

“Aum Iti Braham”

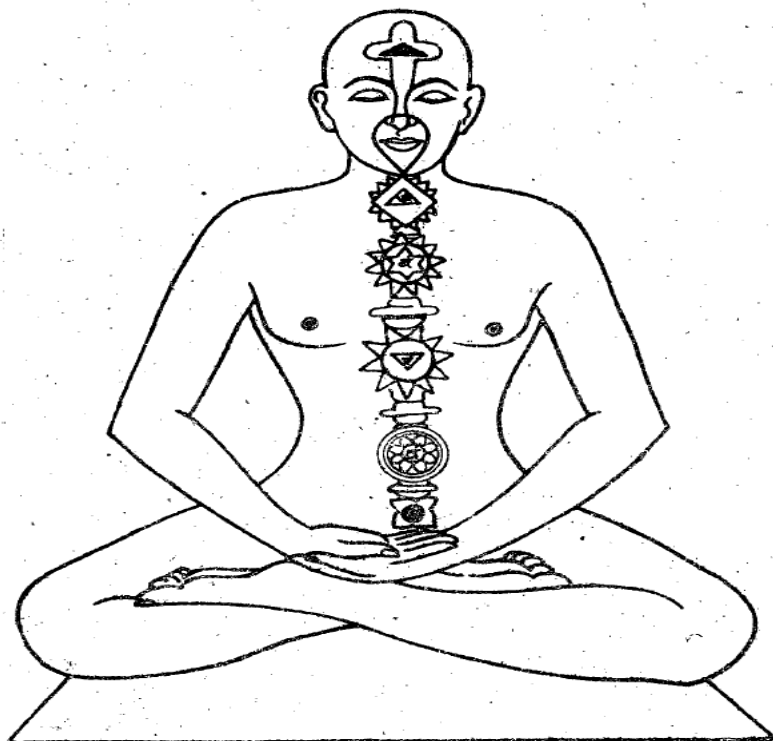
Aum is the Source

Aum is the all in everything

Aum is the answer

by

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Special instructions (Guidelines) for the Seekers

Every inquisitive seeker will carefully read and follow the instructions below before embarking on the *Sadhana* “Practice” –(The discipline for attaining *Moksha* – Emancipation). So there will be ease in the path (Perform) of practice.

1. Determine the place to do the practice. Keep a room secluded if possible. If there is a lack of space in the house, keep the area of Practice and Asana (Mat – Seat) fixed.
2. Carry that permanent seat if you need to go out of town by chance because the vibrations of the seeker's soul are stored in that Asana, which is a beneficial factor in the Practice.
3. It is better if *Ishtadev* (Presiding Deity), *Gurumala* (String of Beads), and *Asana* (mat) remain the same.
4. Seekers should consume milk – add *Ghee* to it and rub butter near *Brahmarandhra* (On top of the head is a spot known as *Brahmarandhra*).
5. Practice can be done one hour after taking any liquid and three hours after a meal.
6. Take Bottle Gourd (*Doodhi*) and boiled *Suran* (*Elephant Foot Yam*) as much as possible at mealtime. Also, take sprouted *Moong* (Green Gram), *Moth* bean (Matki or Dew Bean), and *Channa* (Chickpeas or Horse Gram) - all three in equal portions.
7. Perform Swasana before going to bed and after waking up in the morning. Get stable, meditate on the navel centre first, then on both toes, and then take deep breaths.
8. Take herbal medicine like *Triphala Churna* or *Isabagul* every fourth day before bed at night.
9. Keep staring at the *Lamp of Ghee* or idol or photo of your *Ishtadev* without blinking your eyes for fifteen minutes daily. Do not wipe your eyes; let them dry themselves if your eyes get watery.
10. *Pranayama* practitioners should take *Rasayan Churna* with added honey every morning and evening.

In addition to the general instructions given above, appropriate instructions are provided with each experiment. So there is no need to write anything special here.

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The form of ॐ (“Om” or “Aum”)

Sage Patanjali has said in the 'Yoga Sutra' that 'तस्य वाचकः प्रणवः' [Tasya vācaka: Praṇava] Means 'Om' (or "Aum") is a way to address divinity. 'Om' is a symbol of God.

Sage Patanjali has covered the entire universe in such a small Sutra (Aphorism). But until we understand that formula, it remains an inanimate phrase.

Ancient sages composed many texts. How many doctrinal texts contain only basic principles? Some are contemplative. That is to say; some scriptures explain the essence of any theory by contemplating it. Finally, there are some experimental texts. That is to say, the idea we have learned describes how to prove it experimentally.

The contemplation of the tradition of circumstances generates most theories. For example, Newton was sitting under a tree. Suddenly a fruit fell on the ground from above. This was a coincidence. He wondered why this fruit did not go up and why it came down! This was his contemplation. At the end of that contemplation, Newton discovered a gravitational force in the earth, which attracts every object to itself. It turned out to be the law of gravity.

In the same way, the sages made the above formula. That has become a principle. *Patanjali Yogasutra* is a doctrinal scripture, but how is that *Sutra* considered a Symbol of God? We must rely on contemplative and experimental texts to understand those facts. Our Shruti Smriti (The *Vedas*), especially the Upanishads, are texts. We will depend on such texts.

Similarly, how is the word 'Om' addressed to God? We will look at some primary points to understand this fact. Let's take some small explanations to make it easier to understand. However, these illustrations are very subtle. Yet those will be very useful for us to understand.

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1. *Sharira Trayee* (Three Forms of Body)

We know that the sun's rays fall on an infinite ocean filled with water. Water evaporates. Particles in the air combine with water vapour to form a cloud. The air accelerates those clouds, appearing to move around the sky. When circumstances arise again, the clouds rain down on the earth again.

The clouds we see are the total body. That is to say, the "gross body" - which is visible by the naked eye, is the formation of vapours and fine particles, which are invisible to the eye. Even though we cannot see vapours and fine particles with the naked eye, it is contained within the total body. Steam and fine particles became part of the clouds 'subtle body'. Whatever condition the water had before it assumed a subtle form became its origin or causal body. The air which is moving the total body becomes the body's life force, as it gives it the force to move.

Similarly, every human, living or every inanimate object in the world has three such bodies. Number 1 is the gross body, Number 2 is the subtle body, and Number 3 is the causal body. Movement, thoughts etc., in a living animal, is kinetic energy. It is a process of life. The motion, called power, is referred to as 'SharirTrayee' (Three Forms of Body) by the scribes; the name of nature knows the power.

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2. *Vyashti and Samashti Jagat* (Individual and Entirety World)

Suppose I have a large lump of clay. I can make different clay figures, such as an elephant, horse, goat, or man. Each sculpture has the same qualities, like viscosity or malleability. The same qualities are present in that lump of clay, too, because these figures have taken different shapes from that lump of clay. In principle, an elephant figure and a lump of clay

are not different. The only difference is in shape. We will take one of the smallest of the four toys. However, the qualities will remain the same no matter the clay's shape. In the same way, any of the elements contained in the human body or animal described above are the same throughout the universe. Think of the beginning of the universe as a lump of clay, and everything material around us today in the present, no matter how complex, just different shapes of that original clay, combined and moulded in different ways.

The *Brahmarshis* call this concept 'पिंडे सो ब्रह्मांडे' [*pinde so Brahmaande*] (whatever is there in the microcosm is also there in the macrocosm).

This infinite universe comprises countless earth, suns, galaxies, etc., all of which are called the cosmic world, and our unique heritage is called the Individual world. Therefore, *Vyashti* means Individual, and *Samashti* means all (Entirety).

By the grace of God, we have found the elements of every part of the universe in our human body (as in every animal as well, but here we will talk about the human body so that it will be easy to understand). The partial soul of God Himself is also found in the form of consciousness. So if we know ourselves to have the partial soul of God, we will be able to know everything. There is a sutra in the Upanishads 'यास्मिन् ज्ञात्वा सर्वं ज्ञातं भवति' [*Yāsmiṇ jñātvā sarvaṃ jñātaṃ Bhavati*] means, which can be known by knowing everything. How is this possible?

This is very easy to understand. We can learn about grain quality by going to any field and taking a handful of grain samples from the mountain of grain. We can understand the quality grain of the whole heap or what the whole field will be like.

Let's take a practical example. In your house, you knead spicy *puri* (*Indian bread*) or *thepla* (*Indian bread*) dough by adding salt, *chilli*, oil, coriander, asafetida (*Hing*), etc. After the dough is ready, you take a pinch and taste it to decide whether everything is to its required taste. You don't have to eat all the dough to know the taste of it. So just by tasting a small pinch of dough, one can know the taste of the whole dough. In the same way, by knowing the soul, one can know God and all His works. Even in the *Bhagavad Gita*, God says, 'Since I am the same, there is no difference between you and me.'

Those who know that form of mine eradicate karma by doing deeds with their body, speech, and mind. Their minds do not dwell in the delusion of the world. In the same way, God does not dwell in the delusion of the world. That is why by knowing oneself, one can know everything. This is called 'यास्मिन् ज्ञात्वा सर्वं ज्ञातं भवति' [*Yāsmiṇa jñātvā sarvaṃ jñātaṃ Bhavati*], but how to know this?

'*Mandukyopanishad*' flashes light on this. To know the form of God is divided into four sections. Similarly, Omkar is also divided into four sections. Then each part is compared to the four layers of *Purna Brahman Paramatma*. It is asserted that since 'Om' is not different from *Parabrahma Paramatma*, the letter 'Om' is the complete *Brahman* indestructible *Paramatma*.

This visible world and the whole world of consciousness are a direct indication of the glory of God. Everything has three stages that are Origin, position, and rhythm. This gross world and the previous microcosm are now in the present that we can see. And what is to be produced in the future - that is to be the rhythm. He is all *Parabrahma Paramatma*. So nothing is different from the past. That is, just as *Parabrahma Paramatma* is all-present. So Omkar is also a complete form in all respects (*Gita*: 2-28, 29).

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत |

अव्यक्तनिधनान्येव तत्र का परिदेवना || 28||

आश्चर्यवत्पश्यति कश्चिदेन माश्चर्यवद्वदति तथैव चान्यः |

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् || 29||

[*avyaktaadeeni bhootaani vyaktamadhyaani bhaarat |*

avyaktanidhanaanyev tatr ka paridevana || 28||

aashcharyavatpashyati kashchiden maashcharyavadvadati tathaiiv chaany: |

aashcharyavachchainamany: shr noti shrutvaapyenan ved na chaiv kashchit || 29||

Translation: *O scion of Bharat*, all created beings unmanifest before birth, manifest in life, and again unmanifest on death. So why grieve? Some see the soul as unique, some describe it as amazing, and some hear of it as outstanding, while others, even on hearing, cannot understand it.

This is described in the *Gita* composed by Sage *Gyaneshwarji*. All animals were formless before creation. They gain shape after birth. When it loses its rhythm, it does not move to another state but regains its former state - the latent state where it is formless, without a body. Now the form that appears in the middle of them is the truth from the cover of *Maya*. All animals originated from the *Yoga of Maya (illusion)*. Thus, *Parabrahma Pramata* is all-pervading.

Let us first understand the four divisions of God. Then let us understand the three dimensions of 'ॐ' as अ (A), उ (U), and म (M) (*AUM* is made up of a set of three dimensions which are a, u, and ma, respectively). *Aum* without this cannot be written. But its sound resonates in the infinite world, its form - all four sections will compare with it. Then we will see how to attain God through *Aum*.

As we have seen, any living creature has three bodies. 1. Gross, 2. Subtle, and 3. Causal. The origin of these three bodies is in every person - that is, in the individual world, from the aggregate world of *Brahman*. That is, to know the gross mass from the gross-aggregate world, the micro-mass from the micro-complex, and so on.

This gross, subtle, and causal body of *Parabrahma Paramatma*, respectively known as 1. *Vaishwanar*, 2. *Hiranyagarbhaa* and 3. *Pragya*.

Vaishwanar: When God resolved that 'एकोहं बहुस्यामः' [*Ēkōham bahusyāma*] this means I manifest in many forms, then He manifested in this infinite form. Many objects of this visible creation such as infinite earth, reservoirs, suns, and constellations. God resides in everyone's body. Even in the *Gita*, God says,

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥15.14॥

[*ahan vaishvaanaro bhootva praaninaan dehamaaShri tah.
praanaapaanasamaayuktah pachaamyannan chaturvidham..15.14.*]

Translation: I live as the digestive fire in the abdomen of all living beings, mixing and digesting the four types of food by combining internal breathing and exhalation. There are four types of food, *Bhakshy* (भक्ष्य) - is edible food. *Peya* (पेय) - drinks. *Lahya* (लह्य) - is food that can be licked, and *Choshya* (चोष्य) – (food that can be sucked). This cosmos I manifested in its gigantic form, which we can also call the visible world. We can see it in the waking state.

1. *Virat* (or *Vaishwanar*) is the name of God who manifested and created various creations.

2. विश्व विष्टानि आकाशादीनियस्मिन् अथवा विष्टोस्ति प्रकृत्यादिषु याः सः विश्वः[*Viśva viṣṭāni ākāśādīnīyasmina athavā viṣṭōsti prakṛtyādiṣu yāḥ Saḥ Viśvaḥ*:]

That (superpower) is perfect in all the inner and outer places, from the atom to the sky. So the name of that omnipresent soul (*Paramatma*) is *Vishwa*.

Thus the form of the grossly manifested *Vaishwanar* in this world is the division of *Parabrahma-Paramatma*.

Whatever actions we do, whether through the body, gaining knowledge, or the things we experience. If we think about its organs, we will find that the following nineteen organs are associated with and contained in the seven major organs. This is what the scriptures say about all the organs.

1. **The five senses** – The Sense of Knowledge (*ज्ञानेन्द्रिय; Jñānēndriya*) - through which we receive all kinds of knowledge. In which the sense of hearing (*कर्णेन्द्रिय; Karṇēndriya*, which works to hear). The Sense of Dermis (*त्वचेन्द्रिय; Tvacāindriya*, which makes you feel the touch). The Sense of Sight (*चक्षुरिन्द्रिय; Chakṣurindriya*, which acts as seeing). The Sense of Taste (*स्वादेन्द्रिय; Svādēndriya*, imparts the knowledge of taste). The Sense of Olfactory (*घ्राणेन्द्रिय; Ghrāṇēndriya*, which gives knowledge of odour). There are only five kinds of knowledge in the world.

2. **The five action senses** (कर्मेन्द्रिय; *Karmendriy*) - by which we interact with the world. **Speaking** (भाषण; *Bhāṣaṇa*). **Grasping** (हस्तेन्द्रिय; *Hastēndriya*, done using hands). **Walking** (पादेन्द्रिय; *Pādēndriya*, feet, moving, etc.). **Ejaculating** (शिश्रेन्द्रिय; *Śiśnēndriya*, urination and reproduction). **Evacuating** (गुदेन्द्रिय; *Gudēndriya* defecation). These are the five types of work that are done in the world.

3. **Four Intuitions** (अंतःकरण चतुष्टय; *antahkarana chatushtaya*, conscience) - The four components of our consciousness are as follows, the mind, intellect, attention, and egoism. Their functions are as follows. **Mind** (*Manas*) - Commanding all the senses and taking work from them is the religion of the mind. Controls your determination or resolution. **Intellect** (*Buddhi*) - Determining what to do with all the information received from the mind

Egoism (*Ahaṁkāra*) - To produce self-esteem or awareness in every knowledge, deed, object, and spirit. To identify your body as yourself with "I". To take every knowledge, action, decision, command, and every kind of sensation sent by the intellect that makes the living entity realise 'मैं हूँ'; *the main hoon*, I am. The ego has both the ability to *Shrink* and *inflate*.

Attention - चित्ति-संज्ञाने - means "knowledge attainment". The coincidence of the *jivatma* (*living matter*), with its help or reflection, makes the conscious by attaining the price and prepares the *jivatma* to experience all the bliss through knowledge and karma.

4. **Five Pranas**: All the knowledge gained in the body or the body's movement is due to *Prana*. It is considered the life force. This has also been mentioned before. *Prana* is located in different places in the body. Its names are also given differently. It has a subset (*UpPrana*), which is as follows.

1. *Prana* (reception) ; प्रकर्षेण आनयति, ईति प्रकर्षेण वा बलं ददाति आकर्षति च शक्ति तसःप्राग; *Prakshena anayati, iti prakarshen va balam dadati akarshiti cha shaki tasah: Prague*. That is to say; the *Prana* is the life force that offers life through breathing to sustain the body. It is mixed with air, so it is called *Prana -Vayu*. Its location is mainly from the mouth to the heart.

There is always a state of fire in it. So its colour is golden. It always moves upwards like fire. The respiration process and our sensory perception are all the work of the *Prana*.

2. *Apaana* (excretion) : अपमयति प्रकर्षेण मलं निस्सारयति अपकर्षेण च शक्तिम् ईति अपान; *Apamayati Prakarshen Malam Nissarayati Apkarshen Cha Shaktim Iti Apana*. That is the face that slides down the anus or vagina and throws it outwards. Its location or range of motion is typically from the navel to the soles of the feet. It has the virtue of heaviness as it has more predominance of the earth element. That is, the *Apan* that slides down the body and throws it outwards. Its location or range of motion is from the navel to the soles of the feet. Since the earth element is more predominant, it has the quality of heaviness. Excretion, Birthing, and menstruation are the work of *Apaana*. Due to the predominance of the earth element, the colour looks like smoke. Normal air is purple.

3. *Vyana* (circulation) व्यपनोति शरीरं यः सः व्यान; *Vyapnoti sariyamyā: sa: vyana*. *Vyana* permeates through the whole body, so it is called *Vyaan*. It has a short nature and performs all body functions. Its essential function is to keep the knowledge-carrying gross and subtle nerves in motion by beating, pulsing, circulating blood, and supporting all *Pranas* and sub-*Pranas*.

4. *Udaan* (mind) : उन्नयति यः उद् आनयति वा ईति उदान; *Unnayati Ya: Udd Anayati Va Eiti Udana* it lifts the body high. It does not let this body fall when we move. Sometimes when a person vomits, it picks up the food from his stomach and throws it out, called *Udaan*. Its location and scope of work are from the throat to the forehead. Due to the predominance of aerodynamics, it has a transient nature and a yellowish colour with a mixture of green. When we eat food or drink, we pass the food down the throat to the stomach or throw it out by vomiting. It is his nature to help with pronunciation or singing. If *UdanaVayu* is controlled, this body can be made very light with Sankalpa unique. This is mentioned in the Patanjali *Yogasutra* - उक्क्रान्तिरच प्रयाणकाले भवति तां वशित्वेन प्रतिघते; *Utkrantirach Prayanakale Bhavati Tam Vashitven Pratighate*. The implication is that the *Yogi* can control his *Udana Prana*

and take the *Prana* out of the *Brahmaranghra* and ascend to the upper world; this is an achievement achieved by *Pranajaya*. But throughout life, this '*UdanaVayu*' plays an essential role in stabilising the body by lifting it. That is, the function of *UdanaVayu* is to keep the body still while we are sitting or walking and make it work near the physical body.

5. *Samana* (digestion): अस समं नयति सम्यक प्रकारेण नयति इति समान; *Samam Nayati Samyak Kinderen Nayati Iti Same*. That means making the juice of our food and distributing the juices evenly in their respective places. This is called *Samana Prana*. Its habitat and work area are from the heart to the navel. It has a predominance of water-element, so its colour is blue. Short and cool in nature, it secretes juices in the digestive system, i.e. stomach, liver, gastrointestinal tract, and small intestine, and filters the food into granules. By making its juice and distributing it to every organ of the body, it nourishes all the organs of the body, like the vascular system, head, heart, etc. Which enables all the parts of the body to be nourished and able to perform all the functions? So in terms of '*Apaana Vayu*', there is less heaviness in *Samaan Prana*. समान वयात् प्रज्वलनम्; same *vyat prajbalnam*. The *Yogasutra* says that by conquering the *Samaan Prana*, the radiance of the *Yogi* is always maintained. So the *Yogi* becomes brilliant day by day.

Five UpaPrana (Additional / Secondary Prana)

The five *Up-Prana* are *Naaga*, *Kurma*, *Krikala*, *Devdatta* and *Dhananjaya*.

1. *Naaga* (burping) - Its place is in the mouth. It has a greenish-yellow colour and is short in nature. Removes blockages of *Prana* and *Apana* and stops gas formation in the digestive system.

2. *Kurma* (blinking) - This has a place in the eyes. It has a golden colour similar to orange. It can *shrink* and grow; its job is to make the eye blink. It is activated when we wake up and revitalised when we are asleep.

3. *Krikala* (sneezing) - This is in the throat. And has the predominance of water-element. Having a place in the throat-grace, if the *Yogi* achieves this, he cannot be tormented by hunger-thirst etc. a sneeze should not be suppressed, as this may affect vertebrae in the cervical spine.

4. *Devadatta* (Yawning) - This is placed in the nose. It is earth-element predominant. Yawning expels gas and reduces fatigue. Many *Yogis* only eat vegetables and milk products to reduce tiredness.

5. *Dhananjaya* (heart valves) - it influences the whole body. As the sky element dominates it, it is short and blue in nature. Its job is to quench thirst in the living body; the air causes the body to swell after death.

As mentioned above, this body contains a total of nineteen organs, namely, the five senses, the five action senses, the five *Pranas* (the *Up-Pranas* are not counted as they are considered secondary) and the four institutions. In the same way, all the *Purna Brahman* also exists in the world with nineteen limbs. Some *Shrutis* also show the following seven limbs instead of nineteen limbs. However, it includes all the above organs, such as the head, the eyes, the mouth and so on.

Seven such organs are shown in the ritual of worship of *Vaishwanar* in the *Chhandogya Upanishad*. Through which *Ishwar Brahman* in the form of *Vaishwanara* enjoys. The seven limbs are as follows.

Dyulok (Abode of The Gods) is shown as the head, *Aditya* (Sun) as the eye, *Vayu* (Air) as the soul, *Akash* (Sky) as the centre of the body, *Jala* (Water) as the place of urine, and the *Pruthvi* (Earth) as the feet. *Vaishwanar* works through all these organs in the waking state. The scriptures describe it in figurative language. 'The arrogant being in this body enjoys the gross subjects in the waking state with seven limbs or nineteen organs. In the same way, the complete *Brahman* also pervades this external world and enjoys this world.'

Thus, the one who manifested as *Vaishwanar* is the first division of *Parabrahma Paramatma*.

Hiranyagarbhaa - We come to the astral world by describing the second division of *Purna Brahman Paramatma*. This subtle world is a dream-like realization. Everything we experience in a dream state is the experience of our subtle body. E.g. we dream of walking in a beautiful garden, climbing a mountain, bathing in a river, etc. So when we are in a dream state, all these things seem to come true. This is because our gross body has seven limbs or nineteen organs. Our body has the same subtle limbs described above, through which we experience subtle imaginary states because the subjects of the subtle state are not perceptible.

In the same way, the *Purna Brahman Paramatma*, who appeared as *Hiranyagarbhaa*, absorbs the subtle worldwide subjects imagined by his subtle seven limbs or nineteen organs. The subtle body is self-illuminated. Even on a cloudy night, if you have a dream, you don't need light to see the subjects that have arisen. Even in such a dark dream, you can easily see everything. So it is the *Tejas* (Spiritedness) form. That is why *Hiranyagarbhaa* is also given the name *Tejas*.

१. हिरण्यगर्भः : हिरण्यानि सूर्यादीनि गर्भे यस्य । अथवा हिरण्यानां गर्भः स हिरण्यगर्भः ।

1. *Hiranyagarbhaa: Hiranyani Suryadini Garbhe Yasya.*
Hiranyana Garbha: Hiranyagarbha.

That is, the one who has *Suryadi Lok* in the womb or the one who is the creator of *Suryadi Lok*, the name of The God of that universe is *Hiranyagarbhaa*.

२. तैजसः तैजसः स्वप्रकाश रूपः

2. *Taijas: Taijas: Swaprakash Form:*

Who creates the light that illuminates the universe? No one can illuminate it, it is self-manifested light, and its name is *Tejas*. *Tejas* is a type of energy or vitality; it is considered one of the qualities of the Hindu gods and relates to an individual's inner fire. Thus, this *Hiranyagarbha* is the second foot of *Purna Brahman Paramatma*. But can these imaginary subtle subjects be enjoyed? Yes, it can. See the example.

Once there was a madcap (eccentric or reckless and foolish person). He was wandering the streets, and a rich man found him. The rich man had a heavy jar of ghee (butter). The rich man saw this madcap and called to him, saying, "If you deliver this jar to my house, I will give you four coins in return for the wages." mad-cap picked up the jar of ghee and started walking behind the rich man. The mad-cap started thinking while walking. 'I will buy a goat with this money; then I will earn more money by selling the goat's milk; then I will buy a cow and earn more money by selling cow's milk. After earning enough money, I will get married and have children; the kids will grow up, so my wife will send my kids to call me. My children will come to me and say, 'Daddy! Let's have dinner at home. He became addicted to such thoughts and started playing the role of a father in such thoughts. The mad-cap, lost in his thoughts, accidentally dropped the jar and exploded.

The rich man looked back and saw that the jar of ghee had fallen and broken. Angered, he hit the madcap with a stick in his hand. The madcap spoke, 'Sir, your jar only is broken, but what about my broken world?' This is the imaginary world. Philosophically this is the world we are living in. This world is like a dream; you must swim across the ocean of dreams. The third division of Purna *Brahman Paramatma* is compared to the causal world. This state is like a state of sleep, such that a person sleeping in sleep does not desire any kind of sacrifice, has no experience, and does not even have any kind of dream. In this state, the intellect is annihilated. Humans do not think consciously or clearly in this state. The world is in a causal state during an apocalypse or the beginning of the world, in which no form of any kind has manifested (like the state of the ocean water in the parable of the clouds). In which there is no distortion or shape existing. The nature of one whose body is situated in a unique form, described in the Upanishads by the name of 'Sat' and sometimes by the name of '*Aatma*', is the state where nothing is known except the feeling of joy and peace. There is the destruction of conflicts like happiness or sorrow. In this state of sleep, the *Yogi* experiences bliss, and God is in the form of bliss at that time.

The *Yogi* realizes that he is a part of God, just as a pot is submerged in the river and the pot's water tastes the same. Thus whatever is blissful is the third division of Purna *Brahman Paramatma*. He is known as 'Pragya'. Duality is lacking here. Pour the pot of water into the ocean; this is the state in which the soul becomes one with God and enjoys *Brahmananda*. This experience is the realization of God.

१. ईश्वर इष्टेडसौसवर्शि कतमानन्यायकारीश्वरः [1. *eeshvar ishtedasausavarshi katamaananyaayakaareeshv*:]. That is, since the Almighty Judge is the *Ishtadev* (the one we pray to), his name is *Ishwar*.

२. प्रकर्षेण जानाति सर्वं जगत स प्राज्ञ [2. *Prakarsen Janati Sarva Jagat Sa Pragya*]. The name of God can be *Pragya* because he is the innermost of all, who knows everything.

It is said that the fourth division is a unique element that has neither the form of knowledge nor the form of ignorance in the external world or the inner world, the division of Purna *Brahman*. It can never be described in words. It is a form that can be experienced only in the state of *Samadhi*

(meditative consciousness). Just like putting a piece of sugar in the mouth, one can only know what sweetness is, but it is difficult to describe what “sweet” means to someone who has never tasted anything sweet. Such a 'unique' element is the fourth division.

Thus, after understanding the gross, subtle and causal and the different forms of Purna *Brahman*, different from the past and present, respectively, Vaishwanar, Hiranyagarbha, Pragyā and Advitiya, now we need to compare it with 'Om' and then it can be said that 'Om' is the symbol of The God.

‘ॐ’ is made up of three characters अ (a), उ (u), and म (m). These three characters are the same as the divisions mentioned above. Its divisions are the three dimensions of the ‘Aum’. Just as when we pronounce ‘ ॐ ’ “Aum, these three dimensions do not differ: in the same way, *Purna Parabrahma Paramatma* differs from these three dimensions. They are all interrelated. Here the unity of division and dimensions are taken for the worship of *Parabrahma Paramatma* by ‘Aumkar’.

The first dimension of the nominal ‘Aum’ of *Parabrahma Paramatma*, ‘अ’ (a), is pervasive in all the letters or names in the world, as many letters show any whole meaning. If any vowel, consonant, or description is to be pronounced, it cannot be done except ‘अ’ (a). For example, if you want to say, क (ka), ख (kh), ग (ga) ... etc., it is क् + अ = क [k + a = ka]. Likewise, ‘क (ka), ख (kh), ग (ga) or any letter cannot survive unless ‘अ’ (a) is joined. Otherwise, any letter remains incomplete. This configuration is the same for each character.

It is also said in the *Taittareya Upanishada* (ancient Sanskrit book) that श्रुकाए वै सर्वा वाक् [*Shrukaye vai sarva vaak*], that is, in all speeches, the ‘अ’ (a) is included. In the *Gita*, God also says that in the letters अक्षराणमकरोडस्मि [*aksharanamkarodsmi*], I am ‘अ’ (a), in that phrase, ‘अ’ (a) is the first letter. In the same way, the form of ‘Vaishwanara’ exists in the inner God. Not a single thing is visible without it in this visible gross world.

The characters are clear from the coincidence of ‘अ’ (a). This world is visible by the coincidence of Vaishwanar. Therefore, the world that appears, at first sight is due to this universe, which is also the beginning. Thus, due to the unity of the first division of ‘अ’ (a) and the first division

called 'Vaishwanara' pervading the worldly body, which appears directly in the state of awakening, 'अ' (a) is the first division of Purna Brahman Parmeshwara.

In this way, humans who know and worship the unity of God in the form of 'अ' (a) and 'Vaishwanara' ultimately acquire desires, i.e. desired objects, which become universal in the world. He who knows 'अ' (a) knows the universe. Because 'पिंडे सो ब्रह्मांडे' [pinde so Brahmaande] (explained earlier - means, whatever is there in the microcosm is also there in the macrocosm). Thus, the resemblance of 'अ' (a) and Vaishwanara is proved.

Now let us consider the similarity between the second section and the second dimension. The second dimension of the ॐ is 'उ' (u). So 'अ' (a) is first, and 'उ' (u) is second. So it is unique from 'उ' (u) lies between 'अ' (a) and 'म' (ma), so it has a close relationship with both. It is just as the subtle body relates to the causal and gross (total) bodies.

Similarly, Hiranyagarbha is situated between Vaishwanar and Pragyā, which is related to both. Also, when we pronounce 'OM', the pronunciation of 'उ' (u) is not as clearly sounded as 'अ' (a). To understand this, one has to pay special attention while pronouncing OM. In the same way, as clear as this visible world is in the form of 'Vaishwanar', one has to go deeper to understand the 'Hiranyagarbha' form to see the subtle world as 'Hiranyagarbha' is superior to 'Vaishwanar'.

मर्दनम गुणवर्धनं [mardanam gunavardhanan] is a rule of *Ayurveda*. The more you crush herbs, the more their properties increase. In *Ayurveda*, a medicine named *Lindy pepper*, *Pipperi Mool* (Paprika root). It is processed in different manners. One way is that the Lindy pepper is mashed for eight *prahars* (Twenty-Four hours), and the other is that the Lindy pepper is mashed for sixty four *prahars* (Eight Days). Both Lindy peppers are the same, but they contain different properties. The 64 *prahari* Lindy pepper is ten times more effective than the eight *prahar* Lindy pepper. This is because its portions become more microscopic as the herb is mashed. The atom is subtle, and so is its strength infinite.

'Hiranyagarbha' is described by the name of the psyche, in which all the elements of the world reside in the form of atoms. For example, the earth

is seen as in 'Vaishwanar'. But the same earth is seen as its atoms in the subtle form, *Hiranyagarbha*. So its power increased infinitely. Thus, it is superior to *Vaishwanar* as its power increases. It is a form of light. This creation was subtly formed before the origin of the gross creation. As it condensed, it took the form of solids, and before these microcosms, it was the first causal world. So *Hiranyagarbha* has a close relationship with both. Due to this, both the cause and the gross form are as follows. The second *vibhag* of *Tejas Roop* (the presiding deity of *Manas Srishti*- the mental creation of the universe) Due to its resemblance, it is the second division of Purna *Brahman Paramatman*.

The human beings who know the secret of the unity of the 'ॐ' (u) with the glorious *Hiranyagarbha* can perceive the subtle elements of the world on their own. That is, as a human being descends deeper and deeper into the Practice of 'OMKAR', in the primary stage of concentration, knowing 'अ' (a) leads to the control of gross objects. In the same way, with the focus on 'अ' (a) to 'ॐ' (u), the subtle world also becomes real, and the divine vision opens. It results in subtle perceptions such as the ability to see far from the visionary plan, hear far, and know each other's thoughts, all the attributes of the subtle body it seems to achieve. As the subtle body comes to dominate, nature reveals its secrets in its subtle form. Then the *Yogi* gets the benefit of divinity. He can show dreams to others with his power. One gets the benefit of the vision of accomplished people. Due to the *Yogis* understanding the subtle elements of everything, the real secret of that universe is understood, and the Gods, Goddesses, and Siddhas living in the subtle world are seen.

The third dimension of the divine name 'Om' is 'म' (ma). It is derived from the original *Sanskrit Dhaatu* (original form). 'म' (Mā) means to measure. That is to say, so many things need to be understood. 'म' (ma) is the final dimension of the Omkar. 'अ' (a) and 'ॐ' (u) are pronounced first, and the mouth is closed rather than 'म' (ma) is pronounced. 'म' (ma) means to merge 'अ' (a) and 'ॐ' (u). When the seeker knows the gross and subtle world, he becomes omniscient. 'I knew everything. I don't need to know anything now.' Such seekers know the world in its totality, the subtle and the causal, because the gross world is created from the subtle world. In the opposite order, i.e. from the gross world to the subtle

and from the subtle to the causal world - this is a kind of rhythm. Due to the resemblance of the third section called 'PrAgjna', the third dimension of 'म' (ma) form is the third section of *Purna Parabrahma Paramatma*. The human being who knows the unity of God in the form of 'I' and Pragyā Swarup thus attains *Moksha* (freedom) by knowing the whole world because his external vision is destroyed and his inner vision is opened and so everywhere the Parabrahma *Paramatman* becomes omnipresent and becomes free from the cycle of life.

The nominal 'Aum' of *Parabrahma Paramatma* is without dimension. This is not even spoken, but the subtle movement that resonates in the infinite creation in the form of sound alone is a formless form. It can not be put into practice as it is outside the subject of mind and speech; only the *Yogis* can discern it. Therefore, *Nirguna*, formless, is the fourth division. The implication is that just as the 'अ' (a), 'उ' (u), and 'म' (ma) of 'Aum' are similar to the three divisions of the three dimensions, so the amorphous form of 'Aum' is similar to the *Nirgun Nirakar, Nirvisharupa* of the fourth division of *Parabrahma Paramatma*. This is the 'Turyaavastha' (Awakening, dreaming, dormancy, and they are the last of the four states. In it, all discrimination is destroyed, and the soul becomes *Brahmasvarupa*).

Humans thus understand the similarity of the quantities of the 'Omkar' with the division of God. That is to say, by understanding the secret of unity, he attains *Parabrahma Paramatma* and performs Practice promptly by relying on his name-chanting. He undoubtedly attains *Moksha* by entering *Paramatma*.

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“I” in many forms (एकोडहम बहुस्याम) (*Ekohum Bahusyam*)

After knowing all these, let's think about achieving the goal by staying on top of it and implementing it.

We have this God-given human body to achieve the goal. Through which we can know The God, *Brahman*. We have no other means. So first, we need to know what this human body is. Because this human body is the final result for us in the sequence of creation after the determination of God, we all come from the essence of God, and to have Him is the primary purpose of our life. So using this body is the only easy way to attain God by going through the cycle of destruction or contraction. Let us take an example to understand this.

Suppose someone comes to you, gives you a green coconut, and says, 'Brother! Find out where this coconut seed is! 'So what do you do?

First, we will remove the green bark from it. It is the last result of the origin of coconut. We will remove the husk-like layer from under it. Then we will remove the cream that comes after it. Then we take out the water, and the seed inside will come before us.

Thus, the whole coconut was prepared by tying one layer after another from the coconut seeds. What is in our hands is the result. It is called the order of creation. And if we want to get the seed back from the coconut, then we have to uproot the layer from the top to the bottom of the coconut; only then do we get the seed. It is called extermination.

The same principle applies to our human body. If there is a sequence of creation from God to the human body, then to inhabit God from the human body, one has to go through the sequence of destruction. There is no such thing as death, but overcoming obstacles one by one means reaching the goal. So first, we need a sequence of creation.

We know that if we want to create something, we need two things.

Material: That is, the thing from which the object is to originate, for example, if we wish to make jewellery from gold. Gold will be the material.

The man who makes it: That is, the Goldsmith – here it is the conscious man. We would also require a mould, tools, etc., that can be used to shape jewellery. These are called cooperative reasons.

Such is the case with the creation of this universe. The essential element is nature, and the cause-and-creator is God himself.

Creation is about to return to its normal state. So what is the death of a human being? The subtle body is permanently removed from the gross

body of a human being. In the same way, this creation also regains its state in its gross form called the cataclysm.

In terms of this subtle nature, *Brahma-Ishwar* is even more subtle than that. So it is widespread everywhere. It is also pervasive and has become so ingrained in it that we cannot know it in general. Put the colour in a glass filled with water and shake it; then the colour cannot be separated. So likewise, this is pervasive. Since this consciousness is with nature, it usually has subtle actions. Whether it is the apocalypse or the period of creation, the relation of *Brahman* remains the object of all action.

There is always a subtle 'knowledge' in nature from the relation of *Brahman*. So, nature knows when the creation was made, how long it took and how it happened. It is his nature to freeze or attain a position like an inanimate object anywhere. That is why in it, three things, the position of objects, action and knowledge, came together from the relation of *Brahman*. As a result, she became ready to create herself and became particularly active in achieving results. As his first work, he created the universe. Because first of all, the sky was needed for the condition of the thing. Where to put the item if there is no space? And this was the creation of the whole creation, so everyone needed the sky-space (space), so the first space was created, Preparing the sky of the whole universe. In making this, the direction in which the revolt took place became the direction, and the period in which the revolt took place became the period.

These three objects are 1. Space, 2. Direction, and 3. Period. They became the additional tools of the substances that would be produced next. The cosmos gave place to all objects to live, i.e. the state of matter. The directions were then arranged for them to move around and decide how long it would take to produce or destroy the object. For example, the fetus is born at the time of nine months is considered the period.

Then nature moved forward by keeping the sky, direction and time together. After the *Sattva* was produced from it, the result was obtained by taking these four together. From it arose *Rajoguna*. Moreover, all these expansions, keeping the family together, produced Tamogun by doing virtues and deeds. All these substances were produced in aggregate form. Even after this, all objects continued to be produced in aggregate form. From then on, the above six objects, including the sky, the

direction, the time, the *Sattva*, the *Rajas*, *Tamas*'s qualities, and nature itself, continued to receive results. Out of them came *Samashti Chitta*, *Samashti Buddhi*, *Samashti Sattvik Ahankar*, *Samashti Rajasik Ahankar*, and *Samashti Mana* (the Mind).

The senses were needed to acquire knowledge, and the senses were needed to perform actions. There is a state of knowledge and action in nature. So he produced the Sense of Knowledge (ज्ञानेन्द्रिय) (through which we receive all kinds of knowledge). ॐ६ five senses such as the sense of hearing (कर्णेन्द्रिय - which works to hear). The Sense of Dermis (त्वचैन्द्रिय - which makes you feel the touch). The Sense of Sight (चक्षुरिन्द्रिय - which acts as seeing). The Sense of Taste (स्वादेन्द्रिय - tongue - imparts knowledge of taste). The Sense of Olfactory (घ्राणेन्द्रिय - which gives knowledge of odour). Similarly, the five sense organs produced the sense organs; Speech means tongue. Senses of hands (हस्तेन्द्रिय - done using hands). Senses of feet (पादेन्द्रिय - feet - moving, etc.). Penis (शिश्रेन्द्रिय - urination and reproduction). Gudrendriya (गुदेन्द्रिय - defecation). These are the five types of work that are done in the world. After this, the atoms of earth, water, fire, air and sky were created. This is known as the five *Tanmatras*. From them then came the *PanchMahabhutas*. The *Punch Tanmatras* are as follows: *Shabad Tanmatra*, *Sparsh Tanmatra*, *Roop Tanmatra*, *Rasa Tanmatra* and *Gandha Tanmatra*. From it came the *PanchMahabhutas* - earth, water, fire, air and sky. So the earth is the ultimate result we have in the universe. Therefore, based on this real-looking earth, one can reach *Brahman* by knowing the envelopes one by one in the order of destruction or vice versa by acquiring fundamental knowledge through the *Samadhi* (deep meditation) of each of them. What is called '*Brahmagyana*' (self-knowledge) has happened, and whoever knows this is called '*Brahmagyani*' (one who has acquired self-knowledge). In the *Gita*, God says about the origin of *Panchmahabhuta* :

भूमिरोपोडनवालो वायुः खं मनो बुद्धिरेव च। अहंकार इतीय मे भिन्ना प्रकृतिरवृधा।।

Meaning - My nature is divided into eight parts - earth, water, light, air, sky, mind, intellect, and ego.

The order of the origin of the *PanchMahabhutas* in the scriptures is described as follows.

Every gross substance is always produced from a microscopic substance. Subtle matter also arises from the 'cause form'. In the Panch Tanmatrik form of all these are... the *Tanmatra* form of the Earth is the Smell, the *Tanmatra* form of the Water is Rasa, the *Tanmatra* form of the fire is Rupa *Tanmatra*, the touch is the *Tanmatra* of the air, and the word is the *Tanmatra* of the sky. *Tanmatras* or atoms are the cause of the origin of these *PanchMahabhutas*. Now, remember that the material *PanchMahabhutas* originate from the Tamopradhan *Tanmatras*.

As seen above, the first sky was produced. This Akash Mahabhuta was first in the form of its *Tanmatra*, i.e. atoms. Then it began to shrink and came out of it the sky. It does not have a shape when the seeds are scattered. Collecting or shrinking it will form a heap. He then approached *Tanmatra* of *Vayu*. From them, *Vayu* formed the *Vayu Mandal* of Mahabhuta.

Agnibhuta consists of an Agni *Tanmatra* atom, pneumatic *Tanmatra* and celestial *Tanmatra*. The mixture of all these then came in contact with the aqueous *Tanmatra* of the aquifer. So the aquifer contains atoms of celestial, pneumatic, and igneous *Tanmatras*. Finally, the combination of all these with the atoms of the *Tanmatra* of the Earth Mahabhuta formed the *Mandal* of the Prithvi Mahabhuta, which are the atomic molecules of water, fire, air and sky.

The order of the origin of the *Mahabhutas* is shown in the scriptures as follows. In all these orders, the word is in the sky, while the word and the touch *Tanmatras* are in the air. Word, touch, form and interest are four *Tanmatras* in water. The Panchabhuta earth has all five qualities: word, touch, form, taste and smell. Because the touch of *Tanmatra* merged with the sky, it became air. Only the form merged in it, so there was a fire. The Rasa *Tanmatra* mixed with that became water. And the smell *Tanmatra* merged in it, and that became the earth. This was the final form of the five great beings. That is to say, what is this visible object is derived from the celestial element.

Thus, Nature started making small toys from the nucleus of this composite world, as if he was not satisfied with the origin of such a large aggregate world as related to *Brahman*. But how did that happen?

As we have seen, the earth is the ultimate result of creation. Now, before the creation of this earth, all the *Mahabhutas* up to the Jal *Mahabhutas* and their *Tanmatras* had originated. All that was left was the smell of the *Tanmatra* of this earth. This smell has only transformed the microscopic form of *Tanmatra* into the earth.

First of all, the smell of *Tanmatra* was naturally associated with water. God also explored the element of fire in the scent of water. So until now, the smell of *Tanmatra* had a microscopic nose and only the quality of Rasa. Mixing fire changed its form and therefore became able to take on visible forms because the form is the quality of *Tanmatra* of fire.

The presence of God, fire and water also mixed with the Air Element in the combined odour. That is why in this situation, the touch of the earth began to be felt. The quality of air is touch. The sky is vast everywhere. It also blended in so that it produced the perfect quality shape.

Thus the creation of the gross superhuman earth was completed. First of all, shape and religion began to be expressed in it. This began to appear as different parts of the body. Eighty-four lakh form of being or existence of the world was produced in this shape. But the elements in each are the same, different shapes. And God is the same in spirit. See the philosophy of our devotee poet *Shri Narasimha Mehta*...

Akhil Brahmaand ma ek tu shree hari

Joojve rup anant bhaase

Ghaat ghadiya pchhi naamrup joojvaa

Ante to hem nu hem hoye...

Purport: You are the Almighty in the universe, Infinite, even in different forms. Jewellery moulds have different names and forms after they are made differently, but in the end, it is gold.

Because all these are toys of God form the same body.

Thus, nature has endowed us with a priceless human body by producing a personal world. This is the end result of the universe. This body contains the 'soul' as the divine element.

So using this body to reach the soul through the coverings of the order of creation one after the other is called 'Atma Sakshatkar'. That is to go into the microcosm by first realizing the gross body. Realize it also because you know the soul through the body. That is called self-realization.

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Three Bodies (*SharirTrayee*)

What does it mean to realize the 'three bodies' (Sharir Trayee) physically?

'Physical realization' realization means to be fully aware of a total of five cells in our three bodies:

1. *Annamaya Cell*, 2. *Pranamaya Cell*, 3. *Manomaya Cell*, 4. *Vijnanamaya Cell* and 5. *Anandamaya Cell*. The cell is the layer that covers the soul.

The first two of these are the *Annamaya* cell and the *Pranamaya* cell. They are in our gross bodies. Food cell means the cell that feeds on food. This is the human body, which includes the stomach, arms, legs, small and large intestines, lungs, etc. Modern doctors have analyzed the physical organs of the whole body, which are food cells that do not last long without food.

Then comes the *Pranamaya* cell, by which consciousness remains in this body. Through this, knowledge and actions can be taken. If there is no *Prana*, then this human body is useless. The dead body cannot do any action. It has eyes; it has ears; it has hands; it has feet. But it is useless. That is why when a man dies, we say his life has flown away. These *Pranamaya* cells are given names corresponding to the place of residence in the body, as described below. It consists of five *Pranas* and five sub-*Pranas*.

Obviously, *Prana* is related to 'our gross body' and is secondary to all cells because, in the end, all the cells remain in the body and permeate the whole body. *Prana* keeps the gross body always active. The lifeblood of the gross body is the living cell.

The relationship between the food cell and the living cell lasts till death. They cannot live apart from each other. They are complementary, relative to each other. This is a coincidence of the two, such as the subtle body

and the subtle *Prana* are related to the causal body. In Moksha, the subtle Prana severs the relationship between the two. This is how the gross soul is dismembered at death.

Just as the limbs of the gross body have limbs, fingers and other organs, the Pranamaya cell has these five Pranas and sub-Pranas; moreover, this Prana activates the cognitive nerves connected with our mind and the action nerves. As in the house, we have connected all the wires with bulbs, tube lights, fans, refrigerators, heaters etc. This is a wire-like connection of nerves in the body. But to make all this work, an electric current needs to flow through the wire. And only if the bulb gives light or the fan gives air.

In the same way, all the messages and actions reach the mind through the transmission of *Prana* through the Naadis (Pulse, Veins or, say, the inner strings). So this body's messaging department is turned on. This is *Pranamaya's* cell.

There are two other cells in the microscopic body: the psychic and scientific cells. The Manomaya cell contains the mind, *Chitta* and ego in the Antakaran Chatushtaya, as described earlier. It has the predominance of powerful intellect, which leads to an accurate knowledge of the thing. They are all contained in a scientific cell.

And there is such an Anandmaya cell in the causal body, where we only experience happiness.

Thus, the ultimate goal of a human being is to enjoy all these cells by gaining tactful knowledge. *Vyashti Jagat* means 'self-realization' in personal life and theology in 'Samashti Jagat', but how can we reach the goal using our human body?

God has left no stone unturned in His work. God has made it possible for this human body to be found only by going to God so that an inquisitive human being and a human being who desires to attain God can attain it.

In our body, there is a nerve called the spinal cord in the middle of the spinal cord. In the middle of it is a beautiful pulse called Vajra. It has six lotus-shaped *Chakras* in some places, like a beam of radiance and made up of an excellent pulse. These *Chakras* are absorbed from the lowest part to the *Brahmarandhra*. It is as follows: 1. *Muladhara*, 2. *Swadhisthan*, 3. *Manipur*, 4. *Anahat*, 5. *Vishuddha*, and 6. *Aagnaa* and the seventh Chakra 7. *Sahasrara*. Now *Muladhara* has the power called

Kundalini Shakti by closing its door. That power is dormant. When awakened, it pierces these *Chakras* and leads us to the goal. The evolution of these *Chakras* is as follows.

When God decreed this creation sequence, the first radiant Satva Mandal was formed by separating the power from God in a line like the sun's rays. Just as this congregation originated in the collective world, so did this congregation of ours originate in the world. It is called *Guru-like* radiance. That is our *Sahasrara Chakra*. It is above the palate of the human head. And in it are stored infinite latent powers. Descending from there, *Rajo Guna Mandal* developed in the *Aagna Chakra*. This prepares the *PanchaTanmatras* of the five elements in it. From there, it descends as power, and primordial energy develop. And the *Panchbhutas* of *Vishuddha*, *Anahata*, *Manipur*, *Swadhisthan* and *Muladhara*, respectively, appear in the form of *Chakras* of the sky, air, fire, water and earth respectively.

Modern science also states that at the time of origin of the body in the fetus, the limb is formed first up to the head and then to the end of the spine. Only then do other organs develop.

Thus, the original primordial energy develops from the *Sahasrara* in the form of a subtle force, leaving the subtle form after reaching the base and taking on a thicker form than before. So its development stops there. From there, a third *Mandal* in the form of *Tamogun* is formed. By closing the gate of *Sushumna* (सुषुम्ना - There are two nerve taps in the spinal cord called *Ida* and *Pingala*. There is also another pulse in that place. She is called *Sushumana*) near the *Muladhara*, it assumes the gross form of *Panchatatva*. So the subtle flow in that *Tejo Mandal* and *Rajo Mandal* becomes gross and takes the form of *Prana*. From that, *Prana*, five *karmandriya* and five *gyanendriya* are produced. Thus, all these lotuses are hanging upside down in the *Sahasradhara* on the upper side of the root and below the branches. When the power of *Kundalini* is awakened, it comes in an upright position. There is proof of this in the *Gita*...

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्॥15.1॥

Purport: The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the *Vedas*.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥15.2॥

Purport: The branches of the tree extend upward and downward, nourished by the three guṇas, with the objects of the senses as tender buds. The tree's roots hang downward, causing the flow of karma in the human form. Below, its roots branch out, causing (karmic) actions in the world of humans. (These seven *Chakras* are associated with the seven worlds. Their description will be given later. That is why Satyalok is called the abyss).

Thus, in the future, it comes to the consciousness of life.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ 15.7॥

Purport: The embodied souls in this material world are my eternal fragmental parts. But bound by material nature, they struggle with the six senses, including the mind.

On the left and right sides of the spine are two nerves called *Ida* and *Pingala*. The rhythm of life is always moving from within as breathing. And the *jiva*, subject to the love of this God, forgets his proper form - which is blissful, infinite and unbroken. Primordial energy must be remembered as the development of that power. The whole body is formed. Then the living entity in it and the doer of whatever I do become entangled in the whirlpool of new pleasures and sorrows by being bound in belief, pride and passion. The creature sitting in your congregation cannot enter the subtle spinal cord due to gross thoughts. If the power of *Kundalini* is awakened by any means, then the rhythm of lust, dominance, pride and indulgence can move through the subtle movement of mind and soul and move forward on the path of *Sushumna* . That is, the power of *Kundalini* carries him up gradually. Like any river that meets the sea and if a ship is placed in it, it meets the sea by going. In the same way, after the awakening of *Kundalini* power, if we keep our devotion, the power of *Kundalini* will take our ship-like life to the ocean of God.

As stated by Narsinh Mehta, The medium to attain *Paramatma* - The God is one himself, one's life.

The three and a half *Chakras* of *Kundalini* are waking, dreaming, sleeping, and half *Chakra* *turiyavastha*. On the other hand, *Sattva*, *Rajas*, *Tamas* and half *Chakra* are considered transcendent. It is *Chinmayi* and

AdyaShakti. Therefore, it has spread worldwide as a whole and individually.

God's grace awakens Kundalini power, Guru's grace or Bhakti Yoga, Gyan Yoga or Karma Yoga or any Practice or Guru's Shaktipat. Slowly the tamoMandal that interferes with the *Sushumana* disappears and enters the *Sushumana*. Since then, the duality of that life, the sense that I am separate from God, has been eradicated, and the Advaita spirit has arisen. As seen above, the gradual *shrinking* one goes up and eventually merges into the original element from where it came.

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The contraction and evolution of the universe have been going on since time immemorial. Over time, when the cataclysm comes, the developed universe automatically merges into the midpoint as it reaches the state of contraction. But in the meanwhile, if anyone gets the benefit of awakening the power of *Kundalini*, then the developed order gets the point by coming to God according to the cycle of contraction. He does not have to wait until the apocalypse.

It is essential to know which part of the body the six *Chakras* as mentioned above. There are mainly three nerves in our body, *Ida Pingala* and *Sushumana*. The position of *Ida nadi* (channel) is left nostril, right of *Pingala* and the pulse of *Sumushna* starts from *Brahmarandhra* and reaches the lower part of the spine. It has a very subtle pulse called *Vajra*. It contains all these *Chakras*. These *Chakras* are pierced when the power of *Kundalini* rises and enters this spinal cord in the form of a subtle *Prana*. As it penetrates, the seeker begins to have new experiences.

Also, when the switching switch of *KundaliShakti* is pressed, these bunches of subtle power are immediately realized. The connections that are with him are revealed. If these *Chakras* are researched with the aggregate world, then the objects of the aggregate world according to that *Chakra* are also properly understood.

Description of Six *Chakras*

The sages who have analyzed these *Chakras* have given us all the information about the nature of the *Chakras*, their colour, deity, connection with *Prana*, connection with which world, etc. Those are as follows.

1. *Muladhara Chakra*:

This *Chakra* is the basis of all the *Chakras*. Hence it is also called *Aadhaar Chakra*. It is purple and looks like a miniature rose apple (Jambul). It is earth-based and the compiler of the universe. Its location in the human body is 4 to 5 inches long at the end of the large intestine, shaped like a trunk at the bottom; hence many also call it '*Ganesh Chakra*'.

The location of this *Chakra* is actually between the penis and the anus. Where *Ida*, *Pingala* and *Sushumana Nadi* meet. That place is known as '*Kandar*'. The *Muladhara Chakra* lies below this place. *Muladhara Chakra* is located in the area of four fingers, two fingers above the anus and about two fingers below. All other *Chakras* lie above the *Muladhara Chakra*. This is because the power of *Kundalini* gives power to each *Chakra*, and that power lies in the *Muladhara Chakra*.

Four vital nerves emerge from this *Chakra*. Those nerves come out in the shape of a lotus. This causes microscopic movements in the coccyx through the nerves. It is represented by Sanskrit words; are वं, शं, षं and सं. The form of being or existence is the midpoint of this cycle. This is called work. Siddhas worship only these points.

Kundalini is lying dormant here. *Ganesh* is the deity of this *Chakra*, and the seven abysses - *Atal*, *Vital*, *Sutil*, *Talatal*, *Rasatal*, *Mahatal* and *Patallok* are located at the bottom of this *Chakra*. This *Chakra* is connected to the earth or the globe. *Bhuva Swa or Swarga*, *Maha*, *Jana*, *Tapa* and *Satyaloka* are at the top of this *Chakra*.

The *Yogi* who has attained this *Muladhara Chakra* dominates the earth element. He is not afraid of any object of this earth element. The earth's element is yellow, the golden trinity of fire, the sun and the moon are called seeds and are known as *Param Tejas*. The one who rests on this *Muladhara* is known as *Swayambhu Linga*. Near this *linga* is a golden-coloured field; the Tantrics call it by the name of *Kul*, and there is a power

called Dakini. A gland called the *Brahma* gland is in this *Chakra*. Gland means tumour, the knot that forms the relationship with *Brahman*. Here *Brahman* means soul. Above it, the Vishnu and Rudra glands are located in other Chakras. This will also be described later.

‘ल’ is the seed of *Muladhara*.

The *Yogi* who achieves this *Muladhara Chakra* attains complete knowledge of the power of *Kundalini*. And can awaken the power of *Kundalini*. When the power of *Kundalini* is awakened and pierces this *Muladhara Chakra*, the *Yogi* achieves the feat of lifting himself high from the ground, controlling his *Prana* and dominating the mind and semen. The *Yogi's Prana* enters the central *Brahman Nadi*. His sinful deeds are destroyed, and the seeker becomes a *Trikalagyani*. He feels instinctive joy. The large intestine from the anus to the Ganesh *Chakras* is seen here in a separate and organized form with a bunch of fibres like a horse's tail. *Apan Vayu* is preferred here. This leads to inspiring the ‘knowledge-carrier and motion carrier’ formulas for excretion.

Early seekers here sometimes see flames of dim light like red, red, green, and yellow. Sometimes you can see very bright black 8-10 inch long snake-shaped figures. If a momentary light appears, it disappears in an instant. Red flames are also often seen. And the colourful scenes are also eye-catching. (See *Muladhara Chakra* diagram)

2. Swadhisthan Chakra:

This *Chakra* is located four to five fingers above the base of the spine. The glands near the bladder (the uterus in women) and the rectum, called the spermatozoa, signify this *Chakra*. The figure is 'hexagonal'. The ‘water element’ is preferred in this *Chakra*. Since this has a special relationship with Venus etc., water disorders, if this *Chakra* is achieved, man can cultivate the best restraint since here is the place of the white-dense Venus ahead. Therefore, in the Practice of celibacy, exceptional help is obtained by exercising restraint here. Moreover, this *Chakra* is also in the Malakand, Tamopradhan *Apan-Prana* region. However, if the spirit of divine asceticism illuminates this *Chakra* through meditation, the seeker remains victorious over sexual desires.

Its location is near the root of the *linga* in the spinal cord and is related to the *bhurva lok*. This has to do with the water system of the universe. There is a space like the *bij* moon (the second day of the lunar fortnight).

Brahma is its God. And it is the power of power. The second letter is 'च'. It is the seed of The God Varun. This *Chakra* has a pure blood-like crimson colour or often a brownish-red colour. From here, six *Yoga Nadis* emerge from which the movements of अं, अः, एं, एः, इं, इः etc. are produced.

Anyone who dominates this *Chakra* and worships the deity has no fear of water and has complete control over the water element. His mind power increases immensely. *AnandDarshan* is the attainment of actual knowledge; it can conquer subtle disorders such as sexual desires, anger, infatuation, resentment, lust, jealousy and affection and becomes influential in defeating even death.

3. Manipur Chakra:

This *Chakra* is called 'navel *Chakra*' as it is located near the navel. The navel is the base of the whole human body. There are thousands of nerves in the body. It can also be called the controlling centre of the body. From here, all the nerves go up and down to the limbs. The 'element of fire' is predominant in this *Chakra*. It is shaped like the sun's rays. In the centre is a sun-shaped figure surrounded by purple and pale green rays from all four directions. The nourishment that the fetus receives comes from this centre. This causes the fetus to grow. So it is clear that by entering the body through this centre, we can learn about every part of the body.

The *Yogasutra* says, 'नामि चक्रे काय व्युह ज्ञानम्'. (means, Abstinence in the umbilical cord leads to knowledge of the body). This *Chakra* is like a glittering gem. Digesting our food occurs right next to our small intestine, just below the navel. There is a predominance of 'same *Prana*' or a predominance of water elements in it. So water in the digestive juices combines to make it functional. In this cycle, the implicit form of the word 'para' is manifested by the shock of desire. Spoken words called 'para' are pronounced here. After this, the form of the speech called 'Pashyanti' is meditated in the heart, then the pure *Chakra* of the speech is called 'Madhyama', and the merchant is meditated in the throat.

This *Manipur Chakra* has good mastery over the liver, stomach, etc. Out of it emerge ten *Yogic* nerves from which ङं, ङः, एं, एः, इं, इः, ञं, ञः, षं, षः movement/vibrations arises. This *Chakra* has a triangular space. It is

Agni *Mandal*. And the connection with the Agni *Mandal* of the entire world is made from here. Its second letter is called Agnibeej. The Gods are *Vishnu* and *Lakini*. This *Chakra* pursues the self or the heavenly world.

The *Yogi* attains concentration on this *Chakra*. He finds abyssal achievement. That is, he can see if there is any hidden treasure. He is not afraid of fire. Even if it is thrown into the fire, it comes out alive, is the statement of its *Dhairand Samhita*. (See figure)

4. Anahata Chakra:

This *Chakra* is also called *Hrita Chakra*. The middle of both lungs has a small hollow part behind the flesh called the molecule. In that place is the place of this *Chakra*. This blank is shaped like the front of the fingertips or like a grape. Along with the heart, the soul's abode also comes in this *Hrita-padma*, like the tip of a child's thumb. This is like a small oval light beam. So, at first sight, every seeker feels like the opening bud of a lotus. These buds are like dewdrops from above. It looks like a beautiful bright Venus star in the middle, and inside, it looks like a piece of white ice or a lump of butter. The light emanating from it is like our mercury light. But the colour of this tube looks 'pink' as it is reflected from the heart blood. This is the predominance of the Air Element.

This cycle is critical because here in 'sanvichar' or 'nirvichar' *Samadhis* seekers have new experiences. Here the coverings of the inner and outer congregations are realized as we go from the outside to the inside, in the first *Mandala* 1. The worldwide *Brahman*, 2. The subtle nature, 3. The subtle *Prana*, 4. The ego, and 5. the *Mandala* of *chim*, in which the 'soul' resides. All these congregations are of different colours and are divine-luminous. Here we have the vision of *Atma* or *Paramatma*, which is different from all these material objects. One thing is for sure; this is where the soul resides. God has also said in the *Gita* that ...

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति |

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया || 18.61||

Purport: The Supreme Lord dwells in the hearts of all living beings, O Arjun. According to their karmas, he directs the wanderings of the souls seated on a machine made of material energy.

5. *Anahata Chakra*:

This *Chakra* is also called *Hrita Chakra*. The middle of both lungs has a slight hollow behind the flesh called the molecule. In that place is the place of this *Chakra*. This blank is shaped like the front of the fingertips or a grape. Along with the heart, the soul's abode also comes in this *Hrita-padma*, like the tip of a child's thumb. This is like a small oval light beam. So, at first sight, every seeker feels like the opening bud of a lotus. These buds are like dewdrops from above. It looks like a beautiful bright Venus star in the middle, and inside, it looks like a piece of white ice or a lump of butter. The light emanating from it is like our mercury light. But the colour of this tube looks 'pink' as it is reflected from the heart blood. This is the predominance of the Air Element.

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Many devotees believe that God dwells in the heart. There *Jyotirmaya* *Swayambhu* (oval body) meditates and sees it. Even during the *Samadhi* period, realization is felt here. Extensive *Brahman*, subtle nature, subtle *Prana*, ego, *Chitta* and *jivatma* are all found in the heart. A total of six elements are revealed here. 'हृदय चीत्तं सम्बित'

Some *Acharyas* also believe that there is a state of mind-*Chakra* near the 'Hrita-Padma' on the left side and below the *Vishuddha Chakra* inside the right breast. It is called 'Lower Mind'. And some people consider 'Mana *Chakra*' as an alternative to '*Chandra Chakra*'. It is believed that 'mind-purification' is attained by meditation here.

The control of this *Anahata Chakra* is at the heart. Moreover, it has to do with death. Since the Air Element is predominant in this *Chakra*, the constellation has a connection with the air system of the world. Twelve compound *Nadis* emerge from here, which have the vibrations of the

letters ङं, ञं, णं, धं, ङं, यं, छं, जं, ञं, ङं, टं, ठं. The second letter 'यं' is the power of *Vayubij* and *Ira (Rudra)* deity and *Kaakini Shakti*. Just as *Muladhara* has spontaneous *linga*, *Anahata* has *Bana linga*. The *kalpavriksha* that fulfils all desires is here. *Anahatanad* is called *Shabda Brahma*. It is constantly heard here. *Vishnugranthi* also has a place here. Anyone who concentrates on this *Chakra* has a definite mastery over the Air Element. He gets *bhuchari siddhi*, *khechari siddhi*, *kaya siddhi* (flying in the air, entering the body of another and receiving all the divine achievements) (see figure).

6. *Vishuddha Chakra*:

This *Chakra* is located in the upper part of the heart in the laryngeal region, where the bones are called *clavicles*. There is a place for the larynx. The wheel is white on the inside and blue on all sides. Here is the predominance of the crescent gas element. This larynx has about 12 parts. So it is possible that it was conceived to have 12 forces. The unexpressed word 'para' arising from the navel *Chakra* erupts in this *Chakra* with 'vaikhari roop'. The basic syllables like *Shadaj*, *Rishabh*, *Gandhara (Saa, Re, Ga...)* etc. of the song-learning are revealed from this. Here the predominance of the *Vayu* element, i.e. *Udan-Vayu*, is predominant. This interacts with the aggregate atmosphere. *Yogasutra* says that... कण्ठ कृपे क्षुत्तिर्पिर्पासः निवृत्तिः तथा कुर्ममाडया स्वर्यम this means that there is a curved pulse in the chest below the throat. Entering it gives stability to the 'mind', and accumulation in the throat does not cause hunger-thirst etc.

This *Chakra* interacts with *Janlok*, which is the centre of the sky element, blue. All the other *Chakras* above this are related to the *Manas* element. Its deity is *Satashiva*, and *Shakini* is *Shakti*. From this *Chakra*, 18 compound nerves emerge. It is shaped like a lotus petal, and all the vibrations that arise from it are vowels, अं, आ, इ, ई, उं, उ, रु, ऋ, लृ, ए, ऐ, अं, औ, अः related to the heavens. The sphere is shaped like a full moon. The seed of the celestial element is हं. In the centre of this is a white centre. Assuming this, human beings are not destroyed even during the cataclysm. He knows the four *Vedas* and the three periods (see figure).

7. *Agna Chakra*:

This *Chakra* is in the 'Lalat Katar' pit, a part of the Zarmarasthi in the middle of the earth. Next, here are two glands of the same flesh with ground-coloured particles. Modern medicine considers this part useless. But that is wrong. When any human being thinks anything, only when the mind is absorbed in the waves of willpower do these two glands begin to explode. One of these glands is negative, and the other is positive. So it has electrical power. Therefore produces light by mutual friction. It often appears circular in the form of a lamp in meditation. The shape of this *Chakra* also appears to be luminous and sometimes circular. The shape of this many times

Looks like two leaves. It is often seen that the flame of the lamp is burning. The abode of the ultimate element is essential here.

With the help of study and determination, this light can be carried far and wide as we turn the Torch. This is called *DoorDarshan*. *Yogis* acquire knowledge of the entire universe only through this *Jyoti*. This is also called मृदु ज्योति (soft light). And through it, the vision of accomplished people can be seen. By restraining oneself, one can easily attain *Siddha*, because in the meditative state, when we forget the consciousness of the gross body, the subtle body moves out into space. Then the *Siddhas* living there are seen through 'Divine Vision'. Divine vision is sent out through the *Agjna Chakra*. Doing any restraint with the help of the divine vision that we have got by doing restraint here does not leave our determination unfulfilled. That is why it is called *Agjna Chakra*. If every obedient resolve goes out of this way, it becomes so strong that no other power can violate it or make it fail. A famous example of this is the third eye of Lord Shankara. The resolution of 'Madan-Dahna' made by him also burnt *Kamadeva*.

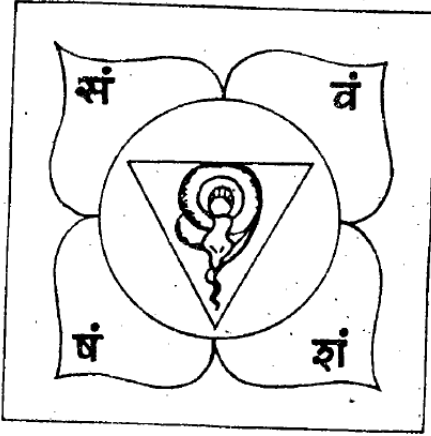
Now the reason for this dichotomy is that *Ida* and *Pingala*, and *Sumushna Nadis* are found in the Mediterranean. This place is called 'Mukta Triveni' or 'Triveni-Sangam' or *Shivnetra*, *Gyannetra*, *Divya Drishti* or *Bhramari Gufa*. This is the pilgrimage place of *Yogis*. The knowledge of the origin of science in the world is also here. These three nerves go up through the Mediterranean and end near the *Brahmarandhra*. By meditating in the *Agjna Chakra*, man becomes perfect. The seeker qualifies for *Sahasrara* entry to proceed. To get the knowledge of whatever infinite powers have fallen in *Sahasrara*, one needs to become an officer of the *Agjna Chakra*.

Because to attain material and spiritual attainment in *Brahmarandhra*, strong meditation power or intoxication with concentration and willpower is necessary.

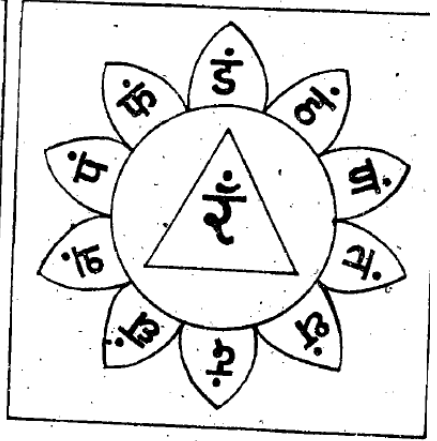
Thus the science of *Chakras* ends on the 'Agjna *Chakra*'. In the case of these *Chakras*, it is necessary to remember that the original flow or origin of these *Chakras* is in the *Sumushna Nadi*. It is very subtle and small. But this *Chakra* or centre continues to influence the gross bodily places with its flame, light or power. So the acquisition of knowledge through the *Gyanvaha Nadis* and the *Kriya Shakti* only works through the *Gativaha Sutras*. In a meditative state, the seeker then realizes in their own body all the static functions of the places affected by these *Chakras*.

Such as the *Muladhara Chakra* ... if illuminated by light through meditation, so the lower part of the large intestine is related to the spinal cord, anus etc. Haemorrhoids, testicles, etc., are illuminated in the *Swadhisthana Chakra*. The light of the *Manipur Chakra* illuminates the small intestinal muscle mass. The liver and spleen regions are illuminated by the sun and the moon, respectively. The science of *Prana*-inspired actions is also evident in the light. The *Sahasrara Chakra*, or what is considered the *Zero Chakra* in front of these eight *Chakras* (Sun and Moon *Chakras* in addition to the six *Chakras*) is a part of *Brahmarandhra* according to the scriptures. From which the *PanchaTanmatra* with 'Manomay Kosh' and 'Vijnanmay Kosh' is the abode of the formed micro body. But according to the Tantra texts, from here, in the middle of the next *Chakra* from the *Bhrumadhyagatya Agjna Chakra* to the middle of the *Sahasrara*, on the frontal membrane, *Soma* and *Manashvako* are considered.

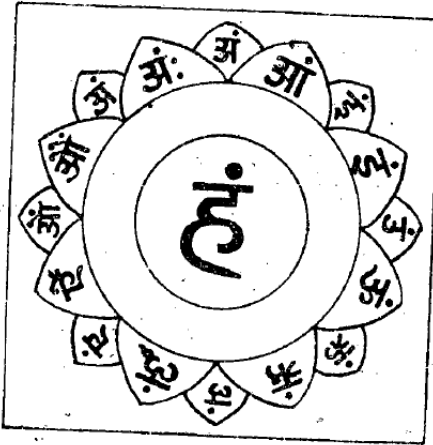
The human position has seven (7) forces. The word, the touch, the form, the smell and the sixth force are all the knowledge that happens to us in a dream. This is considered a means of acquiring knowledge. Thus, according to the Tantra texts, it contains six forces.



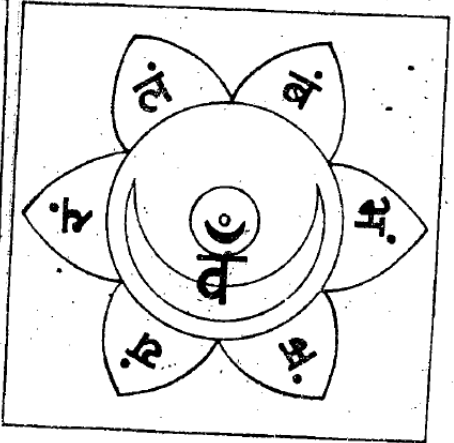
कुंडलीनी शक्ति तथा मुलाधार चक्र



महिपुत्र चक्र



विशुद्ध चक्र



स्वाधिष्ठान चक्र

8. Soma Chakra:

Slightly above the mind, Chakra is the Soma Chakra. It has 12 forces of 12 instincts like faith, contentment, purity, kindness, affection, aloofness, guilt, sorrow, respect, awe (anxiety that occurs in the mind), hunger, and

thirst. It is also called 'Niralimb Puri', the abode of the living entity. Some even call this Lalna*Chakra*. Someone is referring to 'Kalachakra'. (Tantrik - one who knows charms and magic - gives particular importance to this.)

The *Chakra* inside the forehead is like a transparent plaque on the top of the Agjna *Chakra*. It is clean and transparent. Many scribes also refer to it as a *Chakra*. They are the luminous centres of the senses, the sense of action, and the mind, the intellect, described as 'Dala'.

The location of the subtle body is in this part of the forehead. Hence the place of enlightened realization through its subtle organs is called 'Upa*Chakra*'. *Brahmarandhra* is a part of this *Sahasrara*. The inner side of this entire skull is illuminated by the light of the subtle body, the mind, the intellect, the ten senses and the five *Tanmatras*.

The location of this *Chakra* is called trikuta. His God is 'Param Shiva' (Shambhu-Bho*Lanath*). It is in the form of a swan. Trakini *Shakti*, *Pranav*, (ॐ) and Bijakshara. This is the place where the mind becomes stable. It has two compound nerves. And its movement is denoted by 'ँ' and 'ँ'. *Rudra* gland is located here. This *Chakra* looks like a full white moon. Point, sound and power are in this *Chakra*. It is associated with penance.

The *Yogi* attains concentration at a fixed price when he meditates on this *Chakra*. Then the sins of his previous birth are destroyed. What benefits are gained here cannot be described in words. Man becomes lifeless here. He achieves eight significant and 32 small achievements. *Yogis* here concentrate on Omkar.

9. *Sahasrara Chakra*:

This *Chakra* is also called *Dasham Dwar* or *Brahmarandhra*. Its location is within 2 inches from our ears, about 2-3 inches from the eyebrows, in the middle of the big head, two fingers above the palate in the throat, a hole called 'Mahavivar' in the head, a small space or pole above it is contained in a form of a flame.

Think of it this way: *Ida*, *Pingala*, and all the spinal cord nerves originating from the coccyx are divided into two paths near the cochlea in the throat—one part short head - the tiny brain. The second part ends near the 'Mahachidra', a little above the *Agjna Chakra*, and spreads in the form of enlightened nerve-sutras. This part is incredibly soft.

As we saw in the sequence of creation above, the part of the SatvaMandal that was formed originated in this scripture. Now the flame in the head is made up of 17 luminous elements of the 'mental' and 'scientific' cell. It makes the whole forehead shine like mercury light - like a thousand suns of light from within. From the organized flames of these 17 elements, thousands of microscopic nerves in the reflex head develop all over the place. This looks like a sun-shining white lotus with a thousand petals. All these are the rays of knowledge. Due to this, the scientific Bhaswar Kendra has been given the noun *Sahasrara*.

At this place, the seekers initially see different types of Jyoti forms. The benefit of this philosophy is found in 'Savichar' *Samadhi*. Indeed, the *Brahmarandhra* is a laboratory for the jivatma to acquire knowledge of the material world. There is also a pleasure centre.

By positioning the state of mind in the *Sahasrara*, that is, by concentrating, the *Yogi* is not affected by mourning or any other binding action at any stage. If *Sahasrara* is developed, the *Yogi* gets nine treasures of *Animadi Siddhis*, i.e. *Ashta Siddhi*. It can create different miracles. He also becomes Param Gnani or Trikaladharshi (who can see all three times and become a sage).

तेषां सर्वेषु लोकेषु कामचाओ भवति... The *Yogi* can travel to any world by acquiring all kinds of physical sciences, says the Chhandogya and the Brihadaranyaka Upanishad.

Sahasrara Chakra is the highest place of Shiva, associated with the actual world. It is located in the upper part of the head. At this place, when the power of *Kundalini* is awakened, he enjoys pleasure with 'Shiva'. The *Yogi* experiences this blissfully; when the power of *Kundalini* is taken to the centre of this, it gets infinite knowledge. He becomes a '*Brahmavid Varishtha*'.

Sahastradal means 1000 petals, i.e. about 1000 compound *Nadis* emanate from this centre. Thus many nerves come out of this. The movements arising from it are shown in all the letters of the Sanskrit word simultaneously. This is the subtle centre of the body, near the brain's main centre.

ShatChakras (५२५) means six *Chakras*. It is mainly 1. *Muladhara* 2. *Swadhisthan* 3. *Manipur* 4. *Anahata* 5. *Vishuddha*, and 6. *Agjna-Chakra*.

We also talked about the *Sahasrara Chakra*. But of all the *Chakras* this is the main one. So the final connection of all the *Chakras* is with this. So it's not calculated in *ShatChakras*. But apart from these six *Chakras*, there are some other *Chakras* in our bodies as follows...

Lana Chakra: The place of *Lana Chakra* is above and below *Sahasrara*. Twelve *Yoga Nadis* appear from these. It is the seed of 'ॐ, ॐ, ॐ, ॐ, ॐ, ॐ, ॐ, ॐ, ॐ, ॐ, ॐ, ॐ' of the movement arising from the pulse. Here the *Yogi* meditates on the *Guru* in the centre and acquires knowledge of everything. This is related to the 12 nerves that emanate from the brain, and Tantriks attach great importance to this *Chakra*.

Surya Chakra: This *Surya Chakra* is located a little above the navel on the right and about a little to the side of *Manipur* - where the lungs are. The Sun and Moon *Chakras* are in the field of work of the elemental 'Samana-Prana'. With the help of 'Samana', '*Surya Chakra*' helps digest the bile in our food. The form of the solar cycle is also similar to that of the solar system but smaller in size.

Moon Chakras: This *Chakra* is slightly above the navel on the left side. This is located in the part of the spleen. It contains a juice called the pancreas. It is the juice of this moon, which digests our food together with Amartya juice, gastric juice and bile juice. In this maturation, the juice of 'Samana-Prana' helps in division and reproduction. It is shaped like the original Poonam crescent.

Thus every *Yoga* seeker *Mumukshu* (desirous of emancipation) needs to realize this *Chakra* to get real knowledge and grow his knowledge and science. Only after that does the soul come to life by erasing the spirit of life. So many people wander in ignorance, considering this gross body as everything; they also get actual knowledge. They follow the path of 'soul revelation', and their aspirations are fulfilled by piercing this *Chakra*.

When the seeker reaches the abode of the soul, i.e. the 'Anandmayakosh', before that, it goes ahead only by realizing the *Pranamayakosh*, the *Manomayakosh* and the *Vigyanmayakosh*. So he gets complete knowledge of this world as this knowledge cycle breaks down. The light of *Kundalini's* powerful electricity falls on it. This is revealed according to the abode of *Prana*, subtle virtues, etc., connected with those *Chakras*. He achieves the goal. That is why this *Chakra*-piercing action is significant in *Yoga*.

Pranava Saadhan

Now we need to know how to attain God through the sound of 'Om'. As described above, every animal or object has three bodies and their final resemblance. In the same way, our speech has four bodies. The gross body of speech that we speak and others hear is the gross voice (स्थूल वक्त्रं). The ear that can be heard and felt by the gross senses is called Vaikhari Vani, followed by the subtle Vani, in which only the lips flutter, and only the speaker hears. It's a 'middle voice' (मध्यम वक्त्रं). Then you speak mentally. But the tongue does not move, or the lips do not flutter. This is spoken only mentally. Finally, you become entirely silent and chant peacefully. The voice spoken in the mind is the 'Pashyanti Vani', and the unmanifested form is like the divine fourth division, the form of which is only humming that is *paravani*.

The compression sequence applies to each tool. The exact sequence will apply to this too. If we start with the 'Para' speech, then the 'Vaikhari speech' is its final gross form. So if we start from 'Vaikhari Vani' and reach to Para Vani, there is a realization of God.

Practice Ritual: First, Siddhasana, Padmasana or Swastikasana ... Sit in any asana that suits you. Then take ten to fifteen deep breaths. Then keep the instinct attached to the navel as if a sound is being produced from the navel and utter 'ॐ' with as much vigour as possible. Extend the pronunciation of 'ॐ' as much as possible. Thus by uttering in a loud voice - Vaikhari Vani then imagines that gradually *ShabdaBrahma* becomes subtle, feeling like we have 'Run out of gas' emotionally. Take the instinct as far inward as possible. Do this for a while so that even if our pronunciation stops, it will be clear that this 'ॐ' is roaring in the subtle layers on the side of the distance.

Imagine Omkar circulating like an electric current throughout the body and concentrating on the breath alone.

Gradually this sound becomes subtle and reaches a very subtle level. That is, the pronunciation of Vaikhari Vani will reach 'Para Vani'. This will happen, so *Adya Shakti* has formed *Tamas Mandal* near *Muladhara*, which has been closed by *Sumushna*. By destroying it, the subtle *Prana*

can enter the smooth pulse. Then the *Chakra* piercing action will start. At this time, we have to imagine that we have been hearing the sound of 'Om' in the world since immemorial. So as the *Prana* enters *Sumushana*, the *Chakra* piercing actions will occur.

Similarly, some actions are also experienced in our physical bodies. As seen earlier, there are five *Pranas* sub-*Pranas* etc., in the body. Naturally, it may not be as much as it should be. So only the power of *Kundalini* will fix it. Anything that changes inside while tidying up. We feel it in our physical body in the form of slight tingling. These are called vascular purification actions. The actions and realizations related to the cycle that will be broken will begin to be realized. Let's look at it briefly.

When the *Muladhara Chakra* is pierced, since it is an *ApanaVayu*-dominated *Chakra*, if there is any deformity in the body related to it, actions related to it will take place. Feelings of shortness of breath, trembling of the body, tingling in the spine, tingling of ants, fear, pulling life out of the limbs, entering *sumushna*, feeling like life is going out, and feeling the veins of any limb being pulled. Sometimes a sudden sighting of a deity or such an accomplished man. Looking at good or bad scenes, it often seems as if the speed of excrement has also increased due to the collision of *ApanaVayu*. There is no reason to panic when this happens. All these actions give us the power to remove the impurities in our bodies. We have to watch these actions with complete surrender, only with a seer price. And to do five to six *Pranamayas* when we wake up from meditation (further understanding of *Pranayamis* given.)

Thus, after the oxygen settles in the *Muladhara*, make a firm resolve that our *Prana* enters the *Swadhisthana Chakra*. Then bring that *Prana* into the *Swadhisthana Chakra*. If there is a physical deformity, there will be a commotion due to the predominance of fire in this *Chakra*. Either the gastrointestinal tract becomes very inflamed, or the anorexia is severe. As a result, the seeker either overeats or cannot eat even a single bite. Sometimes there is severe panic, which seems to be rooted. These are all actions of oxygen. Sweating occurs in the body. Tingling in the body, the body moves around and around like millstones. Or swing back and forth or right-left. He jumps like a frog in a sitting position. The body of some seems to move like a snake. Often known or unintentional various *asanas* seem to occur. Such actions become calm when the *Prana* settles in the

Swadhithana. Then bring it (*Prana*) to *Manipur Chakra* by Sankalpa (determination).

Prana is transmitted in the *Manipur Chakra*. Then there will be any distortion in any place regardless of that cycle. So there will also be actions. This is the basic *Chakra* of the body because the navel is the controlling centre of the body - the centre that manages everything. When *Prana* enters it, the stomach gets upset and sweat all over the body. The body begins to shake, Seems to do many dance poses. *Manipuri*, Kathakali, Bharatnatyam... hand gestures that are not in our imagination seem to be happening. Some open up plenty of hunger. So some people have an aversion to food. Sometimes there is a slight pain in the body. Body temperature rises four to five degrees. Or the body may freeze like ice for a while. Even when you are not meditating, the concentration of the mind causes the movement of life force in the body or slow tremors. Some have diarrhoea, and some have constipation. If the body feels refreshed and the work is speeded up, then for some, the body becomes loose like mud and produces distaste for work. Don't panic if all such actions happen. It empowers the self. At that time, one should surrender and pray to God.

Here is the self sound of the 'ॐ'. Those who are in a state of asceticism seem more straightforward. So the sound of 'ॐ' starts from here. That is, the first step of the 'ॐ' car, the origin of 'ॐ' starts from here. Achieving 'ॐ' (Aa) kaar means achieving all the achievements related to *Manipur Chakra*, as described above. This sound is heard when there is a triangular figure in the middle of the *Manipur Chakra*. Here the *Prana* becomes stable, so tactfully take the *Prana* to the *Anahata Chakra*. (However, from a visual point of view, *Prana* comes there naturally.)

This *Chakra* is essential for the worshipers of *NadaBrahma*. Next to it is the *Surya Chakra*. (See figure). Devotees of *Gahvar Vidya* also attach importance to this *Chakra*. *Yogis* or human beings who have gone into a meditative state seem to experience the role of pleasure even a little bit. Then understand that they have reached the *Anahata Chakra*.

It usually takes some action, such as shaking an object or hitting two objects, to produce a sound. But in this *Padma*, *ShabdaBrahma* is heard naturally without any instrument. It does not require any action. But here, the sound is heard echoing unintentionally. That is why it is named

Anahat. (Ahat means some sound; hence, without sound, it means *Anahat*).

Here is the melting point of the ‘ॐ’ kaar and the starting point of the ‘ॐ’ (U) kaar. When *Prana* is transmitted in this *Anahata Chakra*, the realization of the subtle body often begins. It is as if we are separated from our bodies and can see our physical bodies. Our bodies seem to be flying high or descending deep into the ground. Humans experience this kind of dream state. The same experiences are consciously seen here in a state of knowledge. When the seeker learns to stabilize the soul here, he becomes powerful in creating various miracles, like getting into someone else’s dream. He can read other people’s thoughts without saying a single word; he can make others think according to his own. Gain the power to know the language of birds. They have many achievements that can communicate with ghosts or living beings in the world of the dead.

Additionally, as soon as oxygen is ascended in the *Anahata Chakra*, various types of bells, *Tantras*, taal, venu, mridang, bheri meghnad, etc., are heard. Sometimes there are sounds like mines exploding. (If interested readers are curious to know more about these sounds, there is a unique description of this in *Hansopanishad*).

Sometimes the seeker finds him in bliss and makes strange noises. Clapping, clapping your hands on the ground, sometimes laughing or crying, chanting *Mantras*. Start giving speeches or singing songs in a language we don't even imagine. Chanting or reciting *Mantras* like *Gayatri Mantra*, often raises questions automatically and also answers them automatically. Sometimes humming or conch sounds or bells are heard. To many, even in the waking state, there seems to be a kind of sound echoing in the ears round the clock. Apart from that, in various scenes like gardens, *Darshan* of some the Gods and the Goddesses, human beings are seen worshipping in temples. This is because, as described above, this *Chakra* is associated with some of the congregations of the aggregate world. Therefore, it is natural for the divine beings living in such congregations in the world to become real. If we go to America, we only see Americans there. If we go to *Japan*, we only see *Japanese*.

In the same way, the realization of the divine beings living in that congregation is inevitable. Here the mind seems to be quite concentrated.

But in fact, the mind is stuck in observing all these visualizations. So that assumption is wrong. Here comes the stability of the *Prana*, so take the *Prana* to the pure *Chakra* with the power of determination. (You have to resolve that my soul goes into pure *Chakra*).

This Padma is also known as Akash. Sadashiv is thought to be the presiding deity. Therefore, by seeing them, the soul becomes pure. That is to say; it becomes Shivarupa by becoming a living form. That is why it is called *Vishuddha Chakra*. *Yogis* often have *Darshan* of Parabrahm. Then the Gods of the elements of *Rudra* are also seen here. Here 'ॐ' kaar is the final location of and is the starting point of the 'म' (M) kaar. There is a slight sense of bliss in this *Chakra*. After coming here, the mumukshu *Yogi* sees the Swayam mentioned above, Naad and various other high-quality visualizations. *Yogis* also often experience dormant states - the cause of which is worldly. Here the voice of the *Yogis* is very pure, sweet and promising. Whatever blessings they give are inevitable.

Here the jaw below the chin is pressed towards the chest when *Prana* actions occur. It is called Jalandharbandh. It feels like holding your breath in the chest. This is called *Kumbhak*. It was as if he had stopped breathing. Although it doesn't stop breathing, it feels like slowing down. The mind becomes empty (thoughtless). If the *Prana* comes to a standstill here, he has to take the *Prana* to the *Agyaa Chakra* with the power of determination.

When oxygen is transmitted in the *Agjna Chakra*, actions also occur there. This place is in Bhrukuti. There is the abode of God. Therefore, by *Darshan* of it, the *Yogi* becomes the seer of all, beyond the three qualities. Oxygen is ignited here. Then the testimony comes automatically. *Yogis* seem to automatically attain such qualities as foresight, distant hearing and manifesting of Trikalagyan. From the point of view of knowledge, lust is also destroyed here. But the *Yogi* becomes the authority of obedience. That is, whatever the *Yogi* says, whatever he resolves, whatever he commands nature, is inevitably fulfilled. He also becomes the authority to obey nature. It can also dominate all the Gods. That is why human beings are considered superior to the Gods. He becomes the authority to command. That is why it is called *Agjna Chakra*. Also able to see actions happening in the world from afar. (There is an occasion in

the *Gita* when *Sanjay* describes *Dhritarashtra* as *Kurukshetra* while sitting far away).

Oxygen comes here and pierces the *Chakra*. Then there is the feeling of pulling the eyebrows and the strange expressions appearing on the face, the particles of light appearing to run here and there. Many people's tongues stick out with the palate. The tongue seems to be stretched inwards down the throat. The amount of saliva in the mouth increases or decreases. Teeth tighten, throat dry, things often appear even when eyes are closed. The vibration occurs automatically. The throat also dries up. The eyelids turn round and round; the eyes become red.

The body also gets hot or cold. The flow of life seems to enter the brain; the eyebrows are stretched so that wrinkles appear on the forehead. When the eyes are closed tightly, often the eyelid keeps moving, and divine vision takes place.

This is where the 'म' kaar ends. This is the beginning of the half-volume of the 'ओम' (Aum) kaar. In the word, it is represented by the crescent symbol above 'ॐ'. There is also a dot above it showing the location of the *Brahmarandhra*. This is the last *Chakra*. From here onwards, the *Prana* becomes stable in the *Sahasrara Chakras* in mind. *Soham's* chanting starts automatically. Where *Jiva* and *Shiva* become one. 'ॐ त्र्यम्बक्यै नमः शिवाय'। This is the meaning of *Narasimha Mehta's* saying. Here in the aggregate world, the point is one sea and the other drop in the individual world. The connection between the two is identical. The idea is that a piece of ice melts into water and becomes an ocean.

Thus, when the instinct is introverted by the pronunciation of 'ॐ' (Aum) kaar. That sound then arises from the lower *Chakras* and merges into the *Sahasrara*. In the meanwhile, the six *Chakras* are pierced. At the same time, the three glands are also pierced, and the *Yogi* comes to know *Parabrahma Paramatma*. He does not die. (See *Shvatashvara Upanishad*).
पृथिव्यप्तेजोनिलखे सिमुत्पिते पंचामक्ते योगगुणे प्रवृत्ते।

न तस्य रोगो न जरा न मृत्युः प्रप्तास्य योगाग्निमयं शरीरम्॥

Purport: When the earth, water, light, air and sky are meditated on. The five divine qualities of smell, taste, form, touch and word form are manifested through *Yoga*. Then the body of the *Yogi* becomes radiant with *Yoga*. It does not suffer from disease, old age or death.

That is why this one letter ‘ॐ’ is called a complete letter or word. He is about to attain Moksha by breaking the bonds of karma from birth to death.

By fully understanding the ‘ॐ’ kaar as above, the mumukshu human attains the speed of Moksha. The actions of each of the *Chakras* described above are accelerated when the SadGuru depletes the power.

Even in the Upanishads, the greatness of ॐ’ is sung.

वाह्यैर्यथी योनिगतस्य मूर्तिन दृश्यते न च लिंग नाशः।

स भूय एवेन्धनयोति गृहस्तद्वाभयं वै प्रणवेन देहे।।

Purport: Just like the form of fire in one's human being is not seen. But this does not mean that there will be no fire. In the same way, Jivatma and *Paramatma* do not become real by hiding in their Kamarupa place. But by chanting 'Om', it is realized in this body. There is no doubt about it.

स्वदेहमरणिं कृत्वा प्रणवं चोत्तेआअपिम्।

ध्यान निर्मथनाभ्यासाद्वं पश्येन्नगूढवत्।।

Purport: Two sticks are rubbed to reveal the fire. In the same way, to attain the Supreme Personality of The Godhead in our body, the body should be considered as a piece of wood and the ‘Om’kaar should be considered another piece of wood. And like the friction of the wood above, one should constantly meditate on the form of God by chanting the word 'Om' and by the mind. In this way, through meditation, the seeker can see the Supreme God hidden in his heart like a fire hidden in the wood.

तिलेवु तैलं दधनीव सर्पिशपः स्त्रोतः स्वरणीषु चाग्नि।

ऐवमात्माडडत्मनि गृह्यतेडसौ सत्यनैन तपसा योडनुश्यति।।

Purport: Just like the oil in sesame, ghee from curd, water hidden in a dried-up river and fire hidden in the forest as we can get out of them by taking measures to remove them hidden in their respective places. In the same way, a seeker performs penance in the form of virtue, truthfulness and restraint, disgusted with the subjects. Keep meditating on them through the type mentioned above of karma. He can attain Parabrahma *Paramatma*.

This is how a human being achieves his goal by doing *Satsang* of 'Om'. The glory of *Satsang* is very significant. *Satsang* does not mean narrowing down the company of good people. *Satsang* is also about reading well, remembering God, and doing kirtan. *Satsang* means the company of any good thing. And the fruit of *Satsang* is sometimes found unintentionally, as we do not know.

Once Narada Muni came to Lord *Krishna*. He asked the question, "What is the fruit of *Satsang*?"

God said so instinctively, '*Nardji!* Even a small worm in hell can answer your question.'

Naradaji went to the worm in hell. He asked the worm a question. So the worm looked in front of *Nardji* and died instantly. *Nardji* did not get an answer to the question. So come back to God. He said to God, 'I have not found the answer to my question. The worm is dead. So now you answer.' Hearing this, God fell into thought. Then he said thoughtfully: 'Look, there is a newborn parrot in that nest. If you go and ask him, he will show you the fruit of *Satsang*.'

In the hope of resolving the question by God's command, *Nardji* came to the newborn parrot cub and asked the question. The parrot opened its eyes and looked in front of *Nardji*. There he lost his sight and immediately lost his life. So *Nardji* panicked and thought, 'Will the fruit of *Satsang* be death? Whoever do I ask this question dies? So thinking, *Naradaji* came to God again. Heartbroken, *Naradaji* began to say to God, 'If you want to tell me the truth, tell me because the soul of the one I ask flies away. The sin of murder is growing on me. So I don't follow your advice anymore.'

God laughed when he heard this and said, '*Nardji!* You don't get too frustrated. If you want to know, go to the cow-calf that was born. Ask him out well, and he will answer your question.'

Naradaji got upset, approached the calf, and slowly asked in his ear, 'What is the fruit of *Satsang*?' *Nardji* was waiting for the answer, but as soon as he saw *Naradaji*, the calf fell to the ground. This made *Nardji* very disappointed.

He caused the cow slaughter, so his mind became depressed with anxiety. He ran to *Krishna*. God calmed him down a bit. Then he said: 'You will

get the answer to your question now. Go to the king of this town. They have just given birth to a son there. Ask him out well, and he will answer. *Naradaji* said to the Lord, 'So far, I have asked the worm, the parrot, and the calf. And their souls departed. There was no risk, but what would happen to me if I went to the king and it happened again? I don't have to know the fruit of *Satsang* anymore. I don't even feel like trusting you anymore.'

God again persuaded *Naradaji* and asked to go to the king's son. *Naradaji* hardened his heart and gathered the courage to reach the king, asking the prince, 'Brother tell me that! What is the fruit of *Satsang*?'

As soon as the child heard this sentence, he looked at *Nardji*, smiled, and said, 'Hey, *Nardji*! Have you not yet understood what the fruit of *Satsang* is? I was a worm when you first asked me this question. From it, I found the body of a parrot. Even there, being purified by your vision and freed from it, I became a calf. Again, from your *Darshan*, I was released and born in this king's house. Thus, one excellent birth after another has come only from the vision of a saintly man like you. Here too, I had your *Darshan*, so my life became meaningful. 'Only the *Darshan* of a saintly man has such an effect. So what would be the result for those who have a long time to associate with saints?'

In this way, *Naradaji*, who was pleased with the solution to the question from the child, blessed the king and went to God and said, 'No one can know your supernaturalness, Lord!'

Therefore, by taking advantage of the Japarupi *Satsang* of the 'Om' car as above, a human being should aim to be free from life. To cure eighty-four lakh birth cycles to be free from the cycle of birth and death.

Why and how the cycle of birth and death occurs. What should a person do to prevent it? The Upanishads contain information about which living beings are reborn or not reborn after death. One of the many branches of the Upanishads is called Panchagnividya. This explains all these principles.

oooooooo

Panchangni Vidya

When a human dies, the organism begins to move around the world with a subtle body. Death is the permanent separation of the subtle body from the gross body. As we saw earlier, there are Manomaya Kosha (psychic cells) and Vigyanmaya Kosha (science cells) in this subtle body.

It contains the inner Chatushyam-mind, intellect, *Chitta* and ego. The sacraments inculcated throughout one's life are stored in this heart. Even after death, this heart remains with the subtle body. After being separated from the gross body, this subtle body returns in a particular order and assumes a gross body in the second birth according to its sacraments. Moreover, he spends his life there and enjoys some sacraments and others. This at death comes out again with a subtle body.

On the other hand, in the third place, the body assumes a gross body according to the sacraments. Thus, it is repeated frequently. This is what we call the cycle of birth and death.

Sometimes the seeker, if the witness, the vision has been cultivated. So he is reminded of the sacraments of this subtle body, which he remembers despite going to another body. We call it the memory of previous birth.

We read many examples of such reincarnations coming to mind.

If we burn a piece of camphor and put a bowl on it, the lamp-black will turn on it. So we remember camphor's first body as a piece and at the end of lampblack's rebirth because we are witnesses of seeing both. So also, *Yogis* cultivate witnessing by living in a gross body. So when he assumes another body, he remembers that previous birth.

Now the jiva assumes a subtle body, leaves one body, enters another or takes its form. It remains to be seen what processes will take place during that time.

The tiny body that emerges from the corpse is known as '*Shraddha*'. It is also known as 'अप' (water) because it has high water content at that time. This '*Shraddha*' coincides with an element called '*Soma*'. The other place where this coincidence happens is what we call the 'afterlife'. We often say 'proceeded towards the afterlife' (परलोक सीधाय्या) instead of death.

The first chemical reaction takes place in space, above the Earth. That is why it is called '*Parlok*'. This kind of 'home' is caused by the sacrifice of this faith in the first fire of the afterlife.

These 'somersaults' fall into the rain-like fire and take the form of 'rain'. This year is known as *PaRajanya*, so *PaRajanya* became the second fire. Rainwater is then converted into food. It rains on the earth and produces grain from it. The earth is called the third type of fire because of the change *PaRajanya* in the rain.

Only animals or humans eat this food. From it, 'semen' is formed, and this 'semen' is transformed into the male body. That is why man is called the fourth fire.

Eventually, this 'semen' transforms into a woman's embryo, and from it, the body originates. So the woman is the fifth fire.

In this way, after going through the five fires, a substance called *Shraddha* re-emerges as '*Garbha*'. Thus, the fetus is formed from semen, semen from food, food from rain, rain from *Soma* and *Soma* from *Shraddha*.

These five stages, from faith to pregnancy, are shown. The organism lives in these five stages, including the conscience, just as the urethra in the womb communicates with the organism and its microscopic body in the body produced by semen. In the same way, in the semen, food, rain, and *Soma*, this consciousness has contact with the living being. This is the state of *Shraddha* after death. It is a state in which life decides what to do next.

From the ritual of good deeds throughout life, auspicious *Shraddha* remains even after death. On the other hand, evil deeds also corrupt this *Shraddha*. Only after the decision of the following births is made a living being is born on earth with its conscience as well as *Somavastha*, *Jalavastha*, *Annastha*, *Viryavastha* and *Garbhavastha*. In the gross body combined with the subtle body in the second birth, the organism suffers from infancy, youth and old age.

In this way, according to faith or karma, the jiva keeps moving in the world. Eighty-four lakh revolve around births. So enjoy states of happiness and sorrow. This is the reason why *Shraddh* Karma rituals are performed. If the speed of life is stunted due to such sacraments, it purifies life through *Mantras*. And it makes life easier to move, Liberates him, *Shraddh* that gives with *Shraddha*. 'श्रद्धादीयते ईति श्रद्ध.''

This is how the soul goes through the cycle of birth and death. But the only religion of humans is to get rid of it and attain Moksha, so how to attain this Moksha?

We have seen that at the time of death, the micro-body flies out carrying the sacraments established in its conscience. Under the circumstances, it enters the woman's womb and assumes a gross body. Only if this sacrament is destroyed can one get rid of this cycle. *Yoga* teaches the same principle, which destroys the possibility of strengthening this sacrament. The first and foremost motto of *Yoga* is 'योग रिक्तवृत्ति निरोष'. How the mind assumes all these different tendencies. We will understand how to stop it. But first, we must understand what the mind and instincts are.

We have two eyes, but it does not see themselves because the eyes are gross. Our mind is the centre of vision. The eyes can see everything from this centre of vision. If you delete this centre of vision, the eyes will remain in their place. Pictures of the object in front will also catch the eye. But the eyes would not be able to see it. This means that the eyes have become a very secondary tool.

The eye is not the sense of sight. The sense of sight resides in one of the nerve centres in the brain. Often a man sleeps with his eyes open. There is also light in the room at that time. There are also objects or pictures all around. Yet man does not see those scenes. He needs a third thing to see. And that is the connection of the mind with the eye. The eye became an external instrument. We need the centre of the brain and the activity of the mind. Many times we are walking on the road. Why don't we hear the sounds of cars, radios, etc., coming around at that time? Because our mind is not connected to the sense of hearing at that time, the first tools are eyes, ears, noses, etc.

Then there is the sense. For example, the sense of sight, hearing, smell, etc., and then the mind is connected with all of them. The mind takes any scene inside. And intuition represents instinct, i.e. the intellect. The intellect reacts. Along with this reaction, a sense of ego is also awakened. The mixture of reactions to this action is then presented to the soul. That feels the substance in this combination. Thus, a set of senses connected with the mind, intellect and ego is formed, called conscience. These are the different actions in what is also called *Chitta*. The different waves

that arise in mind are called instincts. These tendencies are our world. Swami *Vivekananda Ji* explains this very well. He has explained this in his *Raja Yoga*.

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Vichar *Shakti* (Thought Power)

What is a Thought? Just as gravity is a force. Thought is also a power. The infinite accumulation of energy in nature is called *Chitta* (Mind). That tool absorbs a few powers, incorporates itself and drives out as a Thought. The way we get energy from food and it the body gets energy for motion etc. So is the process of thinking. The mind brings out other subtle powers, which we call thought. The mind is not conscious and yet looks like consciousness. Why? This is because the conscious soul lies behind it. We are unconscious animals. The mind is the only tool. Through it, we perceive the external world. Take the example of this book. It has no external existence as a book. What exists is unknown. The external agnostic thing affects the mind as a provocative cause. The mind reacts in the form of a book, just as a stone is thrown into the water and the water moves with it in the form of waves. The real world is the reaction of the mind. The form of a book, an elephant or a human is not external. All we know is our mental response to external stimuli.

As John Stuart Mille says, "Matter is a permanent possibility of sensations." Take the example of the fish that develops a Pearl in the shell. Do you know how pearls are made? A germ enters the oyster and stimulates it. Due to this, shiny viscous juice comes out of the fish's body. That is how it becomes a pearl. In the same way, the world around us is made up of the stimulus of our instincts. It is the germ that acts as the seed of the world.

The commoner will not understand this thing soon. Because when he tries to understand, there is an automatic interest around him, and he only sees the lustre of that thing. What these tendencies mean is now understood. Indeed man is behind the mind. The mind is the tool in his hand. His intellect spreads from the mind. You can understand it only when you stand behind the mind. When a human leaves the mind, it disintegrates and becomes zero. This is how you can understand the mind. The mind is the heart. Instincts are the small waves that arise when external causes collide with them. That is our world.

We cannot see the bottom of the lake because waves constantly rise on its surface. The bottom appears only when the waves have subsided, and the water has stabilized. The bottom cannot be seen if the water is still turbulent and is constantly swirling with the waves. We can see the bottom only if the water is flowing and there are no waves. The bottom of the lake is our soul. Lake means mind, and waves mean instincts. The mind remains in all three states. There is also a state of darkness called *Tamas* (तमस), seen in animals and ignorant people. The mind does the present when it is in that state. No other thought arises in that situation. The second condition of activity is called *Rajas* (रजस). In that state, man desires ambition and happiness. 'I will become rich, powerful, and have power over the whole world.' Such thoughts come into play. The third condition is that of *Sattva* (सत्त्व). It has seriousness and calmness. In this state, the waves subside, and the mind becomes as clear and stable as the lake's calm water. It is not a passive state.

Instead, there is a highly active state. Calmness is the most significant sign of strength. Getting active is easy. If we let go of the reins, the horses will run wild. Anyone can do that. But only those who can stop the running horses are powerful. Think, when is more power needed? Letting the horses go freely or stopping them? A person with peace or a healthy mind is not a stupid intellect. *Sattva* cannot be mistaken for equating inertia or laziness. A person with a calm and healthy mind controls the waves of the mind. There is a higher kind of power in peace and tranquillity than in activism.

The mind always strives to reach its natural state of serenity. But the senses keep pulling it out. So the first role of *Yoga* is to stop the mind, control this extravagance, and to re-inspire the essence of the intellect because that is the only way to turn the mind to its correct path.

From the smallest to the largest, all animals have a mind only with anthropomorphic thinking. This is its uniqueness. It is impossible to liberate the soul through all these roles unless the human mind uses the intellect. Cows and dogs have minds. But their mind is not yet able to take the form we call intellect. Therefore his immediate release is not possible.

The mind has five states; Insane, stupid, deranged, concentrated, and restrained. Insane means activism; it tends to be expressed as happiness

or sorrow. Stupidity means inertia. This tends to cause harm. Critics say that the first form is natural to the Gods and angels and the second to the demons. When the mind tries to stay still and focused, it is called a concentrated state. This complete concentration is the state of concentration from which it is obtained.

When a human develops vision, he can restrain every instinct... how? As we have seen, our body comprises systems like telephones and police departments. All kinds of knowledge are done through the five senses. Then work is done on the inner side of the mind, and the five senses do the work. For example, a mosquito sits on your hand. The mosquito conveys the message to the mind through the sense of touch. And he presented the matter to Intellect, so intellect decided to fly the mosquito. It got egoistic and presented to the soul. The papers of the order to fly the mosquito from the soul were signed and returned to the intellect. The intellect told the mind to fly mosquitoes, so the mind commanded the hand. So the mosquito flew by hand. Thus the whole operation was completed.

The scribes say that if the human instinct is seen as *Kakavista* (excrement of a crow), that is, like a crow's excrement. This means his instincts are destroyed. If a human sees a crow's excrement, he does not want to eat it. Well, suppose someone insults us; we listen. But if we indulge in that slander, anger will arise. As a result, we would be willing to kill him. But no distortion will occur if we just listen and don't think about anything else. That is why *Shankaracharya* says, 'अविचारेव परं ध्यान' no thinking or no involvement towards any insult is an extensive meditation.

We have seen that any auspicious function of the body begins only when the thought, the sensation, and the desire (inspiration) - these three become the business of the mind. No action is possible without the command of the mind. The mind also commands thought, sensation, and desire by its powers only after the mind has done its business.

In the example above, we saw that when a mosquito bit someone, the concept of restraint was aroused, and the idea arose. Then there was the realization of mosquito bite pain in the brain region through the nerves, which became a sensation, and then the desire arose in the mind to relieve the pain. Only after the three actions were completed was the hand inspired to fly the mosquito, and the act of flying the mosquito was

carried out. Man can attain *Brahman* if he regulates these three attitudes. Even in the *Gita*, God says, ‘इन्द्रियणा मनश्चास्मि भूतनामस्मि चेतना’. This sutra alone shows that the calm equilibrium of the mind is related to the equilibrium (*sat-Shakti*) of *Parabrahm*. The power of thought in mind and the power of light in the consciousness of *Brahman* are the same. Therefore, human thinking can only be developed through unity with the power of consciousness. There is a close relationship between the sensory power of the mind and the pleasure of *Brahman*. And in the same way, the desire and motivation instinct of the mind and the power of action residing in *Brahman* are also the same. This means that mental powers are not different from the powers like *Parabrahm Sat*, *Chitta*, *Ananda* etc. Therefore, the more a human being cooperates with *Parabrahm*, the more the powers of distance can be enhanced.

Thought is thus the lifeblood of an animal. Just as the power of the mind illuminates the world, so the power of thought decides the path of duty to the beings, and solves any truth. The main goal of Dharma is to liberate philosophy from *Kaivalya*. Therefore, by cultivating the power of thought, one can set foot on the first step of liberation.

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Four Types of *Yoga* **(*Yog Chatushtayama*)**

To control the power of thinking, our sages have mainly researched four *Yogas*: 1. *Mantra Yoga*, 2. *Hatha Yoga*, 3. *Lay Yoga*, and 4. *Raja Yoga*. Apart from that, there are many types of *Yogas* like *Karma Yoga*, *Bhakti Yoga*, etc. But these all fall under four major *Yogas*. All four *Yogas* are based on different principles.

1. *Mantra Yoga*

The main principle of *Mantra Yoga* is that the desire arises from *Paramatma*, which may take many forms. He later became famous out of desire. This evolving world was created in its perverse form. That is the origin of the universe. Going the opposite way, we can go to the original place. That is, this creation is from *Paramatma* to *Bhava* and *Bhava* to *Namrup*. In which all living beings came under the bondage of

the world. So if one wants to be liberated, one must first take refuge in the nominal form, and one can attain liberation from the rhythm of mood in the nominal desire and the desire-seeking *Paramatma*. That is to say, if we adopt the name 'Ram', then the meaning of 'Ram' will be produced in us or the idol rather than 'Ram' and the appearance of the original divine form of Rama in the spirit of Rama. Nardi Maharishis have discovered this scripture. That is to say; the Maharishis show rituals by relying on the name and form; its name is *Mantra Yoga*.

नाम रूपात्मिका सृष्टिर्यस्म तदवलम्बनात्।

बन्धनान्मयुच्यामानोऽयं मुक्तमाप्नोति साधकः ॥

Purport: Since this creation is a name and morphological, everything in creation has a name and form. E.g. Laddu. So it became a name and a circular figure, etc. It became a form. Only by nominal dependence can the seeker attain liberation by breaking away from the bondage of the past.

तामेव भूमिमालम्ब्य स्वलनं यत्र जायते।

उतिष्ठतिजनः सर्वोऽध्यक्षेकणेवस्तमोदयते ॥

Purport: The ground on which man falls, the ground on which he can stand back, can be seen real. (The implication is that if you come from the state to the nominal form, you can get back to the nominal state by following the nominal form.)

नामरूपात्मकै भवै मध्यन्ते निखिला जनाः

अविद्याग्रसितताश्चैवताध्क प्रकृति वैभवात्

आत्मनः सूक्ष्म प्रकृति प्रवृत्ति चानुसृत्य वै

नाम रूपात्मनोः शब्द भायोरव लाम्बनात्

Purport: Nominal subject binds life. The name makes the creatures uneducated by the splendour of their morphological nature. Therefore, according to the subtle nature and speed of activity according to each other, if the Practice is done with the help of *namaya* word and *Bhavamaya* form, it is called *Mantra Yoga*.

The scope and glory of *Mantra Yoga* are enormous. Achievements are obtained using *Mantras* like idolatry and ancient science in our scriptures. There is a lot of expansion in Sixty-four Tantras, Veda Mantras, etc..

2. Hatha Yoga / Ashtang Yoga

Just as the tools of *Mantra Yoga* are characteristic of adopting the name form, in the same way, there is a system of restraint of the mind only by taking excessive dependence on the obese body. Hence, it is called *Hatha Yoga*. This *Yoga* is divided into eight parts in total: 1. Yama, 2. Niyama, 3. Asana, 4. *Pranamaya*, 5. Pratyahara, 6. Dharana, 7. Dhyana and 8. *Samadhi*.

Maharshi Markandey, Bhardwaj, Mahichi, Parashar, Jamini, Bhrigu etc. sages started this system of *Hatha Yoga*.

The main principle of *Hatha Yoga* they discovered with this idea. When they see that, the subtle body assumes the gross body as the shelter (jiva) of suffering the karmas arising from the intense *Sanskara* (Sacred Education). That is, the gross body is assumed only by the sacraments of the subtle body. And so the gross and subtle bodies have a very close relationship. That is why the *Hatha Yogi* makes this gross body a tool of action and gets complete control over it. And then, gradually, by sublimating that power and subduing the subtle body through it, one can realize God through mind-instinct restraint. This system is called *Hatha Yoga*.

Just as *Mantra Yoga* is a ritual of meditating on the priceless God, *Hatha Yoga* is a ritual of different *Jyotna-Jyotirdhyana*. *Mantra Yoga* is a means of gaining *Samadhi* with little help. In the same way, in *Hatha Yoga*, there is a ritual of restraining the *Prana* through *Pranayam* and attaining *Samadhi* by restraining the mind. *Mantra Yoga* has *BhavaSamadhi*. While in *Hatha Yoga*, there is 'Mahabodh' *Samadhi*. The description of *Hatha Yoga* is as follows.

षट्कर्मसिनमुद्राः प्रत्याहारश्च प्राअसंयमः ।

ध्यान समाधि ससौ वांगानि स्यू हठस्य योगस्य ॥

Purport: *Shatkarma (Neti, Dhauti, Basti, Nauti, Kapalbhathi and Tratak), Asana, Mudra, Pratyahara, Pranayam Dhyana and Samadhi*: These include the seven limbs. And shows what happens where.

षट् कर्मणा शोधन च आसनेन भव दैदढम ।

मुद्रया स्थिरता छे व् प्रत्याहारेज धीरता ।

प्राणयामाल्लाध वं च ध्यानात्प्रत्यक्षमात्मनः ॥

समाधिना त्वलिप्रत्वं मुल्लिश्वव न संरय ॥

Purport Purification of the body through six karmas, perseverance through asanas, stability through posture, patience through pratyahara, lightness through *Pranayam* means, the realization of the soul through meditation and detachment, and liberation through *Samadhi*. Thus liberation is achieved through the practices of *Hatha Yoga*.

3. Laya Yoga

As we have seen before, the universe and the body, created by the adornment of nature and man (*Brahman*), are the same. Therefore the sage, deity, pitru, planets, constellations, zodiac, nature, man, all these places and elements are equally present in the universe and the body. That is why the body is called the same universe so that the knowledge of the body leads to the knowledge of the universe.

Laya *Yoga* is making nature into a man through action after the knowledge of the body through the teachings of *Shri Sadguru* or his power. The place of Purusha (higher consciousness) is located in the *Sahasrara* in the brain, and the first superpower, named *Kul Kundalini*, is dormant in the Base *Chakra*. It is because of this state of sleep that all actions become extroverted. The Yogi does the deed by awakening him through *Yoga*, taking him to the man and doing the rhythm. This is called '*Laya Yoga*'.

We have attained this *Yoga* by the grace of *Maharishis* like *Angir*, *Yagnavalkya*, *Kapil*, *Patanjali*, *Vashisht*, *Kashyap*, and *Vedavyas*. They have divided this *Yoga* into nine parts. *Yama*, *Niyama*, *Sthulakriya*, *Sukshmakriya*, *Pratyahara*, *Dharana*, *Dhyana*, *Laya Kriya* and *Samadhi*. The main actions of the gross body are called '*Sthul Kriya*'. The actions related to *Pranayam* are called '*Sukshma Kriya*'. Bindumaya nature calls masculine meditation '*Bindu Dhyana*'. Laya (Rhythm) is an essential part of *Yoga*. The action of subduing the external senses is called 'Yama', and the action of subduing the inner senses is called 'Niyama'. Asanas, mudras, etc. come into *Sthul Kriya* (Gross Action). To see the world from a mere materialistic vision is *Pratyahara*. It has the function of idiosyncrasy. Then the rhythmic action is called the final state of *Samadhi*. This *Laya Yoga* includes the actions of *ShatChakra Bhedan* *Swarodaya* and the activities of *Avilaya Yoga* such as *Vyomjayi*, *Prabhajayi*, *Surabhijayi*, *Ajay*, etc.

In *Mantra, Yoga* meditation is done by imagining the form. In *Hatha Yoga*, just as the imagination meditates on the light of God, so in *Laya Yoga*, the *Yogi* sees the supernatural point. This is called 'Bindu Dhyana'. So a *Yogi* accomplished in 'Laya Yoga' can see the entire universe.

4. Laya Yoga

राजत्वात् सर्वयोगानां अजयोग इति स्मृतः *Raja Yoga* is called King in all *Yogas*.

The cause of the world's origin, condition and rhythm is mainly the conscious element. So the Practice that is done with its help is called *Raja Yoga*. As described above, this birth and death cycle must be resolved because the sacraments remain in the heart. Therefore, if the seed sown in it is burnt, the human becomes free from life. Mind, intellect, *Chitta* and ego are the four distinctions of the conscious element. The conscious element is the scene, and the soul is the seer. The causal element in the conscious element is the relation between the cosmic action scene and the action cause. Any mood variability is due to the relationship between the scene and the seer. Now it is *Raja Yoga* to see the self-form by restraining this mind instinct. In *Raja Yoga* Practice, the predominance of thought and intellect remains. The meditation of *Raja Yoga* is called '*Brahmadhyana*'. *Raja Yoga's Samadhi* is called '*Nirvikalpa Samadhi*'. This *Raja Yoga* is divided into sixteen parts in the scriptures.

The seven organs are according to the seven knowledge roles. All of these roles are primarily ideological. The two limbs of Dharana are Prakriti Dharana and the *Brahma* Dharana. The three organs of meditation are Virat Dhyana, Isha Dhyana and *Brahma* Dhyana. The end of all is in *Brahma* Dhyana. And the four limbs of *Samadhi* - two thoughtful and two thoughtless. In this way, *Raja Yoga* is accomplished through the Practice of the sixteen limbs of *Raja Yoga*. In *Raja Yoga*, the mind is mainly accepted as the main organ of Practice.

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Prana Element and its Practice

Prana is directly or indirectly involved in each of the above methods. So it is advisable to have a general idea first. What Is *Prana*?

The most common assumption is that oxygen is *Prana*, and the breathing we are doing is a form of *Prana* action, but not really. *Prana* is the

infinite, omnipresent element of this world. *Prana* is invented as kinetic energy. The gravitational force, the magnetic force, and the currents of the nerves or whatever power manifests itself in the form of thinking power is the invention of this *Prana*. That is, none of the gross matter, the subtle thing, and the subtle microscopic powers within the universe can survive without the *Prana* element. That is, nothing in the universe can exist without the *Prana* element.

So if this *Prana Shakti* is regulated, then no *Shakti* from the world will be unaware of it or out of power. Because knowing the *Prana* element enables us to know every power that arises from it. The sages have shown the rituals of *Pranayam* to regulate this *Prana*. How to regulate *Prana* is the sole purpose of *Pranamaya*.

In every animal, whatever we call life force, or consciousness is *Prana*. To meditate and to think is also a subtle form of *Prana*. But it is not right to assume that breathing is *Prana* itself. Because it is said in Purusha Sukta that ‘प्राणादवायुरजायतः’ that is, the birth of *Vayu* from *Prana* is shown. The Air Element is derived from *Prana*. That is, *Prana* and *Vayu* are two different elements. Yet it requires a close relationship. The *Prana* element is subtle in terms of the Air Element. *Prana* is described as follows in the *Vedas*. प्राणाय नमो यस्य सर्वमिदंवंशे means *Pranam* to the *Prana* in whose lineage the whole world is absorbed. Everything in the world can be considered a descendant of *Prana*.

In the subsoil of this earth, it is believed that animal is found on earth by the sun’s rays. And the *Prana Parjanya* (by rain) in space comes to earth. Coming to earth, *Prana* stays together in the air element. Hence it is known as *Prana Vayu*. Now every animal provides this *Prana Vayu* to the body through respiratory action. So that *Prana Vayu* finds the life force that only animals need. The Upanishads say, ‘प्राणोही सूर्य, प्राणोही चन्द्रमा’. From this, it is known that everything in the world, i.e. Sun, Moon, *Prajapati* etc., are animal forms, and the whole life of an animal depends only on *Prana Vayu*.

There are examples of some *Yogis* burying their bodies in the ground and living for six months. So when these Mahatmas are buried in the ground, breathing has no power. Even then, why would he be alive? In solving this question, it can be said that even though they remain in the soil, they fulfil their vitality through their compound actions. And in doing so, he

derives his life force from it. Even the baby in the early months of pregnancy is not given any oxygen from outside. In this state, the child is naturally dependent on the *Prana* element.

God resolved that I may be in many forms - *Ekoham Bahusyam*. With the such determination of God, he appeared in the world in many forms, that is, in various forms. The Upanishads believe that the first *Sattva*, *Rajas* and *Tamas* Roop were formed by the movement of such a resolution of God. As all these molecules gradually shrunk, the aggregate world was formed from them (as seen before). Then out of the five elements, seven monks gradually grew.

Similarly, the Aditya atom and the solar system, including the Sun, i.e. the nine planets (Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, *Rahu or Ketu*) and some *Rashmi* originated from it. Then Manas Putra etc., and Manas Srishti was produced. (That is, the creation in which the mind exists) and then the creation that was born emerged.

According to this creation sequence, the living soul receives the sun atom from the sun, and the living soul receives the moon atom from the lunar system. As a result, it descends from being heavier. It descends on its destiny, bringing auspicious fruit-bearing atoms from each of the nine planetary constellations of its previous birth or to be enjoyed.

These creatures then enter the mother's womb to enjoy '*Rinanubandh*' (bond of indebtedness contracted in previous births (and form the cause of suffering and enjoyment in this life). In the mother's womb, the sky, light, fire, air, and earth form their own *Annamaya* body by absorbing homogeneous *Prana* molecules to their *Prana* body from these five elements, Assuming it comes out of the mother's womb.

God also creates the time of birth. So he is born on earth at the same time from the mother's womb. So the sages have created astrology by studying many such beings in *Samadhi* and researching which living beings have brought where and how many elements to enjoy their karma. So this is the science called birth horoscope or horoscope by doing the math at birth. It shows the positions of the nine planets. And those who know this scripture can tell what kind of happiness and suffering has come from that condition. And some remedies are also suggested for the prevention of such pains.

Prana emanating from the solar system is radiant. So *Pranamaya* body is also radiant. Even ordinary human beings often experience dream states when they can easily see their body and objects seen in dreams without any flickering lights, even on a cloudy night. There is power in life. Some powers cannot be seen—E.g. Electrical power. We cannot see it with the naked eye, but its presence can be felt in its result. If current flows through an electric wire and our hands touch it, it will shock immediately, or electric lamps, fans, refrigerators, etc., are all electrical transforming devices. But just as everyone has electrical energy, so does life. Some scientists consider the blood cells in the body to be the conversion of white blood cells and air particles into this life force.

Prana pervades everywhere and independently. Its practical examples are also found. Some *Yogis* can make others healthy even if they are not healthy themselves. In such instances, man has exceptional control over the *Prana*, and he transmits that *Prana* to another person by awakening his *Prana* for a long time and bringing it to a particular state through movement. He then heals the sick man in front of him, tries to make him healthy with such determination, and finally, by God's grace, the sick man becomes healthy. (These are *Prana* exchange actions).

There are also instances in this action where the man is here and the man living in a remote area can also be experimented with. There are several ways to send such a movement. But this can only be connected through the universal *Prana* element. If you want to have a telephone conversation at one place and you want someone to listen to another place, you have to make a wire connection in between. Devices such as wireless also have connections through the medium of objects like God. This is the same method as sages. The people who have shaken the world have overpowered this life force, and through it, they have spread the movement in the world and drawn human society towards themselves.

It is necessary to study this *Prana* element. *Shri Swami Vivekananda* has given a beautiful folk parable in his book *Raja Yoga* to explain how to understand *Prana*.

There was a king. Once, he had a diplomatic dispute with his minister and was sentenced to death on the top floor of a high tower. According to the king's order, the minister was also imprisoned on the upper floor of the minaret.

The minister's wife was saddened and decided to release her husband. But by no means did it work out. So one night, she went to the minister and asked him, "How can I help you?" The Minister said, "When you come here tomorrow, you will come with a long rope, a thick thread, a live silk cord, a cockroach, and honey.

The minister's wife was very naive and did not know why her husband asked for such strange things. But that obedient woman got all the stuff to the minister at the right time. The minister told his wife, "First tie the silk cord tightly with the cockroach, put honey on the cockroach's moustache and leave it so that his head stays high on the wall of the minaret." The wife did all this at her husband's command. The cockroach slowly set out on a long journey to the minaret with the scent of honey. The cockroach smelled honey, so it hoped to get honey now. Eventually, the cockroach reached the top of the tower. The minister grabbed it. In this way, the minister got silk thread. Then tied a thick thread with a silk cord and pulled it up. Then he tied the rope with a thick thread and took the rope up. Tying the rope to the minaret, the minister came down.

In the same way, the speed of breathing should be the closest instrument to the *Prana* element. Then, it's easy to get through. The speed of the breath acts like a silk cord. Then gradually, the *Gyanavaha Nadi* and the rope of the last *Prana* come into our hands, which can be known by regulating everything.

One should choose a room or a place for Practice. If this does not happen, he should always practice sitting where he is sitting so that his vibrations remain accumulated, and he gets the unique benefit of that atmosphere. It is better to have a room in which there is no place to sleep or a place where there is no practical conversation. Many have worship rooms. So this Practice can also be done in it. Even if that doesn't happen, keep the seat fixed. Make sure no one but yourself sits on it as long as possible. It is better to have linen under the seat, warm fabric, cotton fabric, and silk fabric. So that the atomic molecules produced in our body from a scientific point of view are stored in this type of asana. Otherwise, the body connects directly to the ground. If this happens, then it results in vibrations earthing down. And the benefits of hard work are less than expected.

On a high beam or a factory, there is always a trident of copper strips or something like that. It descends and is buried in the ground. This is because if there is a sudden lightning strike, the effect of the strikes goes to the ground directly without damaging the beam or the building.

A similar principle applies here. The sages wore wooden shoes (Chakhdi – Paduka). The purpose behind it was to stop wasting energy produced in this body. If there are no wooden shoes, the energy generated in the body is directly earthed, and energy is wasted.

Sit on any asana that suits you to study. E.g. any asana like Padmasana, Swastikasana or Siddhasana etc., can be used in this. However, if someone has a foot problem and cannot sit on the ground, choose a position that can sit comfortably. Do not rotate the asana frequently during the study period. Don't do Siddhasana today and Padmasana tomorrow because doing so will not accomplish anything.

If you can sit on any asana for three hours, that asana is considered to have been achieved, but there is no need to force it. As the study progresses, so does the adaptation. *Gita* says; Sit upright so that the head, neck, body, head, and neck are all in a straight line. Sitting crookedly contaminates the movement of the soul. And the benefits outweigh the disadvantages. How we breathe is so irregular that we don't even realize it. There is a direct relationship between the speed of breathing and the speed of thoughts. There is no reason to believe that every human has the same breathing speed.

When a man gets angry, his breathing speed increases drastically. Hearing the sad news slows down breathing. This means that the regulation of breathing is based on the nerves inside us. So if breathing is regulated, the nerves are automatically controlled. So that thoughts can be overcome. Thought is a strange power. Whether it is a woman, a man, a child, or an older adult, there are some natural differences between breathing processes.

So in the first stage, we have to rhythm the breathing. Breathing rhythmically will automatically control the body and the flow of thoughts. There are several types of breathing exercises called *Pranayama* to control this *Prana*. Such as 1. *Surya Bhedn*, 2. *Kshitkaari*, 3. *Sheetal*, 4. *Unnamayi*, and 5. *Lol-Vilom*. The foremost vital *Pranayama* is more critical. It is done in the first step. From there, we will start the Practice.

As mentioned earlier, the oxygen needed by life born with the atoms of the sun and the moon constantly moves through both nostrils of our noses. From the nostrils on the left side of it - *Chandra Nadi* - which is the cooling air. While from the right nostril - *Surya Nadi* - is a thermodynamic one that constantly moves.

Sometimes *Surya Nadi* and sometimes *Chandra Nadi*, the balance of heat and cold is constantly maintained in the body. *Surya Nadi* is termed 'Ha' and *Chandra Nadi* is termed 'Tha'. This practice is known as *Hatha Yoga*. There is a distinction between regulating the mind by regulating the *Prana*, called *Hatha Yoga*, and regulating *Prana* by regulating the mind, called *Raja Yoga*. Now let's start *Nadi Shuddhi Pranayama* this way.

First, take a deep breath from the right nostril by pressing the left nostril. Breathe as much as possible. There is no need to overdo it. Then exhale as much as possible through the left nostril, then breathe in from the same nostril, i.e. left nostril. Then hold it and exhale through the right nostril. It is said to be a vascular purification *Pranamaya*. Inhale and exhale as much as possible in this action. These two actions must last for the same amount of time.

Doing this will gradually bring rhythm to the speed of breathing. Rhythm is essential in *Pranamaya*. If the rhythm is broken, turmoil arises, and the expected result is not obtained. Consider musicology. The atmosphere of the assumed raga can be established only if any song or instrument is sung or played rhythmically. E.g. If there is Tin Taal is played on the tabla, we count sixteen Matraas of Tin Taal. Therefore a complete frequency of sixteen Matraas is said to have occurred. Now, if the gap between the two Matraas is not uniform, then the rhythm is said to be out of tune, and the fun of music is spoiled. The same principle applies to spiritual matters. If puja is performed at the same time as the time of puja is fixed in 24 hours, its rhythmicity will also be maintained.

The above vascular purification of *Pranayam* begins with three *Pranamayas* or five *Pranamayas*. Then increase the number by one weekly and reach at least twelve *Pranamayas*. Then continue to do twelve *Pranamayas* daily. This morning, afternoon and evening three times if possible and morning-evening before a meal if not possible. Doing this will gradually lead to rehearsals. By keeping this sequence for three months, as the vascular purification *Pranayama* matures, the

disorders of the body will begin to come under control. The practice of *Yoga* requires two main qualities. One is unwavering faith, and the other is extreme patience. One cannot practice *Yoga* without being patient.

This type of rhythm is only to be observed after respiration. This method is also found in the Buddhist system. The first is to sit in Siddhasana, Padmasana, or any such suitable asana. Take 15 to 20 deep breaths. Then chant Omkar with it so that it reaches the navel. Say ‘ॐ’ in mind at that time and then say ‘one’ in the mind when the breath is entirely out. Calculate the number in the same way as ‘ॐ’ number 1, ‘ॐ’ number 2. There will come a time when there will be a mistake in the calculation. It doesn't matter if a mistake is made.

If more ideas are coming up than this kind of observation, let them come. Do not rejoice or regret even if the worst thought comes to us, which is not in our imagination. It has to be seen only by being a seer. Sometimes the speed of breathing increases. Breathing seems to be relatively fast, like a bellows. So sometimes the breathing stops. If any such action occurs inside the body, do not panic. Assuming that we surrender to God, we must observe the breath. Thus, through breathing, one will gradually begin to realize *Prana Vayu* and gross *Prana*. At that time, the chanting of this Omkar seems to be forgotten.

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Word, Light, and Form

When the seeker's mind begins to sink into this Shabda Brahma, he experiences a kind of light. This experience is not the same for everyone. But whatever sacraments are formed according to their nature will be experienced accordingly. Many feel a pale yellow light around their body. When we look at Omkar anyone will see a photo of God. Some photos show Omkar and a kind of radiance around the head of God. The radiance that surrounds Omkar is the light emanating from it. As mentioned earlier, the *Pranamaya* body or the subtle body is called Jyotirupa because even in a dream state, we can see our bodies. As the word gradually dissolves into a subtle layer, it begins to produce light. Both of these are called Shabdabrahm and Jyotibrahm.

After this light is seen, the form is manifested from it. So the seeker becomes immersed in this Jyoti by seeing it. Then the form of The God

he is worshipping slowly takes shape from this light. And God manifests in it according to the means of man.

In this way, by cultivating the three Words, Jyoti and Swaroop, attaining the proximity of Ishtadev, and immersing oneself in it, one's self is accomplished. If we take examples like Bhakt Dhruv or Prahladji, they also had this kind of Practice. The first devotee, Dhruva feels the tune of chanting the name of Om Namō Narayan. When the mind gets tired of this Shabda*Brahma* or chanting, Dhruv sits with his eyes closed. Then Jyoti is seen from the same word. And from that Jyoti, the form of Lord Narayana appears, and the devotee Dhruva is realized. Similarly, each seeker experiences a sequence. Here the instrument of 'Om' means that it is a form of Parabrahma *Paramatma*, and it is realized.

But any *Mantra* or initiation is fruitful only if received from a Sad*Guru*. The world's law is that the flame always burns from the flame. If we blow two empty lamps on each other, neither will light a fire. But if one lamp is lit and another is empty, the other will burn immediately. Or you may need a burning chandelier to illuminate the lamp. In short, if you always have to light a lamp, you will need one in front of you.

In the same way, we need a Sad*guru* whose self-flame is illuminated to ignite the self-flame. *Guru* should also be Sad*Guru*. Otherwise, such an ignorant *Guru* will not make any sense. It is a fact that if there is an intense curiosity, then Sad*Guru* is invariably found. If the *Guru* alone is not correct or the *Guru* alone does not have the knowledge, then what does he show to the disciple?

An old lady heard that a particular plane would come down from heaven if we served sadhu. A few days later, the old lady saw a monk. He was a toy seller who became a monk. The old lady invited him to dinner. The monks were happy with the surprise invitation and that he would get a good meal today. The old lady made Roti by bringing a poor-quality jar from a neighbour. Also brought sour buttermilk from the neighbour, and ultimately the sadhu sat down to eat. The sadhu just started eating. The hair of the head stood up when the first swallow was filled. After that, the old lady started giving meals and looked up at the sky outside the house. The sadhu thought, why did she give me food and walk out? So he asked, "Mataji, why are you standing outside?" The old lady says, "I'm waiting for the plane to come from heaven."

The monk says, 'Look, Doshima! I am not a true monk. I used to sell toys; now, I have become a monk. So come home as soon as possible; otherwise, the plane will not come, but if a stone falls from above, the head will explode. If there is a monk like me and you intend to feed such a monk, then stones will fall from the sky. '

If such a *Guru* is found, everything is in vain. But if you get a *SadGuru*, you can cross the ocean of life. But the disciple must also have the power to understand the true *Guru*. There is an old story about this.

There was a Mahatma. His name is *Banditod*. Mahatma is very majestic and knowledgeable about all three periods. The Mahatma has a disciple with common sense. The disciple would serve him, beg and go from village to village with the *Guru*. When both sit down to eat, the disciple gives the news of the village to the *Guru*.

When he goes to the village, the villagers ask the disciple, "Who is your *Guru*?"

The disciple says, 'My *Guru*'s name is *Banditod*. They are capable of breaking everyone's bonds."

Someone has worldly or practical happiness or trouble. So people ask the question, and the disciple goes to the *Guru* and listens to the answer and tells the people back so that people get peace and happiness.

One day the disciple went to the village to beg. A Vaishnava merchant was sitting there. There was a parrot in their house. The merchant called the disciple and asked him to sit in the house. The merchant went home to get *bhiksha* for the disciple. At that point, the parrot asked, 'Where do you come from? Who is your *Guru*? 'The disciple replied, 'My *Guru* is *Bandhitod* and frees people from bondage.'

'Your *Guru* is breaking the bond; will he be able to break my bond?' asked the parrot.

The disciple replied, 'Yes, yes. It is capable of breaking any bond. I will ask them today and tell you the way to get out of your bondage tomorrow, knowing from *Guru*. '

The disciple came to the *Guru* with alms. *Guru* said of the parrot, "A parrot is trapped in a Vaishnava merchant's cage there. He is sad and has asked for a way out."

After listening to the disciple, the *Guru* became very still. Fell to the ground like a corpse. The disciple was terrified. The disciple thinks, what

happened to *Guru* all of a sudden? He started treating *Guru*. Now never say such a thing to *Guru*. Maybe he's too shocked. The disciple mentally decided not to give any such news anymore.

The following day the disciple went out to beg. And he came near the house of a Vaishnava merchant. So the parrot called him and asked, "Did you get the answer to my question?"

The disciple says, 'Let it go. Ask if you have anything else to ask. My *Guru* did your thing yesterday, so he was very shocked. And they fell to the ground unconscious. '

After talking so much, the parrot said, 'Brother, you did not understand your *Guru*. But I understand. '

The disciple took the begging and went ahead.

Sometime later, the merchant's wife came to feed the parrot. At that time, the parrot was sitting on the stem in the cage. Seeing the merchant's wife, the parrot fell from the stem. The beak bent down. The legs went up and began to tremble. *Sethani* felt that something had happened to the parrot. She was not moving or talking. Looks dead.

The wife called her husband. When the merchant came, he, too, thought that the parrot was dead. So he called the servant and said, "Quickly pack this and throw it near the lake."

The servant put the parrot in a sack and threw it far away by the lake. The parrot kept falling for a while and then recovered and flew to the tree. And spoke...

बंधे को बंधा मिले, तो छौडन कौन उपाय,

बंधे को निर्बल मिले, तो पलमां दे छोड़ाय

The parrot had long been housed in a cage. But he found a *Guru* like *Banditod* Mahatma. It was *Mahatma* who untied the parrot.

In the same way, if *SadGuru* is a renunciant, free from the guilt of work, anger, passion, greed, lust, envy, etc., he can give knowledge to his disciple, but if he is in bondage then how can he save the disciple!

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Initiation and discipline

As mentioned above, fortunately, any *SadGuru* is obtained. So the seekers who want to do Practice should get initiation from them. Only then is it appropriate to engage in Practice.

True initiation is the confluence of the two holy streams, Shri Gurudev's grace and the disciple's faith. *Guru's* self-sacrifice and disciple's dedication are important in initiation. The instinct of charity and renunciation of greed is the true meaning of initiation. The gift of knowledge, power, and achievement from the *Guru* and its glory is the initiation to eradicate the disciple's ignorance, sin, and poverty.

It is impossible to have any kind of Practice until one gets such initiation. But the Practice is interrupted till one flame after another is ignited. However, Practicing other than *Guru* helps the seeker to get *Guru*. Therefore, human beings should not give up Practice under any circumstances.

Diksha also varies according to the right of the seeker because in this human body, some animal incarnations, some are the God incarnation, and some have come from pre-birth with resources. Some are in the throes of hell. Someone's mind is in a dormant state. Someone is subconscious. One's mind is fully aware.

The same *Mantra*, the same deity, or the same meditation cannot be possible for human beings who have attained such different positions. However, there is only one divine element in the form: Siddha, Saadhak, *Mantra*, and *Devas*. However, his inspiration is very natural in his heart, in the form of deity and *Mantra*. Knowing this, he is genuinely aroused, initiated by the *Guru* himself. This is the significance of an honest *Guru*. Initiation destroys the impurities in the body and mind. Purification of the body gives the body the right to worship. If we look at it from the point of view of tradition, then the power of God descends on a human being. He initiates others by empowering them. So that power descends into other people.

Thus, by transferring power from one disciple to another, the same primordial energy is manifested in the present *Guru* in the form of awakening. Thus the tradition continues. It is called a sect. The *Guru* attains uninterrupted sectarian knowledge because the power itself is being illuminated.

Diksha does not need to be taken many times. Initiation is taken only once. Once the path is found, the seeker has to work hard. The next place will automatically come. The first role itself becomes a director by preparing for the dual role. One ritual after another Practice gradually

purifies the heart. According to him, achievements are rising and gaining knowledge. The perfection of knowledge is the perfection of Practice. The *Guru* initiates according to the order by diagnosing which order will be applied to the seeker. The *Guru* should be knowledgeable just like a man has a headache; a good doctor can diagnose whether the cause is cold or heat! In the same way, a *Guru* should be able to make a diagnosis. The *Guru* should give the same remedies.

In this way, by knowing the Practice of the seeker's pre-birth, his *samskaras*, his current lusts, etc., a suitable deity and *Mantra* are decided for him. And if the disciple follows the rules similarly, the *Mantra* will soon become fruitful. Similarly, at the time of the marriage, we get some calculations of the planets of the bride and groom from the astrologers. In the same way, it also calculates what is involved with certain *Mantras* or deities. (This will be described later)

There are generally three distinctions of initiation. 1. *Shakti*, 2. *Shambhavi*, and 3. *Mantri*.

1. *Shakti Diksha* is described as the form of Param Chetanarupa *AdyaShakti*. Kundalini's power in a dormant state is awakened by the *Guru*, taken through *Brahma Nadi*, and obtained with Param Shiva in *Sahasrara*. In this initiation, *Shri Gurudev* works by entering the inner body of the disciple. After that, the disciple only has to surrender to it. After that, he has nothing else to do.
2. *Shambhavi Diksha*: The description of this is found in the *Vaviya Samhita*. *Shri Gurudev* fixes the disciple in a single form in a single moment with his happy sight or mere touch. The Tantra called *Rudrayamal* mentions that the initiation obtained from the two feet (*Charanadvaya*) of Lord Shambhu is the *Shambhavi* initiation. *Charanadvaya* here means that the feet of both Shiva and *Shakti* are on the lotus petals of *Sahastradal*. Therefore, one should meditate on those four steps soaked with the reformation of the *Chandra Mandal* (lunar system).

The three steps are the metaphor of *Sattva*, *Rajas*, and *Tamas* are the three virtues. And the fourth is the form of Nirvana or bliss. Its colour is pink like a mixture of *Shukla* and blood. The mere sight of the *Guru enlivens the Sahasrara of the disciple*. An action is formed by immersing oneself in *Samadhi*.

1. Mantri *Diksha* or Anavi *Diksha*: This *Diksha* involves rituals like *Mantra*, *pooja*, *asana*, *nyas*, *dhyana*, etc. In this, *Gurudev* teaches the *Mantra* to the disciple.

Achieving success in both the above directions does not take much time. While in this, by performing the *Mantra*, success is achieved gradually. However, the fruit of all and the ultimate goal is the same. But not all seekers are subject to *Shaktipat*. Therefore, they get the character of *Shaktipat* from Mantri *Diksha*. Therefore, the achievement is also achieved through the divine power of *Mantra*.

In *Rudrayamal Tantra*, this is also described as Anavi *Diksha*. And its ten types of distinctions are shown: *SmarIti*, *Mansi*, *Yogi*, *Chakshushi*, *Sparshik*, *Vachiki*, *Mantriki*, *Hautri*, *Shastri* and *Abhishe Chitta*.

- *SmarIti*: *Guru* remembers the disciple and destroys his threefold anguish. By creating a divine man from afar, he establishes *Kundalini* in *Param Shiva* in the order of rhythm described in *Bhootshuddhi*. The initiation given by remembrance is *Smariti*
- *Mansi*: This type of initiation is just like *Smariti*. The only difference is that it is close to the *Guru* and the disciple, which is not in *Smariti*
- *Yogi*: In this initiation, the *Yogi* enters the disciple's body by the *Yogic* method, brings his soul into his own body, and gives the initiation by uniting the two.
- *Chakshushi*: In this initiation, *Shri Gurudev* looks at the disciple with compassionate eyes, making a firm resolve that "I am the supreme *Shiva*," and that vision alone reveals divinity by destroying the disciple's faults. And that goal is reached.
- *Sparshiki*: In this initiation, *Jupiter* first creates an atmosphere through the perfume in his right hand. Then *Lord Shiva* worships on it and establishes *Shiva* in it by determination. That is how *Guru* becomes *Shiva*. Then, with the firm conviction that I am *Shiva*, *Shri Gurudev* becomes unambiguous-concentrated and touches the disciple's head with his hand. Therefore, only with the touch of *Shivahasta* is power transmitted to the disciple.
- *Vachiki*: In this initiation, *Gurudev* first meditates on his *Guru* and considers his mouth as the mouth of his *Guru* in the form of

God. He then donates the ritual *Mantra* by placing it in the disciple's body, through which the disciple achieves his goal.

- *Mantriki*: In this initiation, the *Guru* creates a Mantramaya body by doing Antanyos, Bahinyos etc. He then transfers the *Mantra* to the disciple's body from his own.
- *Hautri*: In this initiation, the first YAgjna Kund is established. It is worshipped and then initiated by Havan.
- *Shastri*: There is no such thing as material or ritual. The scriptural verses initiate a devotee or devotee of Bhagavat Puja according to his merits.
- *Abhishechita*: The first Gurudev worships Shiva and Shakti in a pot in this initiation. Worship him and then anoint the disciple with his water.

These are differences in all such initiations.

In the scripture called Shardapatal, four other types of initiation are shown: Kriyavati, 2. Kalavati, 3. Vedhamayi, and 4. Varanamayi.

1. *Kriyavati Diksha*: In this, the ritual is thoroughly followed. In it, Snan, Sandhya, *Pranamaya*, Bhutasuddhi, Nyas, Puja, Shankh (Conch), installation, etc., are performed scripturally. Then the *Guru* donates Atmavidya along with experiencing unity with the disciple.
2. *Kalavati Diksha*: There are five types of powers in the human body. From the sole to the knee is the power of relaxation, from the knee to the vocal cords; from the throat to the forehead is the power of peace; from the forehead to the crest is the art of peace. The first with the second, the second with the third... thus gradually combining the prior art with Shiva makes the disciple Shivarupa. Then it is expanded by order of creation, and the disciple attains Divinity.
3. *Vedhamayi Diksha*: The *Guru* pierces the six *Chakras* of the disciple by his power. It is called Vedhamayi *Diksha*. Jupiter pierces the six *Chakras* and destroys them with the power of *Kundalini*. By merging the six *Chakras* into the point and combining the point into the art, the art into the sound, the sound into the Nadant, the Nadant into the Unmani, the Unmani into

Vishnu's mouth and then into the *Shri Guru's* mouth, he gets that power with Parmeshwar.

4. Varnamayi *Diksha*: This *Diksha* is called Nyas worthy. Trust means man himself becomes God. He imagines that there are some the Gods on the head, some the Gods on the ears and some the Gods on the eyes. In this way, God is mentally placed on one of the limbs of the body, and he becomes a form of God. Aas means to sit down, from which the word nyas has come.

One belief is that ॐ, ॐ॥, ॐ, ॐ, etc. are many characters. It is from the nature-man that the mind has arisen in the creation. The human body is also nature-man morphological. So this body became descriptive. So in this initiation, the whole body is first entrusted with the ritual of the characters. Then *Shri Guru*, with his command and willpower, introduces those characters in the disciple through the reverse ritual and merges them with the order of destruction. After initiation in this way, the disciple develops with the divine spirit by keeping the spirit towards the *Guru* and becomes a deed.

There is also a *Panchayat Diksha*. The *Mantras* of Panchdev are given in it. *The spirit gives Diksha*, so it is also called bhav *Diksha*. Thus initiation is provided in many ways. It isn't easy to understand the significance of initiation without taking initiation.

One is through Sankalpa - in which the *Guru* only instils power in the disciple through his Sankalpa. Second, by vision. *Guru* irrigates with a compassionate gaze. Third, by listening. The *Guru* chants and the disciple listens. That is how power is transmitted, and fourth, by touch. The *Guru* puts his hand on the disciple's head and infuses power. This is how *Shaktipat* actions are done.

There are about eight organs involved in each of these actions. Therefore, it is also called Ashtanga *Yoga*. Each of these actions aims to attain the state of *Samadhi* and reconcile the soul with the *Paramatma*.

1. Yama - in which non-violence, truth, asteya (not to steal), celibacy, and aparigraha (not to take anything from anyone). Only a man of these characters can become a *Yogi*.
2. Niyama - Defecation (purification, physical and mental), contentment, penance, self-study, and *Ishwar Pranaidhan*. There are so many parts to it. Adherence to it makes the body healthy

and life regular. Therefore, it is essential in Practice. 'Sharirmaadham kahlu dharm Practicem.'

3. Asanas - Asanas are the basis of Practice. The stability of the asana leads to the stability of the mind.
4. *Pranayam*- These are the actions to control the *Prana*. This leads to prayajap, and the mind remains stable.
5. Pratyahara - Pratyahara means to withdraw. We are withdrawing the senses from each subject, abandoning the attachment to the subject. With the practice of Pratyahara, the mind becomes extroverted, and the mind is prepared for perception.
6. Dharana - Dharana is the name that binds the mind to any subject or thing. In this, only the subject is seen. There is no attainment of knowledge in it. There are many types of assumptions. (It will be described later)
7. Dhyana - When the assumption is established, a state arises where the seeker is unaware of anything other than the intended object.
8. *Samadhi* - in which the seeker forgets his position and becomes a meditative object. In the state of actual knowledge of the thing is obtained. This perception, meditation and *Samadhi* together are called '*Samyam*'.

Now the calculation of which *Mantra* will be applied to which man is given here. If a *Mantra* is not fulfilled, then what remedies to do is also shown. Some other experiments are also given. Through it, seekers can achieve their goal by doing Practice.

The seeker does any Practice. But his goal should be to attain *Brahman-Ishwar* only. Then no matter which deity he decides. That deity will only be the basis for achieving the goal. The 'ॐ' is placed in front of each *Mantra*, which means that our ultimate goal is to attain God. For example, we say that '*Om Ramaya Naam:*' means that we will find God through Lord Rama. '*Om Vaishnavi Naam:*' means that we will receive *Brahman* through Lord *Vishnu*. If we want to climb the stairs or media in a house, we put on a table or stool. We put our feet on it and climbed up. Or keep a ladder and can go up through it. But if we consider our deity as everything, then our goal is incomplete and can only reach that level.

Suppose a human being started the Practice of Bhairav or some low-caste God. But if he believes in everything, he will have to stick to the deity

instead of being liberated after death. There will be no progress beyond that. And the creature will be confused by staying there. But if ‘Om Bhairavaya Naam:’ with the help of Bhairav Dev, we have to attain ‘Om,’ i.e. *Brahman*. The target is significant; the base is small.

Suppose we cannot see the subtle things with the naked eye. If we keep a magnifying glass to see the subtle thing, we can see any subtle thing. In the same way, due to our ignorance, we cannot see *Brahman* or *Ishwar*. The Guru empowers us to see them by His grace. In our life, your *Guru* works like a magnifying glass.

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Stairs of Practice

Every seeker is required to follow the following rules during Practice.

1. During the study, choose a place not infested with flies, mosquitoes, or other insects, and arrange the sanctity of the environment with a few fresh flowers and fragrant incense sticks. Mosquito nets can also be used if possible. In modern times, mosquito repellent is one of the essential tools available. But since we do not know what kind of substance is used in it, it will be harmful to our breath, so do not use it till it happens.
2. During the study, be careful not to make too much noise around. It is also desirable that the sounds of the radio or other music be turned off because the mind is so fickle that when given a chance, it runs.
3. During the study, the seeker should abstain from overeating and excessive fasting or solitude because doing so also leads to weakness in the body. Overeating also makes *Prana* very obese. So the tool seems to be lazy. So that Practice cannot be done in peace. That is why it is said in the *Gita*, ‘*Yuktaharaviharashcha*’.
4. One can sit in the Practice for three hours after a meal and half an hour after taking liquid. There is no barrier. But avoid foods that are too spicy, sour, salty, oily, fat-enhancing, or gaseous. Magni dal, pulses, Suran (Elephant Foot Yam) (Elephant Foot Yam) (Elephant Foot Yam), dudhi, etc., can be taken. But eat only as much as you need.
5. Use ghee, milk, butter, and boiled vegetables during the study. Abstain entirely from onions, garlic, honey, and meat.

6. Rather than studying, the seeker reaches the stage where he sees The Gods and the Goddesses or any temple or such divine vision. So I don't want to see it again. Because doing such a desire starts a movement of thought, and those scenes disappear. But when the time comes, one has to observe it only by becoming a seer. In this, the work has to be started by accepting the complete surrender of God. So set aside some time to sit on this study. I would study for half an hour or an hour—study as many times as you can with such determination. Therefore, a determination will continue to be achieved in it.
7. You are bathing after defecation. Only then sit down to study. And if that is not possible, it can be practised by washing the hands and feet and sprinkling water with the following *Mantra*. That means taking water in a cup, dipping your fingers, and sprinkling water on the head while reciting the following *Mantra*.

Om apavitra pavitro vaa sarvaavastha gatodpiva

Y: smaret pundarikshas bahyaabhyantar shuchi:

Practitioners should engage in study after observing the above rules. However, practice will be more accessible if there is some essential preparation before Practice. For that, especially to follow the rules mentioned above. Then to achieve the asana that suits anyone.

1. *Pranayama:*

Prepare to sit for precisely three hours. Then keep practising *Nadi Shuddhi Pranayam* always twelve times. Inhale from the left nostril and exhale from the right without holding your breath. Then inhale through the right nostril and exhale through the left nostril. This is a vascular purification of *Pranamaya*, which has been described before.

Now it is time to study *Lom-Vilom Pranayam* or a little further study. It is as follows.

First, press the right nostril with the thumb and exhale as much as possible from the left nostril. Breathing is called '*Rechak*' (Laxative) in the language of *Yoga*. This means pulling the abdomen inwards from the naval while *Rechak* so that as much breath as possible will be emptied from the body. This is the action of pulling the abdomen inwards. It is

called 'Udayan Bandh' in the language of *Yoga*. Then inhale slowly through the same nostril. This is called Poorak (supplementation). When doing this supplement, our anus should contract the inner side just like the anus contracts when defecating. This is called Malabandh (defecation). Do Poorak this way only.

Squeeze the left nostril with the middle two fingers as soon as you inhale. Next, bend the chin near the neck, i.e. the position in which we sit to look at the chest. Touching both the chin and the larynx closes the inside of the throat and the breath is absorbed into the body like a pitcher.

This act of holding one's breath is called *Kumbhak*. The condition caused by hitting the chin is called Jalandhar Bandh. First, hold your breath as much as possible. Then hold the left nostril with two fingers, release the right nostril, raise the chin, and leave Jalandharbandh. Next, slowly begin to exhale through the right nostril, slowly lower the neck and do Udayanbandh.

Similarly, supplement the right nostril again, then do the Poorak with the right and the *Rechak* through the left nostril. This is how a *Pranayama* is said to be completed. Start first with three *Pranayamas* in the above order, gradually increasing one by one to reach the twelve *Pranayamas*. Doing so will bring *Prana* under control. There are many other types of *Pranayama*. But it has to be learned from an expert. So it is not discussed here. Only our practice is enough for this *Pranayama* in which no distortion is possible.

The general rule is to make four times as much as the Poorak and twice as much *Rechak* as the *Poorak*. The ratio is 1: 4: 2. Suppose a *Mantra* is chanted during Poorak is said ten times, then while doing *Kumbhak*, chant that *Mantra* forty times and while *Rechak* is to be chanted twenty times. This has to be taken care of initially, and then the proportions become natural. According to some, doing as many supplements, potions, and laxatives as possible is advisable.

1. *Tratak*

Tratak means to strike. *Tratak* is to keep an eye on anything without blinking. Take a blank piece of paper for this action. Draw a circle on it and paint it black or green. Please make a small white dot in it. Now let us sit up straight and keep the paper as high and as high as the dot in front of both our eyes. Then keep an eye on it so that it does not blink. There

will be tears in the eyes for a while. So don't take care of it. The water will not come back after it dries.

If you can't hold back without blinking, blink only once and look back at it. Gradually increase the study. However, this also requires a little persistence. But it will be accomplished with patience. Thus, when you look at it for exactly three hours without a single blink of an eye, you will believe that the *Tratak* has been accomplished.

There is another way to confirm whether *Tratak* was successful or not. When you close your eyes, you will see tiny particles of light running here and there; the bus, as soon as it looks stable, is assumed that the *Tratak* is achieved. When this *Tratak* is achieved, the strength of your eye increases infinitely and the person on whom your vision falls begins to follow your thoughts. If you want to strike at night, make a wooden box. Put a low-volt bulb in it and make a hole like a needle on one side. Then turn off the lights and turn on the bulb in the box so that the same light will appear as the hole. Or a flower or a photo of God etc. can also be taken. Where the eye is fixed, the thoughts will also start to be fixed, and only vision will start to be cultivated.

As you look at the point, no thoughts arise in your mind. Just look at it; there is no distortion. In the same way, *Tratak's* achievement will be beneficial to us in practice. Even if you see a beautiful woman or a mind-distorting scene, the mind will not be distorted because we want only the point's fragrance. The effect of this seems to be a *Janakavidehi*-like condition. And the withdrawal is also being achieved. Despite doing work, there is no attachment to it, and therefore karma is not bound. There is a beautiful illustration of this.

Durvasa Muni was living on another bank of *Yamunaji*. *Lord Krishna* commanded the *Gopis* to offer excellent food to *Durvasa Muni*. All the *Gopis* made different dishes and came to *Durvasa* with plates full of sweets. *Durvasa* ate everything within no moment. There is no single piece of sweet left as Prasad. Now the *Gopis* had to go back to Mathura so the *Gopis* asked the sage to take leave. 'Hey, Muni! How can we go back now?' as the water of *Yamuna* was flowing very forcefully. *Durvasa* asked. 'How did you cross the *Yamunaji* when you came?' The *Gopis* replied, 'Lord *Krishna* told us, ' Tell *Yamunaji*, if Lord *Krishna* is Bala

Brahmachari, give us the way. That is what we told *Yamunaji*. So *Yamunaji* immediately gave way. But how about going back?'

Hearing this, *Durvasa* Muni said unequivocally, "Tell *Yamunaji*, if *Durvasa* is always fasting, please give us the way." Immediately *Yamunaji* split in two and gave way. *Gopis* walked through and came to Mathura.

Anyone would have doubted how this could be possible. Let us understand how that happened. While *Durvasa* Muni was eating, he constantly chanted 'Shri Krishnay Nam:' in his mind. This means that whatever he ate was devoted to God; eating without attachment means he was always fasting. See the achievement of working without attachment? This is how all the senses come under control with the achievement of *Tratak*. Then the annoyance can't bother the *Sadhak*.

Many people even stare at the flames. But that's not fair because the flame never stays still. Also, too much light can damage the eye. So, to keep the eyes cool, apply rose water drops or honey to the eyes while sleeping at night during the study of *Tratak*.

1. Determination

The most crucial part of Practice is determination. Whatever you do, be determined to reach the goal, देहं पातयामि वा कार्यं साधयामि. This means the body may fall, but I will accomplish the task. Lord Buddha has decided that I will not give up this asana until I find the truth. Never doubt Sankalpa because doubt is an option. A resolution should be made, not an option. Determine your goal by making a resolution that you want to achieve. Then get involved in Practice. My Most Venerable *Gurudev* often gives an example that if you plant a mango tree. The next day, take it out of the ground and see if it grows! If it does not grow, bury it again in the ground. Remove again on the third day.

So this tree will never grow. But once a tree is planted, it is bound to grow. Therefore, it is your water duty and fertilizes the tree. In the same way, after committing to the Practice, work hard on what it needs to irrigate or fertilize. 'Sanshyaatma Vinashyati' means doubt destroys the results.

The *Pandavas* performed the *Rajsuya Yagna*. All the kings, devotees, and Lord *Krishna* were present in the *Yagjna*. The rule was that when all had eaten, the conch would sound. Now everyone had eaten here, but the

conch did not blow. Yudhisthira started asking God if everyone had eaten ate, but why not? The conch blew? The yajna is considered incomplete until the conch sounds. *Krishna* says, look, somewhere a devotee seems to be left without food. Check it out. A sage named Shwapach is my devotee. He has been diagnosed with leprosy and has been evicted by his relatives. He currently lives in the ravines of Jamunaji, so if you call him and offer him food, the couch will sound. They immediately found sage Shwapach, made a tasty meal, and served it in front of sage. The sage mixed all the delicacies on the plate and started eating. Draupadi was standing in front of sage. Seeing this, she became suspicious. I made such a lovely meal by working hard all night. I have prepared different dishes and this sage mixed them all. If I had known before, I would have cooked all together. What a taste the sage might have gotten from doing this! Thus she had doubts in her mind. The conch did not blow even though sage had eaten. So Yudhisthira went to ask God again, ‘why the conch has not been blown yet? Anyone left now?’ The Lord said, ‘Someone must have doubted when Shwapach was eating.’ Hearing that, Draupadi says, yes, I doubted. God smiled and said, ‘Now make the same beautiful food again. But now, no one will doubt. After making the food, its pieces are in the mouth of sage. Only then will the conch blow. Draupadi started cooking again. Shwapach was fed in the mouth, and a conch sounded in the sky. The Pandavas were victorious. Thus begin the Practice with determination. So the goal is at hand.

If any form of worship is done at the physical level or in a gross way, it is more subtle than that and becomes fruitful quickly. *Mantras* are also more fruitful mentally than verbal. So we will show the first experiment to stabilize the subtle Practice. Here are some experiments that will benefit inquisitive seekers.

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Experimental Practice

Experiment 1

There is a constant sound in this infinite sky. But we can't hear it because it's out of our focus. The instrument for hearing that sound is depicted in the Upanishads and the Puranas. This sound is known as *Anahata*. Collision is required for any sound to occur. And any medium is needed for its transmission. But this sound is *Anahata*, meaning non-collision,

echoing in the subtle layers of the world. It doesn't sound gross. So what should we do to hear it?

As described above, our body has six Chakras in the spinal cord. It also has an *Anahata Chakra* inside the heart. The *Chakra* is the centre that can follow this sound. As this *Anahat Naad* pervades the universe, it is spread here in the sky or the divine element. Similarly, this *Anahata Naad* is invented within a *Chakra*, an oxygenated organism involved in respiration. God has given us this *Chakra* as a gift; we must use it.

The seeker should first perform deep breathing activities for 15 to 20 minutes to stabilize the soul in the heart. This sound is heard even if you do not stabilize the *Prana* but fix your instincts with a concentration in the heart.

This sound is the same power as a beautiful electrical power. Listening to this *Anahat Naad* brings stability, so by chanting the name we want to chant in the waves of *Anahat Naad*, waves start to be generated like the ocean. The world seems to be spreading its waves. Let's take a practical example of how this happens.

Suppose a man wants to make a speech. However, he is unable to convey his voice to a large crowd. So for that, we have to design a microphone and a loudspeaker. In which the flow of electrical energy continues.

Then if any person sings their speech or song to the mic which produces the sound, it will become infinitely loud and flow all over the field. Similarly, in this Mike Rupi *Anahata Chakra*, any *Mantra* will be mentally uttered. So from there, it will be connected with the *Prana* of the aggregate world through the same *Pranatatva* of electrical energy pervading the *Vyashti Jagat*.

By chanting Om here, Omkar, which pervades the entire universe, is realized by the *Vyashti Jagat*. Then the seeker becomes engrossed in it. Then the light appears from it. And finally, it also appears in the form of *Jyoti*. This type of worship is practised by *NadaBrahma* practitioners and achieves the ultimate goal. Concentration should be achieved by pressing the eyes, mouth, and ears with the fingers of the hand.

Even then, this sound will be heard in the ears. So the goal is achieved by engaging in it too. The experiment is as follows.

Experiment 2

Close the ear with both thumbs in this experiment. Close the mouth with the most petite fingers and close both eyes with the index finger. This is called Yonimudra in the language of *Yoga*. The reason for doing so is that the mind is always accustomed to absorbing external subjects. Our body has five senses - eyes, ears, nose, tongue, and skin. The eye is the gateway to most disorders in the human body. If you see any beautiful scenes or vicious photos, you will immediately start thinking about them. And in that way, the vicarious instinct will spread in the body.

The second is the sense of hearing. If a good or harsh song is sung, our mind runs there. The only difference is in the result. We enjoy listening to beautiful songs and get bored with harsh songs. But in both cases, there is a tendency for the mind to wander. One is a good disorder, the other a perversion.

The *Yoga* practitioner has to give up bad friendships. Even good friendships must be abandoned because any friendship distracts us, whatever distortion these five senses produce. When we close our eyes and ears, 2/5 of the world's disorders stop. So this *Yogamudra* is praised freely in *Yogashastra*.

By doing *Yogmudra*, when there is a stabilization of sound. Then follow Omkar Naad with it. The chanting of this Omkar is absorbed in that voice, and then we will hear the same name as its echo. So this echo will be heard sooner or later. But this study should be continued with patience.

You don't have to chant after this echo starts to be heard. Then you will have to listen to the voices of OM just like a seer. After that, the chanting will continue on its own. Even if we do not chant, it will continue on its own, called *ajapa-japa* in the Tantric language. Although it does not have to be chanted, the *ajapa* chanting is done naturally. So when this *Japa* chanting starts, even if we are doing whatever we like, it will continue in its way.

After the stability of this Omkar, if one wants to worship God, then the *Mantra* should be followed. Chanting means one thought out of many thoughts and one thoughtless out of one. That is why *Shri mad Shankaracharya ji* has said, 'एविचाएव पअं ध्यान' means that the human being who retires from the tradition of thoughts, including Chaitanya is in a state of excellent meditation. ConsciTherefore, courses, including consciousness, should be consciously thoughtless.

Even a foolish man or a man of stupid intellect has no thought. But that is his ignorance. From the moment a human being is born, thoughts run through his mind. Happiness and sorrow arise from it because those who are beyond these thoughts are also beyond the pleasures and sorrows of this world.

Suppose a man abuses us. We don't think about those words after hearing them. That is to say, we only heard the wrong word as a simple word. In the same way, hearing such insults is not sad or angry. We hear insults and get angry in such a situation for a person. And I am the other person who does not hear those insults. The two are different.

But if we get angry after hearing insults, I and anger become one. As a result, my hand was ready to hit. In the same way, if someone praises me, I just have to listen to him. I don't even feel happy. This is just a vision of the seer. This is the true focus of humanity. Such a person is said to be meditating around the clock, even in the waking state. Such was the condition of Janak Videhi.

The human being is engrossed in Ishtadev or 'Om'. He sees the whole world as divine. The above achievement is achieved with this type of Practice of Omkar. And to him, the world appears divine. Therefore, the vision of *Yoga* should be cultivated so that the whole world looks divine. Because the same creation will appear as the vision will be. This arises from such an attitude. There is a beautiful example of a Buddhist monk about this.

A Buddhist monk used to see only animals as skeletons. When he saw any animal, he felt like a skeleton. The reason for doing so was that with this Practice, the attachment towards the body filled with these bones and flesh is destroyed, and the attraction of the body is detached.

Once, a Buddha monk was walking through the forest. Then a woman quarrelled with her husband, left the house, met this monk, and passed by him.

A little further on, her husband met this monk. He joined both his hands and asked the Buddhist monk, "Have you seen a woman walking down this way?" At first, the man looked like a skeleton to the monk, but then the monk woke up.

That is to say, the vision of that seeker was accustomed to seeing any human body as a skeleton. So the animals of the world made it look like

a skeleton. Thus, when a human begins to think of Omkar or Ishwar, every animal or inanimate object is seen as a part of Om. And thus attains salvation. This kind of benefit comes from this experiment.

Experiment 3

In this experiment, if you become a seeker, eat once. Eat light foods like milk, ghee, milk, and *Suran* (Elephant Foot Yam) at night to accomplish the experiment quickly.

At first, the seeker has to sprinkle some water on the earth with the following *Mantra* from a healthy mind. Dip one or two leaves of barley, sesame, and basil in water first, then sprinkle water with the fingers of your right hand. The *Mantra* is as follows.

Om pruthvi tvayaa dhryuta loko,
Devi tvam *Vishmunam* dhryuta,
Tvam ch dhaaraya maam devi pavitra kuruyaasanam

After sanctifying the earth in this way, a medium-thickness mattress or mattress should be spread. Then Shavasana on that bed - to sleep like a corpse. Keep both limbs straight, and your body relaxed. Any body part should have very loose joints that do not cause tension or stiffness. Go to bed if you are exhausted. Then take a deep, deep breath. When we inhale, let our instincts connect to the toes of both feet. Imagine that when you inhale, it spreads from the *Brahmarandhra* to the toes of the breath. (*Prana* is so beautiful that wherever you spread your instincts, *Prana* will reach you. For example, you imagine that if *Prana* reaches the elbow of the hand, it will reach there). Then, even when the breath comes out slowly, imagine it coming from the toe and the *Brahmarandhra*.

Doing so will make breathing easier. You will experience that when you breathe in, the whole body is filled with a cascade of oxygen. When the breath comes out, the body will be emptied as if made from the sky. When this rhythm occurs, imagine that the whole body is full of oxygen when you breathe in. And that oxygen has entered my body, taking vitality from the sun. It brings me health and happiness. When exhalation, imagine that all the ailments, grief, work, anger, etc., disorders in our body and all the diseases of the body are destroyed and thrown out. A few days of study

will bring health to your body. (Even incurable diseases are cured through this practice, which are my examples of extinction many times).

When the studies become firm, they chant it with *Prana*. So that your whole body will be filled with the sound of Omkar and attain Divinity, and from that sound, the rays of radiance will begin to appear. And life will gradually become free by turning toward God. After this study, the seeker can cure the incurable disease of others. He resolves by touching the body of another. And the disease of that man is destroyed. He receives health from the sun or God. By doing this, saints cure many diseases.

Experiment 4

In this experiment, please close your eyes by sitting on the first *Padmasana, Siddhaanas or Swastikas, or Sukhasana*, which we find convenient. Then take ten, fifteen, or twenty deep breaths. Then keep on inhaling and exhaling breath. When the rehearsal of *Kumbhak* is done in the right proportions, it means stabilizing the instinct in the lower part where the *Muladhara Chakra* is located. To determine the position of this *Muladhara Chakra*, first, we have to take a deep breath and our instinct to go deeper and deeper; this is where the *Muladhara* is located. Then by concentrating our mind there, the feeling of omkar is produced.

The feeling should be such that when we put limestone in the water, one bubble after another rises from the bottom. In the same way, we should imagine that the bubbles of Omkaar are formed and travel through the spinal cord to the upper part, i.e. to the upper part of the head where the *Sahasrara Chakra* is located. This flow will remain on hold for barely a second or two at most because, until then, breathing can hardly be stopped. Gradually increase the study. As the study matures, the action begins to slow down. After studying it, there will be so much strength that the above action can be continued even without stopping breathing. Then it will become very natural.

Some people have an aquarium at home. A glass jar is filled with water, and a tube is kept inside. Many would have seen water bubbles coming out of there. Just this action is the same kind. This action results in many achievements by piercing the *Shat Chakra* in the spinal cord. Man becomes *Trikalagyani*. Gradually attaining the state of *Samadhi*, *Jivatma* becomes the form of *Sachchidananda*.

Experiment 5

Go to any temple; choose a temple with a dome if possible. Play the bell hanging in it and imagine the Omkar sound in the echoes of its sound. This is precisely the sound that comes out of it. Close your eyes and meditate on that sound. When this sound dissolves, ring the bell again and get absorbed. This sound enters our gross body into the enigmatic micro-body to penetrate the subtle layer, destroy the seed of the sacraments, enter the causal body, and dissolve it. This study often leads us to believe in the subtle body. This will increase the rehearsal of the study. After that, even if the bell is not rung, such a bell can be produced in mind by the force of resolve. Through this practice, the mind can be immersed in the Naad, and the state of *Samadhi* can be achieved through rhythm. This experiment can also be done at home. Take a large brass pan and tap on it with a piece of wood or a spoon. So its sound can be produced just like this bell.

Experiment 6

Sit in a comfortable seat in your meditation room and stare at any point. Take a point of light as far as possible and achieve it. When the *Tratak* is achieved with the naked eye, close the eyes and go to the same point in the Mediterranean - that is, between the two eyes. Imagine that our eye is open on the inside, and the point appears. Gradually the point will begin to appear on the inside. This experiment will be more straightforward if you do it only after the external *Tratak* is achieved. Nothing but a bird's eye like Arjuna will be seen after *Tratak* is accomplished.

After teaching archery to five Pandavas, Dronacharya once decided to examine them. So he tied a bird to a tree branch. It was decided that anyone who pierced that bird's eye would pass the exam. First came Bhim's turn. The *Guru* asked, 'Bhim, what do you see? So Bhim says, 'I can see the whole tree, the leaves, the small twigs, the birds, everything.' The *Guru* said, 'You drop the bow and arrow. Your exam is over.' Then came Nakul's turn. When I asked him the same question, he replied, "I can see the whole bird and the leaves around it." So, one by one, the disciples came and went.

In the end, it was Arjun's turn. Then the *Guru* asked, "What do you see?" Then Arjuna said, "I can see nothing but the bird's eye." The *Guru* asked, "Do you see the bird?" Arjun said at the end of many questions, "I can

see nothing but a bird's eye. Then the *Guru* ordered to shoot the arrow, and Arjuna shot the arrow. In the blink of an eye, the bird's eye was pierced. With the blessings of *Guru*, Arjuna became a unique archer. This is the achievement of *Tratak*. Assumed resolve is achieved, assumed thing is achieved. Thus it happens with the achievement of *Tratak*. When only the point appears, see the same point in the Mediterranean with closed eyes. Gradually it will also appear, and through study, it will have a vision of light. Finally, the third eye will open. With it, achievements like *Door Darshan* and *Doorshravan* will be achieved. How to achieve that achievement?

At first, the point appears. Then firmly imagine that the point gradually gets bigger. After a while, it will be like a full moon. He will be able to do as much as he has to make the point as small as possible despite the feeling that he has to *shrink* back. Then move that point. That is, rotate it here and there by resolution. First, imagine that the point is visible to the heart. So that point will move from the Mediterranean to the heart. Then develop that point there. So you will see the internal organs like the lungs, intestines, etc. In this way, body knowledge can be obtained by turning the point in each body part.

This point can also be sent away. You decide, what are some of my friends doing right now? Tell this resolution to that Jyoti. So that point will reach where your friend will be like the torch's light. A friend will show you what he is doing right now. It is called '*Doordarshan*'. Keep meditating on the light in the Mediterranean, resolving in my mind that some of my work will be accomplished, then start chanting 'Omkar'. By chanting it, the achievement of the work will be achieved.

Resolutions should always be welfare-oriented. Welfare happens, and compassion is achieved along with selfishness. The principle of karma is that if you do well to others, you will also get sound.

Experiment 7

In this experiment, there is a ritual of *Pranamaya*. Chant Omkar while doing Poorak from the left side, as described above. At that time, he was meditating on the dark-coloured quadrilateral *Vishnu* in his navel position. Feel and chant that Lord *Vishnu* is absorbed in ॐ of Omkar. Then make a pot. At that time, he was meditating on the red-faced *Brahma* in the heart, chanting Omkar four times more than the *Poorak*.

One has to feel that *Brahmaji* is also bound in Omkar. Then start *Rechak*. At that time, he chanted twice as much as the *Poorak*. He was meditating on the fair, three-eyed Shivaji on the forehead. Thus *Rechak* occurs only when the nostrils begin to breathe. Then a *Pranayam* is said to be completed. This action is covered both the processes of *Pranayam* and meditation.

We are starting with three *Pranayamas* and increasing to one *Pranayama* every week and twelve *Pranayamas*. If such *Pranayama* is done, do it twelve times in the morning, noon, evening, and midnight. If this is not possible in four parts, arrange the order of *Pranayama* in three sittings: 24 in the morning, 24 in the afternoon, and midnight. In the evening, there is peace everywhere in nature, so the aGitation is relatively quiet. Since nature is calm, we also get the benefits of nature naturally. Therefore, doing so can lead to success.

How progress has been made by doing *Pranayamas* above. It can be known from its signs.

कनीयास भवोत्स्वेदः कम्पो भवति मध्यमे
उत्तिष्ठयुत्त्मे प्राणरोधे पद्मासनं महत्

Purport *Pranayama* than when *Prana* is contraindicated. Then the body sweats. It is called lower-level *Pranamaya*. Then rehearsing causes tremors in the body. It is called the moderate type of *Pranayama* and when the body experiences flying. Or any part of the body, for example, the hands or feet, may feel like floating in the air. It is called the best type of *Pranamaya*. When the best *Pranayam* is done, *Pranajaya* is done by the force of Sankalpa. This is also mentioned in other Upanishads.

प्रस्वेदज्जको यस्तु प्राणायामेषु सोडघसः
कम्पनं माध्यमं विद्याहत्यानं चौतुभं विदुः

Purport: The sweat that arises in *Pranayamas* is vile. The one that vibrates is moderate, and the one that lifts is excellent.

Do not wipe off the sweat that occurs during *Pranamaya*. Instead, rub the sweat on the body because it contains some power.

Writing helps a person concentrate faster, so 121 strings of beads should always be made. Omkar should be written as 11 beads. Thus on the 11th day, all the omkars should be offered to Lord Shankar. Or soak in water if possible. Write Omkar on a blank piece of paper with Ashtagandha or red ink, making a pen with a small pomegranate branch. If this experiment is done on a sheet of copper and the letter 'Om' is written on the sheet (it does not matter if the superficial 'Om' is written). If a little child is scared at night or has nausea or shortness of breath. Have a problem with scary dreams. So by washing the copper plate - on which Omkar is written - in water and giving that water to the child, the problems will go away. If there is unrest in the house due to faults such as patriarchal guilt, demon possession, etc., copper sheets are beneficial. As mentioned above, pouring water in the father's name brings peace in patriarchal guilt. If there is a planetary defect, pour that water into Umra or Tulsi tree. So there will be peace.

An experiment for patriarchal guilt is as follows. On any Sunday or Tuesday, make a heap of kumkum on the platform the drinking water pots have kept. Place a horizontally flamed lamp on it. Place the lamp face facing south or east. Put a blank piece of paper next to it. Put a handful of rice (dry, without castor) on the left side of the lamp. Add a pinch of white sorghum seeds. By the evening, as many people as there are in the house should stand by the lamp. Women should wear headscarves. During this, the principal persons (husband and wife) should remain present. Husband and wife should join hands and say, 'O Father God! O God of the planet! O, insatiable soul! If any of these have unrest or dissatisfaction. We will have peace at home to make peace with you and pay off your debt.'

Then keep rice wrapped in paper so that not a single grain is scattered. Put three-four saffron petals in rice. Flow kumkum in water. Then do 11 beads of the *Mantra* 'Om Namō Narayana. There is a Paath called Ganapati Atharvashirsha. This is available at any bookstore. Place an idol of Ganapati in a copper or brass bowl and anoint him with the recitation of Ganapati Paath.

To anoint Ganapati, make a small hole with a needle on the bottom of a clay pot. Insert a string through it and twist the knot on the inside. Make it like the reservoir in Shankara's temple. Put it on a stand and place the

reservoir in such a way that the idol of Ganapati remains just below the string. Fill the reservoir with a bit of milk and water. So the liquid from the reservoir will drip onto the idol of Ganapati. Simultaneously do 21 Paath of Ganapati Atharvashirsha. While the Paath is going on, take special care that the dripping of liquid from the reservoir should not be stopped. When the Paath is over, pour all the water from the reservoir into Ganapati Idol.

Take the water that accumulates in the bowl into a bigger pot. That water should be poured onto the Pippal Tree by remembering the Pitrus. Signs of patriarchal guilt or Nagadosh are... plenty of water. Reservoirs, lakes, seas, etc., appear in one dream, often waking up with a sudden blink. Feel the weight on the chest. It often feels like falling out of bed. The Pitru may come in a dream or sometimes feel like his body tremble. Sometimes giant snake appears in a dream. If corpses appear, large cliffs appear, figures like the shadow of a human being appear, and then it is believed that it is patriarchal guilt or nagdosh. Do it as mentioned above as a remedy when all the signs mentioned above and problems disappear. Then the ritual of *Shraddha* of the pitru called Narayanbali should be done by a wise Pandit. At that time, we have to give the Pandit the rice that we have preserved, which is to be used in the ritual. At the end of the ritual, rice will be offered to 'Muktipind'. If there is a patriarchal defect, it is often a barrier to procreation.

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Panchbhoot Dhaarna

(Assumption of five elements)

As described above, we know that the human body comprises five elements. However, with a special kind of Practice, sages have discovered that certain elements dominate certain parts of the body. Concentrating on it makes those elements effective quickly. After assuming those elements, it is necessary to purify them because whatever the practice is, be it mantriki or *Yogic*. But no Practice is fruitful except purification. Divinity is attained only after purification. The *Mantra* also becomes fruitful immediately. The ritual is as follows.

Earth, water, light, air, and sky - the means of this Panchbhuta means to fix the mind in it gradually. They are achieving the goal rather than dissolving each other. The first of these five elements is the perception of the earth element.

Earth Assumption: The Earth is located in the human body from foot to knee. Its colour is yellow. Its position is quadrilateral. When we have a pedestal position, the lower part becomes square. Its presiding deity is *Brahman*. Its *Mantra* is 'ॐ'. First, close your eyes and imagine I am looking at the earth element. I see a yellow square-ish patch. Gradually, when this squarish yellow colour is fixed, keep chanting ॐ... ॐ... ॐ... mentally.

Then resolved that I am a part of the earth element in the whole universe, and I got to know the earth element. Then, when the bright yellow light starts to stabilize, stabilize the *Prana* and make the above assumption for five hours.

Assuming this, it seems I am not the body but the whole earth. My veins are big rivers. If one meditates like this and meditates with the soul in the heart, it conquers the whole earth. He dominates the earth's elements. As a result, no disease of any kind can enter the body; such is the clear opinion of *Shri Yogeshwar*

Water Assumption: The position of the Water Assumption is determined in the lower part from the knee to the waist. The water *Mandala* is a white *Mandala* like a conch, moon, or white lotus flower. Whose seed is 'ॐ'? Its presiding deity is believed to be the Chatrubhuj, Pitambardhari, pure crystal-like and possessor of the entire earth, Lord Narayana. This water element is shaped like a crescent-shaped seed. It is almost like a figure resembling a *Swadhisthana Chakra*. Close your eyes and think of this congregation as if I was looking at another water-like white congregation. Then chant the nectar seed *Mantra* 'ॐ' continuously.

Then bring this meditation to the heart with the *Prana*. Focus for five hours on it. Thus the water element will gradually begin to stabilize. Then assume that I am a part of the water element of the universe. Any viscosity or substance in the earth is my form. The world's nectar poisons or aquatic substances are the results of my form. Assuming this, the water element is achieved. As a result, *Yogi's* heart and mental disorders are destroyed. It does not die even in deep water due to its dominance over water. He is not bothered by any nightmares.

Agni Dharana: The location of Agni *Mandal* is determined from the senses to the heart, that is, to the part where we hear the heartbeat. The colour of this Agni *Mandal* is red (like fire) Rosary Pea. Its shape is triangular. This *Chakra* can be said to be almost related to the *Manipur Chakra*. This is found near the navel. The gastrointestinal tract is also a sign of fire. Its presiding deity is Lord *Rudra*. Imagine the three-eyed form of Lord Shankar. Meditate on the ashes applied radiant form. From the navel to the middle part of the heart of this fire circle, start chanting the 'ॐ'. At that time, keep our instincts at the navel.

When this assumption is stabilized, it is achieved by contemplating Agni *Mandal* and stabilizing the *Prana* in the heart. Then it seems that whatever is in the objects is brightness, and whatever is in virtue is beauty or attraction. It's because of me. Assuming itself, it can stabilize the beauty of flowers and does not allow flowers to wither. Observing the creation of the Sun and the Moon also achieves the achievement of seeing the Navagraha *Mandal* itself. He is not afraid of the cycle of time. No matter what kind of fire is burning, it cannot affect it. He never dies prematurely from fire.

Air assumption: The existence of the *Vayu Mandala* has been shown from the heart to the part near the eyebrows. Whose colour is conceived as black? It is a more powerful congregation than any other. It is therefore considered a vital congregation. The true centre of this is between the two eyes. 'ॐ' is its character, and the presiding deity is considered to be The God—Chant 'ॐ' by fixing the vision in the front point of the nose. If the eyes experience discomfort, remove the vision from there and close the eyes. So they were chanting with eyes closed in the Mediterranean.

The shape of this congregation is round. Thus the seeker will feel that the air diffused in the earth, sun, moon, etc., is itself a part of it when the element of air begins to be realized rather than worshipped. He has control over all the air. It will be able to realize the forces of attraction and non-attraction of the world. It will also gradually begin to dominate oxygen. Only then will the organism experience what it is, *Prana tattva*.

This pneumatic assumption will allow it to swim in any water. He will dominate the air. Fire, water or air, etc., nothing can harm him. He can stay long, even in a place without air. Sages were buried in the ground for their *Samadhi* position because they had achieved this kind of achievement. With this pneumatic achievement, human beings can

spend much time even without breathing. The person can stay even if he wants to stay underwater; it can be made even if the body is to be made lighter. This is called Ladhima Siddhi.

Celestial Assumption: The celestial sphere extends from the equator to the palate. That is why we often use the word Chidakash. The colour of this sky is like the clear water of the sea. Its seed *Mantra* is 'ॐ'. Its presiding deity is Akash Swarup Bhagwan Sadashiv. The presiding deity of this congregation is Panchmukhi Mahadev, who is radiant like a pure white crystal produced from a lump of butter and has a moon on his head.

It is to meditate that Lord *Shri* Sadashiv is giving us blessings with the embrace of Parvati because the *Yogis* have shown the unification of Shiva and *Shakti* in this place. The power of *Kundalini* rises and reaches *Sahasrara*. When he meets Shiva, it is said that Jiva and Shiva become one. After reaching this state, the soul is considered free from life. Man can conquer death if the *Prana* in the heart is fixed for five hours after the Practice of this congregation. The realization of the Celestial Assumption opens the way to emancipation (Moksha). The whole creation is absorbed in the creation of one's mind.

The general order of these assumptions is to first meditate on the earth and merge it with chanting. Water system to *Agni Mandal*, *Agni Mandal* to *Vayu Mandal*, and *Akash Mandal*. In this way, instead of dissolving one congregation after another, one eventually merges into one form. The Siddha *Yogis* believe that while meditating on each *Mandal*, one should merge through *Pranayam* with three Omkars. The way it is like this.

The first thing to do is three *Pranayamas* with Omkar, including *Purak*, *Kumbhak*, and *Rechak*. Then feel that I am dissolving the earth *Mandal* into the water *Mandal*. At that time, do *Kumbhak* only with it. Then chant the following *Mantra*. 'Om PrithviMandalat Jal Mandale Juhomi Swaha.' In this way, the earth's system should be mentally absorbed in the water element.

Then, in the same way, burn the water body in the fire system. At that time, also chanted the *Mantra* 'Om JalMandalat Agni Mandale Juhomi Swaha'. Then while performing the *Vayu* ritual from *Agni Mandal*, chant the *Mantra* 'Om Agni Mandal Vayu Mandal Juhomi Swaha'. Then while performing the ritual of *Akash Mandal*, chant the *Mantra* 'Om Vayu Mandal Aakash Mandal Juhomi Swaha'. Thus the rhythm of the

congregation is fixed in its form. With this 'Panchbhoot Dharana', the *Yogi* or the seeker becomes pure and healthy, attains radiance, and attains his goal.

Any action above is an act of purification. Only after doing that, any *Mantra* is achieved. Another action of purification is also shown below.

This Practice can also be used to study essential tools. From this, a Shiva Swarodaya Shastra is composed and the subject of astrology. It also answers our questions. For example, if you keep your hand near your nose, you will feel that if you exhale through the left nostril, then *Ida Nadi* is on. The *Pingala Nadi* is on if you are exhaling through the right nostril. If breathing is detected from both nostrils, then the *Sushumna Nadi* is on.

Then do *Yoni Mudra* on eyes, ears, and mouth as described above. Assuming the earth element moves if the yellow colour appears. If white colour appears, then a water element; if red colour appears, then a fire element; if green or blue colour appears, then an air element. If the sky colour appears, the sky element is on.

After knowing this, suppose someone asks you from the right side, 'Will I get a job or not?' If the tone from which the question is asked is the same and there is a suitable element, then the work will be benefited. To say there is no benefit if the questioner's voice is against it. If we want to go for a job or meet someone, the work must be done in the same direction. If the tone is not favourable or the element is not favourable then the task is accomplished after a little hard effort.

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Bhoot Shuddhi

(Purification of elements)

Bhoot means element. *Bhoot shuddhi* means elements, ' and purification means purifying the five elements in the body. Create new divine elements in the body by incinerating the dirty elements through emotion and *Mantra* power. This action is essential to purify the elements in the gross body and the subtle body. This action is paramount in all actions to purify the mind. It is very sacred even if one has not bathed and is cleansed of elements. If the body is not in good health, *Puja* is performed. It can be done even without taking a bath. Apart from this element of purification, the fruit of all karma-puja is not as much as

expected because if there is an impurity in mind, how can it be fruitful? These actions are as follows.

Sit on your seat after bathing. Then sprinkle water all around by chanting 'ॐ'. Keep in mind that no kind of physical, supernatural, or such disruptive coverings can come here, But to resolve to do element purification today.

Then meditate on the power of *Kundalini*. Imagine being merged with *Paramatma* in the *Sahasrara* of *Kundalini* by piercing the six *Chakras*. Imagine being awakened from the *Muladhara Chakra*. After piercing the *Swadhisthana* and *Manipur Chakra*, it took the Jivatma (living soul) in its mouth and pierced the viruddh *Chakra*, agna *Chakra*, etc. And assume that with the *Mantra* 'ॐ:' the soul merged with the *Paramatma*.

Then meditate on all the congregations as described in the experiment above. *Kundalini* merged into her next body of water with the *Mantra* 'Om hu *Brahmane* prithvivadhi pataye nivvuti klatmane hun fat svaha'. Then meditate on the Jal *Mandal* and merge the *Kundalini* into the Agni *Mandal* by chanting the *Mantra* 'Om rhi vishnave jaladhi pataye pratishtha kalatmane hun fat swaha'. Then *Kundalini* merged into the *Vayu Mandal* with the *Mantra* 'Om hu *Rudraya* tejoddhipataye vidyaklatmane hun fat svaha'.

Kundalini will be merged into the Akash *Mandal* by chanting the *Mantra* 'Om Hun Ishanay Yavyadhipataye Shanti Klatmane Hun Fat Swaha'. Then *Kundalini* to be merged into ego with the *Mantra* 'Om hun sadashiv akashadhi pataye shantyatit klatmane hun fat svaha'. Then the ego merged into the essence, the essence into the subtle meaning of the word heart, and nature into the ever-pure old nature, the self-illuminated supreme light form, Sachchidananda *Paramatma*. This is liberation. This is called the contraction sequence. Return to the original place by evolving from there. That is, from God to nature, to the sky, the air, and from there to the earth.

This is the action of element purification. Its importance is also given in Tantra texts. And the human being who does this element of purification becomes divine, and the *Mantra* of any deity becomes fruitful very soon. With the grace of Bhagavat Kripa and *Guru* Kripa, a *Mantra* with the influence of *Mantra Shakti* has been come to our knowledge. There is nothing to do. Only by chanting it the Panchbhutas in our body are purified. Some physical activities also take place during this chanting. Let it happen by accepting the surrender of God. It has no harm; on the contrary, it brings man to his ultimate goal. That *Mantra* means...

1. Om bhoot shrungataat shir: *Sushumna* aprarthan
Jivashiva param shiva pade yojayaami svaha ||
2. Om yan linga: shariram shoshy shoshay svaha ||
3. Om ram rankoch shariram daha svaha ||
4. Om paramshiva *Sushumna* pathen mool shrungatam ullas
ullas javal javal, prajval prajval sodahm hans: svaha ||

Chant this *Mantra*, as it is self-proven. If you feel tired while chanting the *Mantra*, focus on the action of breathing and watch what happens. So gradually, the state of *Samadhi* will be achieved, and man will conquer death. This is evident in the Shvetashvara Upanishad...

पृथिव्यत्यजोनिलखे समुत्तिथे प्रज्यात्मके योगगुणे प्रधृते
न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥

Purport: When the *PanchMahabhutas* like earth, water, light, air and sky are meditated. The smell, Juice, form, touch and word form... these five divine qualities are manifested in the body through *Yoga*. Then the body of the *Yogi* becomes radiant with *Yogagni*. He does not suffer from the disease, old age or death.

If you do not find a *Guru* who gives the above *Mantra*, write that *Mantra* in red ink on Bhojpatra and go to Shankara's temple. Put two Bhojpatras in front of God and chant this *Mantra* 11 times. Then take that Bhojpatra and realize I received a *Mantra* from Shiva. Then start chanting.

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Subtle body Practice - Purashcharan method

Do this experiment only when the *Prana* is under control, and the resolve is firm. There is little risk involved in this experiment because when our subtle body comes out of the gross body and when we see our own dead body. If there is no willpower, then one gets shocked. Therefore, if there is no pre-preparation, never do this experiment; take special note of it. Many achievements can be created if the subtle body is controlled. The experiment is as follows.

The first thing to do is to fall asleep. Then place your right hand on the heart and listen to the heartbeat for a while. Then raise your hand and concentrate there to listen to the heartbeat. Observe the speed at which the heartbeat occurs. Then take the instinct to *Brahmarandhra*. And to

feel that there is a beat of the same speed. Then listen to the beating in the throat. Then hear this beat on the part of the navel, from there on the part of the knee, and finally on the soles of the feet too. Thus, the whole body will start beating at the same speed. It's like a machine has been put in the whole body!

Then the heartbeat begins to slow down by the self-spirit. When it becomes prolonged, then make such a determination that our subtle body has begun to rise above our gross body. Then, that body will start to fall apart. Before you start this experiment, resolve that my subtle body will stay apart for only three to five minutes. Then gradually increase its time. After some time, the process can be mastered. That means you can turn the body anywhere through Sankalpa. The experiment has the following eighteen vital points. 1. Feet Toes, 2. Heel (Feet), 3. Calf, 4. Knees, 5. Thighs, 6. Pelvis root, 7. Anusroot, 8. The central part of the body, 9. Penis root, 10. Navel, 11. Heart, 12. Throat root, 13. Palate root (Tongue root), 14. Nasal root, 15. The central part of the eyeball, 16. Mediterranean (the part between two eyebrows), 17. Forehead and 18. *Brahmarandhra*.

This way, the above experiment is done even after the heartbeat has been taken to heart.

Important Note: Chant the following *Mantra* before experimenting with the above. Always start the experiment after making 21 beads so that God can provide adequate protection. Because between the two eyes, there is a formula called Mediterranean Jiva-Dori (a life cord). When the subtle body comes out, the life cord is attached to it. If that life cord is broken by fear, the subtle body cannot re-enter this body. So start the experiment with determination only.

There is another experiment related to this. Eat dry chickpeas (Daaliya) at night that makes you feel thirsty. But do not drink water. And if you cannot hold, drink a sip of salty water. Then keep the pot of water in one place in the room and keep in mind that the pot of water is lying in a particular place. After a while, our subtle body will come out. It will go to the pot of water. But at bedtime, one has to make a resolution that my subtle body stays out for only five minutes then it will return to the gross body. The *Mantra* for both the above method is as follows.

Mambhi Rakshay Raghukul Nayak
Dhoot Bar Chaap Ruchik Kar Sayak.

By chanting this *Mantra*, God's protection is infallible, and God's helps in the experiment is certain.

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Panchang (Five Limbs) - Purashcharan

Panchang means five limbs. The five limbs are as follows: Japa, Hom, Tarpan, Marjan, and *Brahma* Bhojan.

Chant means constantly repeating the same *Mantra*, but before chanting, it is important to know the meaning of the *Mantra* you are chanting. *Mantra* is not accomplished without knowing its meaning of the *Mantra*. It is not proper to chant by acquiring knowledge only through books. Take that *Mantra* from a knowledgeable *Guru* who has accomplished that *Mantra*, and then do it. It is a fact that another light one lamp. Traditional *Mantras* are not just words. But there is consciousness in that *Mantra*. The *Mantra* received from *Guru* is full of *Prana*. So the achievement of the *Mantra* also happens very soon. Japa is called YAgjna in the *Gita*. 'Yagnana Jap Yagnodasmi' (*Gita*, 10-12) I am Japayagna in Yagnas.

If the chanting ritual is done according to the rules, the rhythm will be preserved. So follow the rules below.

1. Regular morning and evening, and, if possible, sit at night to chant. Maintain the exact time you are sitting to chant.
2. Always chant as many times as you want if you do five beads today, seven tomorrow, and only three on the third day. Not to have such irregularities. If you cannot do it one day, you can double it the next day.
3. Chanting asanas should be made of linen, silk, or wool. Fix the same asan and the same place where you are regularly chanting.
4. Observance of silence for half an hour before chanting and half an hour after chanting.
5. As long as the chanting ritual continues, do not take food from other people's houses. Also, avoid oily or spicy foods that cause physical disorders.

6. Before chanting the *Mantra*, meditate on the *Guru* and pray to your family deity.
7. Worship an idol or a photograph that is kept in front.
8. Take a bath if the body is healthy. If that is not possible, one can wash one's hands and feet, purify oneself and sit down to chant.
9. Observance of celibacy during rituals (Anushthan). (Anushthan means we have decided that I will chant so many thousands or lakhs of this *Mantra*) Both physical and mental brahmacharya is needed. Evil thoughts mustn't arise because mental celibacy is more important than physical celibacy.
10. Don't tell anyone if a miracle or such happens during the ritual. And if you have to tell, tell it to someone who knows or is interested in the subject.
11. Abandoning worldly, job-related, social or practical, etc., thoughts while chanting. Also, do not chant too hastily or too slowly. Because doing so leads to the faulty pronunciation of the *Mantra*. And the *Mantra* is also shattered. So that chanting without meaning becomes useless. (However, chanting with emotion does not fail. But there is a unique benefit if we understand the meaning.)
12. The *Mantra* should be uttered from the depths of the heart.
13. There are three types of chanting. 1. Vachik chanting - chanting that is spoken aloud. Even the person sitting nearby can hear. 2. Upanshu *Mantra* - in which only the lips flutter. He listens to the *Mantra* he utters. Can't hear the person sitting next to him. 3. Mental chanting - in which even the lips do not flutter. *Mantra* is spoken in the mind only.

Mental chanting is the best of the three. Also, chanting at the speed of one's pulse is considered the best because that motion corresponds to our nature. Any *Mantra* is considered incomplete without Om. Because by applying *Aum*, the seeker has to reach the original goal, it is said that there is a resolve to attain God.

'Sarva *Mantra* Prayogeshu Om Tyaado Prayujayate.' In each *Mantra* experiment, combine Om first. *Aum* is called the bridge of *Mantras*. '*Mantrana Pranav Setu:*' A bridge crosses any river, lake, or sea. In the

same way, to swim in the worldly ocean, one has to rely on the Omkar rupi bridge, according to the scriptures.

The scripture says, 'Varnalaksham japte *Mantra*' means to chant as many lakhs as there are letters in the *Mantra*. E.g. Om Naam: Shivaya is the *Mantra*. It consists of six letters. So if one wants to recite Om: Shivaya, one has to chant six lakh *Mantras*. (Many people don't count Om in the mantra, and then it counts as five lakhs).

Similarly, *Gayatri Mantra* has three letters. So you have to chant those 3 lakh *Mantras*. In any case, it means the woman is pregnant or has a menstrual period. Even then, chanting can be done. But this chanting should be mental. That is to chant only with the mind without moving the tongue and lips and to count the number of *Mantras* with the karmala without taking the string of breads.

The third stage after chanting is Havan. One-tenth of the number chanted is havan. E.g. If one has done 10,000 chants, one-tenth of it becomes 1000. So Havan should be done with as many *Mantras*. The way of doing havan is that if there are no experiments for gaining money, a job, business, marriage, or any such reason. So barley-sesame and ghee are usually taken as the ingredients of Havan. If not, the material will be used for the experiment according to need.

Method of Havan: There is a small Havankund of copper called Vaishvadev's Havankund. If it cannot be found, take a wide clay jar use to water the birds and burn dung cake in it. When all the smoke is gone, throw the fire in the pot or havanakunda. Please make a small frame out of cow dung and put it on it. Then take both barley and sesame seeds in equal proportions and make it like pulp adding pure cow ghee.

Apply cow ghee to this barley and sesame in the same way as we apply castor to wheat or grains. Then, hold a pinch of the prepared material with the help of two fingers and a thumb. Once the *Mantra* chanted is done, saying 'swaha' and pouring that material into the fire is said to be sacrificed (Ahuti). E.g. Om Naam: Shivaya is the *Mantra*. So, as described above, take the material in hand, say 'Om Naam: Shivaya Swaha', and sacrifice it in the fire. Retake the material and sacrifice by speaking as above—Havan in the number of one-tenth of the number of chants performed in this way. Suppose the fire is going deemed; then another piece of dung cake can be added to it. There is no barrier to smoking this time. The fire can be ignited by adding ghee if the fire cools down or there is smoke. If the material exceeds the havan requirement,

all the material can be finally thrown into it or stored too. But if ghee is applied to the material, it can get spoiled.

One important thing to remember in Havan is that whatever material we have in Havan should be matured exactly. (It should be burnt to ashes.) If not, add ghee and let it mature. Even if there is a slope around the havan, collect it, put it in it, and let it mature. (Some consider this inappropriate. But it is not). Havan bhasma (ash) was thrown into the water after completion. It can be used as medicine for various ailments by keeping some of the ashes of havan. As a result, many such incurable diseases have been eradicated. It is also a special kind of burning ritual. The next ritual is tarpana.

Tarpana: This tarpana ritual satisfies the Gods, sages, and especially the conscious souls or ancestors. 'Pitrana tarpanu priya.' Ancestors love tarpana. Tarpana is a ritual that brings satisfaction. Thus there are many types of tarpana. But here, we will only take the deity tarpana. This is how the ceremony is done.

Take a large or small copper dish. If copper is not available, then any metal plate will work. She filled the plate with water. Add some barley and sesame seeds. Then do Anjali Mudra with both hands. (Anjali Mudra means the cavity formed by putting the two hands side by side, hollowing the palms –called 'Khoba' in the Gujarati language). If the seeker has Janoi (sacred thread), then when taking Janoi in both thumbs, the Janoi must be submerged in the water of Anjali.

Then fill the water from the plate with Anjali. After chanting the *Mantra* through which tarpan is offered, pour the water of Anjali back on the same plate as you are giving Ardhya (offering of oblation). In this way, as many Mantras as you want will be poured into the water plate. E.g. The above *Mantra* is Om Naam: Shivaya. So pour the water of Anjali on the plate by saying 'Om Naam: Shivaya Strushyata'. This is called tarpan. One-tenth of the number of havans should be offered. If there are 1000 chants, then the number of tarpans should be 100. Now comes Marjan.

Margin: Marjan means sprinkling. God protects us through this ritual. The triple heat is destroyed. According to this ritual, by chanting the *Mantra* which has been decided by dipping four fingers in any water container, sprinkle a little water on your head with your fingers. E.g. Om Naam: Shivaya is the *Mantra*. So sprinkle water by chanting this *Mantra*. Also, dip your fingers back and respray water. Thus, make as many margins

as you want to do. If you have done tarpan 100 times, you must do Marjan 10 times.

Brahmabhojan: In general, *Brahmabhojan* is essential in any religious activity. In the same way, Panchang Purashcharan has a special significance. Purashcharana is considered incomplete except *Brahmabhojan*. That is, one-tenth of the number of marjans has to be done for *Brahmabhojan*. Marjan is of 10 Mantras, so 1 Brahmin must be fed. Anything can be made in *Brahmabhojan*, but some experiments are of a specific kind. Unique dishes like kheer, dudhpak, and puda must be prepared for the meal. Any dish works if there is no specific experiment.

The Panchang Purashcharan can be performed by taking the tenth part of the Jap, Havan, Tarpan, Marjan, and *Brahma* Bhojan as above in descending order. The Mantra will be fulfilled by doing so many repetitions one after the other.

Another critical point is that the above rituals can be performed in one day. For example, there are 24 lakh chants. So 24 lakhs should be divided into equal numbers according to the usual chanting. Suppose we are always doing 24000 japas, then after the number of japas is completed, the havan can also be divided. Or the ritual of Havan, Tarpan, Marjan, etc. can be performed forever. That is, Havan of 2400, Tarpan of 240, Marjan of 24, then when *Brahmabhojan* is planned, *Brahmabhojan* can be done together as per calculation. Or after completing the chanting of 24 lakhs, do Havan of 24 thousand, then offering of 2400 can be done. It can be adjusted according to suitability.

The above Purashcharan can also be japatmak. According to the scriptures, chanting is four times the number of rituals. So, for example, if there is a chanting of 10,000, then one-tenth of it should be offered as 1000; instead of after 4000 chanting, 100 tarpans should be offered. Instead, chant 400, in the same way, Marjan of 40 and in addition to *Brahmabhojan*. So it will be chanting $10,000 + 400 + 40 + 4 = 10444$ in total, respectively, so one Japatmak Panchang Purashcharan has indeed been completed. But do not do so as a matter of convenience. Unless the ritual is impossible due to any circumstances, do it according to convenience.

Some people do the right thing, like chanting, havan, tarpan and marjan. And at *Brahmabhojan* he chants as per need. It is improper if you do japatmak then do it according to the complete japatmak sequence and ritual. Could you not do it as a convenience? It is written anywhere that

this *Mantra* should be recited. But nothing else was mentioned. However, its ritual should be understood only per the Panchang Purashcharan. The *Mantra* is fulfilled by repeating one, two, and three Panchang. Then the expected thing will be achieved; even it will be achieved by chanting one crore Omkars.

In the above experiment if one does not have the power to make *Brahmabhojan* (Poor man). However, if there is a desire to do purashcharana, the sages have found a way out for them. Make five laddoo on the day on which Purashcharan is completed. Carry one of these laddoos in the temple of Lord Shankar, feed 1 laddoo to a cow, give 1 laddoo to a playing child, give 1 cow laddoo to a cowherd and give 1 laddoo to a virgin girl, only then after he should eat.

Mantra Siddhi remedies and specific experiments

Take any *Mantra*. Doing as shown in experiment number 1 brings consciousness to it. This is called *Mantra-Chaitanya*. The second ritual is to chant the *Mantra* as if the six *Chakras* are being pierced. It is also a type of *Mantra*-consciousness. Follow the rules given earlier while chanting *Mantras* to get help. If one gets the Chaitanyayukta *Mantra* from the *Guru*, it is bound to be fulfilled. But what *Mantra* should we deal with? Its general calculation is below. In the same way that horoscopes are obtained at the time of marriage, the exchange of seekers and *Mantras* is also considered about *Mantra-Diksha*.

Which element in the Panchmahabhuta do we deal with? Its table - 'Kulakkul *Chakra*', is considered. Inside this, a list of five-element letters is given.

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Kulakkul *Chakra*

कुलाकुल यज्ञ

वायु	अग्नि	भूमि	जल	आकाश
अ. आ.	ई. ई.	उ. ऊ.	ऋ. ॠ.	लृ. लृ.
ओ	औ	ओ	औ	अं
क	ख	ग	घ	उ
च	छ	ज	झ	अं
ट	ठ	ड	ढ	लृ. लृ.
त	थ	द	ध	न
प	फ	भ	भ	म
य	र	व	व	श
भ	श	ल	स	ह

If the first letter of the *Mantra* and the first letter of the seeker's name are in the same cell, then it should be understood that both the seeker and the *Mantra* belong to the same deity because they both belong to the same clan, so to adopt that *Mantra*. Take the *Mantra* from your friend's table if it doesn't come to the same table. Jal Varna is a friend of Bhumi Varna, and *Vayu* Varna is a friend of Agni Varna. *Vayu* Varna is the enemy of Bhumi Varna, and Agni Varna is the enemy of Jal Varna and Bhumi Varna. The Sky Varna is the friend of all the elements. Eliminate the *Mantra*'s first letter, which contains descriptions of the enemy element.

Suppose a man named Manubhai has to check whether he has a deal with the *Mantra* 'Om Ganapatiye Naam:'. So the first letter of his name is 'M', and the first letter of the *Mantra* is 'G'. So getting, the letters 'm' come in the sky element and 'g' in the earth element. So since they are both friends, it proves to be a deal with the *Mantra*.

But if Kamalashankar is the name, one has to check which *Mantra* applies to him. So 'K' means air element, and 'G' means earth element. So those two elements became enemy elements, so assume that both of two are not compatible with each other.

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Zodiac Cycle

राशि-चक्र

<p>पुष्य उ. ठि. श.</p> <p>मिथुन श. वृ. वृ.</p>	<p>मेघ अ. आ. छ. छ.</p>	<p>मीन प. र. ल. व.</p> <p>कुंभ प. इ. म. म. म.</p>
<p>कर्क अ. अ.</p>		<p>भकर त. थ. द. ध. न.</p>
<p>सिंह ओ. ओ.</p> <p>कन्या अ. अ. श. प. स. उ. ल. व.</p>	<p>तुला क. म. ग. घ. ङ.</p>	<p>धन ट. ठ. ड. ढ. धू.</p> <p>वृश्चिक स. छ. ज. झ. ञ.</p>

Determine one's and Mantra's zodiac signs first in the cycle. Then calculate from one's zodiac sign to the zodiac sign of *Mantra* to decide whether it is auspicious, inauspicious, or a transaction. If it comes in the sixth, eighth or twelfth place, then the *Mantra* is not considered the best. One, five and nine places are friendly. So that transactions remain excellent. Two, six and ten are benevolent. Three, seven and eleven are affirmative. And four, eight and twelve are deadly.

Let's look at an example from the table above. Suppose Maganbhai is the name, and he has to chant 'Om Naam: Shivaya'. So look at the zodiac. Maganbhai means Aquarius (Kumbh Rashi). From there to the 'N' comes the twelfth place in counting. So that *Mantra* became fatal for them. That *Mantra* is said to be inappropriate for Maganbhai. The letters of the zodiac sign of the *Mantra* are written in each cell above.

Then comes Nakshatra – *Chakra*

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Constellation Cycle

नक्षत्र चक्र

अश्विनी अ, आ देव,	भरणी ई नर	कृत्तिका ई, छि राक्षस	रोहिणी ऋ ऋ षू षू नर	मृगशीर्ष ओ देव	आर्द्रा ओ नर	पुनर्वसु ओ, ओ देव	पुष्य क देव	आश्लेषा ग, ग राक्षस
मघा घ, ङ राक्षस	पूर्वा गुनी य नर	उत्तरा गुनी छ, ञ नर	ज्येष्ठ ज, री देव	चित्रा ट, ठ राक्षस	स्वाति ड देव	विशाखा ड, ण, राक्षस	मघशुभ्रा न, ण, ट, देव	कपेक्ष ध राक्षस
मूल न, प, फ राक्षस	पूर्वा- षाढा भ नर	उत्तरा षाढा ल नर	श्रवण म देव	धनिष्ठा य, र, राक्षस	शतभिषा व राक्षस	पूर्वाश्र- षट् व, श नर	उत्तराश्र- षट् प, स, छ नर	रेवती व, ष, अं, स, देव.

Determine one's constellation by the letters written in this *Chakra*. As there is a human group, there is a deity group or a demon group. Determine its number from the letters of the *Mantra*. It is best to have the same group of two. For example, if you have a human group and the *Mantra* also has a human group, it is said to be the best. Excellent if there is a deity group of *Mantra* in it. But there will be no good transaction if there is a human group and another demon group. The *Mantra* of demon counting is suitable for demon counting. It does not apply to others. Our and *Mantra*'s constellations have to be determined according to this cycle. Whether it matches the constellations of astrology is a different matter.

The Akadam Chakra follows this. It is named after its initials.

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Akadam Cycle

અકાદમ ચક્ર

અં. ટ વ.	અ. ઠ મ.	અ. ક. ડ. મ.	આ. ખ. ઠ ય
ઓ. મ. ફ. કા			૨. ભ. ગ. ઈ.
ઓ. જ. પ	ઓ. ળ. ન. સ	ઓ. છ. ધ. મ.	ઉ. ડ. થ. વ.
			ઊ. ય. દ. થ

Start counting from the first letter of the seeker's name until the first letter of the *Mantra*. If its cell is 1 + 5 and 9, it is called Siddha. 2, 6, 10 is called sandhya. If 3, 7, or 11 comes, it is called Susiddha, and if 4, 8, or 12 comes, it is called Ari. So abandon the Ari *Mantra*. Sadhya *Mantra* is moderate. Siddhi is considered an excellent *Mantra*, and the transaction with it should also be good.

There is a similar 'Akathah *Chakra*', in which one has to think of Siddha, Sadhya, etc. This cycle is shown in Appendix-3.

This has to be calculated just like the Akadam *Chakra*. Count to the right of the letter of the seeker's name and count until the first letter of the *Mantra* appears. Then the calculation is the same as above. That is, 2, 6, 10 is called sadhya. If 3, 7, or 11 comes, it is called Susiddha, and if 4, 8, or 12 comes, it is called Ari. So abandon the Ari *Mantra*. Sadhya *Mantra* is moderate. Its fruit is also according to the table. Then there is the 'Hrini-Dhani *Chakra*'. It has a lot of significance.

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Obliged-Rich Cycle

(Hrini-Dhani Chakra)

ऋणी-धनी-युक्त

६	६	६	०	३	४	४	०	०	०	३
अ	ई	उ	ऋ	ॠ	अ	अ	ओ	औ	अं	अः
आ	इ	उ	ऋ	ॠ						
क	ख	ग	घ	ङ	च	छ	ज	झ	री	ट
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
भ	म	य	र	ल	व	श	ष	स	ह	
२	२	५	०	०	२	१	०	४	४	१

This *Chakra* is mentioned in Rudvayamal Tantra. The figures written above are of the *Mantra*, and the figures below are of the seeker. The method of looking at this is to divide the *Mantra* and the seeker's name into different words. Then it can fit in the box. Add the statistics. Then divide each by eight. If the number of *Mantras* in the remainder is more than it, it is called Obligated. If it is less, then it is called Rich. The obligated *Mantra* is soon realized. It is excellent if both figures are correct. Experts believe that if it is rich, then there is a delay; if there is zero, then the *Mantra* is not very fruitful. For example, suppose 'Manu' is the name, and he has to chant 'Shri Ram'. So calculate it as follows.

Manu = m + a + n + u = 5 + 6 + 4 + 5 = 20 (looking at the figures). Dividing it by 5 is 20/5, and then the remaining will be 5. Now let's take the *Mantra*.

Shri ram = s + r + e + e + r + a + m + a = (looking upwards) = 0 + 3 + 6 + 3 + 6 + 6 + = 30. Dividing it by eight, the remainder is 5 more than the number of the seeker. That is why it is considered an obligated *Mantra*. It bears excellent fruit.

There are many cycles like this. But no particular description is given because it requires writing an independent book. But these examples are enough. Take the *Mantra* whose coefficient is obtained from this.

Also, some *Mantras* do not require all these calculations like...

Swapnalbdham Striya Dutt Malamantre Ch Trikshrare

Vaidikesu Ch Survey Siddhaddinnaiv Shodhayet ||

Hansasyaptaksarasyapi and Panchaksarasya ch

A dvitryadibijasyasiddhadi nnaiv shodhayet ||

The *Mantra* is found in a dream. If received from female-*Guru*. *Mantra*, which is more than twenty letters, contains three characters. (E.g., Om Klim Sau) or which contains Vedic *Mantras*. There is no need for such calculations. Hans *Mantra* (Arh Sodham), Ashtakshara Panchakshara *Mantra* (e.g., Om Naam: Shivaya), One letter (e.g., One or Om, etc.) Two letters (e.g., Ram) or three letters (*Shri* him kalin). Even other *Mantras* like do not require the act of purification. Seed *Mantras* can be uttered. Also, there is no barrier in *Krishna's Mantra*. This is the subject of the cycle. This system is the subject of astrology. And by counting all these in the *Mantras*, the *Guru Mantra* is given. These *Chakras* are specially given here for the inquirers. So if you want to experiment with a system, you can find it useful.

Mantra scholars believe that there are some impurities on the tongue. Purify it and then chant the *Mantra*. There are feces of food, feces of lying or uncleanness on the tongue due to slandering someone, etc. So take another *Mantra* only after chanting Om ten to twelve times for the action of 'Mukh Shodhan' (mouth purification) first. If om is placed in front of and behind the *Mantra*, the *Mantra* is performed by encapsulating. So the *Mantra* is said to be the action of 'Deep'. The light shines in the *Mantra* after this envelope in the same way as lighting a lamp. 'Put' means bowl. Just like we put an object in one bowl and cover the other bowl, the bowl remains on both sides of the object. Similarly, any seed *Mantra* or 'om' placed before and after the *Mantra* is said to have been 'encapsulated'.

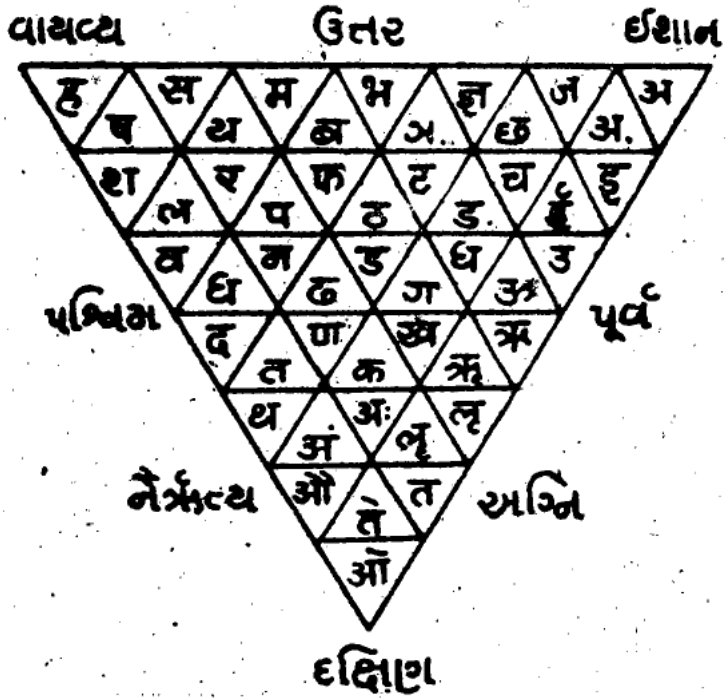
There are eight types of stigma.

1. Abhakti - Chanting the *Mantra* as a mere gross word is called a bhakti. The *Mantra* itself is in the form of God. There is a specific way to chant.
2. Akshar Bharati – At the time of giving or receiving the *Mantra*, Either by the negligence of the *Guru* or by the negligence of the disciple. They misunderstand the letters and chant accordingly. If this has happened, then it is advisable to retake Mantra Diksha.

3. Lupt - If any letter is left in the *Mantra*. E.g. there is one *Mantra*, Ein Him Klim Chamudaaye Vichche. Instead of this, the word 'Him' is forgotten. Then the *Mantra* becomes Ein Klim Chamudaaye Vichche.
4. Chhinna - Contains consonant characters. If any part of it is missing or not pronounced.
5. Hrishva Varna - If the Hrisva letter is spoken instead of the Dirgha letter.
6. Dirgha Varna - If a long vowel is spoken instead of Hrisva Varn.
7. Kathan - Telling one's *Mantra* to others while awake.
8. Swapna Kathan - Even in a dream state, if one's *Mantra* is given to another, it is also a fault.

If such faults occur, seeking the Guru's grace by apologizing is considered appropriate. In addition, there are fifty kinds of faults like Ruddha, *Shaktihin*, etc. It rarely happens that any of the *Mantras* have not gone through any of these faults. Better to perform ten sacraments of *Mantra*. Chant only after that so that we do not have any doubts.

Such is the sacrament which is as follows. Janan, Deepan, Bodhan, Tadan, Abhishek, Vimlikaran, Jeevan, Tarpan, Gopan and ApyApan. And this is mentioned in Tantrik texts like Shardatilak.



1.

Janan: Write the above *Mantra* on Bhojpatra. Write with a mixture of gorochan, kanku, and sandalwood, etc. or with the ink of Ashtagandha. Draw a figure first and then start with the letter A... AA...up to the letter H. Then concentrate on the letters of the *Mantra*. You are invoking God, pronouncing the mantras one by one, and writing it on a separate Bhojpatra. This method is called the first sacrament called 'Janan'. On the second Bhojpatra, write where 'R' appears in the table above. Then you have to write 'A'.... If a letter appears twice in a box, write it on the other side.

2. Dipan: Chant 1000 with the *Mantra* 'Hans'. It is called Deepan Sanskar. For example, to do 1000 chanting of Hans: Ramaya Nama: Sodham 'or' Hans: Nama: Shivaya Sodham.' Likewise...
3. Enlightenment: To chant five thousand by encapsulating 'Hoon' from seed. So that the name 'Bodhan' is sanctified. E.g. 'Hoon Ramaya Naam: Hoon'.
4. Tadan: This sanskara is performed by chanting the word 'Fatt'. E.g. 'Fatt Ramay Naam: Fatt'

5. Abhishek: Write a *Mantra* on Bhojpatra, then chant the water with 1000 *Mantras* in a cup with the *Mantra* 'Se Hans O'. While reciting this *Mantra*, sprinkle water on the *Mantra* with the leaves of Nagarvel (betel plant). Do this with 1000 *Mantras*, which is the act of Abhishek.
6. Vimlikaran: 'O Tron Vasat' This sanskara is done by encapsulating these characters and chanting a thousand *Mantras*. E.g., 'O Tron Vasht' Ramaya Nam: Vast Tron O.'
7. Jeevan: This sacrament is performed by chanting a thousand chants from Swadha-Vasht. E.g. Swadha Vasht Ramay Naam: Vasht Swadha.'
8. Tarpana: This sacrament is performed with milk, water and ghee by performing tarpan with hundred *Mantras* as described earlier.
9. Gopan: This sacrament is performed by chanting one thousand *Mantra* by encapsulating 'Heen' seeds. E.g., 'Heen Ramaya Naam: Heen.'
10. Apayyan: In the sacrament of this name, one has to chant one thousand *Mantra* by encapsulating 'Heen' seeds. E.g., 'Heen Ramaya Naam: Heen.'

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Mantra siddhi Remedies

If the *Mantra* is not fulfilled by performing any of the rituals as shown, keep repeating the ritual. If that doesn't work, try one of the seven remedies below. There is no need to resort to all seven remedies. Only do the second or third if that remedy does not apply, so one of the seven remedies will affect like medicine.

1. Bhraman, 2. Rodhan, 3. Vashya, 4. Pidan, 5. Poshan, 6. Shoshan and 7. Dahan.
2. The Bhraman 'Y' is the air seed. Knit each letter of the *Mantra* on any Bhojpatra with Shilaras, Kapoor, Kanku. Add khas and sandalwood perfume and write. If you put a drop of Khas perfume, it will work. For example, *Shri Ram* is a *Mantra*. So it is written like this 'यं' श्रीयं रामंमयं. Then bathe the *Mantra* with Panchamrut and wash it quickly. With that *Mantra* to recite Dashansh Havan, Jap, etc.

3. To do 1000 chants by encapsulating the *Mantra* by Rodhan Vagbij 'A'.
4. Vashya Hinglo, Rakt Chandan Ratanjali Chitrakoot, Datura seeds and Mansil. Mixing all these and adding water will make it thin and become like ink. Then write on the Bhojpatra with a pen and hold the Bhojpatra around the neck. (Or tucked it in a locket).
5. Chanting the *Mantra* with Pidhan Adharottar *Yoga*. (Mental chanting) to worship that deity. Then write that *Mantra* on Bhojpatra with sheep's milk and press it under the feet. Then do a Dashansh havan with the number of chants.
6. Chanting the 'Stri' pairing back and forth of the Poshan *Mantra*. Then write a *Mantra* from cow's milk and wear it on your hands. (Write the *Mantra* on Bhojpatra or write it in red ink on a piece of paper, put it in a locket, and wear it on the hand.)
7. Chanting encapsulate the Shoshan by 'Y' seed. Then take the ashes of any yagna, write a *Mantra* from it and hold it around the neck (Or tucked it in a locket).
8. Chanting Agnibeej 'R' with each letter of Dahan *Mantra*. The way as said for 'Y'. Then write a *Mantra* with Palash seed oil and hold it on your shoulder. This is called 'Dahan' action.

This ritual must fulfil the *Mantra*. All these uses are shown, but be aware that no *Mantra*, whether Vedic or self-realized (e.g., like Om Nama: Shivaya, *Gayatri Mantra*, or Rama), does not require any action. However, the *Mantra* of Tantra is sometimes required. All this is written only for those who are interested in *Mantras*. Otherwise, the *Mantra* taken from the mouth of the *Guru* is always conscious. That's why you don't need anything.

We are all civilized people. We have to stay in the world and do Practice. So here are some *Mantras* to overcome the obstacles that come with it. It is used only to keep peace in the Practice and for the sake of parmarth. There are physical pains, financial hardships, or some other puzzles. A few *Mantras* are related to it to use so that the Practice becomes easy. But don't forget the goal.

Achieve the given *Mantras* by chanting a lot. Use it after chanting 1.25 lakh. So that if any of the nine planets have a planetary defect, can be

removed. The *Mantras* of each planet for its prevention and the number to be chanted are given.

Soorya:

Om hrim hrim sa: *Suryay* nam: - 7000 Japa

Chandra :

Om shraam shree shru sa: *Chandra* muse nam: - 11000 Japa

Magal:

Om kaam kim kum sa: *bhAumaay* nam: - 10000 Japa

Budh:

Om braam brim brau sa: *budhaay* nam: - 9000 Japa

Guru:

Om graan grin grau sa: *gurave* nam: - 15000 Japa

Shukra:

Om draan drin drau sa: *shukraay* nam: - 16000 Japa

Shani:

Om pram prim prau sa: *shanishvaraay* nam: - 23000 Japa

Rahu:

Om ChhChhaam ChhChhim ChhaChhau sa: *Rahave* nam: 18000 Japa

Ketu:

Om stram strim strau sa: *ketve* nam: - 18000 Japa

2. For gaining wealth (Dhan Prapti)

Om Lakshmi Vam *Shri* Kmaladhar Swaha - The number of chanting is 1.25 lakh. Especially if this *Mantra* is started in Pushya Nakshatra or Swati is more fruitful.

3. For business growth

Om Sri Sri Parma Siddhi Dehi Dehi Sri Sri Sri - Do this *Mantra* in the evening. Doing ten beads while sitting at the counter brings prosperity to the trade.

4. For education

(A) Om sa sarasvatyai nam: (B) or Shree heen sarasvatyai nam: svaha. Always do twenty-one beads of any one of these *Mantras*. Eat roti or puri with kheer during Sud and Vad Teras day. Avoid eating oily food and chili for that day.

5. To prevent any kind of crisis

‘Om Naam: Shante Prashante Hri Hri Sarva Sankat Prashamni Swaha’. There is also another *Mantra* of Ramayana. Do a string of breads of at bedtime of each *Mantras*. (Ramayana *Mantra* - ‘Rajiv Nayan Dhare Dhanu Sayak Bhagat Bipatti Bhanjan Sukhadayak’).

6. For the wish to be fulfilled

ॐ सर्वमंगल मांगल्ये शिवे सर्वार्थसाधिके।
शरण्ये त्रयम्बके गौरी नारायणी नमोस्तुते।।

7. For getting a husband or delaying marriage

‘Om heen kumaray nam:’ to chant this *Mantra* with ten thousand chants of bili, umra, and jav-tal. Continue until the work is done. The work is determined to be completed quickly.

8. To cure eye pain

‘Om namo *Shri* ram ki dhunhi lakshman ka baan,’ if the eye hurts, ‘lakshman kumar ki aan’. When there is pain in the eye, chant this *Mantra* seven times and turn your hand over the eye, so that the pain will go away.

9. To reduce the fever

Aum namo bhagavate chhandi chhandi amukasya (to name the one who has a fever).

जवरस्य शर प्रज्वलित परशुपानिये परशाय फट – *Mantra* process on water with this chant. Take water in a cup, cover it with your right hand, and chant this *Mantra*. Give that water to the patient to drink. So the fever will go down.

10. For back pain

Chaalta aave, uchhalata jay, bhasma karta dah dah jaay, siddhi, *Guru* ki aan. *Mantra* saacha, pinda kaacha sfooro *Mantra* ishvari vaacha, satya *Guru* ka *Mantra* saacha. – Take the black thread in hand and chant this *Mantra* 108 times. Then tie it around the waist.

11. For procreation

देवकी सुत गोविंद वासुदेव जगत्से.
देहि में तनथी कृष्ण त्वा मह शरणा गता

The ritual of this *Mantra* is of 1 lakh *Mantras*. Husband and wife both have to do together. While the chanting is over, burn sesame seeds and honey. (Dashanshat:)

12. Debt relief *Mantra*

Om aan hri kaun *Shri* ya nama: mamalakshmi nashap mamrunottirna kuru kuru sampadam vardhay vardhay svaha.

Ten thousand chants of the *Mantra* will be completed in 44 days, so adjust the daily number accordingly.

There are many such experiments. But due to lack of space here, a few samples are given. Curious readers should read from other books. There are 108 beads in the rosary. But only 100 should be counted. Because from the above eight *Mantras*, 1 *Mantra* is distributed to the *Guru*, 1 *Mantra* to parents, 1 *Mantra* to a friend, 1 *Mantra* to the enemy, and 1 *Mantra* to the wife - a total of eight. So we have only 100 left.

In each of the Practices shown above, we have seen that mainly the control over the *Prana*, the *Tratak* and the will-power works, so should get to that first. Ordinary people may not understand the mystery of this subject. That is why the sages have covered all these things in the daily method of worship.

Through which even the commoner can attain the ultimate element. And even to get into this subject, the idols of God deliver an unimaginable goal; it is exciting to see. This will be understood from the following illustration.

A walker is given to a child when he does not know how to walk. It is taught by putting the baby in a cart and moving it slowly. Then we will remove the walker, and the baby will learn to walk just by holding the finger of our hand. The baby will only walk with the support of a finger. Then finally, we will also lightly remove the finger of our hand. So the baby will run independently.

Something similar happens spiritually. There is no straightforward *Yoga* path for the ordinary person. That is why humans have to rely on something to get into it. That base is our chosen deity. Infinite value awakens in him first in the idol of *Ishta Dev*. Our self-form feels intoxicated with it. The result of this intoxication is that every ritual performed on it seems to affect the body. So man reaches his goal. 'How does this happen? It will be understood from the following incident.

Once there was a dialogue between *Guru* and disciple. The disciple asked, '*Gurudev!* What is *BhavSamadhi* ?.

The *Guru* said, "I will explain when the time comes."

After that, some occasional *Gurushi* and disciples walked along the river bank. The two were engaged in conversation. During that time, *Guru* was gazing a little away from him. Two fishermen were fighting. One fisherman was beating another with a stick. And the other was trembling. The attention of the disciple also went there as the *Guru* was looking. The disciple rushed there and stopped the two fishermen from fighting. The disciple looked at the fisherman's back and saw the marks of the beating. The disciple felt sorry for him and put him away. Then he came back to *Guru*.

Guru and disciple returned to the ashram. The *Guru* asked, "Didn't the fisherman get hit a lot?"

So the disciple replied, "There were marks of beating on the back of the poor man. There was also blood coming out of a wound."

When the talk was over, the *Guru* himself removed the garment he was covering over his body and turned his back, and the disciple was amazed.

Where and how many marks of beating were visible on the back of that fisherman? The same marks were on *Guru's* back. *Guru* was bleeding from the same wound from which the fisherman was bleeding. The disciple treated the *Guru* and put him to sleep. So the *Guru* said, 'Son! You once had asked what is *Bhav Samadhi*? So this is an actual example of it. This is called *bhav-Samadhi*.'

This *Samadhi* is the one who awakens you to the person or deity. When it comes to intoxication, you and that person are not different then. Since *Yogis* have a very high spiritual level, they can be compared to a single person. Ordinary human beings feel relatively less equal to it. That is why it is said, '*Yadashi Bhavana yasyasiddhi Bhavati tadashi*'. This means, One's achievement is like one's spirit.

The same principle applies to our worship. First, you decide your deity with your mind. For example, if someone is a devotee of Shiva, you are the God is Shankar, if he is a devotee of *Vishnu*, then you, the God, are *Vishnu*; if he is a devotee of The Goddess, then any the Goddess. This deity is The God of our imagination. Put their idol before us.

The core of routine

As we know, the human body is made up of five elements. His practice is also shown. Now, physical elements of everyone decided to enter this Panchbhuta by making it the base of this idol. Based on this, human beings can take in external instincts. The physical forms of these five elements are thus chosen in worship. The form of the earth element is the fragrance which includes sandalwood, abil, gulal, etc. The form of the Aakash element is the flower. Incense is a form of Air element. The form of the fire element is a lamp, and the form of the water element is naivedya.

All of this is used in what we worship. First, we invoke The God we worship. Then we bathe God with milk or Panoramrut. Then we bathe God with water. They are then covered with sandalwood or kumkum. Then flowers are laid on them. The puja is then completed with *Mantra* puspanjali after performing aarti with incense-lamp offering... but why all this?

All these actions are performed. Through it, we worship God directly. But indirectly, the divine element within us is worshipped. For example, a woman stands in front of a mirror, combs her hair, wears earrings, or adorns herself with jewellery. The woman does the makeup, but it is reflected as vividly as the woman does. In the same way, we worship the image of God, but in the same worship, our body is reflected. And that is how the elements are explored and the elements are accomplished.

After invoking God and bathing him, we apply the sandalwood we offer to God in the form of the fragrance *Tanmatra* of the earth element. When sandalwood was offered, it was associated with the earth element in our body. It was reflected and worshipped. Sandalwood was offered to God, and our earth element was worshipped. Then offer flowers to God. So that offering is offered in pursuit of the celestial element.

In the same way, if we burn incense, it is the pursuit of the air element in our body through the medium of God. In the same way, prasad (banana or sugar, etc.) is carried. It is the Practice of the water element in us.

Finally, the bell rings, and the lamp is lit. This means that, with the pursuit of the Punch element, both the seeker and the deity have now become one from head to toe through Naad-*Brahman*. That is why Aarti is rotated

from head to toe. Then the five living beings in us are offered. 'Pranayama Svaha' Vyanayam Svaha etc.

The five elements of God and us and the five souls became one. At that time, the seeker dies in the form of God and is engrossed in Parabrahm. Only then does the seeker realize that the one he invoked and worshipped was me? This is called Panchopachar Puja. There are many variations of actions. The names are given according to the type of spirit that is worshipped. But the main thing is this Panchopachar Pooja.

Mantras are composed according to the spirit of each thing to be offered while worshipping God. Then the composition of the *Mantra* concerns the deity of that species. There are many types of worship, but only two or three are common. The method that works in practice is as follows.

1. Panchopachar includes fragrance, flowers, incense, and offerings (Naivedya).
2. Dashopchar - The five limbs of the upper puja in Dashopachar. Apart from that, there are ten limbs Padya, Ardhya, Achaman, Madhupark, and Punarachaman.
3. Shodshopchar - Ahavan, Asana, Padya, Ardhya, Achaman, Snan, Vastra (Yajnopavita), Sugandha, Akshat, Pushpa, Dhoop, Deep, Naivedya, Achaman, Tambul, and Dakshina.

In this way, whatever actions are added in each puja. It is named after it.

Thus, there are up to 64 types of worship. But we will discuss Panchopachar and Shodshopachar Pujan, which are in practice. There is also worship called Rajopachar. Chhatra (Umbrellas), Chammar (Fly-driver), Paaduka (Wooden footwear), Darpan (Mirror), etc., are all offered to the Bhagavan after performing the Shodshopachar Pujan. (Even the king is given the facility of all these things.) Similarly, there is also Manasopchar method. All the above actions are done through meditation - inside the mind - with the spirit. In which the eyes are closed. Then a resolution is made that I invoke God. Then I bathe them and pray to God, etc.

ॐ अपवित्रो थां सर्वावस्यांकगतोडपि वा
या स्मरेत्पुण्डरीकाक्ष सबाह्यन्तरः शुचि

Then place a ghee lamp where there is no wind and light it. Worship it with sandalwood, rice, flower, incense, etc., with the following *Mantra*.

ॐ भूर्भुवः स्वः दीपस्थदेवतायै नमः

Then pray to the lamp.

भो देवरूपस्वं कर्मसाक्ष ह्यनिघ्नकृत

यावतकर्म समाप्येत तावदत्र स्थिरो भव।।

Then make a resolution with the following *Mantra*.

Aten Varun Pujanen Deep Pujanen Cha Karmang Dev: Priynaar

This is also a kind of welcome system. When a guest arrives, we greet them. First, we say, come, sit down, and wash your hands. Then we give tea and water. Then we communicate. And then serve meals. The same is true in this worship method. Come, sit down; this is the first call to God. Then we offer asanas to God. That's how everything is arranged. We reward the Gods with *Mantras*. As the guest leaves, we speak conscientiously, saying we are sorry if we have made a mistake. If there is anything left in the reception, please forgive me. The same is true in the *Mantras* of 'forgiveness' in the case of the Gods.

The first *Guru*, Ganapati, etc., are praised in worship. Then it is decided what the purpose behind the worship of God is. All these rituals are given here to understand the fact of worship in a way that the interested person can understand, such as attaining Lakshmi or happiness. As mentioned earlier, when offering flowers, incense, lamps, etc., don't forget to feel that Panch Mahabhuta is being pursued. So that would be true worship.

Ritual

Praying with hands clasped first.

Praise (Stuti)

Om shree sad*Guru* parmatmane nam:

Om shree manmahaganadhi patayai nam:

Om shree lakshmi narayanabhyaam nam:

Om shree uma maheshwaraabhyaam nam:

Om shree vaani hirana*Garbhabhyaam* nam:

Om shree shachi purandarabhyaam nam:

Om shree maatru-pitru charanebhyo nam:

Om shree kul devtaabhyo nam:

Om shree ishta devtaabhyo nam:

Om shree graam devtaabhyo nam:

Om shree sthaan devtaabhyo nam:

Om shree vaastu devtaabhyo nam:

Om shree sarvebhyodevebhyo nam:

Om shree sarveyo brahmnebhyo nam:

Then pray to Ganapati. Ganapati's praise destroys all obstacles—the first worship of the Aadhaar *Chakra*.

Sumukhasyaikadam tashcha kapilo gaja karnaka:

Lambodarashch vikato vighnanaasho ganadhip: ||1||

Dhumraketurganadhyaksho bhaalchandro gajanana:

Dvaadshaitaani namamani y: pathet shrunuyaadapi ||2||

Vidyarambhe vivahe shcha praveshe niragame tatha

Sangraame sankateshchaiva vighnastasya na jaayte ||3||

Sukhlambaradhara devam shashivarna chaturbhujam

Prasannvadanam dhyayetsarva vighnopasyaantaye ||4||

Abhispitarth sidhyarth poojito y: surasurai ||

Sarvvighn harastamai ganadhipataye nam: ||5||

Sarva mangal maangalye shive sharvarth saadhike ||

Sharanye tryambake gauri narayani namostute ||6||

Sarvada sarvakaryeshu naasti teshamamangalam ||

Yesham hmari syo bhagwanmanaglaayatno hari: ||7||

Tadev lagnam sudinam tadev tarabalam *Chandra* balam tadev ||

Vidyabaladaivabalam tadev lakshmipte tendadhniyugam smarami ||8||

Laabhaasteshaam jayasteshaam susteshaam pa*Rajaya*: ||

Yesha mindivarashaamo hridayashto janardan: ||9||

Yatra yogeshvara: krushno yatra paartho dharnurdhara: ||

Tatra *Shri* rvijyo bhutidhruva nitiramtirmam ||10||

Sarveshvarambhkaaryeshu trayastribhuvaneshvara: ||

Deva dishantu n: siddhi brahmeshaan janardana: ||

Then comes the phase of resolution. First, take a spoonful of water in the right hand to resolve this. Then say, 'Aum Keshvay Naam:' and drink that water. This is called taken Achaman. Then take the second achaman by saying 'om madhavaya naam:'. Finally, take the third achaman by saying, 'Om govinday namo nam:'. Then wash your hands. And to do three *Pranamayas*, including *Poorak*, *Kumbhak* and *Rechak*, as described before. Then take water in a spoon or achamani, add some rice and hold it with the right hand. Then chant the following *Mantras*.

Om Vishnu: Vishnu: Vishnu: Srimad Bhagwat Maha purusasya shnorAgjnaya pravartamanasya aadhy brahm dvitiye parardharye shree shvet varaha klpe Vivasvat manvntare astavinshatitame kaliyuge Kali prathm charane bharat varshe jmbu dvipe raamkshetre parasuramashrame Dandakaranya deshe shree the Godavarya: Paschim digbhaage shreemallvanabdheruttareti re amuk shaalivaahanshaake amuk naam savantsare amuk shree vikram varshe amuk ayane amuk rutau maaSomame shubhkaasi amuk maase amuk pakshe amukartithi amuk vaasare amuk nakshtre amuk raashisthite chandre amuk soorye amuk raashisthite devgurau shesheshsu graheshu yathayatha raashi sthaan sthiteshu satsu evam gun visheshen vishishtama shubh punya tithi aatman: shruti smruti puraanokt fal pratpayarth mm aishvaryaabhivruddayarth aprapt lakshmi praaptayarth praptalshrampavishvarkaala sanrakshaarth sakal man ipsit kaamna samsidhyarth aadhidaivik aadhibhautik aadhyaatmik trividhtaapop shamanarth dharmarth kaammoksha charurvidh purushaarth fal praaptyarth ch shree amuk devta prityarth ythagyaanen yatha militopchar dravye: poojanm ch karishye.

After saying this, pour the water in your hand or spoon into the plate. Then to serve The God who is to be worshipped on the plate.

In the above *Mantra* where the word 'amuk' is used. There is a specific word to be spoken. For example, if we are sitting to worship on the day of Posh Sud Pancham, and Sunday, then the name of the year, the name of Shalivahan Shake, etc, will be found on the top page of the almanac (Panchang) when we open it. (e.g. 1857 etc.). That will be followed by Ayan (e.g. Dakshinayan or Uttarayan). Then the seasons are written.

(Rainy season, spring season, etc.) Then the month will be written. Finally, a vertical line is drawn on the side where Tithi, Nakshatra, *Yoga*, Karan and *Chandra* rashi, etc. will be written in the box. Now Posh Sud Pancham will find the name of the zodiac sign written in the constellations of Nakshatra, *Yoga*, Karan and *Chandra* rashi in a straight line on Sunday. For example, Ashvani is the Nakshatra, *Yoga* is shubh, Bav is the Karan and Moon is in Capricorn. Suppose the name of the samvatsar is Pramod. So it should be taken as follows: Pramodnam Sanvatsare, Dakshinayane Varshantau MaSomam Posh Masse Shukla Pakse Panchamyantithau Ravivasare maker raashi sthite Chandre. Suppose everything else seems difficult to speak, then delete the word 'Aamuk'. Instead, 'yathavartamaane sthite *Surya*, gurau' should be uttered together. (Yathavartamaan means any of the planets that are in the zodiac).

Here's how to pronounce it for a Tithi.

Pratipattithau - padavo, dvitiyaman - beej, tritiyaman - trij, chaturthya-choth, panchamyam - pancham, shasthamyo - chhat, saptamyam - satam, astamyam - atham, navamyam - nom, dashamyam - dasham, ekadasya - agyaras, dvadashyaam - baaras, trayodashyaam - Teras, Chatudashyam - Chaudash, Poornamasyam - Poonam and Amavasyam - Amas. Similarly, understand the name of days. Ravivasare - Sunday, Somvasare - Mondays, BhAumvasare – Tuesday, Budhvasare - Wednesday, *Guruvasare* - Thursdays, Shukrvasare - Fridays, Shanivasare - Saturdays, etc.

After placing the deity on a plate, take a flower in hand and offer flowers to the deity after reciting the following Mantra. This is called invocation.

Aagachchh bhagvandey sthaane chaatr sthiro*Bhava*||

Yaavatpooja karishyaami tadvam sannidho*Bhava* ||

In the same way, we are offering salutations to the Gods. Then take water in Achamani and offer Padya to God with the following *Mantra*.

Ushnodak nirmilan cha sarvasaugandhya sanyutam ||

Paad prakshalnarthay Duttam te pratiguhyatam ||

Aum Bhurbhuva: Sva: 'Amuk' devatabhyo (e.g., Ganapati) Nama: Padya Samarpayami... and to offer that water to The God.

Then take a teaspoon of pure water. Next, arrange a little sandalwood, rice, abil, gulal, flowers and fruit or areca in it. Then offer Ardha to God with the following *Mantra*.

Taamrapatre sthitam toyam gandh pushp falanvitam ||

Sahiranyam dadamayardhyam gruhaan gananayaka ||

Aum Bhoorbhuv: sva: 'amuk' devtaabhyo nam: ardhya samarpayaami... and to offer water to The God.

Then offer Achamani water to God with the following *Mantras*.

Sarvatirthsamayuktam sugandhi niramalam jalam ||

(Second line is not readable)

Aum Bhoorbhuv: sva: 'amuk' devtaabhyo nam: aachamanam samarpayaami...

Then combine curd, honey and ghee (This is called Madhupark) in a cup with the following *Mantras* and offer it.

Dadhimadhudhutayutan Madhupark Mahayadhtam ||

Grihanasye kripasindho tarayasva *Bhavarnavat* ||

Aum bhurbhuva: sva: 'amuk' devatabhyo nama: madhupark samarpayami ... and offer to The God. Then to fill the water of one achamani and to offer it by saying Ayu bhurbhuva: sva: aachamanam samarpayami.

After that, recite the following *Mantras* and bathe God with pure water.

Ganga sarasvatirevapayoshni narmada jalai ||

Snapitodasi maya dev hat: Shanti praychchme ||

Om Bhurbhuva: sva: 'Amuk' Devatabhyo Nama: Varun Snanam Samarpayami ||

Then chanting the following *Mantra*, offering sandalwood, rice and flowers with the feeling that all the worship has been completed.

Sakal puja paripurnarthegandhakshatpushpam samarpayami ||

Then treat them with pure-clean water and recite the following *Mantras* to make them bathe. If Panchamrut is made, fill one teaspoon of it and offer the following *Mantra* to God.

Kamadheno: Samudbhatam Devarshi Pitruuptid ||

Payo dadami devesh snanarthapratiguhyatam ||

Om Bhurbhuva: sva: 'Amuk' Devatabhyo Nam: Paya:

And then, offer the bathing with pure water by placing sandalwood, rice and flowers in a spoon with the following *Mantra*.

Sakal puja paripurnarthegandhakshatpushpam samarpayami ||

Then offer one achamani of pure water. Then fill Panchamrut's Achamani. Then chant the following *Mantra* and bathe the the God with curd.

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Om Bhurbhuva: sva: 'Amuk' Devatabhyo Nama: Dadhi Snanam samarpayami ||

Then bathe The God with pure water. Offer sandalwood, rice and flowers with the feeling that all worship has been completed. Utter the following *Mantra*.

Sakal puja paripurnarthegandhakshatpushpam samarpayami ||

After that, bathe the God with pure water and chant the following *Mantra* with ghee (by filling a teaspoon of Panchamrut) and bathe the God.

Aajayam suraanaamaaharam aajayam yagne pratishthitam ||

Aajayam pavitram paramam snaanarth pratigruhyataam ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: dhрут snaanam samarpayami |

Take the water back into the spoon. Put sandalwood, rice and flowers in it and chant the following *Mantra*.

Sakal pooja paripoornaarthegandhaakshat pushpam samarpyami |

After bathing God with pure water, fill the panchamrut with acham again and bathe with honey.

Sarvedhisamutpnnam piyooshsadansh madhu

Snaanarthate prayachchhami gruhtaam parmeshwara ||

After that, bathe God with pure water and offer the scented flower as above. The *Mantra* will be the same.

Ikshadanda samudbhoot divya sharkaryaa harim

Snaapyaami mahabhaktya prito bhav sureshwara ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: sharkarasnaanam samarpayami |

Then bathe The God with pure water. To offer Gandhakshata flower again with the feeling that all the pujas have been completed.

Sakal puja paripurnarthe gandhakshat pushpam samarpayami.

Then take a teaspoon of water, add a little sandalwood and mix it with water. Then bathe with the following *Mantra* with such fragrant water. This is called quoting or taking a scented bath.

Kapurailasamayuktam sugandhidravayamsanyutam Gandhodken snApanam snanarthapratigruhyatam ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: gandhodaksnaanam samarpayami |

Then offer water for Achaman to God by speaking as follows.

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: aachamanm samarpayami |

Then recite the following *Mantras* to God for garments and undergarments and offer two small pieces of cotton fabric to Ganapati.

Sarvabhooshaadhike sAumye loklajja nivarane

Myopshaadite tubhyam vaasasi pratigruhyataam ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: vashtraopvastro samarpayami |

To offer water for Achaman after offering clothes like this.

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: aachaminayam samarpayami |

Then offer two Janois with *Mantras*. (Instead of Janoi, two small pieces of thread can be offered by tripling it).

Dev dev namastedastu trahi ma bhavsaagarat

Brahmsootram sottariyam gruhaan purushottam ||

Then offer water with the following *Mantra*.

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: aachaminayam samarpayami |

Then by chanting the following *Mantras*, if there is fragrant sandalwood with musk, saffron, kumkum or camphor, then plain sandalwood will work.

Gorochanam chandandevdaaroo karpoor krushna *Guru* naagaraani

Kasturika ke mishiritaani yathochitam gandh samarpayami ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: gandh samarpayami |

(Another *Mantra* is also spoken here. To sprinkle sandalwood by saying it)

Shreekhanda chandanam divyam gandhaadhyam sumanoharam

Vilepan surashreshtha canadanaam pratigruhyataam ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: chandanam samarpayami |

Then take some rice and serve it with kumkum.

Akshata: surashreshtha kankumakata: sushobhita:

Mayanivedita bhakatyā gruhaan parmashwara ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: akshataam samarpayami |

Then offer flowers to The God.

Maalyaadini sugandhini maalyaadini vai prabho

Mayadnitaani pushpani poojarthpratigruhyatam ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: pushpani samarpayami |

Then offer incense (Dhoop) etc to The God.

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: dhoopmadhrashrayami samarpayami | (to offer Dhoop with right hand).

Then show the lamp by hand or sprinkle sandalwood on it to make it look like The God is watching it.

Saajyam ch vartisanyukatam vahina yojitam mayaa

Dipam gruhaan devesh trailokyatimiraapaha ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: daipam samarpayami |

Then offer Naivedya with Sugar or Milk to The God.

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: Naivedyam samarpayami |

Here, instead of 'Amuk' chant 'Sarva devatabhyo nam:', so that all the The Gods will be covered. This is a *Mantra* to chant while offering thaal before meal.

After having the sugar offering as above and after the thaal at meal time, put water ten times in the feeling that God eats with the following *Mantras*.

Om praan svaaha om apanay svaaha

Om vyaanaarya svaaha om udaanaap svaaha

Om rumaanay svaaha om *Brahmane* nam:

(Put water in between) – Madhye paaniyam samarpayaami

Uttra poshanam samarpayami, hast-prakshaalan samarpayami, mukh-prakshaalan samarpayami (After chanting all this *Mantras*, offer each aachamani in the plate)

Then sprinkle sandalwood.

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: karodvartnaarthegandham samarpayami |

Then with the following *Mantra*, offer a Paan with katha, lime, areca nut, cardamom, cloves, musk etc. If nothing else, only betel nut and paan will work. If it is not available, then only water can be given.

Pugifalam mahadivyaam naagvalli dalairyutam

Elaadi choorna sanyuktam taambulam pratigruhyaam ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: mukhvaasathe fala taambulam samarpayami |

Then offer Dakshina through the following *Mantras*. (Any amount can be offered. the money will be collected and that should be given to the temple or to a virtuous Brahmin).

Hiranyagarbhaa *Garbhastham* hembeejam vi*Bhavas*o:

Anant poonya fooladmat: shanty praychch me ||

Then with the following *Mantra* we will put camphor next to the lamp flame and camphor will start burning. Offer Aarti accordingly.

Karpur Puren Manoharena Suvarn Patrodar Sansthitena

Pradipta Bhasa Saha Sangaten Niraj Nam Te Jagdish Kurve

Karpur Goram Karuna Vataran Sansar Saram Bhuj Gendra

waharam

Sada Vasantam Hridaya Ravinde *Bhavam Bhavani*- Sahitam

Namami

Mangalam Bhagavan *Vishnur* Mangalam Garud Dhwaaja,

Mangalam Pundarik Aksho Mangalay Tanam Hari.

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: aaratik samarpayami |

Put an achaman of water next to Aarti. Then say 'Devvandan' and give Aarti to God and take aarti by saying 'Atmavandan'.

Then circumambulate with the following *Mantra*. That is to take a little water in hand and sprinkle it around God.

Yani kani ch p*Apani* janmantarakrtani ch

Tani sarvani nasyanti pradakshina pade pade ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: pradakshina samarpayami |

Then keep the flower or rice in hand and chant the *Mantra* pushpanjali as given below.

Om yagne n yagn may jant devastani dharmyaani prath manyasan

Tehanakam mahimaan: sanchantam yatra poorvesaadhya: santi deva ||

Om *RajadhiRajaya* parsahya saahine mano vaishvnaay kurmahe same kaamankaamay mahayam kameshvaro vaishrvarno dadaatu kuberaay,

Vaishnavaay maha*Rajay* nam: om svasti shree saam*Rajayam* bhojayam sva*Rajayam* vai*Rajayam* parameshthayam rajyam,

Maharajyamaadhipatyamayam samant paryaayi syatsavam bh*Aum*: sar*Vayush* aantaada parardhat pruthivyai samudrparyantaaan ek,

Raaditi tadapyesh shlokodabhighito marut pariveshtaro maruttsyavararu
gruhe avikshatasya kaaprervishve deva: sabhasad iti:

Then after chanting following *Mantra*, offer pushpanjali.

Nana saugandh paushpmani yatha kaalod*Bhavani* ch

Pushpanjalirmaya datto gruhaan parameshwara

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: pushpanjali
samarpayami |

Then put fruit, flower, Dakshina, sandalwood, rice, etc. in a copper bowl
or cup filled with water and offer special Ardhya with the following
Mantras.

(Put that bowl or cup in front of The God).

Raksh Raksh mahadev trailokya rakshak

Bhaktanamatiyam karta traata bhav *Bhavaaranvat* ||

Aum bhoorbhuv: sva: 'Amuk' devtaabhyo nam: visheshardhye
samarpayami |

Even after doing so, if there is any mistake in the puja, the ritual of
forgiveness is also performed.

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Forgiveness ritual (KshamApan)

Aahvanam n jaanami na jaanami tarvachanam

Pooja chaiv n jaanami kshamasva parameshwara ||

Anyata sharanam naasti tvameva sharamam mam

Tasmatkaaranya bhaven kshamasy parveshwara ||

Gatam papam gatam dukham gatam daridrayamevach

Aagata such sampatti punyachyatay darshnaat ||

Mantrahina kriyahina bhakti hina sureshwara

Yatpajitam mayadeva paripoorna tadastume ||

After chanting the *Mantra* in this way, keep the water in hand and
complete the pooja with the *Mantra*.

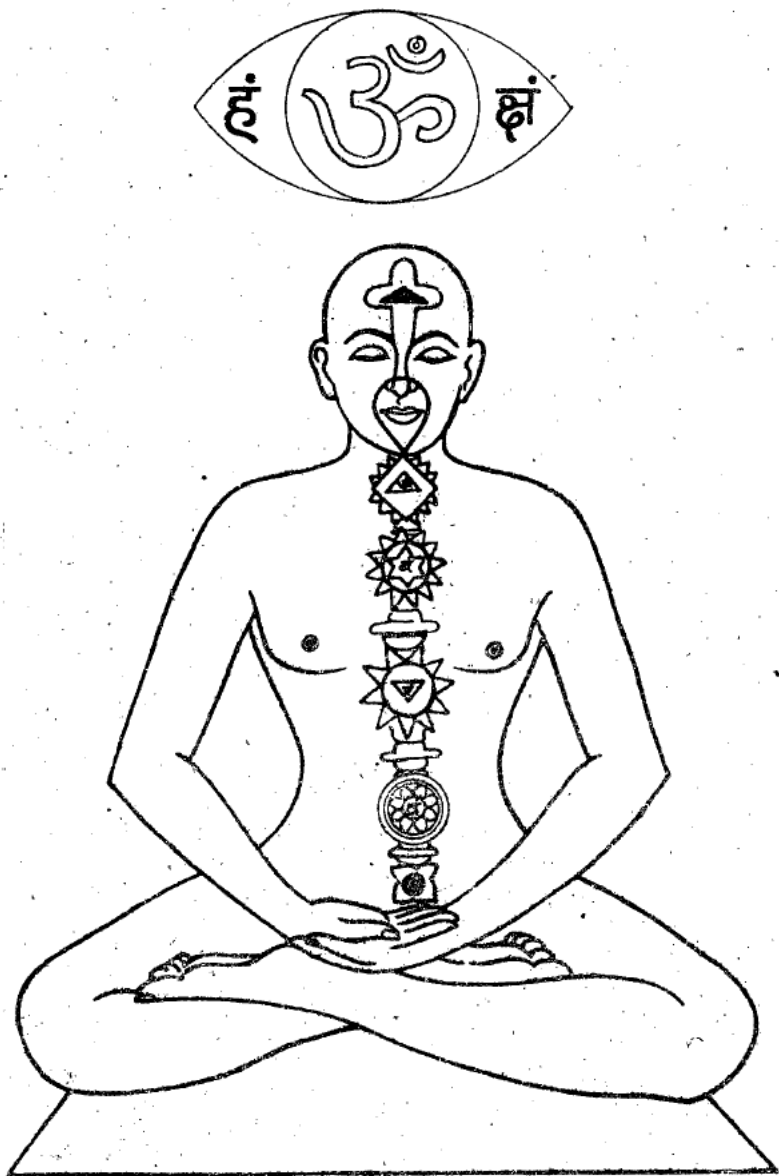
Anen yatha militopachar dravyai, kruten pujanen *Shri* 'Amuk' devataan prayi taam om tatsad*BrahmarApanam*stu.

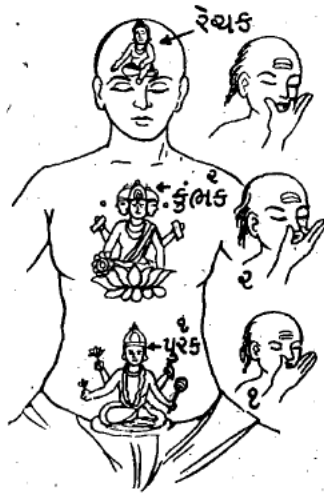
As seen above, this is a kind of whole transaction. This is called Shodshopchar Puja. Ordinary people can do it well, understand it and be liberated by introspection rather than external worship. The mystery of this worship is that he found himself only by making God the basis. The goal is always to have *Brahman*. It has to go back to where it came from and should not be forgotten. The Upanishads says...

Uttishtat, Jagrat, Varannibodh

Means, Get up. Wake up and get to work.

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અકથલ યક

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૫ ઑ ડ. ખ.	૬ ઘ ઝ. મ	૭ ઔ ઢ. ણ.	૮ ઘ મ. ય.
૯ ઈ ન. ર.	૧૦ ઞ જ. ળ.	૧૧ ઈ ટ. ધ.	૧૨ ઞ ઢ. વ.
૧૩ અ ન. સ.	૧૪ ઐ ઢ. લ.	૧૫ ઑ ણ. ય.	૧૬ ઐ ટ. ર.



