it eats the food of objective experience. What are these nineteen mouths? They are the five senses of knowledge-seeing, hearing, smelling, tasting and touching. With these five sensations we come in contact with things in the world outside, and enjoy them with actions and reactions produced thereby, by means of such sensory contact. These five mentioned are called senses of knowledge-*Jnana Indriyas*. They are so called because they give us some sort of knowledge-either of sight, or sound, or taste, or smell, or touch. Apart from these five senses of knowledge, there are five organs of action; they do not give us any independent knowledge, but they act. The hand that grasps is one organ of action. The speech that articulates words is another organ of action. The feet that cause locomotion or movement are also organs of action. The generative organ and the excretory organ also are two of the active elements or organs of action. They act, but they do not give any new knowledge. Whatever idea, knowledge, experience, etc. we may have through any one of these organs of action comes through the sensations already mentioned, namely, the *Jnana Indriyas*. Even when the organs of action act and we are conscious that they are acting, this consciousness is available only through the *Jnana Indriyas* and not separately though the organs of action, which do not give additional knowledge. It looks as if we have some sensation even through the organs of action, but actually it is not so. The sensation, the experience of the action of the *Karma Indriyas* as they are called, arises on account of the simultaneous action of the *Jnana Indriyas* or senses of knowledge. These five senses of knowledge and five organs of action make ten mouths of consciousness.

Then there are the five *Pranas* – the *Prana*, or the vital energy in us, operates in five ways. When we breathe out, expel breath, the *Prana* is acting. When we breathe in, when we inhale the breath, the *Apana* is acting. The *Vyana* is a third form of the operation of this energy, which causes circulation of blood and makes us feel a sensation of liveliness in every part of the body because of the operative action of the bloodstream, which is pushed onward in a circular fashion throughout the body by the action of a particular function of *Prana*, called *Vyana*. There is another action of the *Prana*, which is *Udana*; it causes the swallowing of food. When we put food in the mouth, it goes inside through the oesophagus and it is pushed down by the action of a *Prana* called *Udana*. *Udana* has also certain other functions to perform. It takes us to deep sleep. Our ego consciousness, our individualised consciousness is pushed into a state of somnambulism, sleep; that also is the work of *Udana*. *Udana* has also a third function to perform, namely the separation of the vital body from the physical body at the time of death. Three actions, three performances are attributed to *Udana*. There is another, fifth one, *Samana*, which operates through the naval region and causes digestion of food. It creates heat in the stomach and in the naval region so that the gastric juices operate and we feel appetite. Hunger is caused and food is digested by the action of this *Samana*. So, there are five *Pranas* – *Prana*, *Apana*, *Vyana*, *Udana*, *Samana*.

Five senses of knowledge, five organs of action and five *Pranas* make fifteen. There are four functions of the psychic organ. The internal psyche, which we generally call *Manas* or mind in ordinary language, has four functions. In Sanskrit these four functions are designated as *Manas*, *Buddhi*, *Ahamkara* and *Chitta*. *Manas* is ordinary, indeterminate thinking – just being aware that something is there. *Manas* is the work of the mind. *Buddhi* determines, decides and logically comes to a conclusion that something is such-and-such a thing. That is another aspect of the operation of the psyche – *Buddhi* or intellect. The subconscious action, memory, etc., is caused by *Chitta*. It is the third function. The fourth form of it is *Ahamkara* – ego, affirmation, assertion, ‘I know’. “I know that there is some object in front of me, and I also know that I know. I know that I am existing as this

so-and-so.” This kind of affirmation attributed to one’s own individuality is the work of *Ahamkara*, known as egoism. So *Manas*, *Buddhi*, *Chitta*, *Ahamkara*– these are the four basic functions of the internal organ, the psychological organ.

So, we have five senses of knowledge, five organs of action, five *Pranas* and four operations of the psyche, totalling nineteen. These are the mouths through which consciousness grasps objects from outside, and we feel secure and happy because all these nineteen things are acting at the same time in some form or other, with more emphasis or less emphasis. Anyone can act at any time, under special given conditions; and in as much as anyone can act at any time, it is virtually saying that all are acting at the same time. Therefore we are objectively conscious through the nineteen operative media of the individual consciousness acting in the waking condition. We are aware of this vast world of sensory perception, and we go on contacting these objects of the world through these media.

The verses of *Mandukya Upanishad* begins with

ॐ *Bhadram karnebhishshrnyuayama devaah*
bhadram pasyemaakshabhiryajatraah
sthirairangaistustuvamsastanoobhir
vyashema devahitam yadaayuh
Svasti na indro vriddhachravaah
svasti nah pooshaa Vishva vedaah
svasti nastaarkshyo arishtanemih
svasti no brihaspatirdadhaatu
ॐ *Shantih; Shantih; Shantihi*

Which means:

“Guide me to hear only those words that are auspicious and guide my vision towards good. May the strength in my body be used to worship the lord!

May *Indra* , the lord of Wisdom ; may *Vriddhaasravah*, the lord of experience; may *Pooshaa*, the lord of subsistence; may *Taarkshya*, the destroyer of all evils; may *Brihaspati*, the lord of the entire creation bestow peace upon me to reach the Almighty!!”

To illustrate this, firstly, our body, the instrument of *Eeshwara* to discover and merge with his consciousness can attain its goal only if it is maintained pure. Remember the chemistry lab time during those school days? Before we begin our experiment with some acid in a test tube, it is a mandate to rinse the test tube with that acid, which we call conditioning. Likewise, before getting ready to synthesise our consciousness, it is mandate to maintain our physical and astral body at its purest state.

Once this conditioning is done which should be our routine, it is time to experiment with *AUM* which represents all the three dimensions of time: past(*bhootam*), present (*bhavad*), future (*bhavishyad*) plus an additional fourth dimension(*tri kaalaateetam*) that exists beyond these three levels.

*Aum ity etad akcaram idam sarvam, tasyopavyaakhyaanam
bhootam bhavad bhavishyad iti sarvam aumkaara eva
yac chanyat trikaalaateetam tad apy aumkaara eva.*

This fourfold consciousness *AUM*, is the *oversoul*, *Brahman* which is also the human soul that is four folded:

Sarvam hy etad brahma, ayam aatmaa brahma, so ayam aatma chatuchpaat.

These states of consciousness are named as *Jaagrit*, *Swapna*, *Sushupthi* and *Tureya* which are briefed as follows:

State of consciousness	Name of consciousness	Plane of consciousness
Jaagrit (wakend state of mind)	Vaishwaanara	Viraat Loka
Swapna (involuntary state of mind)	Taijas	Hiranya garbha Loka
Sushupthi (Desire free state of mind)	Pragnya	Pragnya Loka
Tureya (state of being a witness)	Eeshwara	Mahashoonya Loka

The first level of consciousness refers to *Vaishwaanara : Vaishwaanara prathama paadah*. Which indicates the wakend state of mind in *Viraat loka* and next to this , in the plane of *Hiranya garbha*, the consciousness refers to *Taijas*. Understand the divergence of these two levels. *Narada* is popular as *triloka sanchari*: one who travels across all the three *lokas*. you too can be *Narada*, if you can grasp the essence of this *Mandukya Upanishad*. What are these three *lokas* (planes)?

The first one is *Viraat loka*. In this wakend state of mind, you experience the *Vaishwaanara* consciousness. But when you fall asleep, you dream. Your dream is limited to your state of sleep. It has got no importance in this physical field until you are determined to execute it here. To elaborate, why does a toddler try to walk? What is his goal? The only goal is to walk. This comes to his use in his future to reach any place of his wish by walk. If he wants to walk eastward, he can; if he wants to walk westward, he can; he can control the direction of his steps, he can control the pace of his walk. The same control is essential in the next state of consciousness: *swapna sthithi*, where *Vaishwaanara* gets transformed into *Taijas : taijaso dviteeya paadah*. As we are able to organise our works in this physical world, we should learn to execute our job in the *Swapna loka* too, because different works are to be executed in different planes of consciousness as a part of the divine plan!!

Physical execution of a task requires many thoughts, ideas and advices from many people. Those that are accepted as inputs for the task implementation take physical form and the rest are limited to the *swapna loka* which is also called *Hiranya garbha Loka*. This *Hiranya garbha Loka* is a pool of great thoughts and wisdom which is equally accessible to all. The place of angels. *Siva-Parvathi; Vishnu-laxmi*; all these gods and goddesses reside here just like we reside on this earth. So, if you dream of visiting *Vaikuntha*, it is just an illusion. Instead, with complete awareness in *Hiranya garbha Loka*, if you could reach *Vaikuntha*, it is real!!

Clearly, the Upanishad says that both these *Lokas* (the first two quarters of AUM) have same characteristics of 7 limbs and 19 mouths of experience:

prajnaana saptaanga ekonavimmshati - mukhaha ; but the only difference is the latter is an internal knowledge while the former is an outward expression of the internal wisdom. In a simpler way, the field of experience is the differentiating factor.

Vaishwaanara can be experienced in this physical field that is external while *Taijas* is an internal experience. Once this internal experience is expressed outward, it too becomes external and the consciousness is transformed from *Taijas* to *Vaishwaanara*. Knowledge is limited to the brain of a person owning it which is internal to him till the time he delivers it. Once delivered, it is no more an internal affair. From *Taijas*, it has become external and reached many people in this *Viraatloka*.

Physical execution in this *Viraat loka* is always tough. If you want to build a structure, you need lot of resources and people to do that; where as in *Hiranya garbha Loka*, it is always one man army. Whatever you think, it takes form. Like you can reach America, England, the Moon, etc., in your dreams, you can certainly reach *Hiranya garbha Loka*, but with some practice. Such instances are well described in the book, "**Autobiography of a Yogi**". The logic is simple. Your currency is valid only in your country. If you want to use it in America, you have to exchange it with US dollars. Likewise, your consciousness should be transformed according to the plane of your existence. But, how?

The further level of consciousness, *Sushupthi*, beyond these two levels helps you do this.

yatra supto na kanchana kaama, kaamayate na kamam chana svapnam pashyati tat sushuptam

Sushupthi is that state of consciousness where there exists no desire! No desire implies no dream. As it is a desire free state, it does not demand anything. Sketches of Leonardo da Vinci (16th century) portray the idea of man flying in the sky, which took 200 years for the actual physical manifestation in this *Viraat loka*. But that very idea of flying instantly gets implemented in the plane of thoughts i.e. *Hiranya Garbha loka* as it is the

internal field of experience. Consciousness expansion results in great capabilities of being able to implement great ideas of *Hiranya Garbha loka* in *Viraat loka* within no time. Alchemy is one such practice. *Devatas* or Angels we call are natural intelligences that can help us in achieving these wonders. Getting back to *Sushupthi*, once you fall asleep, you should not be dreaming. If you are dreaming, you are not in *Sushupthi*. In this state, the mass, I mean the consciousness is homogeneous: *ekee - bhootah prajnaana -ghana*. Homogeneity in consciousness symbolises the unification with Universal Consciousness. This is the state of ultimate bliss, the original source of real happiness. The everlasting, eternal bliss can be experienced only in this state. This is the third quarter of *AUM*. *Samardha Sadguru Sparsha Dhyana* leads the practitioner directly to this level three plus consciousness what we call *Eeshwara*, the characteristics attributed to him are described in *Patanjali Yoga Sutras* that are even a part of the *Samardha Sadguru Sparsha Dhyana*.

According to the verses of *Patanjali Yoga sutras*:

AUM, the origin of this Universe, the origin of all the Mantras, the origin of all the Sciences also called **Pranava** is the original name of the supreme lord *Eeshwara*, the ultimate power responsible for the creation, existence and annihilation of this Universe.

Like the word **Chocolate** reminds us of dark colour, sweet flavour, melting texture, *AUM* should remind us of the following 4 characteristics of *Eeshwara*:

Klesha karma Vipaka Aashayaih aparaamrushtaha

Purusha Viseshaha Eeswaraha

Which means *Eeshwara* is the one who stays unaffected by

Klesha Karma Vipaka Aashayaih

Klesha = problem

Karma = action

Vipaka = fruits of previous actions

Aashayaih = forthcoming results of previous actions

That means like a lotus leaf stays untouched by its surroundings, *Eeshwara* is a state of being unaffected by a problem, unaffected by an

action even if it is the solution of the problem, unaffected by the results of previous actions and unaffected by the forthcoming results of previous karma, as 75% of karma is always reserved for future. This state is called **Achyutha Sthithi** which is actually inherent to our body functioning but our ego does not allow us to recognise it. For instance, our heart pumps blood every moment irrespective of what we are doing. It functions when we walk, when we sleep, whatever we do!! This is **Achyutha Sthithi**!!

Further it is said, *Tatra Niratisayam Sarvajna Beejam*

This means he who contains the entire knowledge and wisdom is the **Omniscience** and he is **Eeshwara**!! Like a wave in an ocean merges with the ocean after sometime, your identity i.e., your Ego should get merged with the supreme consciousness that can be attained by inviting immense peace. Experience this peace closing your eyes and chanting AUM.

The next thing to be known is *Saha poorveshamapi Guruhu Kalena Anavachedaat.*

Which means that HE (*Eeshwara*) is present even before Lord *Brahma*, the creator was created. He is ever existent. The only way to understand him is to maintain silence, that we call **Mouna Sthithi**. This *Mouna* is the inner *Guru* of everyone who is the witness of our past, present, future and a fourth dimension of time that we are unaware of!! This knowledge sets us free of the illusion that 'I refers to the physical body and mind'. Lahari Mahashaya says that "you die because you got used to death"!! Hence, if you realise that "I" refers to your consciousness but not your body, you can realise the **Omniscience** in you. Now, you too are **Immortal**!!

Chanting ॐ should remind you of this knowledge!!

Finally, *Tasya vaachakaha Pranavaha*: HE (*Eeshwara*) is called AUM which means all the above mentioned qualities refer to *Eeshwara* whose original name is AUM!!

Thus, the Omniscience, Omni Presence and Omni Potencies refer to *Eeshwara* who is the Lord of all, the Indwelling controller, the source of all,

the beginning and ending of all the beings : *Esha sarveshwara esha sarvagnah, esho Antaaryami esha yonih sarvasya prabhavaapyayau hi bhootaanaam.*

This summarises the first 3 quarters of AUM. This knowledge is just a key to open the doors of other planes. Visiting USA remains a fantasy, till you actually go there. What is the basis of this fantasy? You heard from your friends, you have seen on internet about various places in USA. This does not assure you of being in USA. Likewise, this knowledge of *Viraat, Hiranyagarbha, Pragnya lokas* is just an information, but not an assurance! Passport, Visa and tickets are essential to land in USA; here, passport is your purity, visa is penance and silence is the ticket!!

The process of *Samardha Sadguru Sparsha* focuses on purification of Chakras. The importance of purity is explained in this book in the context of *Pancha tatwas*. Here, we are discussing about AUM, but only up to 75%!! We can see people who are able to reach just half the way of AUM are creating miracles in this *Viraat loka*. Yes, scientists!! Any scientific invention is nothing but the application of laws in this nature. The internal wisdom in a person, *taijas* is prompting him to give it an external form in this *Viraat loka*. That is the seed of any discovery or invention. Definitely, the very first experiment will never result in an invention directly! Try and try till you succeed!! Sewing machine to a Space machine, are the results of continuous effort. Today, most of us anticipate instantaneous results for a meditation that was just done once. Is that fair?? Continuous efforts to achieve the desired result is what we call Penance!! Result oriented efforts are essential. Laziness is always a hindrance to enter the spiritual world. Penance is overcoming this laziness and trying to reach your goal. Abraham Lincoln, who lost for 60 times in elections never gave up. His 61st effort made him the President of America and all of us know his contributions. People with such nobility also dedicated years of their life in continuous efforts to reach the goal!!

Finally, the ticket is Silence!! Silence is the core of any meditation. As said earlier, the thoughts in *Hiranya Garbha* Loka take form instantaneously which means there is every possibility of system collapse, if a person with

numerous thoughts enters that plane. That is why, the entrance is not so easy! Good or bad, thoughts in *Hiranya Garbha* Plane get manifested which would change that plane itself; so the only eligibility is Thought Free State to enter that *loka*. Now, you know the importance of Silence. Preconceived notions always keep you away from the facts!! Existing knowledge is always a guide to reach a point after which you have to find your own way. To descend the ideas in *Hiranya Garbha Loka* into this plane, you should find your own way and trickily this way is the same to every one of us: Silence!! Be thought free to give your thoughts a form. This silence you practice in this meditative process leads you to the 3rd quarter of AUM, the *Eeshwara* consciousness. Once your consciousness is expanded to this stage of Universal Consciousness, you become omnipotent.

People who achieved this level of Consciousness are still considered to be toddlers in Indian Spiritualism. Beyond this “A”, the *Vaishwaanara*; beyond this “U”, the *Taijas*; beyond this “M”, the *Pragna*, the fourth quarter is *Mouna*, the dynamic silence. The silence between two AUMs you chant!! If you could access this dynamic silence, you are in the fourth quarter of AUM, *Tureeya*, and the consciousness responsible for the existence of *Eeshwara*. The Energy behind the supreme Energy!!

The Process



This meditation should be done twice a day during Sun rise and Sun set timings followed by *Agnihotra* and meditation.

Some steps to prepare yourself for this Meditation:

Wear comfortable clothes: Always wear loose-fitting clothes that allow your breathing to be deep and natural. Proper breathing is directly linked to relaxation.

Sit up straight: A straight spine is essential in meditation. You can sit on the floor, cross-legged on a mat or you can sit straight in a chair. While you meditate - the important thing is to keep a straight spine.

Get comfortable: Whether you sit in a chair or on a meditation cushion, it's important to make yourself as comfortable as possible-but not so comfortable that you fall asleep.

Find the right head position: Keep your chin slightly pulled back, like a soldier at attention.

Agnihotra

Essentials for *Agnihotra*:

- Uncooked unbroken rice grains 2 pinches.
- Cow's ghee (clarified butter) One Tea Spoon (10gm)
- Semi-pyramidal copper pot Set
- Dried cow dung (In some countries if you can't have dried cow dung you can use dried 8 Sq. Inches coconut slices)
- Fire source (matches)

Preparing the Fire

- Place a flat piece of dried cow dung at the bottom of the Pyramid shaped copper vessel.
- Arrange pieces of dried cow dung coated with ghee in the pyramid in such a manner that allows air to pass.
- Apply a little ghee on the small piece of cow dung and light it. Insert this lighted piece of cow dung in the pyramid. Soon all the dung in the pyramid will lit.

- You may use a light fan to help the flame. However, do not blow through the mouth to avoid bacteria from the mouth getting into the fire.
 - Do not use any mineral oil or similar material in the process
 - At the exact time of sunrise and sunset when the offerings are made the fire should be fully ablaze in the pyramid.
- Give two *ahuthis* (offerings) at sunrise and sunset every day with a few grains of rice mixed with ghee. Chant the Mantras given below and offer these rice grains to fire god while saying “*Swaaha*”.

Mantras at Sun rise:

1. ॐ **Suryaaya swaaha, idam suryaaya idam namama**
2. ॐ **Prajaapathaye swaaha, idam prajaapathaye idam namama**

Mantras at Sun set:

1. ॐ **Agnaye swaaha, idam agnaye idam namama**
2. ॐ **Prajaapathaye swaaha, idam prajaapathaye idam namama**

Now meditate the meaning of the below 4 sutras of Patanjali (elaborated in the previous chapter AUM) just after the *ahuthis* –

Sutra 24. *Klesha Karma Vipaka Aashayaih Apraamrushtaha Purusha Visheshaha Eeshwaraha.*

Eeshwara is a state of being unaffected by a problem, unaffected by an action even if it is the solution of the problem, unaffected by the results of previous actions and unaffected by the forthcoming results of previous karma.

Sutra 25. *Tatra niratishayam sarvagya beejam*

He who contains the entire knowledge and wisdom is the Omniscience and he is *Eeshwara*

Sutra 26. *Sahapurveshamapi guruha kalena anavachedat.*

HE (*Eeshwara*) is present even before Lord Brahma, the creator was created. He is ever existent

Sutra 27. *Tasya vachakaha pranavaha*

HIS (*Eeshwara*) actual name is “AUM” ॐ

Chant ॐ “AUM” 21 times focusing on each chakra. You need to do *Samyamana* – Combination of *Dhaarana*, *Dhyaana* and *Samaadhi*. *Trayam ekatra Samyamaha* as shown in the pictorial guide
Take deep breath and while exhaling chant ॐ

Ascending order “Aum” ॐ chanting & meditation

1. ॐ - Muladhara
2. ॐ - Swadhistana
3. ॐ - Manipuraka
4. ॐ - Anahatha
5. ॐ - Visudhi
6. ॐ - Ajna

Descending order “AUM” ॐ chanting & meditation

7. ॐ - Visudhi
8. ॐ - Anahatha
9. ॐ - Manipuraka
10. ॐ - Swadhistana
11. ॐ - Muladhara

Again Ascending order “Aum” ॐ chanting & meditation

12. ॐ - Swadhistana
13. ॐ - Manipuraka
14. ॐ - Anahatha
15. ॐ - Visudhi
16. ॐ - Ajna
17. ॐ - Buddhi
18. ॐ - Chittah
19. ॐ - Ahankara
20. ॐ - Chittah
21. ॐ - Buddhi.

Now chant

*“Sri maata srimaha raagni Sri math Simhaasaneswari
Chit agni kunda sambhutha Deva karya samudyata
Sri Shiva Shiva Sakthikya roopini lalitambika ॐ”.*

Practicing *Dhaarana (Concentration) Dhyaana (Meditating), Samaadhi* (A state of total equilibrium of a detached) at every chakra helps the aspirant to experience the *samyamana* gradually. Once the aspirant gets stabilized in “*rucho akshare parama Vyoman*”- the root of pure wisdom, he can experience the supreme consciousness. The complete responsibility of such aspirant is taken up by the Omnipotent Guru and the aspirant resides as a king in the kingdom of *Sri Mahaakaala Chakravarty* !!

Continue the dynamic silence for some time and enjoy the ecstatic state of meditation throughout the day.

End Meditation with Shanti Mantra:

ॐ *Shanthy, Shanthy, Shanthy hi*



Pictorial Guide



Step 1. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Chakra - Muladhara

Location - Base of the spine

Color - Red

Sound - Lum (लं)

Element - Earth/Pridhvi Tattva

Tanmatra - Smell/Gandha

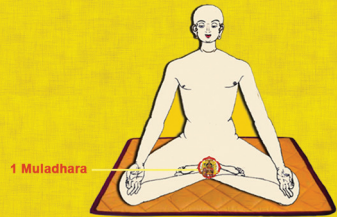
Gyanendriya- Nose

Karmendriya - Anus

Yantra - Four petalled lotus

Yantra shape - Square /Chatushkon

Eminent Personalities - Leaders, Politicians



DHYANA:

Vahana - Airavat

Dev - Brahma

Dev Shakti - Dhakini

Loka - Bhur Loka



QUALITIES:

Patience, Forbearance,

Hardwork and Forgiveness

Result: Health, Bliss, Sense Of Art

SAMADHI:

All physical and subtle qualities of this Muladhara chakra are created from Prudhvi Tattva (The Earth). This Prudhvi Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 2. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Chakra - Swadhistana

Location - Lower abdomen/Sacral vertebrae

Color - Orange

Sound - Vum (वं)

Element - Water/Jala Tattva

Tanmatra - Rasa/Taste

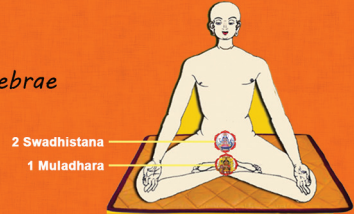
Gyanendriya- Tongue

Karmendriya - Sex organ

Yantra - Six Petalled Lotus

Yantra shape - Moon crescent/Chandrakara

Eminent Personalities - Successful Businessmen



DHYANA:

Vahana - Makara

Dev - Vishnu

Dev Shakthi - Rakini

Loka - Bhuvan Loka



QUALITIES:

Helping Nature, Ego free state

Desire free state,

Control on senses & Maha Sankalpa Shakthi

SAMADHI:

All physical and subtle qualities of this Swadhistana chakra are created from Jala Tattva (The Water). This Jala Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 3. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Chakra - Manipuraka

Location - Navel center

Color - yellow

Sound - Rum (ॠ)

Element - Fire/Agni Tattva

Tanmatra - Roopa/Vision

Gyanendriya- Eyes

Karmendriya - Legs

Yantra - Ten petalled Lotus

Yantra shape - Triangle/Trikona

Eminent Personalities - Scientists



DHYANA:

Vahana - Ram

Dev - Vrudhdh Rudra

Dev Shakthi - Lakini

Loka - Swar Loka



QUALITIES:

Loyalty, Nobility,

Zeal & Enthusiasm to work towards Divine Plan.

Vaaksidhdhi/ Words get manifested in to fruitful Actions.

SAMADHI:

All physical and subtle qualities of this Manipuraka chakra are created from Agni Tattva (The Fire). This Agni Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 4. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Chakra - Anahatha

Location - Center of the chest
near heart

Color - Green

Sound - Hum (हं)

Element - Air/Vayu Tattva

Tanmatra - Sparasha/Touch

Gyanendriya- Skin

Karmendriya - Hands

Yantra - Twelve petalled Lotus

Yantra shape - Hexagon/Shatkona

Eminent Personalities - Artists



DHYANA:

Vahana - Deer

Dev - Isha Rudra

Dev Shakthi - Kakini

Loka - Mahar Loka



QUALITIES:

Expertise and Perfection,

Sense of Humour,

Security and Protection

SAMADHI:

All physical and subtle qualities of this Anahatha chakra are created from Vayu Tattva (The Fire). This Vayu Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 6. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Chakra - Ajna

Location - Between the eyebrows

Color - Indigo

Sound - Om (ॐ)

Element - Over the senses

Gyanendriya- Mind

Karmendriya - Brain

Yantra - Two Petalled Lotus

Yantra shape - Oval Shape/Lingakar

Eminent Personalities - Spiritual Masters/Samadha Sadgurus

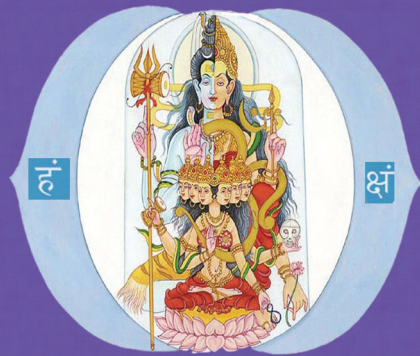


DHYANA:

Dev - Jyothi Ling

Dev Shakti - Hakini

Loka - Tapah Loka



QUALITIES:

Sharing, Universal love

Yoga sidhis like Prakaya Pravesha

SAMADHI:

All physical and subtle qualities of this Ajna chakra are created from Purusha.

The individual consciousness should merge in to Universal consciousness.

Step 7. Chant AUM - ॐ

Descending Order - (Avarohana Krama)

DHARANA :

Chakra - Visudhi

Location - Throat

Color - Blue

Sound - Yum (यं)

Element - Space/Akasa Tattva

Tanmatra - Shabdha/Sound

Gyanendriya- Ears

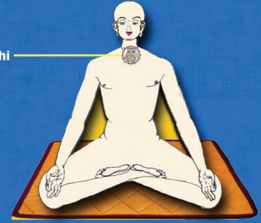
Karmendriya - Tongue

Yantra - Sixteen petalled Lotus

Yantra shape - Circular/Golakar

Eminent Personalities - Teachers

7. Visudhi



DHYANA:

Vahana - Elephant/Iravat

Dev - Panchamukha Sadashiva

Dev Shakthi - Shakini

Loka - Janah Loka



QUALITIES:

Mesmerization, Self control,
Satisfaction, Laconic speech,
Balanced thoughts and Actions

SAMADHI:

All physical and subtle qualities of this Visudhi chakra are created from Akasa Tattva (The Space). This Akasa Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 8. Chant AUM - ॐ

Descending Order - (Avarohana Krama)

DHARANA :

Chakra - Anahatha

Location - Center of the chest near heart

Color - Green

Sound - Hum (हं)

Element - Air/Vayu Tattva

Tanmatra - Sparasha /Touch

Gyanendriya- Skin

Karmendriya - Hands

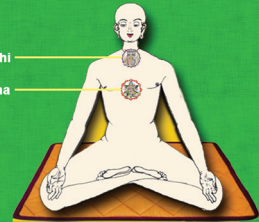
Yantra - Twelve petalled Lotus

Yantra shape - Hexagon /Shatkona

Eminent Personalities - Artists

7. Visudhi

8. Anahatha



DHYANA:

Vahana - Deer

Dev - Isha Rudra

Dev Shakthi - Kakini

Loka - Mahar Loka



QUALITIES:

Expertise and Perfection,

Sense of Humour,

Security and Protection

SAMADHI:

All physical and subtle qualities of this Anahatha chakra are created from Vayu Tattva (The Fire). This Vayu Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 9. Chant AUM - ॐ

Descending Order - (Avarohana Krama)

DHARANA :

Chakra - Manipuraka

Location - Navel center

Color - yellow

Sound - Rum (ॠ)

Element - Fire/Agni Tattva

Tanmatra - Roopa/Vision

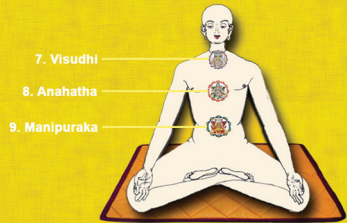
Gyanendriya- Eyes

Karmendriya - Legs

Yantra - Ten petalled Lotus

Yantra shape - Triangle/Trikona

Eminent Personalities - Scientists



DHYANA:

Vahana - Ram

Dev - Vrudhdh Rudra

Dev Shakthi - Lakini

Loka - Swar Loka



QUALITIES:

Loyalty, Nobility,

Zeal & Enthusiasm to work towards Divine Plan.

Vaaksidhdhi/ Words get manifested in to fruitful Actions.

SAMADHI:

All physical and subtle qualities of this Manipuraka chakra are created from Agni Tattva (The Fire). This Agni Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 10. Chant AUM - ॐ

Descending Order - (Avarohana Krama)

DHARANA :

Chakra - Swadhistana

Location - Lower abdomen/Sacral
vertebrae

Color - Orange

Sound - Vum (वं)

Element - Water/Jala Tattva

Tanmatra - Rasa/Taste

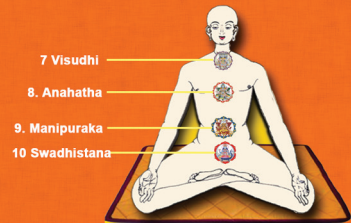
Gyanendriya- Tongue

Karmendriya - Sex organ

Yantra - Six Petalled Lotus

Yantra shape - Moon crescent/Chandrakara

Eminent Personalities - Successful Businessmen



DHYANA:

Vahana - Makara

Dev - Vishnu

Dev Shakthi - Rakaini

Loka - Bhuvan Loka



QUALITIES:

Helping Nature, Ego free state

Desire free state,

Control on senses & Maha Sankalpa Shakthi

SAMADHI:

All physical and subtle qualities of this Swadhistana chakra are created from Jala Tattva (The Water). This Jala Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 11. Chant AUM - ॐ

Descending Order - (Avarohana Krama)

DHARANA :

Chakra - Muladhara

Location - Base of the spine

Color - Red

Sound - Lum (लं)

Element - Earth / Prithvi Tattva

Tanmatra - Smell / Gandha

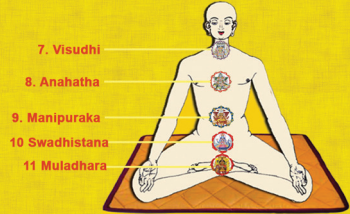
Gyanendriya- Nose

Karmendriya - Anus

Yantra - Four petalled lotus

Yantra shape - Square / Chatushkon

Eminent Personalities - Leaders, Politicians



DHYANA:

Vahana - Airavat

Dev - Brahma

Dev Shakti - Dhakini

Loka - Bhur Loka



QUALITIES:

Patience, Forbearance,

Hardwork and Forgiveness

Result: Health, Bliss, Sense Of Art

SAMADHI:

All physical and subtle qualities of this Muladhara chakra are created from Prithvi Tattva (The Earth). This Prithvi Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 12. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Chakra - Swadhistana

Location - Lower abdomen/Sacral vertebrae

Color - Orange

Sound - Vum (वं)

Element - Water/Jala Tattva

Tanmatra - Rasa/Taste

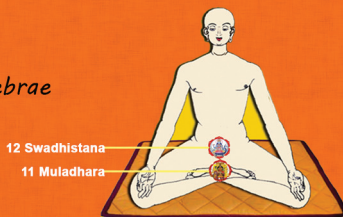
Gyanendriya- Tongue

Karmendriya - Sex organ

Yantra - Six Petalled Lotus

Yantra shape - Moon crescent/Chandrakara

Eminent Personalities - Successful Businessmen



DHYANA:

Vahana - Makara

Dev - Vishnu

Dev Shakthi - Rakaini

Loka - Bhuvan Loka



QUALITIES:

Helping Nature, Ego free state

Desire free state,

Control on senses & Maha Sankalpa Shakthi

SAMADHI:

All physical and subtle qualities of this Swadhistana chakra are created from Jala Tattva (The Water). This Jala Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 13. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Chakra - Manipuraka

Location - Navel center

Color - yellow

Sound - Rum (ॠ)

Element - Fire /Agni Tattva

Tanmatra - Roopa/Vision

Gyanendriya- Eyes

Karmendriya - Legs

Yantra - Ten petalled Lotus

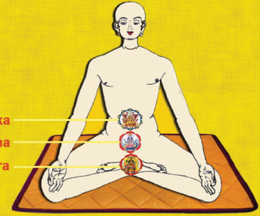
Yantra shape - Triangle/Trikona

Eminent Personalities - Scientists

13. Manipuraka

12 Swadhistana

11 Muladhara



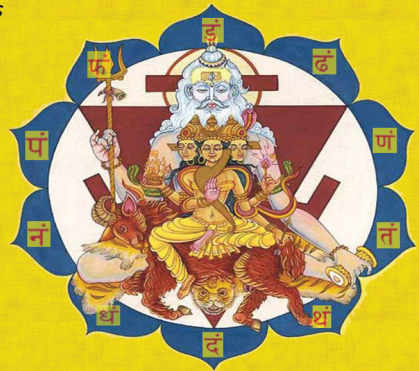
DHYANA:

Vahana - Ram

Dev - Vrudhdh Rudra

Dev Shakthi - Lakini

Loka - Swar Loka



QUALITIES:

Loyalty, Nobility,

Zeal & Enthusiasm to work towards Divine Plan.

Vaaksidhdhi/ Words get manifested in to fruitful Actions.

SAMADHI:

All physical and subtle qualities of this Manipuraka chakra are created from Agni Tattva (The Fire). This Agni Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 14. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Chakra - Anahatha

Location - Center of the chest
near heart

Color - Green

Sound - Hum (हं)

Element - Air/Vayu Tattva

Tanmatra - Sparasha/Touch

Gyanendriya- Skin

Karmendriya - Hands

Yantra - Twelve petalled Lotus

Yantra shape - Hexagon/Shatkona

Eminent Personalities - Artists



DHYANA:

Vahana - Deer

Dev - Isha Rudra

Dev Shakthi - Kakini

Loka - Mahar Loka



QUALITIES:

Expertise and Perfection,

Sense of Humour,

Security and Protection

SAMADHI:

All physical and subtle qualities of this Anahatha chakra are created from Vayu Tattva (The Fire). This Vayu Tattva originates from the dynamic silence (Shunya).

After the Aum you chant, Try to access this Shunya by maintaining absolute silence.

Step 16. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Chakra - Ajna

Location - Between the eyebrows

Color - Indigo

Sound - Om

Element - Over the senses

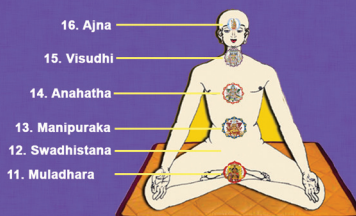
Gyanendriya- Mind

Karmendriya - Brain

Yantra - Two Petalled Lotus

Yantra shape - Oval Shape/Lingakar

Eminent Personalities - Spiritual Masters/Samadha Sadgurus

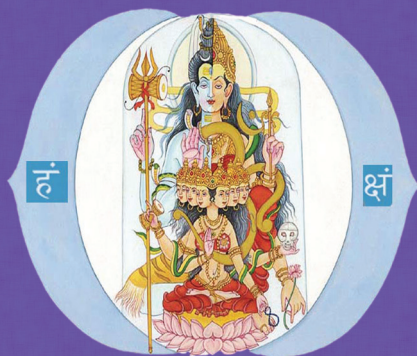


DHYANA:

Dev - Jyothi Ling

Dev Shakthi - Hakini

Loka - Tapah Loka



QUALITIES:

Sharing, Universal love

Yoga sidhis like Prakaya Pravasha

SAMADHI:

All physical and subtle qualities of this Ajna chakra are created from Purusha.

The individual consciousness should merge in to Universal consciousness.

Step 17. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Budhi (Intuition)

Decision making capability

DHYANA:

Dedicating ones decisive power to his Guru

17 Budhi



SAMADHI:

Experience guru's presence, Samarpan

Step 18. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

DHARANA :

Chittamu (Chittah)

Energy responsible for the body functioning

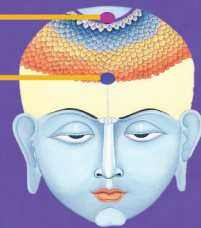
DHYANA:

Getting ready for the self exploration;

Self transformation through the sacred AUM

18 Chittamu

17 Budhi



SAMADHI:

AUM (Saha Poorveshamapi Guruhu),

Samyamanam: Congealed Intellegence

Step 19. Chant AUM - ॐ

Ascending Order - (Arohana Krama)

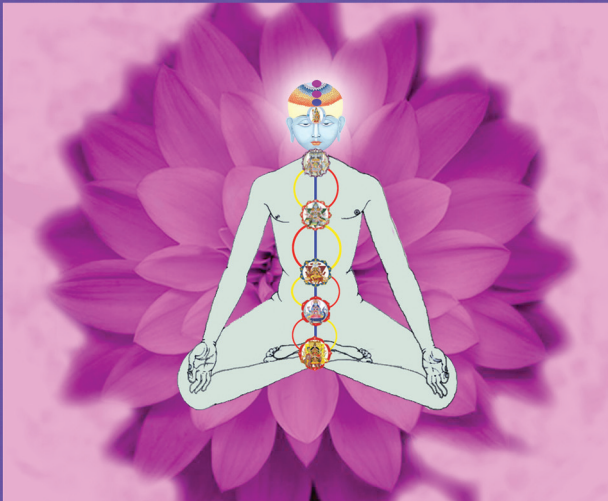
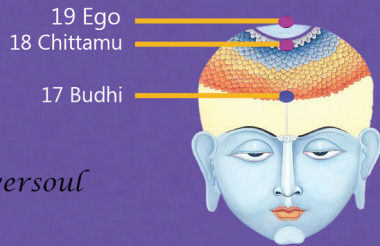
DHARANA :

Ego

My name, my identity

DHYANA:

I am omni present, I am the Oversoul



SAMADHI:

one who experiences, and one who is the witness of that experience

Step 20. Chant AUM - ॐ

DHARANA :

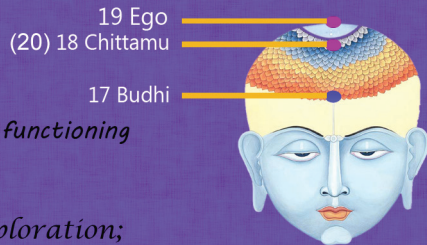
Chittamu (Chittah)

Energy responsible for the body functioning

DHYANA:

Getting ready for the self exploration;

Self transformation through the sacred AUM



SAMADHI:

AUM(Sahi Poorveshamapi Guruhu),

Samyamanam: Congealed Intellegence

Step 21. Chant AUM - ॐ

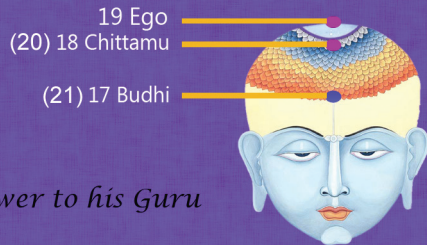
DHARANA :

Budhi (Intuition)

Decision making capability

DHYANA:

Dedicating ones decisive power to his Guru



SAMADHI:

Experience guru's presence, Samarpan

Slokas



PATANJALI YOGA SUTRAS:

The Yoga Sutras of Patanjali are 196 Indian sutras (aphorisms). The Yoga Sutras were compiled around 400 CE by Sage Patanjali, taking materials about yoga from older traditions. Together with his commentary they form the Patanjali yoga Shastra.

The text fell into obscurity for nearly 700 years from the 12th to 19th century, and made a comeback in late 19th century due to the efforts of Swami Vivekananda. It gained prominence again as a comeback classic in the 20th century. Scholars consider the Yoga Sutras of Patanjali formulations as one of the foundations of classical Yoga philosophy of Hindudharma.

Patanjali divided his Yoga Sutras into four chapters or books (Sanskrit pada), containing in all 196 aphorisms, divided as follows:

Samaadhi Pada (51 sutras). Samaadhi refers to a blissful state where the yogi is absorbed into the One. Samadhi is the main technique the *yogi* learns by which to dive into the depths of the mind to achieve *Kaivalya*. The author describes yoga and then the nature and the means to attaining *samaadhi*. This chapter contains the famous definitional verse: “*Yogahachitta-vritti-nirodhaha*” (“Yoga is the restraint of mental modifications”).

Saadhana Pada (55 sutras). *Saadhana* is the Sanskrit word for “practice” or “discipline”. Here the author outlines two forms of Yoga: *Kriya Yoga* (Action Yoga) and *Ashtaanga Yoga* (Eightfold or Eight limbed Yoga).

- *Kriya Yoga* is closely related to Karma Yoga, which is also expounded in Chapter 3 of the Bhagavad Gita, where *Arjuna* is encouraged by Krishna to act without attachment to the results or fruit of action and activity. It is the yoga of selfless action and service.

- *Ashtaanga Yoga* describes the eight limbs that together constitute *Raja Yoga*.

Vibhuti Pada (56 sutras). *Vibhuti* is the Sanskrit word for “power” or “manifestation”. ‘Supra-normal powers’ (*Sanskrit: siddhi*) are acquired by

the practice of yoga. Combined simultaneous practice of *Dhaarana*, *Dhyaana* and *Samaadhi* is referred to as *Samyamana*, and is considered a tool of achieving various perfections, or Siddhis. The temptation of these powers should be avoided and the attention should be fixed only on liberation. The purpose of using *samaadhi* is not to gain siddhis but to achieve *Kaivalya*. *Siddhis* are but distractions from *Kaivalya* and are to be discouraged. *Siddhis* are but *maya*, or illusion.

Kaivalya Pada (34 sutras). *Kaivalya* literally means “isolation”, but as used in the Sutras stands for emancipation or liberation and is used interchangeably with *moksha* (liberation), which is the goal of yoga. *The Kaivalya Pada* describes the process of liberation and the reality of the transcendental ego.

Four Sutras(24,25,26,27) of Patanjali Yoga Sutras describing the *Eeshwara* Consciousness in the *Samaadhi Pada* form a part of *Samardha Sadguru Sparsha Dhyaana*

24. *Klesha karma vipakashayai haparaamrushtaha purusha vishesha Eeshwara ha* (the Supreme Ruler) is a special *Purusha*, untouched by misery, the results of actions, or desires.

25. *Tatra niratishayam sarvagya beejam*

In Him becomes infinite that all-knowing-ness which in others is (only) a germ

26. *Saha poorveshamapi guruhu kalena anavachedat*

He is the Teacher of even the ancient teachers, being not limited by time.

27. *Tasya vachakaha pranavaha*

His manifesting word is “ॐ”.

MANDUKYA UPANISHAD:

The Mandukya Upanishad is the shortest of all the Upanishads, and is assigned to Atharvaveda. It is listed as number 6 in the *Muktika* canon of 108 Upanishads.

It is in prose, consisting of twelve though verses, and is associated with a Rig Vedic school of scholars. It discusses the syllable ॐ, presents

the theory of four states of consciousness, asserts the existence and nature of *Aatman* (Soul, Self).

The *Mandukya Upanishad* is notable for having been recommended in the *Muktika Upanishad*, through two central characters of the *Ramayana*, as the one *Upanishad* that alone is sufficient for knowledge to gain *moksha*, and as first in its list of eleven principal *Upanishads*.

The Verses:

ॐ *Bhadram karnebhih shrnuyaama devaah*
bhadram pasyemaakshabhiryajatraah
sthiraairangaistushtuvamsastanoobhir
vyashema devahitam yadaayuh
svasti na indro vriddhaschravaah
svasti nah pooshaa Vishva vedaah
svasti nastaarkshyo arishtanemih
svasti no brihaspatirdadhaatu
ॐ *Shantih; Shantih; Shantihi.*

Shining Ones! May we hear through our ears what is auspicious; Ye, fit to be worshipped! May we see with our eyes what is auspicious; May we, endowed with body strong with limbs, offering praise, complete the full span of life bestowed upon us by the divine beings; May Indra, of enhanced fame, be auspicious unto us; May Pûshan, who is all-knowing, be auspicious unto us; May Târkshya, who is the destroyer of all evils, be auspicious unto us; May Brihaspati bestow upon us auspiciousness!
ॐ Peace! Peace! Peace!

1. *Aum ity etad aksharam idam sarvam, tasyopavyaakhyaanam*
bhootam bhavad bhavishyad iti sarvam aumkaara eva
yaschanyat trikaalaateetam tad apy aumkaara eva.

ॐ This Imperishable Word is the whole of this visible universe. Its explanation is as follows: What has become, what is becoming, what will become – verily, all of this is ॐ. And what is beyond these three states of the world of time – that too, verily, is ॐ.

-
2. *Sarvam hy etad brahma, ayam Aatma brahma,
soayam Aatma chatuspaat.*

All this, verily, is *Brahman*. The Self is *Brahman*. This Self has four quarters.

3. *Jaagarita sthaano bahish - pragnaah saptaanga ekonavimshathi -
mukhah sthoola -bhug Vaishvaanaraha prathamah paadah.*

The first quarter is *Vaishvaanara*. Its field is the waking state. Its consciousness is outward -turned. It is seven - limbed and nineteen - mouthed. It enjoys gross objects.

4. *Svapna -sthaanoanntaha -pragnah saptaanga ekonavimshati -
mukhaha pravivikta- bhuk taijasa dviteeya paadah.*

The second quarter is *taijasa*. Its field is the dream state. Its consciousness is inward -turned. It is seven-limbed and nineteen-mouthed. It enjoys subtle objects.

5. *Yatra supto na kanchana kaama, kaamayate
na kamamchana svapnam pashayati tat sushuptam
sushupta - sthaana ekee- bhoota pragnaana -gh
ana evaananda –mayo hy aananda –bhukcheto -mukhah pragnaas
truteeyah paadah.*

The third quarter is *prgna*, where one asleep neither desires anything nor beholds any dream: that is deep sleep. In this field of dreamless sleep, one becomes undivided, an undifferentiated mass of consciousness, consisting of bliss and feeding on bliss. His mouth is consciousness.

6. *Esha sarveshavana esha sarvagnah, esho Antaaryami
esha yonih sarvasya prabhavaapyayau hi bhootaanaam.*

This is the Lord of All; the Omniscient; the Indwelling Controller; the Source of All. This is the beginning and end of all beings.

7. *Nantaha -praagnam, na bahish pragnam, nobhayata -
pragnam, na pragnanaa- ghanam, na pragnam, naapragnaam;*

adrishyatam, avyavahaarayam, agrahyam, alakshanam, achintyam, avyapade asyam, eksstma – pratyaya - saaram, prapannochopasamam, shaantam, shivam, advaitam, caturtham manyante, sa Aatmaa, sa vignyeya.

That is known as the fourth quarter: neither inward -turned nor outward -turned consciousness, nor the two together; not an undifferentiated mass of consciousness; neither knowing, nor unknowing; invisible, ineffable, intangible, devoid of characteristics, inconceivable, indefinable, its sole essence being the consciousness of its own Self; the coming to rest of all relative existence; utterly quiet; peaceful; blissful: without a second: this is the *Aatman*, the Self; this is to be realised.

8. *so Ayam Aatmadhyaksharam aumkaroadhimaatram paadaa maatraa amaatrshcha paadaa akaaraukaara makaara iti.*

This identical *Aatman*, or Self, in the realm of sound is the syllable ॐ, the above described four quarters of the Self being identical with the components of the syllable, and the components of the syllable being identical with the four quarters of the Self. The components of the Syllable are A, U, M.

9. *Jaagarita -sthaano vaishvaanaro akaara prathama Maatra apeteraadimattvaad vaapnoti ha vai sarvaan kaamaan Aadishcha bhavati ya evam veda.*

Vaishvaanara, whose field is the waking state, is the first sound, A, because this encompasses all, and because it is the first. He who knows thus, encompasses all desirable objects; he becomes the first.

10. *Svapna -sthaanas taijasa ukaaro dviteeyaa maatrotkarshat ubhayatvaadvotkarssati ha vai jnnana - santatim samanascha bhavati nasyabrahma –vit - kule bhavati ya evam veda.*

Taijasa, whose field is the dream state, is the second sound, U, because this is an excellence, and contains the qualities of the other two. He who knows thus, exalts the flow of knowledge and becomes equalised; in his family there will be born no one ignorant of *Brahman*.

11. *Sushupta - sthaanaha praagnoo makaaras triteeya maatraamiter api eter vaa minoti ha vaa idam sarvam apitashcha bhavati ya evam veda.*

Pragna, whose field is deep sleep, is the third sound, M, because this is the measure, and that into which all enters. He who knows thus, measures all and becomes all.

12. *Amaatrass chaturtho avyavahaaryah pranchopassama Sivo advaita evam aumkaara Aatmaiva, sa,vishaty Aatmanam Aatmanaman ya Evam veda ya evam veda.*

The fourth is soundless: unutterable, a quieting down of all relative manifestations, blissful, peaceful, non-dual. Thus, ॐ is the *Aatman*, verily. He who knows thus, merges his self in the Self– yea, he who knows thus.

ॐ Shantih; Shantih; Shantihi

ॐ Peace! Peace! Peace!

Miscellaneous:

*'Rucho Ak-share Parame Vyoman Yasmin Deva Adhi Vishwe Nishedhu
Yastanna Veda Kim Richa Karishyati Ya It Tad Vidus Ta Ime Samasate.'*

- Rik veda

'All the impulses of Creative Intelligence reside in that unmanifest, indestructible field of *Ak-kshare*-the transcendental field of intelligence-the Unified Field of all the Laws of Nature. He whose awareness is not open to this reality, the existence of this reality-the existence of pure knowledge and its infinite organizing power-is of little use to him.'

*"Ananyas chintayanto mam ye janah paryupasate
tesham nityabhiyuktanam yoga - kshemam vahamy aham "*

- Bhagavatgita – chapter 9 Sloka - 22

But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have.

*Karmany vadhikaraste Ma Phaleshu Kadachana,
Ma Karmaphalaheturbhurma Te Sangostvakarmani*

- Bhagavatgita , Chapter 2, Verse 47

*Akhanda Mandalakaram Vyaptam Ena chara charam
Tat Padam Darsitam ena Tasmai Sri Gurave namaha*

(Which) pervades the entire unbroken form of the circle (of creation), moving and unmoving. To that beautiful and benevolent Guru through whom that state was revealed (to me), salutations.

References



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 - 3 *The Chakras: A MONOGRAPH by C. W. Lead beater*
 - 4 *Piercing of chakras- article by Pandit Shrirama Sharma Acharya*
 - 5 *The Soul and its Mechanism by Alice A. Bailey*
 - 6 *Lectures on Mandukya Upanishad by Master RK*
 - 7 *Patanjali Yoga Sutras – commentary by Swami Vivekananda*
 - 8 *Nature's Finer Force - Pandit Rama Prasad.*