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Immortal Promise

A LIFE INTERWOVEN WITH GAYATRI

ORIGINALLY WRITTEN IN HINDI
BY

LATE YUGA RISHI SHRIRAM SHARMA ACHARYA

COMPILED AND PUBLISHED ON THE INTERNET

BY

MR. ASHOK N. RAWAL

C/O GAYATRI PRAGNA PITH

OFF VISNAGAR ROAD

OPP. G.E.B.
MEHSANA – 384 001

TEL NO : +91-02762-251160
E-MAIL : ashokrawal@shriramsharma.com

TRANSLATED INTO ENGLISH
BY

Ms. HEENA A. KAPADIA, M.Sc., M.Phil.

E-MAIL : heenakapadia@shriramsharma.com
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CHAPTER 1 - A LIFE INTERWOVEN WITH GAYATRI

PART 1

DEDICATION

I bow down to Goddess Bhagwati and Jagadguru Shriram

Again and again I bow down at your lotus feet.

Like a mother you rear us and like a father you show us the path.

I bow down to you O preceptor, with faith and divine wisdom.

Like God is the mother of the world and Shriram is the Preceptor of the world.

I bow down to the hallowed feet of both since they are full of faith and divine wisdom.

I bow down to you O preceptor, who is a representative of Gayatri.

His nectarine words destroy the poison of the material world.

Both of them can make the impossible possible, they have the power to ward off intense obstacles.

I bow down to you who is Mahakal manifest and who is the one who will transform this era.

Our revered preceptor Pandit Shriram Sharma Acharya was himself Gayatri Manifest. Mother Gayatri i.e. energy of Savita pervades in every atom of the cosmos. For his entire life he helped innumerable spiritual aspirants to walk on the path of greatness. He was a master of Tantra Science. Yet he never encouraged exhibitionism of magical / occult powers. Because these sort of miracles happen on their own and whosoever experienced them, thought themselves to be extremely fortunate. Our revered preceptor has aided infinite devotees by manifesting his gross form simultaneously in many places via his divine subtle form. An individual is blessed by the protection of our revered preceptor based on his/her destiny. If his destiny was very grim, our revered preceptor would definitely lighten its heavy burden. Via faint hardships he would help his devotee to overcome his otherwise harsh destiny and bless him with spiritual liberation (Moksha). We have with us the experiences of infinite devotees of our revered preceptor wherein more than 1 lakh of them have challengingly declared that in those days when our revered preceptor would meet his devotees they too had the chance of talking with him for almost 2-3 hours at a stretch. Principally these experiences are true but if we try and search for proof in the gross world, one encounters failure only. He was available for the lay public but it definitely was his Lila (Divine Sport) that for the benefit of his beloved followers he always made himself available.

CHAPTER 2 - OUR REVERED PRECEPTOR SHRIRAM SHARMA ACHARYA'S HOLY

MESSAGE

In the profound silence of our psyche echoes the subtle voice of our revered preceptor. "Oh, I am always with you" says our preceptor. "You may dwell anywhere in the cosmos, yet I am always with you. I remain alive only for your sake. I always give you the fruits of my divine experiences. You all are the wealth of my bosom. You are the stars of my eyes. We are one with God. I always experience a sense of oneness with you. I never fear putting you all in the blazing fire of harsh trials because I am fully aware of the measure of your power. I send you into one experience after another & yet my divine eye always pursues you. You always act in my subtle presence.

You must incessantly search for my wishes in my thoughts and in my writings. You must imbibe these teachings in your day to day routine which were given to me by my revered preceptor and which I am imparting to you all. You must experience that which is one (God). Only then will you experience greater oneness with me than that which you experience with thousands of bodies of mine. Your discipleship will taste spiritual success only if you are alert, steadfast and devoted to my wishes and thoughts. There is boundless love between all of you and myself. The bond of relationship between a preceptor and his disciple is tougher than a thunderbolt. It is infinitely more powerful than death itself.

O beloved child! While experiencing this truth always remember that your sense organs always oppose your soul (God). Hence it is imperative that you remain alert constantly. Never trust your sense organs. It always remains agitated due to experience of dualities like joy /sorrow etc. You must rise above the senses. You are the soul which is a part of my invincible form. The gross body can perish any moment. Tell me, who truly knows that moment? Hence always lay your sight on your divine goal. Your mind should overflow with my divine thoughts. Not at the time of death, but while you are leading your life, liberate and purify your mind. Thus even if death engulfs you, your innate nature will continue to exist externally. Thus while living remember that death can attack you any moment. Only then will you be able to lead a life of truth. Time is running relentlessly. If you submerge your mind in divine, eternal thoughts then you will succeed in rendering moving time to eternity.

Each one has to endure hardships for the sake of his ideals. You too must endure all trials and tribulations with serenity. Face all hardships with equanimity. Live a life of high ideals and remain fearless due to divine protection. All our fears can be destroyed if we take shelter of God. You all are my beloved children. Whether in life or death, whether in joy or sorrow, whether in good or bad situations, I will always be with you anywhere that you go. I protect all of you. I adore you because I am bound to you by the chain of divinity. Because of my love for God I become one with all of you. I am your very soul. O beloved child, my home is in your heart. Then why worry? Remove all worries and become fearless.

There are many methods and modes of worship of God. In that, the potency of Gayatri Mahashakti and its results are extraordinary. It has been given the highest berth by our revered Rishis. Majority of great spiritual aspirants have taken recourse to it and have thus reached the

pinnacle of spiritual progress. Even the laymen and advanced spiritual aspirants have surrendered to it. Over here the nature and spiritual principle of the divine Science of Gayatri has been elucidated in a very concrete manner.

The role of Primordial Divine Energy Gayatri in imparting solutions to all problems of this era and creation of a radiant future will resemble that of incarnations (Avatars) of God in the past. All those tenets are present in the inspirations of Gayatri Mantra which will create a Golden Era by destroying all varieties of fears. The present book gives us a factual glimpse of how Gayatri's spiritual philosophy and mode of worship will influence and hence purify world humanity in neo-creation of the world.

Amongst the 24 forms of Gayatri Mahashakti, one particular form has 5 faces. It is called Savitri. In the past times, its picture was well-known everywhere. These 5 faces symbolize the 5 sheaths (Koshas) in the inner personality of mankind. The area of worship of the 5-faced Gayatri revolves around these 5 sheaths viz. food, vital force, mental, intellectual, bliss sheaths. Activating these 5 sheaths is equivalent to attaining grace of the 5 well-known demi-gods. How is all this possible? Its details can be found in this present book. The Divine Serpent Power or what is called Kundalini Mahashakti pervades vital force electricity, our life force, vital force energy, fire of Yoga and soul light of our body. Ordinarily the Divine Serpent Power (Kundalini Shakti) is in a latent state and because of activities like sexual intercourse it moves downwards. But when it is awakened, the gates of the storehouse of the glories of the 6 Chakras (plexuses) open up and thus man will live like a realized saint since his psyche will overflow with divine potential. The nature of this Divine Serpent Power, its mode of awakening and other methods will be elucidated in this book. Brahmavarchas spiritual practices involve the unveiling of the 5 sheaths, awakening the Divine Serpent Power, unlocking the 6 Chakras (plexuses) and concentrating one's mind with pure resolves. This compact spiritual practice can be understood as the gist of austerities leading to Spiritual Sciences. This book elucidates those spiritual practices that helps in attaining material brilliance and soul radiance and as to what Yogic spiritual exercise should be undergone.

When the denizens of earth will aptly understand this Science (of Gayatri), they will never experience a lack as far as joy, peace and wealth is concerned. Those who in this junctional period between this era and the next, (that will lead to transformation) will try and understand its Spiritual Science so as to spread it in the entire world, will gain more name and fame in the entire world."

CHAPTER 3 - BRAHMAVARCHAS RESEARCH INSTITUTE (IN SHANTI KUNJ – HARIDWAR – INDIA)

The research and experimentation departments of Brahmavarchas Research Institute at Shantikunj – Haridwar (India) awaits help from all those individuals who fully understand the goal of Science of Spirituality and have enough inclination to imbibe it and spread it in the entire world.

For philosophical research one will have to study many books. For this Brahmavarchas' own

library cannot do full justice to this task. For that one will have to search for books in other well-stocked library that are related to our topic of interest. We think that libraries of well-known Universities will be of immense help to achieve our research target. In certain cases, even libraries of colleges have good philosophical literature. Many public libraries too can be of help to us. By gathering materials that are of great use for us from these institutions, it can be of immense help to us in conducting research in our institute.

For material goals, a lot of research is going on in govt. and non-govt. institutions. Its primary aim is to benefit materially. Yet sometimes this sort of research gives us such facts which are of great use in correlating Science and Spirituality. One can avail of this sort of material from such research institutes by maintaining contact with them on a regular basis. This activity will definitely help the research wing of Brahmavarchas Institute.

Apart from this certain regional publications print such material which is of great value as far as proclaiming spiritual truths is concerned. One can send cuttings from such publications to Brahmavarchas Institute that are based on rebirth, fruits of actions, proof of Extra Sensory Potential (ESP) and mysterious events related to Mother Nature. This sort of contribution too is looked upon as a major aspect of Brahmavarchas Research Institute.

There is a great need of exalted thinkers who have the necessary credentials to find such libraries and research institutes so as to gather necessary information from them and then sending it to Brahmavarchas Research Institute. For this end research members are being appointed wherever such research information is available. Those who are interested should write to Brahmavarchas Research Institute – Shantikunj – Haridwar – India.

Web-site : www.awgp.org

CHAPTER 4 - ALL-ROUND UTILITY OF GAYATRIWORSHIP THE INNATE NATURE OF VEDIC MOTHER GAYATRI

Vedas means divine wisdom. Divine wisdom is divided into 4 parts viz. Rig, Yaju, Saam and Atharva. Rig encompasses well-being, attaining God, performing one's duty, love, austerities, compassion, helping others, generosity, service, vision of God, divinity, soul peace, divine creativity, sense of righteousness etc. Yaju encompasses daring, hard work, valour, bravery, protection, attack, leadership, name/ fame, victory, status etc. Saam encompasses play, merriment, joy, art of music, literature, touch, the gross objects of the 5 senses & cogitation over them, imagination of what one adores, movement, attraction, contentment etc. Atharva encompasses wealth, glory, gathering of objects, scriptures, herbs, food, clothes, ores, house, vehicles etc.

Study any living being and seriously & scientifically analyze their gross / subtle and external /

internal activities and imaginations. Only then will you realize that their total consciousness moves about in 4 areas only viz 1) Rig – well being 2) Yaju – valour 3) Saan – sports 4) Atharva – wealth. Apart from these 4 areas, the wisdom flow of all living beings is not to be seen anywhere else. Rig can be called righteousness (Dharma), Yaju can be called salvation (Moksha), Saam can be called desires (Kaam) and Atharva can also be called wealth (Arth). In fact these are the 4 faces of Brahma (Creator). Brahma is said to be 4 faced despite having one face only because 4 types of wisdom flow emanates from his person. The meaning of Veda is wisdom and hence is one only. Yet despite being one only, it is seen expressing 4 aspects in the psyche of human beings. Hence 1 Veda has been classified under 4 headings for our benefit. In fact these are also the 4 arms of Lord Vishnu. These 4 classifications have been further classified as 4 Ashrams (Brahmacharya, Grihasthashram, Vanaprasthashram and Sanyasashram) and 4 Varnas (Brahmin, Kshatriya, Vaishya, Shudra).

All these 4 types of wisdom are manifestations of that very conscious energy which was created by Brahmaji at the beginning of creation of this world and which was labeled as Gayatri by scriptural scholars. In this manner, Gayatri is the Mother of the 4 Vedas. Hence she is called Vedmata. Just as the element water has 4 forms viz. ice, steam (clouds, fog etc.), wind (hydrogen /oxygen) and flowing water (rivers etc.) and just as the element fire is experienced variedly like burning, heat, light and movement in the same way Wisdom – Gayatri manifests in 4 forms of the 4 Vedas. If Gayatri is a Mother then the 4 Vedas are her sons.

So far we have elucidated the subtle nature of Gayatri as Vedmata. Now let us cogitate upon Gayatri's gross form. Brahmaji via the 4 Vedas created the 24-lettered Gayatri Mantra. Every letter of this single Mantra has a subtle divine principle which when activated manifests the branches, sub-branches of the 4 Vedas. A tiny seed of a Banyan tree has a gigantic Banyan tree subtly embedded in it. When this seed is sown, it starts growing into a gigantic tree with many branches, sub-branches, leaves, fruits etc. It is gigantic when you compare it to the size of the tiny, miniscule seed from which it has grown. This holds true for the 24 letters of Gayatri because they can be compared to the abovementioned seed. When these seeds of Gayatri sprout forth, they manifest as the gigantic Vedas.

Indian philosophy believes that the beginningless God created all this via Brahmaji. As soon as the thought of creating this world appeared in the psyche of Brahma, there was a simultaneous manifestation of Shakti (Divine Energy). Via this Shakti, 2 types of worlds were created wherein one was inert and the other was conscious. That Shakti which is responsible for the propagation of the inert world is called Prakriti (Mother Nature) and that Shakti which is responsible for creation of a conscious world is called Savitri.

Two Shaktis are at work in creation of Brahmaji's inert /conscious worlds viz. 1) Sankalp Shakti (power of resolve) 2) Parmanu Shakti (atomic energy). But at first it was Sankalp Shakti that was made use of because without that, a conscious world can never be created. And without consciousness, how can atomic energy be utilized? The inert world was by itself inert because neither can anyone know about it nor is it of any use. For the ease of manifesting consciousness, inert materials are used as its means of creation.

God's wife is nothing but consciousness, desire, vibration. In this manner Brahmaji (God)

became 2 from 1. Now God was called Lakshmi–Narayan, Seetaram, Radhey–Shyam, Uma–Mahesh, Shiva–Shakti, Maya–Brahman, Prakriti–Parameshwara etc.

Via this Shakti (Energy) many materials and living beings were to be created. Hence it had to partition itself into 3 parts so that it could be mixed in various ways. Thus could various objects be created via various Gunas, actions, natures of both the inert and conscious varieties. The 3 parts of God's Shakti are the 3 Gunas called 1) Satva 2) Rajas 3) Tamas. Sattva means the Divine Principle of God. Rajas means the admixture of inert objects and its opposite divine principles which lead to bliss oriented consciousness. Tamas means the existence of atoms in lifeless / inert objects. These 3 principles are the root cause of this gross, material world. Over and above these, the gross materials used to create this world are mind, water, wind, fire, space. The visible world works via the Tanmatras of the 5 elements mentioned above called sound, form, taste, smell and touch. Nature has 2 parts viz. subtle Prakriti (nature) which is an energy (Shakti) flow and the second is the flow of the vital force (or Prana). It encompasses Sattva, Rajas and Tamas (the 3 Gunas). The gross nature via which the visible world is created and made use of is essentially atomic in nature. It makes use of the 5 elements viz. earth, water, fire, wind and space.

From the above sentences the readers must have clearly understood that initially there was one Brahman (God or all-pervading soul) and from that manifested Adi Shakti (Primordial Divine Energy). This Adi Shakti is called Gayatri. Brahman divided itself into 3 categories 1) Sattva – which is “Hreem” or Saraswati 2) Rajas – called “Shreem” or Lakshmi 3) Tamas – called “Kleem” or Kali. In reality there were only 2 categories of Brahman in the form of Sattva and Tamas and an admixture of these 2 gave rise to Rajas. It is like the Indian Rivers Ganga and Jamuna uniting to form Saraswati river. In reality Saraswati is not a separate river. Just as the union of Ganga and Jamuna results in Saraswati, in the same way an admixture of Sattva and Tamas results in Rajas. This is thus the 3-fold Prakriti (nature) of God.

One hears of the quarrel regarding Advaitvad (Monism), Dvaitvad (Dualism), Traitvad etc. Yet on analysis of all these “isms” one realizes that it is only a difference in one's perception of it. Brahman (God), Jeeva (living being) and Prakriti (Mother Nature) all exist in this world. Initially there was one Brahman & hence Advaitvad is true. Then Brahman manifested Shakti (nature) and hence Dvaitvad too is correct. And then due to the union of Brahman and Shakti manifested Jeeva i.e. an admixture of Sattva (consciousness) and Tamas (inertness) lead to Rajas (Jeeva). Thus Traitvad too is correct. When one attains salvation (Mukti) the Jeeva (living being) no longer exist. From this it is clear that the existence of a living being which is dependent on the mind, intellect, psyche and ego is merely an admixture.

This is not the right time to seriously enter the subject of spiritual philosophy and throw light on the nature of the soul. In this section we wanted to depict the differences between gross and subtle nature (Prakriti) because it is from here that Science gets categorized into 2 parts. It is from here that the dual nature of mankind commences. All those individuals who conduct research on the gross nature made up of the 5 elements viz. earth, water, fire, wind and space are called material scientists. All of them via their intellectual prowess, understood the differences lying in these 5 elements and thus invented material comforts. These material comforts are chemicals, agriculture, electricity, steam, sculpting, music, language, literature, vehicles, home-making, medical cures, political power, astronomy, scriptures, weapons, philosophy, geological attainments etc. In this manner they invented useful (materially) machines

for railways, cars, post, radio, television, photos, computers etc. Thus material comforts like wealth, relaxation etc. were created. Our scriptures label all the benefits from this path as "Preya" (liked by the senses) and Bhoga (sense pleasures). This Science is called material Science. This Science involves utilization of gross nature.

Subtle nature (Prakriti) is that which after manifesting from Adi Shakti Gayatri gets categorized into Saraswati, Lakshmi and Durga. These all-pervading Shaktis are infinite fold more subtle than the 5 gross elements. Just as when wind contacts the water flow in a river which results in a gurgling sound, in the same way 3 types of sound vibrations emanate from the Shakti flow of subtle nature. From the Sattva flow emanates the sound "Hreem", from Rajas "Shreem" and from Tamas "Kleem". More subtle than these sound vibrations is the sound of "Om" in Brahman (God). Spiritual seekers who practise the path of sound vibration meditation called Naadyoga can actually hear the subtle sound vibrations. Thus they go beyond the shackles of subtle nature and ultimately merge in Brahman (God).

CHAPTER 5 - THE EXTRAORDINARY SOURCE OF SHAKTI

In the previous pages it has been mentioned that Gayatri is not some Goddess, ghost etc. but is Adi Shakti that has manifested from Brahman or God. Gayatri is the root cause or substratum of all material objects and because of its existence there is movement, energy, advancement, inspiration and conversion in the inert-conscious world. Just as the machine called radio in one's house contacts the all-pervasive ether vibrations in the cosmos which helps one to hear radio broadcasts not only of one's own country but of other countries too, similarly when the soul force of an individual comes in contact with the all-pervasive Gayatri of the cosmos, it understands clearly the movements of subtle nature. And when one learns how to aptly utilize this subtle Divine Energy as per one's will one can attain all wealth pertaining to the material world, psyche and the soul. The path that leads to this wealth is called Gayatri worship.

Many people opine that since our goal is attaining God, vision of the soul and liberation while yet living then why should we delve into the subtle nature of Gayatri? We should only worship God. Deep thinkers should understand that Brahman (God in his all-pervasive soul form) is taintless, untouched, pure, formless and beyond the 3 Gunas. Such a God neither loves anyone nor hates anyone. He is merely a witness and cause of his creation. One can never directly attain such a formless God because between God and the living being (Jeeva) there is the intense veil of subtle nature (energy). In order to go beyond this intense veil we will have to make apt use of materials of nature. The mind, intellect, psyche, ego, imagination, meditation, subtle body, 6 Chakras (plexuses), image of our beloved God, devotion, sacred sentiments, worship, vows, rituals, spiritual practices are all creations of Maya (God's power of illusion). How can one attain the formless God without taking apt help of all these? Just as in order to fly in air we need an aeroplane, in the same way, in order to attain the formless God (Brahman) we will have to take help of radical spiritual practices. One can attain formless God only after going beyond this veil via Gayatri worship. The truth is this that the experience of realization takes place only in the womb of Gayatri. After raising oneself spiritually, one's subtle sense organs and its experiential power, too disappears. Hence those who wish to attain God and salvation, worship the admixture of Gayatri and formless God in the forms of Radhey-Shyam, Seeta-Ram, Lakshmi-Narayan etc. A spiritual aspirant can fully merge with the formless God when the formless God desires to become "one from many" and thus encompasses all individual souls into its single formless nature. Before this, all individual souls can only attain proximity, similar form and unity with a

God who has a name and form i.e. Saguna Brahman. In this manner we are forced to worship the admixture of Gayatri with Brahman having a name and form. All those spiritual practices that help in attaining such a God will be via the subtle natured Gayatri. Hence it is not apt to think that in order to attain the formless Brahman, there is no need of Gayatri worship. In fact Gayatri worship is a must. If someone insists on ignoring or opposing a God with name and form, that is his own opinion. But it is impossible to ignore the Gayatri principle when one sets off to attain the formless God.

Many individuals say that we carry out spiritual practices measurelessly. We do not desire any fruits of our actions and hence why should we take help of subtle nature? Such people should realize that although they have no desire for material benefits, yet they do have the desire to attain God. One can never perform any action without thinking of its results. Even if one gets something, the result will be nothing but a waste of time and energy. The meaning of true desireless action is with reference to divine Sattva Guna and spiritual desires. Such pure desires come in the first leg "Hreem" of Gayatri i.e. in the Saraswati category. Hence the worship of desireless sentiments is not outside the limit of Gayatri worship.

Scientists who have substantial knowledge of the Science of Mantra chanting know that it is chanted via the various organs of throat, palate, lips, teeth, base of the tongue etc. When one chants a Mantra, the nerve fibres of all those organs that manifest its sound, spread out in all corners of the body. In this widespread area are present many glands which get influenced by the pure sound vibrations of Mantra chanting. When these subtle glands of an individual are diseased or have been destroyed, the Mantra chanting of such individuals is not smooth and this is called stammering. The body has many small/ big, visible/ invisible glands. Great Yogis fully understand that in those sheaths there are many special hidden storehouses of energy. The 6 Chakras (plexuses) pertaining to the Sushumna (subtle spinal region) are well-known and there are many glands too in the body. The chanting of various words (Mantras) influences these varied glands and thus the hidden storehouse of energy in these glands gets activated. It is on this basis that Mantras have been constructed. There are 24 letters in the Gayatri Mantra. It is related to those 24 glands in the body which when activated, radiates energies pertaining to light of pure thinking. By one-pointedly chanting the Gayatri Mantra, the guitar of the body starts giving off sound vibrations in 24 areas and such tunes emanate which influences the important elements of the subtle world. This very influence is the casual influence of the fruits of Gayatri worship.

When you sing the Deepak Raag (an Indian classical music tune), a doused flamed lamp is re-lit; by singing the tune Megh-Malhaar we can get rain. With the sound of flute, snakes starting dancing, deers lose their consciousness due to ecstasy and cows give more milk. When one hears a cuckoo singing, our sexual passion is awakened. America's Dr. Hutchinson gained fame when he succeeded in curing many incurable and painful diseases using music therapy. Indian Tantriks play on a Thaalii (big steel plate) on a big pot with a special speed and this helps in curing patients who have been afflicted by ghosts or bitten by venomous creatures etc. The reason being that the vibrations of musical words take with it subtle nature alongwith atoms of its own kind so as to circumambulate ether and reach its substratum center. Over there one finds a special electrical force which tends to influence diseased parts under special circumstances. This is the very reason why Mantra chanting too gives amazing results. When one chants the Gayatri Mantra, a similar special energy manifests. While chanting the Gayatri Mantra 2 parts of the mouth are at work and it is over here that subtle nerve fibres activate some special glands. When vibrations are sent out from these areas, a cyclic Yogic music of Vedic metre flows in the ether principle and in a few moments, brings back the army of its similar nature which in turn have

returned after having circumambulated the cosmos. This helps us attain desired goals. The 5 elemental (material) flow of the powerful vibrations of word-music and the sentiment, spiritual endeavour, relationship based on worship of the subtle nature of soul force makes Gayatri Energy so powerful that it is a great blessing for its devotees.

Man's body has untold extraordinary powers. This fact has now been accepted by modern day scientists too. These energies are under the control of certain glands / centers of the human body. Every letter of the Gayatri Mantra helps in influencing one or another important centers of energy. Just as when you place your finger on a key of a typewriter and a specific letter gets typed, in the same way certain words influence the energy centers of our body. Following is a table that enumerates the relationship of every letter of the Gayatri Mantra corresponding to a bodily gland and its energy.

No.

Letter

Name of Gland

Energy present in the Gland

1.

Tat

Tapini

Success

2.

Sa

Safalta

Enterprise

3.

Vi

Vishwa

Nourishment

4.

Tur

Tushti

Well-being

5.

Va

Varda

Yoga

6.

Ray

Revati

Love

7.

N

Sukshma

Wealth

8.

Yam

Jnana

Radiance

9.

Bhar

Bharga

Raksha

10.

Go

Gomat

Intellect

11.

Day

Devika

Sense control

12.

Va

Varahi

Steadfastness

13.

Say

Sinhani

Concentration

14.

Dhee

Dhyan

Vital force

15.

Ma

Maryada

Self-Control

16.

Hee

Sfuta

Penance

17.

Dhi

Medha

Far-sightedness

18.

Yo

Yogmaya

Awakening

19.

Yo

Yogini

Creation

20.

Naha

Dharini

Smoothness

21.

Pra

Prabhava

Ideal

22.

Cho

Ushma

Daring

23.

Da

Drishya

Discrimination

24.

Yat

Niranjan

Service

Gayatri activates the abovementioned 24 energies in a spiritual aspirant. These qualities are so important that alongwith their activation, infinite number of prosperities, divine glories (Siddhis) and wealth is attained. Gayatri worship is not blind faith but is in fact a scientific mode of worship and one definitely benefits from it. Hence in Indian scriptures it is called the Kamadhenu (wish-fulfilling cow) of planet Earth.

In the Puranas (Indian Mythology) it is said that in heaven, the demi-gods possess the Kamadhenu cow. It gives nectarine milk and because the demi-gods drink it daily, they remain contented, happy and prosperous. This cow has a very special characteristic wherein if a person comes in its vicinity with some desire in his mind, those desires are immediately fulfilled like the proverbial Kalpvriksha (wish-fulfilling tree). Thus the Kamdhenu cow fulfills the desires of all who approach it.

This Kamadhenu cow is Gayatri. That man who worships the demi-god of this Gayatri Mahashakti of divine nature will definitely get the chance to drink the spiritual milk of Gayatri Mata's (mother's) breast. Such a person will not face any hardships. The Soul is bliss manifest. Such a person's character is full of bliss. As soon as sorrow is overcome, a person experiences his true soul nature. He realizes that he is the cosmic soul and not the body, that has a limiting name and form. The demi-gods of heaven incessantly experience ecstasy. In the same way human beings too can experience soul bliss while dwelling on planet Earth if only all the causes of sorrow are destroyed. The Kamadhenu cow in the form of Gayatri worship helps mankind to overcome all hardships.

CHAPTER 6 - OVERCOMING THE 3-FOLD SORROW

Sorrow of any kind can be classified in 3 ways : 1) Spiritual ignorance 2) Weakness 3) Lack. To the extent one overcomes these 3 sorrows to that extent man experiences bliss.

Because of spiritual ignorance man's viewpoint gets tainted. Since he does not understand

spiritual knowledge, he thinks wrongly and works incorrectly too. Thus the more he tries to unwind his sorrows the more sorrow he encounters. Man fails to execute his righteous duties when he is under the influence of selfish sense enjoyments, greed, ego, lack of generosity and desires. Thus he renounces far-sightedness and gets attached to lowly thinking and thus acts wrongly. As a result his very thinking and actions become sinful. Sins definitely result in sorrow and pain. On the other hand because of spiritual ignorance, he fails to understand the root causes of his own and others' worldly actions. As a result he continues to delve deep into impossible hopes, desires and imaginations. Because of this wrong thinking, all ordinary happenings gives him sorrow only and he thus cries out in anguish. It is but natural that one encounters situations of death of one's beloved, different tastes of friends, varying circumstances but a spiritually ignorant person thinks that everything should happen as per his wishes and that nothing untoward should happen in his life. When these events of exact opposite nature occur, he starts raving and ranting in madness. Also due to spiritual ignorance one makes many mistakes. One has to make do without material comforts and therefore is a cause of anguish. In this manner man encounters various sorrows due to spiritual ignorance.

Lack of energy leads to weakness. Due to bodily, mental, social, intellectual, spiritual weakness man can no longer take on his shoulder the burden of his natural birthrights. Thus he has to go without them. It is futile to be surrounded by tasty food, beautiful females, sweet music, wonderful scenes etc. when one is not in good health and has to face dire illnesses. He does not get any joy despite having a lot of wealth. If he is intellectually weak, he gets no joy in perusing literature, poetry, philosophical thinking etc. If he is weak from the soul viewpoint, he gets no bliss from saintly association, devotion to God etc. Not only this but nature's principle of "protection of the great" is at work so as to overcome all those who are weak. Many facts manifest in order to harass and destroy the weak. Even innocent, good-natured and straightforward elements oppose the weak. Cold weather that augments power in the mighty and gives excitement to jovial people becomes the cause of pneumonia, arthritis etc. in those are weak. Those elements that are responsible for the death of the weak, are known to help those who are strong. The poor weak goat is not only a prey of wild beasts but is also one of Mother Durga. And the jungle's lion is not only attacked by other forest beasts but is killed by hunters so as to adorn the drawing room of rich people. The weak always experience agony and even elements of good-will are of no hope for them.

Sorrow due to lack occurs when you do not have enough material comforts. When there is lack of food, clothes, water, house, animals, land, helpers, friends, wealth, medicines, books, scriptures, teachers etc. one has to undergo various types of pain, hardships etc. One has to force one's mind not to ask for them and thus life's precious moments have to be renounced. A capable and strong person who lacks enough material comforts too experiences anguish only.

Gayatri Mantra is a Kamdhenu (wish-fulfilling cow). Those who worship, meditate, devote oneself to Gayatri, get the experience of drinking the nectarine milk of Gayatri. And thus by overcoming all hardships pertaining to spiritual ignorance, weakness and lack, he gets all that he desires.

CHAPTER 7 - THE MOST WIDELY ACCEPTED AND GREATEST SPIRITUAL PRACTICE

Great philosophers have always opined that Gayatri is the best mode of spiritual worship. At other places one finds variedness in the opinion of various thinkers. But as far as Gayatri is concerned everyone in unison accept the prime importance of Gayatri worship. Over here we present the gist of the opinions of some important thinkers.

Lord Manu says – Brahmaji created the Gayatri Mantra of 3 legs which is the gist of the 3 Vedas. There is no other Mantra other than Gayatri that can purify us in totality. That individual who regularly chants the Gayatri Mantra for 3 years in a row shall definitely attain the lord. That Dvij (twice born) who chants the Gayatri at dawn and noon, attains the fruits of reading the Vedas. One attains the desired goal by just chanting the Gayatri Mantra and thus there is no need of any other spiritual practise. A man who regularly chants the Gayatri Mantra is absolved of all sins just as a snake easily discards its old skin. A Dvij (twice-born) who fails to chant the Gayatri Mantra is looked down upon by one and all.

Yogiraj Yajnavalkya says – The Gayatri Mantra and all the Vedas were weighed in a weighing pan. In one pan was placed the Vedas alongwith its 6 parts and in the other was placed Gayatri Mantra. The result seen was that the pan of Gayatri Mantra was more heavy. The Upanishads are the gist of the Vedas and Gayatri Mantra is the gist of the Upanishads. Gayatri is the mother of the Vedas. She destroys our sins and there is no other Mantra apart from Gayatri in either heaven or earth that purifies one and all. There is no greater pilgrim spot other than the Ganges river, there is no greater God than Keshav and likewise there is no greater Mantra than Gayatri. Gayatri Mantra will outshine all Mantras of the past, present and future. A man who deeply understands the import of Gayatri Mantra becomes the knower, eminent scholar and pious philosopher of all Sciences. That Dvij who instead of chanting the Gayatri Mantra becomes a scholar of the Vedas will be looked down upon as a Shudra and all his other efforts will go in vain. He who does not know the deep import of the Gayatri Mantra can never be called a true Brahmin and will instead be labeled a sinner.

Rishi Parasher says – Amongst all the Sooktas (hymns) and Vedic Mantras, Gayatri is the best. In comparison to the Vedas, Gayatri outshines them. A man who devotedly chants the Gayatri Mantra gets liberated and thus is purified on all fronts. Even if a man studies all the Vedas, Puranas, Itihaas etc. but does not chant the Gayatri Mantra, he will never be called a Brahmin.

Rishi Shankha says - Gayatri is like that hand which helps one lift a person who is drowning in the ocean of sins. Whether on earth or in heaven, there is nothing greater than the Gayatri Mantra. The knower of Gayatri definitely attains heaven.

Rishi Atri says – Gayatri worship is the best way to purify one's soul. Due to its great power one's taints and lowly character gets purified. That person who truly understands the Gayatri principle, attains all joys of the world.

Maharshi Vyas says – Just as the essence of a flower is honey, that of milk is clarified butter, in the same way the essence of all Vedas is Gayatri. When one worships Gayatri one-pointedly, it becomes Kamdhenu (wish fulfilling cow). The Ganges river purifies all the sins of the body and

Gayatri in the form of divine Ganges purifies the soul. He who instead of worshipping Gayatri pursues other spiritual practices is definitely a fool because instead of eating delicious food of his home he is begging for food elsewhere. Nothing is greater than Gayatri if one wants to augment one's austerities and attain desired goals.

Rishi Bharadwaj says - Gods like Brahmaji etc. always chant the Gayatri Mantra which helps in realizing God. Because of Gayatri those who execute lowly actions are able to stop them totally. A man devoid of Gayatri worship is lower than a Shudra too.

Rishi Charak says – He who chants the Gayatri Mantra while abstaining from sexual intercourse and partaking the fruit of myrobalan attains a longer life span.

Naradji says – Gayatri is Bhakti (devotion) manifest. Wherever there is Gayatri - manifest devotion, there none should doubt the presence of Narayan (God).

Vasisthaji says – Even those who are weak- minded, or live a degraded life or have an unsteady intellect, attain a high status due to Gayatri worship. Most definitely he will attain a high spiritual status after death. Those who worship Gayatri with a pure resolve and in a steadfast manner attain the wisdom of the soul.

Generally all other Rishis too have the same opinion about the importance of Gayatri worship as mentioned above. Great spiritual and philosophical Seers of this century have accepted the importance of Gayatri worship. This is very much similar to the opinion of the great Rishis / thinkers of the past. Amongst contemporary thinkers following are the names of those who have the same view regarding the importance of Gayatri.

Mahatma Gandhi says – Chanting the Gayatri Mantra incessantly is very useful to cure diseases and attaining high spiritual growth. When Gayatri is chanted with a steady psyche and a serene heart, it helps in overcoming dire situations when facing trying times.

Lokmanya Tilak says – Merely via political aggression we cannot overcome the shackles of bondage in various fields undergone by Indians. For that, the inner soul of each Indian needs to be lit up and thus he/ she will realize what is true and what is false. The Gayatri Mantra harbours a pious sentiment that every individual, after giving up the path of lowliness, gets inspired to follow the path of righteousness.

Mahatma Madanmohan Malviyaji had said – Amongst the many jewels handed down to us by the Rishis, is the most valuable jewel called Gayatri. Gayatri worship purifies our intellect. The Lord's divine light radiates in our soul. Due to this light, infinite individuals have crossed this ocean of bondage of the material world. Via Gayatri worship our devotion becomes more intense towards

God. Alongwith this we gain material benefits too. Gayatri worship is most necessary for Brahmins. That Brahmin who fails to chant the Gayatri Mantra is committing the sin of not executing his righteous duty.

The great poet-thinker Rabindranath Tagore says – That Mantra that has awakened India as a nation is so easy that one can chant it in one single breath. This Mantra is the Gayatri Mantra. There can be no opposition on the front of logic or no difference of opinion nor any obstruction as far as chanting this extremely pure Mantra is concerned.

At many places Yogi Aurobindo has directed people to chant the Gayatri Mantra. He maintains that Gayatri has such a power which helps us attain desired goals. He has advised so many of his followers to take up Gayatri Mantra chanting as part of their spiritual practices.

Swami Ramkrishna Paramhans' message is – I always tell people that there is no need for spiritual practices for longer periods of time. Instead try this short spiritual practice of Gayatri worship. By chanting the Gayatri Mantra, you attain great spiritual goals. No doubt that this Mantra is very small but its Divine Power is infinite.

Swami Vivekanand says – One should ask for only great things from a King rather than ask for petty gains. In the same way one should ask for only a pure intellect from the almighty Lord instead of perishable material comforts. Whenever God is happy with his devotee, he gives this devotee a pure intellect. Via a pure intellect one walks on the path of righteousness and thus one attains all kinds of joys. When a man follows the path of truth, he automatically attains all joys. Gayatri is a Mantra of a pure intellect. Thus amongst all Mantras, Gayatri is a crest jewel.

Jagadguru Shankaracharya says – Man is incapable of singing the greatness of Gayatri Mantra. The intellect is so important that nothing comes near it as far as its value is concerned. It is Gayatri worship that activates a pure intellect so as to attain God. Gayatri is the Primordial Mantra. This Gayatri Mantra has specifically manifested so as to destroy falsehood and establish truth.

Swami Ramtirth says – The biggest task in the world is to attain God. Gayatri helps in converting a desire based intellect into a desireless divine intellect. Only a pure intellect can attain God. Gayatri proclaims that one's intellect should be so taintless that it gives more importance to God realization than material gains.

Maharshi Raman says – Within Yogic Sciences, Mantra Science is of utmost value. Mantra power gives one immense success. Gayatri is such a Mantra which gives both material and spiritual gains.

Swami Shivanand says – By chanting the Gayatri Mantra between 3.00 a.m. to 6.00 a.m. everyday (Brahma-Mahurat), one's psyche is purified and the heart becomes sacred. The body overcomes diseases, the character becomes pure, one attains far-sightedness because the intellect becomes subtle and one's memory sharpens. Under trying circumstances the power of Gayatri Mantra comes to your aid. As a result, one realizes that all-pervading soul (God).

The famous spiritualist of South India T. Subbarao says – Gayatri is nothing but the divine nature of Savita Narayan (God). Because it is the primordial energy it is called Gayatri. In the Bhagwad Geeta it is described as "Aditya Varna". Gayatri worship is the very first leg of Yoga.

Shri Karpatri says – Those who have necessary spiritual capability should chant the Gayatri Mantra very regularly. It is the Dvija's (twice born) righteous duty to chant the Gayatri Mantra.

Swami Vidyanand who gave great discourses on the Geeta says – Gayatri purifies our intellect. There is no greater benefit than purification of the intellect and hence Gayatri is the Mother of one of the greatest benefits.

Shri Radhakrishna says – If we delve deep into this great prayer Gayatri, we will realize how greatly beneficial it is. Gayatri is a great prayer that helps in producing the very foundation of life.

The great Arya Samaji Mahatma Sarvadanand says – The Aryans have always worshipped God via the Gayatri Mantra. Rishi Dayanand too by following this path of the Aryans had ordained his followers to deeply study the Vedas and chant the Gayatri daily at sunrise, noon and dusk. Because of this one's psyche and intellect gets purified and thus one's life and actions are beneficial not only for that individual but also society at large. To the extent, one has faith in this sacred action, to that extent one's spiritual ignorance, sorrows etc. are destroyed. Those spiritual seekers who devotedly chant the Gayatri Mantra, for them it becomes the boat which aids them in crossing this ocean of sorrow called this material world and thus is a path to attain God.

The founder of Arya Samaj, Maharshi Dayanand was an ardent follower of Gayatri. Swamiji while speaking to Rajasahib of Gwalior said Gayatri Purascharan (a type of congregational worship) is more important than a discourse of Bhagwat for 7 days. He had taught the correct mode of chanting Gayatri to Sacchidanand, Hiralal Rawal, Ghodalsinh etc. of Jaipur. While he was in Multan, Swamiji taught them all, the right manner in which to chant the Gayatri Mantra and proclaimed that this is the greatest of all Mantras. The root of all the 4 Vedas is this Guru Mantra. Right from primordial times all Rishis have taken recourse to chanting this Mantra. At many regions, Swamiji had conducted Gayatri worship programs in which about 40 scholarly Brahmins participated. This Gayatri Mantra chanting continued for 15 days.

A senior member of Theosophical Society Prof. R. Srinivas says – In Indian spiritual philosophy, Gayatri is said to be the most potent Mantra. Its meaning too is very widespread and deep. This Mantra has many meanings and its influence varies from person to person because of their

varied psyche. It has the power to concentrate the visible / high / low via mysterious nerve fibres. When a man of apt spiritual credentials correctly chants the Gayatri Mantra knowing fully well its deep import and meaning and by concentrating his heart and mind, he establishes a bond with the great consciousness hidden in the visible sun. Such a person may chant the Gayatri Mantra anywhere, yet there is a cosmic spiritual influence on himself and his surroundings. This very influence is a great spiritual blessing. As a result our ancestors have eulogized the Gayatri Mantra for its extraordinary power.

In this manner we have with us the valuable opinion of innumerable great men of the present century. On delving deep into these opinions, we are forced to conclude that Gayatri worship is not some blind faith or tradition but behind it is the potent power of perceptible principles that advances our soul. All those who have endeavoured to imbibe this great Gayatri Power have benefited in the truest sense of the term. Gayatri worship never goes in vain.

CHAPTER 8 - THE RIGHT TO CHANT THE GAYATRIMANTRA

On the one hand, Gayatri worship is believed to give supreme benefits and is said to be the greatest of all Mantras. And yet on the other hand it is our misfortune that there are innumerable deluded opinions as far as the right to chant the Gayatri Mantra is concerned. Some believe that only Brahmins have the right to chant Gayatri Mantra. Some believe Dvij Brahmins, Kshatriyas and Vaishyas have the right to chant the Gayatri Mantra. In reality this prohibition is symbolic. Gayatri Mantra is most beneficial for people with the psyche of a Brahmin or those who have taken the resolve to become Dvijas (twice born). A true Brahmin is he/ she who by reducing his needs to the minimum, utilizes all his energy for world welfare. Dvij means one who takes a second birth. Meaning after taking birth as a human being, he/ she takes a vow of activating good will for the entire world in his/ her psyche and this is a divine act. Thus to the extent an individual executes such divine actions, to that extent Gayatri worship will manifest more and more miracles in the truest sense of the term.

One finds innumerable proof of all this in the holy scriptures. Satyakam Jabal despite being born in an unknown clan, was considered capable enough to imbibe Spiritual Science. Aitereya the son of Itara became the Seer of Aitereya Upanishad. Maharshi Vedvyas, the son of a fisherwoman, attained the highest slot in the Rishi tradition. The Kshatriya King Vishwamitra, attained the Brahmarshi status only after pursuing Gayatri worship. Hence by giving up deluded concepts, one should imbibe Gayatri worship and encourage / allow everyone else to follow suit.

Such too are the wrong beliefs as far as a woman having the right to chant the Gayatri Mantra is concerned. Many opine that women do not have the right to study the Vedas and hence she has no right to chant the Gayatri Mantra that has emanated from the Vedas. This is a very deluded belief. Amongst those Rishis who are said to be responsible for the manifestation of Vedic Mantras, many have been female Rishis. Over here we give a few proofs to prove our point.

In the 24th chapter of Brahma Devta of Rig Ved there is a mention of female Rishis as follows –

Ghosha, Godha, Vishwaraa, Apala, Upanishad, Juhoo, Aditi, Indrani, Sarna, Romasha, Urvashi, Lopa, Mudra, Yami, Shashwati, Surya, Savitri etc. were Brahma – vadinis (female knowers of Brahman or God). These female Rishis were Seers (Dhrishtas) of the (10-134), (10-39), (10-40), (8-91), (10-95), (10-107), (10-109), (10-154), (10-159), (10-189), (5-28), (8-91) etc. Suktas (hymns) of Rig Ved.

We find many such evidences from which it is clear that females too performed and helped others perform Yajnas like their male counterparts. They were Masters of the Science of Yajna and Brahman (spiritual). With reference to this many women directed either their husbands or fathers in these Spiritual Sciences.

While describing Manu's daughter Ida, the Taitereya Upanishad (2/1/4) has labeled her as "Yajnankashini". It means "One who has the power to illumine the Yajna principle" according to Sayaracharya.

Ida, while advising her father Manu regarding Yajna, says – I will bless your Yajna fire in such a way that you will attain animals, material comforts and heaven.

In the ancient times, females ran their households too and were immersed in meditation on God too. Both kinds of women worked well in their respective areas. Those who ran their households were called "Sadyovadhu" and those women who were immersed in Vedic studies, meditation on God and other spiritual practices were called "Brahmavadini". No doubt the work area of Brahmavadini and Sadyovadhu are different but there was no disparity as far as their basic spiritual rights was concerned (Hareet Dharmasutra 21/20/24)

Both Brahmavadinis and Sadyovadhhus were women. Amongst them, the Brahmavadinis were adorned with the sacred thread or Yajnopaveet, they were initiated into Agnihotra (fire sacrifices), they studied the Vedas and begged for alms/ food. Sadyovadhhus too were ordained with the Yajnopaveet (sacred thread). This sacred thread ceremony for women was conducted during their marriage ceremony.

In the "Mahabharat Nirnaya" Shri Acharya Aanandteerth (Madhavacharya), while describing the scholarly nature of Pandavas' wife Draupadi, writes –

Great women should study the Vedas like Krishnaa (Draupadi).

Maharshi Dayanand while commenting on Rig Ved (1/1/5) writes that women while maintaining

sexual continence study the Vedas upto the age of 24 years and this glorifies human civilization.

There is evidence of women becoming Brahma and Upadhyay (classes of priests) during Yajnas. In the Rig Ved, women are ordained to attain the Brahma status via their pious character.

In the Rig Ved (8/ 33/ 19) it is said – O Woman! You must walk while looking down. Do not waste the energy of your eyes by looking here and there, other people etc. You must remain cautious and cultured regarding your feet. You must wear clothes in such a way that you maintain dignity of your body. If you act thus, definitely you will be capable enough to attain the post of Brahma.

Now we should analyze how exalted is the post of Brahma and which credentials help man attain this post.

In the Shatpath (1/7/4/19) it is said – Because Brahma has the power to ward off all errors of Ritvijias he is the best amongst all priests.

In the Gaupath Uttarardha (1/3) it is said – Only that person should be made Brahma who is the knower of God and Vedas.

So it is clear that both men and women have equal rights over Vedic studies, conducting Yajnas and chanting the Gayatri Mantra.

CHAPTER 9 - DECISION GIVEN BY MALVIYAJI

Do women have the right to chant Vedic Mantras? With reference to this question, debates have taken place amongst Pandits (Scholars) of Varanasi(India). One girl student named Kumari Kalyani wanted admission in the Vedic classes of Hindu Vishwavidyalaya, Varanasi (India). But based on prevalent beliefs, the University refused to admit her. The University officials declared that according to the scriptures, women do not have the right to study / chant Vedic Mantras.

A lot of arguments for and against this decision took place via letters, magazine/ newspaper articles etc. The newsletter “Sarvadeshik” printed many articles saying that women too had the right to study Vedas. Opposed to this the newsletter “Sidhant” printed many articles which were against women having the right to study Vedic Mantras. A deputation from Arya Samaj went and met the officials of the Hindu Vishwa Vidyalaya. In entire India, there was a lot of talk on this subject.

Finally, a committee under the leadership of Shri Malviyaji was appointed in the Vishwavidyalaya to answer this question and many religious scholars too participated. The committee while making a deep study of the scriptures came to a conclusion that women too like men have an equal right to study / chant Vedic Mantras. This decision was declared on 22nd August 1946 by Mahamana Madanmohan Malviyaji who is looked upon as the very life force of Sanatan Dharma. As a result, Kumari Kalyani Devi was given admission in the Veda classes of the University and with scriptural injunctions as the basis, women were henceforth not debarred from studying the Vedas. Women too were henceforth allowed to study the Vedas on an equal footing with men.

None can cast aspersions on Mahamana Malviyaji and his associates that they were opponents of Sanatan Dharma. In fact their faith in Sanatan Dharma is well-known. What can one say about the intellect of those who rake up buried skeletons regarding the right of women to chant the Gayatri Mantra even after leading personalities of India have aptly answered this question? One truly fails to understand the psyche of such hard core opponents.

Pandit Madanmohan Malviyaji was the very life force of Sanatan Dharma. His knowledge of scriptures, his scholarly nature, far-sightedness and faith in righteousness was beyond doubt. Such a great scholar, after due consultation with other wise scholars, has accepted that women have the right to study the Vedas. Hence if others doggedly refuse to pay heed to their wise counsel, then it will be well nigh difficult even himself, for Brahmaji himself to combat such doggedness.

It is very sad that such people do not recognize changing times. They do not pay heed to the decreasing numbers of the Hindu society alongwith their waning power. Instead they keep quoting 10-15 verses which are imaginary or misleading and thus persist in demeaning our country and society at large. Even today there are innumerable names of great women scholars of the past who were well-known. In the Vedas one finds the name of many female Rishis who were Seers (Dhrishta) of Vedic Mantras. Yet dogged opponents instead of paying heed to the above information insist on quoting lines written by selfish people regarding Rishis of the Middle Age and thus they poke their noses in vain in the sacred task of social reformation. Now it is the duty of social reformers to ignore such dogged individuals and instead follow the decision of the Rishi of this age viz. Pandit Malviyaji.

On the basis of facts and research it has been proved beyond doubt that women have the right to chant / study Vedic Mantras on an equal footing with men. Merely due to wrong traditional beliefs, we should not continue to follow them. Those who are true thinkers should sit in a lonely spot and ask the following questions to his inner self – 1) If women truly do not have the right to chant Vedic Mantras, why do we find instances in the Vedas wherein there were women Rishis who were Seers of Vedic Mantras? 2) If they have no right to study the Vedas, why are they allowed to join in Yajnas, religious rituals like Shodash Sanskars etc? 3) During the marriage ceremony why are women asked to chant Vedic Mantras? 4) Without chanting Ved Mantras how are women allowed to carry out rituals of Sandhya and Yajnas? 5) If women do not have right to study /chant Vedic Mantras, how were women like Anasuya, Ahilya, Arundhathi, Maitreyi, Madalasa etc. scholars of Vedas? 6) Isn't it a partisan and biased attitude to stop women from studying Vedas, acting righteously and meditating on God? 7) Can the son /daughter of a woman who is labeled incapable in the realms of Spiritual Sciences, be righteous & spiritual? 8) If a wife

is the better half of her husband, how can 1 half have certain rights and the other half denied those very rights?

After delving deep into the above questions, an unbiased thinker's soul will definitely accept that one is unjust if one stops women from following the path of Vedas and hence spirituality. Women like their male counterparts, should have an equal right to study Vedic Mantras. I know many such women who have devotedly meditated on Gayatri and very much like men, have risen high spiritually. In fact many a times they have attained more and faster success while worshipping Gayatri in comparison to men. Girls in attaining husbands, wives in praying for their husband's /family well-being and widows in exercising self-control have succeeded immensely.

The soul is neither a male or a female. It is in fact a spark of a sacred light of Brahman (Cosmic Soul or God). Just as a male requires the wise teaching of a preceptor to attain this soul light, so too women require a torch bearer to show the way. The point to be made is that in the realm of spiritual practices there is no difference like male/ female. A spiritual aspirant is the soul (Atman). Hence he/ she should not look upon themselves as male/female. In the realm of spiritual practices all souls are equal. One cannot label any individual incapable just due to a difference based on sexual identity.

After intense research, thought and reflection I strongly believe that women have an equal right just like men, to worship Gayatri. Just like men, women too have the right to climb on to the lap of Mother Gayatri, catch hold of her breast and suckle nectar from it. They should meditate on Gayatri joyfully by renouncing all misgivings. Thus these women will cut asunder all painful bondages to the illusory material world. They will come out of the vicious cycle of birth/death and will attain Supreme heavenly peace. Alongwith this due to their pious activities they will augment health, good fate, prosperity and peace of their family members. All women who devotedly worship Gayatri become Devis (goddesses). Because their divine character gets illuminated, they attain that respect everywhere, which is their god given birthright.

On the worldwide scale infinite men & women of all walks of life, belonging to the Gayatri Parivar and Yuga Nirman Parivar, have aptly worshipped Gayatri and have thus attained immense benefit. In fact this worship is a blessing for all mankind. Thus instead of falling prey to any deluded concepts one should follow the path of Gayatri worship& encourage others to do so too so as to gain all round benefit.

CHAPTER 10 - THE GOAL OF GAYATRI WORSHIP

Due to new thoughts the old ones change. If someone is understanding some aspect in a wrong manner, his error can be warded off by showing him right thinking via logic, proof and examples. If such a person is not extremely vile behaved, indolent, incited or arrogant, it is relatively easy to help him discard wrong thinking. Ordinarily when one realizes the truth, false beliefs disappear from one's thinking. Of course it is an entirely different story if someone persists in clinging to wrong beliefs due to selfish gains or maintaining one's false image. Yet in the arena of beliefs

and faith, one's thoughts definitely get transformed. It is not very difficult to destroy ignorance with the aid of true wisdom.

On the other hand as far as nature, inclinations, desires, sentiments and character are concerned, they cannot be ordinarily changed. Wherever it sticks it does not move easily. Because man gets a human body, after straying in bodies of innumerable species like animals, birds, bacteria etc. his psyche has intense imprints that are animalistic in nature. His psyche overflows with various thought waves. No doubt changes do take place in these thoughts yet there is no major influence on it. When man hears sacred discourses, when he reads elevating literature and when he seriously studies the nature of the soul, he easily understands what is good or detrimental for him. He deeply realizes his errors, bad habits and weaknesses. On the intellectual front, he thinks and desires that these errors be destroyed. Many a times he criticizes himself. Yet he cannot separate himself from his vile activities gathered from past innumerable births alongwith his bad habits.

After reading the above lines one should not wrongly conclude that contemplation goes in vain and that it does not aid in overcoming vile psychic imprints. Instead we are trying to say that good wishes of an ordinary will power takes a relatively longer time to purify one's psyche. It's speed is very slow and many a times it encounters despair and hopelessness. And yet if good wishes are imbibed continuously, definitely after a certain length of time one overcomes vile psychic imprints. The teachers of Spiritual Science never wish that such a desirable activity is allowed to languish for a long time span. Here all of them via intense seriousness, subtle hindsight and mental focus have clearly analysed the animalistic imprints in man's psyche. These great teachers have concluded that deeper than the level of the surface of the mind, where there are thought vibrations, lies the sub-conscious mind where the psychic imprints are deeply embedded in an intense manner.

Just as when you start digging a well, layers of different varieties of mud emerge forth, in the same way the human psyche has many layers and their function, characteristic and area varies. The upper 2 layers are 1) mind and 2) intellect. The mind abounds in desires, aspirations, wishes etc. The function of the intellect is to contemplate, find solutions and come to an apt decision. Both these layers are in close contact with mankind and is demarcated as the gross mind. Based on understanding and change of circumstances, it is easy to change the gross mind.

Deeper than this gross mind is the layer of the subtle mind. Its 2 major areas are 1) psyche and 2) ego. The psyche is made up of imprints, habits, likes, character, qualities etc. Ego means the sense of limited "I" and hence also means opinion about oneself. If a person thinks himself to be rich/poor, Brahmin/ Shudra, pure hearted /sinner, good fortunate / ill fated, man/ woman, foolish /wise, lowly /great, living being/ God, bound/ free etc. then he has that type of an Ego. Means to limit the cosmic soul to one's limited body of name and form called "I". There are many classes and sub-classes of the mind, intellect, psyche and ego. Its characteristic and area of activities too is varied and will not be described by us in this chapter. Over here a brief description had to be given because it will be useful for the readers of this book to overcome vile psychic imprints.

Just as the mind and intellect constitute a pair, so does the psyche and ego form a pair. Various hopes and desires dwell in the mind but it is the intellect that decides which desire should be

pursued and which one should be suppressed. The intellect is well aware of this and hence keeping in mind culture, social ethics, social norms, righteousness, duty etc. it suppresses lowly desires. The intellect pursues only those desires that result in activities that are pure in nature. In this manner both the mind and intellect work in tandem in our brain.

In the subtle mind it is the pair of the ego and psyche that function in tandem. Depending on what class and level, a living being believes himself/ herself to be, accordingly that class and level of past imprints get activated and nourished in the psyche. When a person believes himself to be a drunkard, sinner, butcher, a member of the downtrodden class of society, his ego forces the psyche to abound with those very type of desires. All the qualities, actions, nature etc. of these type of people get rooted in their psyche. If their ego renounces the attitude of “I am a drunkard or I am a sinner” and instead works for world welfare with the characteristics of a true saint, very soon his past habits, desires, hopes get transformed and can become just what he hopes to become.

Apart from intense spiritual practices there is no other way to contact our limited/ illusory ego. The aim of spiritual practise is to contact the ego by rendering the mind and intellect in a state of quietitude, unconsciousness and sleep-like. It directly influences the ego. The belief “I am the substratum of Brahman energy, Gayatri – the manifestation of divinity is pervading every pore of my being, I am becoming Brahman (God) by imbibing it in the greatest measure”, helps our limited ego go beyond animalistic tendencies and enter realms of divinity. Beliefs are not something ordinary. The Bhagwad Geeta says – if one thinks (has faith) that he is some particular thing, he becomes that thing. Gayatri worship helps spiritual aspirants imbibe a divine ego. His thought vibrations are of the level of his self-belief. One will obviously see those very types of habits, desires, inclinations, activities etc. in him. Definitely one will perceive those very desires, habits and activities in a person who abounds with divinity. This spiritual practise transforms man’s psyche. That spiritual discourse heard by an individual alongwith reading spiritual literature which did not give much success, can be easily be attained via spiritual practices. This is the prime secret of spiritual practices.

Most definitely it is the Super Mental area of our psyche which is apt for Divine Powers to manifest. An airplane lands only on an aerodrome. Hence Divine Powers of God manifest only in the Super-Mental area of the psyche of living beings. If via spiritual practices it is not sanctified, these very subtle Divine Powers cannot manifest over there. Hence spiritual practices, (Sadhana) converts the high Super Mental area into an apt aerodrome where Divine Powers manifest.

CHAPTER 11 - AVAILING DIVINE BENEFITS VIA AUGMENTING SATTVA GUNA THROUGH GAYATRI

Gayatri Mantra chanting helps one attain a divine intellect. It inspires the mind, psyche, brain and thinking to walk on the path of absolute truth. Its main goal is to augment the principle of absolute truth. When a spiritual aspirant cogitates upon the meaning of this great Mantra, he realizes that the greatest wealth of this material world and life’s supreme success lies in attaining a sacred intellect. When this belief becomes firm, the will-power of such a person is lured into attaining this principle. This heartfelt desire creates a kind of magnetic pull in his mind. Because of the

pull of this magnetic effect all the Sattvic thought waves that move in the ether of inter-stellar space alongwith other Sattvic inspirations, converge in his mind. Everyone is well aware of the Science of Magnetic Force. A particular class of thoughts attracts thoughts of the same caliber that move in space. As a result the imperishable sacred resolves (Sankalpas) of great saints of the past and those that are yet in our midst gather with great force like divine blessings in the pure psyche of a Gayatri devotee and this later becomes a storehouse of divine wealth.

Because the divine principle augments in the body, a great change is noted in bodily behaviour. The sense organs stop straying towards their respective sense objects. Undesirable activities like attraction for tasty food, desire to eat food again and again, eating more food than necessary, not giving thought to what should be eaten and what should be avoided, dislike for Sattvic food, and desire for pungent, salty, extremely sweet/ sour food, come to a standstill. Instead now he is satiated with light, easily digestible and Sattvic food and never yearns for Rajasik and Tamasik food. Due to holy thinking (Sattvik) the passion of sexual organs is overcome. Now the mind rarely runs after base desires, vile activities, sexual misbehaviour etc. and it is more steadfast in maintaining sexual continence (Brahmacharya). As a result he follows the path of protection of sperm. Amongst all the 5 sense organs, those of taste and sexual passion are the leaders. If one masters these 2 leading sense organs, it leads to good health and a long life span. Alongwith this one's daily activities like hard work, bathing, sleeping, resting, waking up, cleanliness, simplicity etc. take a pure turn and it helps in maintaining good health for a long life span.

At the mental level due to a rise in Sattva (purity) mental taints like sexual passion, anger, avarice, delusion, attachment, arrogance, envy, selfishness, lethargy, addictions, sexual misbehaviour, shyness, falsehood, vanity, worry, fear, sorrow, ruthlessness etc. come to a grinding halt. This further leads to sense control, adhering to vows, renunciation, equanimity, egolessness, simplicity, innocence, faith in truth, fearlessness, carefree behaviour, hard work, valour, sense of right and wrong, daring, patience, compassion, sacred love, service, generosity, righteous dutifulness, faith and other sacred qualities. The result of the sacred transformation of the mind is that one encounters sorrow in one's life on a daily basis in a very natural, serene manner. Due to sense control and disciplined living, one's bodily diseases diminish drastically. As soon as discrimination manifests, anguish based on spiritual ignorance like worry, sorrow, fear, doubt, attachment, delusion etc. is warded off. Due to faith in God the intellect becomes equanimous and all one's future worries are overcome. Because of righteous activity sins, injustice and vile behaviour are warded off. As a result one never faces pain in the form of social, self and divine punishment. Because of sacred qualities like service to the world, politeness, generosity, honesty, world welfare etc. others in society benefit greatly and there is no cause of any destruction. As a result people become grateful, praiseworthy, cooperative, devotees and benefactors. Due to mutual good-will, one avails of true love and contentment that satiates the soul and thus our lives become blissful. In this manner because pure elements augment in our bodily and mental arena, the fountain of bliss overflows. Thus a Gayatri devotee by immersing himself/ herself in this bliss, attains self contentment and supreme joy.

Because our soul is a part and parcel of God, it hides all those characteristics within its fold in seed form which are found in God. These sacred powers are in a latent state and are suppressed because of the veil of mental agitation, desire for sense objects and vile characteristics. People believe that they are weak and demeaned but that spiritual aspirant who after destroying the veil of mental distortions gets the vision of the light of his soul, understands in turn that the omnipotent divine light of God is present in their soul and thus are true descendants of God. If the veil of ash is removed from a burning fire, flames blaze forth. That flame despite

being small, has the potential to light up a blazing inferno. As soon as this veil is torn asunder a lowly human being becomes a great soul (Mahan + Atma = Mahatma). Because in our soul lies hidden all types of knowledge, intellect and ordinary, extraordinary, amazing, wondrous storehouses of power, they get opened and are seen as Siddha Yogis (realized saints). In order to attain Divine Powers (Sidhis) one does not have to get anything from outside. There is no requirement of the blessing of some demi-god or ghost. The only requirement is that the layers of veils of various taints on our psyche be removed. The Sun of the Sattvik worship of Gayatri, removes the veil of Tamasik darkness and thus the natural divine form of our soul manifests. This sacred form of the soul abounds in Ridhi-Sidhis (Divine Powers).

The rise in Sattva due to Gayatri worship is the mother of infinite types of material and spiritual wealth. The sacred nature of the body and mind makes our worldly life joyous/ peaceful from many viewpoints. Because discrimination and soul force augment in our soul, many trying situations which are like gigantic walls for the laymen become very light like a blade of grass, for a person who has realized his soul. None of his tasks remains unfulfilled. As per his wish, circumstances change or based on circumstances, he changes his desire. The cause of pain is the clash between desires and circumstances. A man of discrimination, after imbibing any one of them, overcomes agitation and thus lives a life of bliss. For him heavenly joys abound on planet Earth.

In reality the basis of joy and bliss is independent of external materials. In fact it has a direct relationship with the state of our mind. That person who previously remained dissatisfied even after eating tasty food and sleeping on silken beds will henceforth look upon the jungle land as an exquisite bed and forest roots/ fruits as delicious food, if he takes up the vow of renunciation and self-control, after listening to the holy discourse of great saints. All this transformation accrues due to the change in one's mental state and thought flow. Gayatri is the Goddess of the intellect and we always pray for a sacred intellect from her. Hence if as a result of Gayatri worship, our thought flow gets exalted and if after understanding the reality of human life, we experience bliss in our present circumstances itself, there is nothing that is impossible to attain.

CHAPTER 12 - A SPIRITUAL PRACTISE THAT DEFINITELY REAPS RICH DIVIDEND

Whether Gayatri is worshipped selflessly or with desires in our minds, we definitely get corresponding results. Whether you eat food desirelessly or with desires in your mind, our hunger is definitely appeased and blood circulation too augments. In scriptures like the Bhagwad Geeta, emphasis has been laid on selflessness/ desirelessness because despite executing pious actions it is not very definite that we will surely get the results that we desire. Many a times it is seen that despite acting very alertly and cautiously, we fail to achieve our goal. In order that a spiritual aspirant does not become angry and furious while facing failure, the scriptures have laid emphasis on desireless/ selfless actions.

This does not mean that the hard work of spiritual practices goes in vain or that the spiritual practise itself is surrounded with doubts. There is no basis due to which one should doubt its authenticity and trustworthiness. Not one moment utilized in this direction is futile. Till today whosoever has walked in this direction has definitely reaped rich fruits for his perseverance.

There is only one problem and that is there is no guarantee that forever one attains only that which one strongly desires.

The reason being that it is difficult to wipe out that destiny which is the result of our past actions. Sometimes this destiny is ordinary and with effort it can be changed. Sometimes this destiny is so intense that it is difficult or virtually impossible to by-pass it. The greatest of great men have had to face bondage and hardships of such dire destiny.

Over here a doubt may arise that if destiny is so powerful, why make any effort? People with such doubts should realize that not all actions of our lives are destiny oriented. It is only certain dire destinies that cannot be wiped out. Major part of our life is such that encounters immediate fruits of our actions.

On the one hand where desire oriented Gayatri worship majority of the times gives success, over there sometimes one encounters failure too. Either our efforts go in vain or that results are opposed to our expectations. Hence in such rare cases one should realize that it was the result of a very dire destiny.

Even if our desires are not satisfied, Gayatri worship never goes waste because you get other types of benefits. It is like a young man who exercises daily and eats healthy food to toughen up his body so as to defeat another youth in a wrestling bout. Maybe after intense effort, he is unable to defeat this youth in wrestling, yet never wrongly surmise that his effort of body building has gone in vain. He definitely benefits in the form of a tough body, radiant face, flexibility of hands/ feet etc., strong lungs, increase in valour, good health, long life, hard work, strong children etc. No doubt he lost his wrestling bout yet he attained benefits of good bodily health etc. In the same way even if a Gayatri devotee fails in attaining the results of his desire, yet he gets such other benefits which cannot be attained without spiritual practices like Gayatri worship etc.

Over here keep one thing in mind that a mother might give sweets to one of her children and take another child to the hospital for a painful operation. One cannot conclude that the mother is partial, heartless etc. because if you study her actions deeply, you will understand that she has equal love for both her children. If one child thinks that its mother is unjust and partial, then according to the mother this is direct proof of her love for that child. Our failures, hardships and anguish are nothing but blessings in disguise. By giving us a little pain our mother is warding off other very harsh situations. Her vision is very wide, her heart is full of wisdom, because therein lies our well-being. By giving us sorrow, poverty, diseases, dangers, agitations, insults, pain, separation etc. she is blessing us immensely. By forcing us to drink this bitter medicine she is warding off our inner agitations and thus makes us healthy. Thus if a Gayatri devotee faces such bitter & painful situations, he/s he should never despair because that child who sleeps in his mother's lap never loses anything. A devotee who performs desireless spiritual practices attains much more than the one performing desire oriented penances. A mother is fully aware of our intentions and knows which child should be given what things. She will give only these things to her child if she thinks it will benefit him.

It is best that we perform desireless spiritual practices and silently watch how every moment of our life, this primordial Gayatri Energy is helping us. Whoever has taken Mother Gayatri's shelter with deep faith, experiences the shade of divinity on his head and will never lack in all that he requires to lead a happy life. It is a known fact that a person who worships Gayatri, never experiences failure.

CHAPTER 13 - THERE IS NO FEAR OF A DOWNFALL BECAUSE OF THESE SPIRITUAL PRACTISES

There exists a special method as far as the spiritual practise of Mantras is concerned. The rituals, mode of worship and Purashcharan of Mantras should be conducted according to scriptural injunctions. Generally if rituals are not carried out according to scriptural injunctions, it induces dire circumstances in the spiritual aspirant's life and instead of accruing benefits, one faces downfall.

Like other Vedic Mantras, Gayatri Mantra too should be chanted with proper Svaras (Tones). If spiritual practices are carried out by following scriptural injunctions, it gives quicker results of the best type. Despite all this, is a special quality of Mother Gayatri is that if some error takes place, it does not lead to one's downfall. Just as a compassionate, generous and wise mother always thinks of the well-being of her child, in the same way Gayatri worship always bestows grace on its devotees. A child may err towards its mother, sometimes it may show disrespect to its mother and at times misbehave seriously, yet the mother never gets angry with the child and never allows any downfall to occur in her beloved child's life. Thus if a lay mother can harbour so much compassion and love towards her child, one can expect much more from Vedmata Gayatri who is the Divine Mother of the cosmos. She is easily influenced by her child's (devotee's) faith in her. Her heart overflows with divine love when the devotee devotedly worships her. The nectar of affection abounds in her bosom and hence our errors while worshipping Gayatri, are deleted.

Lord Shri Krishna in the Bhagwad Geeta has promised us that Sattvik spiritual worship like that of Gayatri never fails –

A pious action never fails. If a person falls down he rises again and succeeds in his pious endeavor. The fruits are never opposite. It never happens that an action performed with a pious goal in mind becomes null and void and that one does not get good results. Even a little bit of righteous action, absolves us of great fear.

Gayatri worship is an example of such pious activity. If it is commenced even once, our mental thought gets attracted to it. Even if midway one skips it due to some unavoidable reason, a spiritual aspirant is inspired from within to continue with it in future. When you eat a tasty food item then your mind naturally runs after it. Similar is the case with the nectarine, tasty, spiritual meal. Our souls after tasting even one morsel of it, hankers for more and more. If there is an error in Gayatri worship, one does not get undesirable results. One never faces agitations, dire circumstances etc. The result of error could be that we get lesser fruits than what we had desired

or the extreme result could be a failure. If Gayatri worship is carried out even infinitesimally, it gives great results. Because of these results those fears are overcome which would be difficult to ward off by other methods.

The 12th CANTO of Shrimad Bhagwat has given clarification regarding this topic when Naradaji questioned Shri Krishna. Naradaji requested Lord Krishna to show him an easy path to worship the Divine Mother so as to attain Her blessings quickly. Because when one worships any demi-god, one has to observe rules of behaviour, mode of worship, vows of penance etc. and this is difficult to adhere to by the layman. The Lord while answering Naradaji said, "It is man's choice whether he wants to execute difficult worship rites but if he worships Gayatri devotedly, his life becomes exalted. O Naradaji! If a person performs Sandhya (Gayatri) worship and chants the Gayatri Mantra 3,000 times daily, he is worshipped by demi-gods too. Before chanting a Mantra we perform Nyasa (pledge, vow) because according to scriptural scholars one should worship demi-gods, after attaining characteristics of demi-gods. But if due to some problem we cannot perform Nyasa and instead innocently meditate on Gayatri while chanting the Gayatri Mantra, this is very much apt. Even if one letter of the Gayatri Mantra is realized, a great Brahmin can compete with the likes of Vishnu, Shankar, Brahma, Surya, Chandra, Agni etc. That person who regularly chants the Gayatri Mantra attains all Divine Powers due to its grace and there is certainly no doubt about it. From this message it is clear that in this era, the sacred and desireless spiritual practise of Gayatri worship is supreme. Definitely our soul advances a great deal.

While cogitating over all this if a spiritual aspirant himself cannot perform Gayatri worship due to some unavoidable conditions, they can inspire other capable aspirants to do so on the basis of straightforward rules. This method too is very influential and beneficial. In order to search for such pious natured people and qualified performer of rituals, one can take help of Akhand Jyoti (Gayatri Parivar ---www.awpg.org) organisation.

CHAPTER 14 - THE LIMITS OF WORSHIP

There are certain specific tasks which are the righteous duties of all mankind. The aim of such daily duties are 1) imbibing required principles 2) renunciation of undesirable elements. The body regularly requires new materials. Every moveable object searches for energy to stabilize its movement. If it does not get this energy, it is the end of these materials. The train needs coal/ water, the car needs petrol, the telegram needs battery, engines need oil, and cinema needs light. The life span of plants is dependent on fertile soil, water etc. Animals, birds and all living beings manifest hunger. They prolong their life by taking food, water etc. If they fail to get food, they can no longer remain alive. A movable object may be live or inert, yet in order to continue to move about, food is a must.

In the same way, same sort of muck collects in the bodies of movable object and there is a need to clean it quickly. A lot of ash in trains and slipperiness of oil in machines gathers in big amounts. The body too gathers a lot of faeces and other dirt which comes out from the arms, nose, ears, eyes, skin etc. If this dirt is not cleansed, so much poison gets collected in the body that in a few days, our very life gets endangered. If the house is not cleared with a broom, if

clothes are not washed, if vessels are not washed, if the body is not bathed, in one day itself a lot of dirt gathers in large amounts and thus distortions are noted.

In soul worship both the activities of food procurement and emission of dirt takes place simultaneously. Self sentiment which is the mode of making our thought flow more powerful, conscious, and active is called spiritual practise (Sadhana). This spiritual practise cleanses also our distortions, dirt and poison, which due to material objects and agitations, always collects in our psyche. It is a must that we bathe and pass stools twice a day on a daily basis. The soul too requires cleansing daily and this is called Sandhya (Gayatri worship). Because the soul is more important than the body, Trikal Sandhya (Gayatri) is described in our scriptures. If you cannot do Sandhya 3 times, do it at least twice a day. Those who do not care for this much should at least do Sandhya once after realizing that it is our righteous, religious duty. If you fail to do this, the dirt of sins gathers in our mind and thus the hungry soul becomes weak. Hence in order to overcome sins, one should give a prime spot to Gayatri Sandhya worship in one's daily routine.

A very important fact about worship is that it is not enough that we just execute rites/ rituals. Instead emphasis should be laid on divine sentiments. It is just not enough to dabble a bit in rites, rituals and a bit of dry Mantra chanting. Generally people do only this much and then mistakenly feel that their worship is over. No doubt rituals are important but mere rituals cannot lead you to your goal. One can advance spiritually, only if one associates deep divine sentiments with rituals.

There should be deep trust as far as faith (Shradha) is concerned. It is not enough to superficially execute worship rites, rituals etc. Alongwith bodily actions there should be sacred sentiments too in our heart. Only on this basis can worship instill vitality in us.

While chanting Mantras, worshipping God, prostrating, offering worship rites, eulogizing God, meditating etc. one should experience within, that our beloved God is our very own beloved relative, friend etc. Amongst all these the bond with one's mother is supreme, straightforward and deeply emotional. In Gayatri worship the Goddess is looked upon as a beloved these dualities because she is totally Mother. The love of a child towards its mother is very natural, innocent and taintless. Whether it is man, animals, birds, butterflies etc. all love their children. In fact a mother has more love than anyone else. In other species it is the mother who rears and nourishes her children. In other relationships the basis of love is good/bad qualities and gain/loss but a mother's love is beyond selfless and full of sacrifice. If we look upon God as our Mother and in the same way if God looks upon us as His children, this sentimental give and take will take up a prime spot in our lives. After re-instating this Mother-image, since we look upon God as our mother, we will definitely progress on the path of worship. For this divine sentimental give and take, this sort of re-instating of a Mother image is very much required.

Over and above this the second re-instating in our experience should be that our divine icon pervades every action of the cosmos and that he is always just. He is in every name, form and particle of the world. It is God's Power that pervades every pore of our skin and is present both within and without. There is not an iota of space where God is not present. It is God's light that illumines every inert / conscious matter and the atmosphere which is both nearby and faraway. We can see him everywhere and God too can see us via His innumerable eyes. We can never

hide even one action, one thought or any fear from the penetrative eyes of God.

If the above experience manifests in the psyche of a devotee, there is no difficulty in experiencing the bliss of the Lord's close proximity. At such times only the sentiment of divine love abounds. The more this divine principle merges in our Mantra chanting/ meditation, the more our bliss will augment. The close proximity of God always gives us bliss. If we make God our Beloved One, if God is made our Mother, Preceptor etc. then definitely the experience of his close presence will give us bliss and our minds will merge into him. It is the nature of the mind that it yearns to remain close to its beloved one, its desired object and loving imagination. The mind runs towards all the abovementioned objects. If we make God our Beloved One, the mind will stop running away hither and thither and instead, whenever we sit down to meditate, the mind will immerse in divinity. The mind will now yearn that it gets more and more of divine bliss. Henceforth there is no question of the mind complaining that it cannot concentrate its thoughts on God. Now the problems of mastering the mind and concentrating it on God will be overcome. When we make God our Beloved One, we will experience that bliss which is very much like experiencing joy on seeing our beloved kith and kin. Apart from this there is no method to master and concentrate the mind.

CHAPTER 15 - THE 2 PRIME BASIS OF SOUL ADVANCEMENT

While commencing the Ramcharit Manas, Goswami Tulsidas has offered humble obeisances to Bhavani and Shankar. While clarifying who exactly are Bhavani/ Shankar he says – Bhavani is faith and Shankar is trust. This is absolutely true. All the power of Bhavani and Shankar rests in faith and trust. The basis of Spiritual Science too is this. The 5 elements (earth, water, fire, wind, space) are the basis of the visible, material world. All the visible inert materials like mud, water etc. are creations of name and form. In the same way the substratum of the spiritual world is faith and trust. If the principle of this basis diminishes, we can never benefit in any manner.

Just as the 5 great elements are the definite substratum of the material world and just as a permutation – combination of these 5 elements goes to create, propagate and then destroy the material world, in the same way divine sentiments abound with faith and trust as its substratum. It is these sentiments and beliefs that induce creativity in the world of consciousness. By themselves faith and trust are the important source of energy of this world. It is on this basis that we have the capacity to relate to energy and material objects. Hope and enthusiasm is dependent on it. Creative inspiration produces all these. It is on this basis that the future is created. If both the principles are taken away from the conscious arena, life will no longer remain as life.

The mental imagination of a ghost based on faith results in death-like bad circumstances. People deluded by fear and apprehension lose whatever little good health they possess. On the basis of self-faith and will-power miraculous results are attained. All this is a play of faith only. It is a big chain of good results of spiritual practices. Many spiritual aspirants attain innumerable types of good results on the basis of spiritual practices. But the root cause is their intense faith. The spiritual aspirant by experimenting in his own name and form, attains another "shadow form"

similar to himself/ herself. This demi-god in the form of a human being executes many gigantic tasks.

This creation is a result of our faith. Innumerable demi-gods are created due to it. It is an altogether different question as to which Divine Power is present in our psyche, in what measure and where. Over here we are trying to say that our faith with its own power, creates an independent demi-god according to our belief, imagination of form, liking and reasoning. This demi-god's power is directly proportional to the amount of faith we harbour in our psyche. That demi-god who takes form due to weak faith is present only in appearance and cannot execute gigantic tasks. They cannot help us much. But the more the faith is potent, greater the enterprise of the demi-god which is its creation.

Only with the weapons of faith and trust should we enter the portals of spirituality. The more one has faith that, "God definitely exists. He is all powerful" can one come in close proximity with God and attain his sacred light. Thus we will succeed in our spiritual endeavour (Sadhana). Before answering the question "How much of God's grace can be attained with chanting of how many Mantras and in how many days?" one should know how intense is the faith of that devotee. If we perform spiritual practices with a very weak faith in God and with a hopeless heart, the results too will be hopeless. One can attain very little benefit after many days of spiritual endeavour. Water heated in a candle flame takes a very long time to become hot. But if the fire is blazing, very quickly water starts boiling. By merely carrying out superficial rituals, one cannot get desired results. There is a dire need of intense faith alongwith the rituals. The more intense this faith manifests, greater and quicker are the results.

For regular worship there is a need to establish a special place for carrying out these rites. There should be a special place in the house which has solitude and is devoid of chaos. In such a place, one should place a framed photograph of God which is decorated with a bright yellow coloured cloth. Gayatri worship is considered to be the best of all worships. Hence its re-instatement should be given prime importance. If someone is devoted to another demi-god too, he can place a framed photograph of that demi-god besides that of Gayatri. In our scriptures it is said that without Gayatri all other worship rites fail. Even if you yearn to worship other demi-gods, you must place the photograph of Gayatri by its side, if you wish to succeed in your endeavour.

Of course it would be ideal if you worship only the image of Gayatri. Thus you will easily focus your mind on it. But if you wish to place the photograph of other demi-gods then the latter's number should be as less, as possible. If the number of demi-gods images is more, your mind too gets scattered because your faith in many demi-gods is divided. Hence if it is possible place only the image of Gayatri in your worship area and at the most, add the image of only one more demi-god.

Near your worship area, place articles of worship like incense sticks, Panch Patra, spoon, Dhoop, Arti, a plate to collect water while bathing the image, sandalwood, Rolee, rice, flame lamp, food for God, clarified butter, match sticks etc. Place a seat (Asan) of grass. Instead of this you can use a mat too. As per one's requirement the seat could be big and fluffy. The rosary should be of sandalwood or Tulsi. One should not use rosaries of conch, shells, Moonga which are made from dead creatures. In the same way the seat (Asan) should not be of dead animals like tiger, deer

skin etc. In ancient times saints living in forests did make use of skins of animals who had died a natural death. But today people kill animals prematurely and sell their skins. And thus such animal skins diminish the sacred nature of our worship.

Regular worship should be performed at regular times, in definite measures and at a prescribed place. Due to this regularity that place imbibes sacred vibrations and thus the mind too becomes sacred. Just as at the appointed hour, certain people yearn to smoke a cigarette, similarly one's mind too should yearn to worship God. If at a particular place our minds are blissful, one gets good sleep too over there. Generally one cannot get good sleep in a new place. In the same way one can meditate well only in an appropriate place. Physical exercises give good results only if we regularly exercise for a fixed time period at a fixed time. One cannot get benefits if one exercises sometimes in the morning, sometimes in the evening, sometimes for 1 hour and at other times only for 5 minutes.

In the same way if we partake medicines without paying attention to the dose and do's and don't's, one cannot regain good health. The same holds true for irregularity in worship of God. As far as possible one should be regular while worshipping God. Of course the story is very much different if we talk of devotees who are policemen, railway workers, who travel regularly. For there is no choice but to worship God as and when they get time. Something is better than nothing. But those who can maintain regularity should definitely do so. Only when there is a problem, can one worship as and when they get the time.

CHAPTER 16 - AN ALL-ROUND EASY METHOD TO WORSHIP GOD

One gets all-round benefit by latching on to the lap of Vedmata. Understanding thus every devotee should seek protection of Mother Gayatri. To say that you do not have time to meditate on Gayatri is akin to self-deceit. Every human being gets 24 hours in a day. Hence it is advisable to utilize these hours for fruitful endeavours. One can find enough time by laying emphasis on important tasks and ignoring unmeaningful endeavours. Even if you make use of the time that you generally pass in indolence /lethargy, you will get enough time to worship Gayatri.

In order to imbibe an all-round method of worship, a spiritual aspirant needs about 45 minutes to do so. Out of that, 30 minutes should be devoted to Mantra chanting and meditation and the remaining minutes to perform various rituals of Gayatri worship. Of course in the very initial stages, one can utilize totally 10 minutes in which 6 minutes can be utilized for Mantra chanting and the remaining 4 minutes for rituals.

It is the most required that before starting Gayatri Meditation one should bathe and wear clean clothes. This will augment mental purity. The psyche abounds with pious vibrations. Bang opposite to this, if one is lethargic and dirty, the mind will not get good concentration and thus one strays from true Gayatri worship. One becomes sleepy. One gets exhausted and does not like to meditate on Gayatri. If the worship dais and other peripherals are dirty, the mind does not feel like sitting for Mantra chanting and gets tired very easily. Thus importance should be given to

keeping physical purity and sanctity of worship area. Just in case there is shortage of water or that there is some difficulty in bathing, only then can one sit for worship after at least cleaning the hands and face. But ordinarily cleanliness should be given prime importance. Only if one is traveling or there are some unavoidable obstacles can one relax the abovementioned rules.

On the worship dais, a yellow cloth should be spread out and on it you should place the framed photo of Mother Gayatri and the Gayatri Mantra. In one corner (on the front side) a covered tumbler (Kalash) of clean water should be placed and in the opposite corner, an incense stick should be lit. If clarified butter (pure Ghee) is available, use it to light a flame lamp, else make do with an incense stick.

The Asan (seat) should be of dried grass. Else a mat will do. You may use cotton or woolen mats only if you wash it regularly. Nowadays we get animal skins only after selfishly killing them and hence do not use tiger-deer-skins. In the worship area there should be clean flow of pure air. If there is an eating, sleeping room in which you choose your worship area, it will agitate your mind. As far as possible use only a place of solitude. It is good even if you choose an open balcony or the terrace.

In Indian religion one finds the mention of Trikal Sandhya rites. The Trikal Sandhya (3 times) correspond to dawn or sunrise, dusk or sunset and 12 noon. One can adjust this worship time a little bit if the need arises. Those who have the time should worship Gayatri 3 times daily. Else worship Gayatri at least twice daily i.e. in the morning and evening. Even very busy people should worship Gayatri at least once a day. One should try and worship Gayatri for ½ hour to 1 hour daily. There is no doubt that by doing so one will get immense benefits both materially and spiritually. Soul advancement manifests due to Gayatri worship, as a result there is all-round progress, which in turn gives all-round glories-this cycle is such that whatever time utilized in worship gives you only benefits of all kinds.

While worshipping God, one should constantly experience His presence in one's vicinity and a great deal of divine give and take should take place between God and his devotee. A devotee is surrendering his entire personality at the Lord's feet and the Lord in turn blesses his devotee by making him divine.

If it is not possible to worship Gayatri due to bad health or because one is traveling, all tasks like soul purity, worship of God, chanting of Mantra, meditation etc. can be carried out mentally (Manasik Pooja). Thus instead of avoiding worship totally, it is best to mentally carry out all worship rites. Thus one should try and continuously execute all worship rites.

The daily worship schedule is as follows 1) Brahma Sandhya 2) Pooja 3) Japa and Dhyan 4) Prarthana 5) Suryarghyadan. After sitting down, in order to make the body and mind pure, in order to purify the 5 elements that constitute our body, one performs Brahma-Sandhya. In Sandhya one performs 6 rituals

1) Pavitreekaran 2) Aachman 3) Shikha Bandhan 4) Pranayam 5) Nyas and 6) Prithvi Poojan. Its method is very simple.

1) Pavitree Karan

By taking water in the left palm, one chants the Gayatri Mantra and then sprinkle this water on one's head and entire body.

2) Aachman

In your right palm, take water from the tumbler and sip it 3 times (This is called Aachman). Before every sip, chant the Gayatri Mantra 5 times. The palm should not touch your face. If by mistake this happens, wash your face.

3) Shikha Bandhan

After Aachman, make your pigtail (Shikha) wet and tie it into a knot in such a way that it does not re-open. This knot is called Aadhi Gaanth (half knot). While making the knot, keep chanting the Gayatri Mantra. Shikha Bandhan rite is performed so as to activate the subtle energy of the Sahasradal (1000-petalled) Chakra (plexus) on the scalp. Those women/ men who do not have hair in that area should just wet that area with water.

4) Pranayam

It should be carried out as follows.

a) With a serene mind, sit down with the spine absolutely straight, shut the mouth and either shut your eyes or keep them half-shut. Now start breathing in air slowly via the nostrils and mentally chant the Gayatri Mantra – Om Bhur Bhuvasya. Mentally reflect that I am inhaling via many nostrils, the conscious vital force of Brahman (God) which is bliss manifest and destroys all our sorrow. With this sentiment alongwith mental chanting of the Gayatri Mantra slowly inhale twice and thus fill up as much air as possible within your body.

b) Now hold your breath and say "Tat Savitu Varenyam". Mentally imagine that the breath held within is the best. Its brilliance akin to that of the sun is pervading every pore of my being. Now

hold the breath for half the time span than you had held previously alongwith this sentiment.

c) Now via the nostrils exhale slowly the breath you had held within and chant “Bhargo Devasya Dheemahee”. Mentally reflect that this breath which has destroyed all my sins is departing from my body. The time taken to exhale should be approximately the same time taken to inhale.

d) When the internal air is exhaled, hold the breath externally for the same time as you had held it within. Meaning stop inhaling and exhaling and chant “Dheeyo Yonah Prachodayat”. Mentally reflect that Vedic Mother Goddess Gayatri is awakening my sacred intellect.

The above actions from a) to d) should be performed 3 times so that the sins of the body, speech and mind are destroyed.

5) Nyasa

Nyasa means to imbibe. It involves imbibing, filling, establishing and pervading each pore of our body with the Sattvik (sacred) energy of Gayatri. Fill your left palm with water while simultaneously chanting the Gayatri Mantra. Every time with fingers joined together, dip them in the tumbler of water and touch all parts of the body. While doing so, mentally reflect that all these parts are being made potent and pure due to Gayatri Energy. According to what is written in the following lines, chant the Mantra. And alongwith this, first touch all the bodily parts on the left and then on the right side.

1. Om Bhur Bhuvaha Svaha (head)
2. Tatsavitur (eyes)
3. Varenyam (ears)
4. Bhargo (face)
5. Devasya (throat)
6. Dheemahee (heart)
7. Deehyo Yonah (navel)
8. Prachodayat (hands and legs)
9. The rest of the water should be sprinkled on the entire body while chanting the Gayatri Mantra.

6) Prithvi Poojan

a) Mother Earth should be revered as much as Mother Gayatri. Carry out the ritual of offering water, rice grains, flowers, sandalwood, to the earth directly or in a worship vessel (flat). The mental attitude at this time should be that one will sacrifice one's entire being for world welfare. With this sentiment alongwith mental chanting of the Gayatri Mantra slowly inhale twice and thus fill up as much air as possible within your body.

Now the ritual of self-purification has been completed. Now we must commence the rite of worshipping God.

WORSHIPPING GOD

On a small raised platform, re-instate the worship Peeth. On it spread out a yellow cloth. In the center place a framed photo of Gayatri Mahashakti. On the right hand corner, place a covered tumbler (Kalash) of clean water and on the left hand corner, either light incense sticks or preferably flame lamp of clarified butter (Pure Ghee). Place a flat vessel at the center for worship articles to be offered. In this way the yellow cloth will not become dirty.

The water Kalash(tumbler) is said to be the symbol of bestowing peace, establishment of righteousness and a creative God. The fire of the flame lamp or incense stick represents energy that roots out unrighteousness and instead reforms us. The Kalash (tumbler) is the male principle and fire is the female principle. Unwanted beliefs alongwith its uprooting and establishment of pious tasks, are considered to be the 2 inseparable parts of one compact action. The Lord in the Geeta proclaims that he incarnates on Earth for the destruction of evil and establishment of righteousness. A spiritual aspirant should execute these tasks at the individual, family and social level. In order to maintain this attitude all the time the earth and water gods are placed on the worship dais as witnesses.

In the beginning stages, while harbouring the sentiment that the demi-gods are manifesting, we should chant the Gayatri Mantra with hands joined and humbly bow down to God. After this one after another, offer one spoon of water, a few rice grains, food, sandalwood or Rolee, flowers etc. With every offering chant the Gayatri Mantra.

JAPA AND MEDITATION

Half of the total time of Gayatri worship should be devoted to Mantra chanting. One can note the

time with the help of a watch or a rosary. One's spiritual endeavour succeeds if one maintains a definite time span, definite place of worship and allotted numbers of Mantra chanting. While chanting the Mantra your throat, lips and tongue may move in tandem but your voice should be so soft that a person sitting right besides you is unable to hear it. If you use a rosary, do not use the finger next to the thumb. The beads of the rosary should be moved with the help of the thumb, middle big finger and the ring finger. When you chant the Mantra 108 times, turn the rosary upside down.

Alongwith Mantra chanting, one should meditate on Savita- God who is the brilliance of the light of the sun at dawn. From the east, the bright yellow sun is rising. Its divine rays are entering every pore of my being, just like X-rays. The 3 bodies (gross, subtle, causal) have 3 special focal points. The light of Savita God penetrates these 3 parts and thus enters the 3 bodies.

The center of the gross body is the navel and the Rudra Granthi is present over here. The divine light of Savita God, after penetrating the Rudra Granthi, enters every pore of the body made of blood and flesh. Thus it fills up our body with energy, enterprise and pious characteristics.

The center of the subtle body is our head. Its Vishnu Granthi is between the eyebrows. It is called the Ajna Chakra (plexus) too. After penetrating it, Savita God spreads its divine light in the entire thought process area. Savita God bestows discrimination, wisdom and creative sacred thoughts to the subtle body.

The center of the casual body is near the heart region. This spiritual heart is different from the physical heart that has auricles/ ventricles. It is either called Vishnu Granthi or Surya Chakra. From here, the divine light of Savita God, enters the causal body and bestows sacred sentiments like high ideals, soul wisdom, sense of oneness with the world, compassion, generosity etc.

Our entire body is becoming radiant like the bright sun. Our spiritual ignorance and gloom is being dispelled. Alongwith it all our mental distortions are being weeded out. Internally we abound in sacred thinking and externally we execute sacred tasks. The radiant soul is lighting us up, both within and without.

Alongwith Mantra chanting if you meditate too, the mind becomes focused and this is called a one-pointed thought flow. Thus such a concentrated mind takes you to the absolute soul (God) experience called the Turiya state. In the initial stages the mind should not become desperate to succeed spiritually. Because in the initial stages it is enough that the mind gets focused in a one-pointed thought flow. This thought flow encompasses playing like a child in the lap of Mother Gayatri, suckling divine nectar from her breasts, offering one's entire being in the Yajna fire represented by the blazing sun and like a moth surrendering one's life to the flame. Those who have such a one-pointed thought flow should continue imbibing it. Else one should meditate thinking that Savita God's brilliant light, after first penetrating the navel, mid-eyebrow and subtle heart center, is pervading all the 3 bodies (gross, subtle, casual) and thus every pore of our being oozes with a sense of righteous duty, discrimination and idealism. While meditating shut your eyes. Even if your eyes are half shut you have to keep the pupils upward so that the external

senses do not enter your mind via the eyes.

PRAYER

After chanting the Mantra and meditating on God, you must pray earnestly. One should be grateful to Mother Gayatri by either eulogizing her, singing the Gayatri Chalisa or any prayer in any language, to show one's love to our divine Mother.

SURYARGHYADAN

You should face the East. Then with raised hands hold the water tumbler (Kalash) that represents all Divine Powers and pour the water as though you are offering it to Sun-God. If the sun is visible, offer the water to it, else you can mentally visualize the sun in the sky and offer water. Note carefully that the water should not drop down on to a dirty place. It should not be stamped by our feet and try and see to it that it falls into a Tulsi (basil) or another plant. If there is no plant, use a big steel plate (Thali) for collecting the water. Then utilize this water to water the trees.

While offering this stream of water from the Kalash, harbour an attitude that our life-force is being offered to Sun-God or the soul of the cosmos. The Sun-God converts this offered water to steam and thus spreads it in the entire cosmos. Harbour the sentiment that my inner and outer material wealth is being converted to cosmic wealth. This steam is then converted to dew drops which waters all plants of the world. We must pray that our life's wealth be converted to cosmic wealth which in turn helps all beings of the cosmos. This is called Suryarghyadan.

After duly completing all this, return to the worship dais and bow down to Gayatri's image with folded hands. Then collect all the worship articles and keep them in its proper place. The rice grains used in worship should be offered to birds. Naivedya (food) should be eaten by us. Excess water should be offered to plants. If the incense stick is yet burning, place it in a safe place.

CHAPTER 17 - DESCRIBING SHAT- KARMA (6 - FOLD ACTIONS)

It has already been said that vitality manifests in our rituals as per our faith in it. Never carry out rituals in a superficial, mechanical manner. Alongwith actions, there should be sacred sentiments in our psyche. In short over here we will detail all sentiments associated with its related action. By reaching it, by imbibing it, all sacred sentiments will abound alongwith our rites and rituals.

The Shatkarmas (6-fold actions) are very famous which help us in soul purification. Before commencing worship of God, these Shatkarmas should be performed. Before inviting and seating a great power, there is a need to create cleanliness / sanctity for it. If we invite our preceptor, great men, political leaders, it is necessary to clear your place and also gather clean materials. Since people believe that Lakshmi (Goddess of wealth) enters our homes in Divali, hence at that time they clear their homes very studiously. This they do so that Lakshmi will be

pleased and stay longer in their homes. It is a fact that no one likes to stay in a dirty place. Even ordinary people do not like to associate or visit or call dirty people. Hence how can we expect divinity to enter our homes / hearts that are dirty? When a man encounters falsehood and dirt, he will turn down very delicious food too. It is the purity and good character of a spiritual aspirant that attracts the grace of Divine Powers like a magnet towards it. Hence while keeping in mind these facts, knowers of Science of spiritual practices have ordained us to first purify our souls. With the help of the following Karmakands (rites/ rituals), one enthusiastically becomes alert towards purifying one's lives.

(1) PAVITREEKARAN –

A spiritual aspirant generally clears his body before sitting for worship. Yet this rite is carried out so as to overcome any lack in purity with the help of divine cooperation. Thus God is not attained merely by superficial rites. Water that has imbibed vibrations of Mantra chanting (Abhimantrit) should be sprinkled on the entire body. Now harbour the sentiment that alongwith this Abhimantrit water, the all-pervading cosmic principle of purity, is raining on us. Thus by sitting underneath this sacred shower, we are enjoying the bliss of the rain of nectar, just as we enjoy a good bath. Purity by entering every pore of our body, is sanctifying our entire consciousness, emotional centers etc.

(2) AACHMAAN –

Sipping holy water 3 times means to render the 3 centers of consciousness viz. body, thought and sentiments, calm, serene and pure. The first Achman (sip) is to establish pious character, purity and well-being in our speech. The speech is purified so that our prayers and Mantra chanting reach God. The power of our speech is destroyed if we eat food bought from illegal income and a tongue that utters falsehood and hurts others. Such a vile speech can never allow our Mantra chanting to attain its goal. Hence this first Achman (sip) is to remember this fact always.

The second Achman is to establish a serene purity in our mental reflections. If due to an intellect that is impure, crime based and vile storms of discontent manifest in our brains, there will be no radiance and brilliance in it. Thus this priceless mental energy will get drained away to nought from undesirable openings and thus in such a hollow psyche, the Divine Power will not manifest. Mental purity is most required for success in spiritual practices. Hence the aim of the second Achman is to make this belief more intense in our minds.

The third Achman to purify our sacred sentiments. Steadfast sentiment is faith that has an intense resolve for the goal of life and inducing piousness in our thinking and activities. People who live a life of rank materialism, fleeting attractions etc. that leads to their downfall, can never manifest soul power in their psyche. Purity of sentiments means to keep the stature of desires high. In order that this truth is imbibed with fervour, we carry out the third Achman.

Just as a child after drinking its mother's milk imbibes her power and character and thus gets aptly nourished, in the same way a Gayatri devotee via his Mantra chanting power, renders the water of Aachman as milk of Mother Gayatri and thus after partaking it he augments his soul force. Via this Aachman he gets the soul power of the 3-fold energies called Hreem, Shreem and Kleem. As a result he also gets that power that intensifies his soul purity and material wealth.

(3) SHIKHA BANDHAN

The Shikha (pig tail) is the religious flag of Indian culture. It is a symbol of Gayatri who is the Goddess of a pious intellect. Every individual who steadfastly adheres to Indian culture, re-instates it on a supreme level. It is a proclamation of the control of our intellect, thoughts, mental reflections, pious thinking and a pious intellect. This activity is carried out to remember the divine inspiration behind this holy symbol and showing respect to it.

At the point where the Shikha is also present, is the special center to contact those subtle Divine Powers. Via contact of water and influence of sacred sentiments, it is made specially active at the time of worship. This he does so that a special give and take takes place and thus attains good benefits.

(4) PRANAYAM

The third sheath of Sandhya worship is Pranayam or Pranakoshan. While describing creation of Gayatri, it has been said in the previous pages that the world is of 2 types 1) inert or made of atoms 2) conscious or full of vital force. Just as in the entire world, many types of scenes are noted due to the association /disassociation of atoms, in the same way many events take place in the conscious world. Just as wind pervades the entire area where it is present, similarly the conscious vital force, which is infinite times more subtle than wind, pervades the entire cosmos. Based on the measure of the presence of this principle, our psyche becomes more powerful and pure. To the extent one attracts or imbibes this vital principle in one's psyche, to that extent one's inner being becomes more powerful. This vital force helps us imbibe characteristics like soul light, valour, steadfastness, enterprise, broadness, greatness, endurance, patience, steadiness etc. If there is less vital force in our body, even if the body is very bulky, our psyche will be full of cowardice, unsteadiness, narrowness, miserliness, selfishness, of criminal tendency and all other lowly thoughts. With so many vile characteristics, a man can never live a life exalted. Hence there is a need for every spiritual aspirant to imbibe more and more of this vital force in his psyche. Pranayam means one's psyche attracting the cosmic vital force within its folds as much as possible via breathing exercises.

Pranayam has 4 legs :

- 1) Poorak in which the air is inhaled.

- 2) Kumbhak in which inhaled air is held for sometime.
- 3) Rechak, in which the air held within, is exhaled.
- 4) External Kumbhak in which the exhaled air is put on hold outside the body.

When Pranayam is commenced, while exhaling one should envisage that alongwith air we are attracting within us, that conscious vital force which is mixed in the wind present in the cosmic space. While carrying out Kumbhak (internal) harbour the altitude that this Divine Power is pervading every atom of our organs, blood cells and energy centers and that it will be imbibed externally. While doing Rechak the attitude should be that the Mal(dirt), Avaran(veil), Vikshep (agitation) and other distortions of the gross, subtle and casual bodies are being ejected from the body. While performing external Kumbhak, the attitude should be that externally, we are closing the doors for all those distortions that we have previously ejected from the body and that never will fresh distortions enter our body. Thus 3 Pranayams are carried out.

(5) NYASA

Nyasa means to imbibe something. Nyasa is carried out so as to imbibe, establish, fill and pervade every pore of our being with the Sattvik sacred power of Gayatri. Every letter of Gayatri has a deep bond with all important vital centers of our body. Just as in a stringed musical instrument, like the Indian Sitar, we twang a particular string with our finger which results in the manifestation of a particular musical sound, in the same way the bodily Veena is twanged with a divine emotion with the help of fingers at dawn, noon and dusk or what is called Sandhyakal.

It is believed that the body, which is by nature impure, can never experience the close proximity of divinity. Hence establishing purity in its chief centers establishes that much measure of divine principles in them, which is good enough for that body to gain capability of carrying out spiritual practices.

Alongwith Nyasa, certain bodily parts are touched and also the entire body is meditated upon so that divine consciousness manifests in them. Due to this the body becomes sanctified, powerful and healthy. One should harbour the sentiment that this divine consciousness which is radiating in our body shall be used for sacred purposes only. The intellect will be used for pure thinking, eyes for seeing holy scenes, ears for hearing holy sound, mouth for eating pure food, throat for uttering sacred speech, heart for good-will, navel for pure vital energy and hands/ legs for pious activities.

(6) PRITHVI POOJAN

By looking upon Mother Earth as a Goddess, worship rites should be offered to her with

gratefulness. The worship articles used are water, rice grains, flowers and sandalwood. The aim of Prithvi Poojan is to elicit sentiments of renunciation /sacrifice, as a result of attaining benefits from Mother Earth and the entire material and conscious world. It can also be called Aasan Pavitreekaran (sanctifying the seat of the worshipper). The meaning of Aasan (seat) is substratum too. Thus one should keep in mind the purity of the mode of worship and also the goal of one's worship rites. By sitting in the lap of Mother Earth, a spiritual seeker will use his penance power only for auspicious purposes. When one sits in one's mother's lap, one can never ever dream of unholy activities. Worship of a God with form is of the first grade wherein one studies all spiritual practices that helps a spiritual seeker merge with God. Over here God is imagined with a name and form. Such a God with form is thought to be of great divine qualities, he is experienced as a close divine presence, one has great faith in him, very deep love for God abounds and thus a deep bond is experienced with him. Within these acts, all other rites coming under it are called devotional worship (Bhakti). This is the first step of "Laya". This act is straightforward for the gross state of our mind since it is incapable of thinking about that which is beyond all thoughts. This helps in augmenting the level of our consciousness. We should understand that worship of an image is carried out for this reason.

In public temples or a worship room in one's home, many images of God are installed and God is welcomed, honoured just as you would honour great men/ preceptors. Hence there are the rites called Panchopchar (5-fold) and Shodashopchar (16-fold). As long as the image of God is in front of us, so long we experience the close proximity of God. We accept his greatness and with faith we honour him. Rites like Padya, Arghya, Achman, Snan, Pushp, Chandan, Dhoop, Deep, Akshat, Naivedya, Arti, Namaskar etc. helps in advancing our experience of the presence of God, alongwith faith in him. In order to ripen our faith, we should harbour a mind that experiences the presence of God in his image.

Ahead of this there is a subtle image worship wherein either with eyes shut totally or half shut one meditates on God's image. The sentiment of faith, close proximity and oneness is harboured just as you do for the worship of a gross image of God. The difference only is this that in idol worship there is a direct need of image peripherals whereas in meditation, all this is at the mental imaginary level. In meditation we imagine God answering us with a smile etc. based on our faith. This state makes us more enthusiastic and gives us the benefit of greater concentration. Hence this mental worship of God is a higher level of meditation for sensitive and imaginative spiritual seekers.

There are 2 classes of idol worship (1) image oriented spiritual practise and (2) meditation of God with a name and form. Idol worship can be called studying in school i.e. primary education and meditation of God as secondary education. Ahead of this is college education. It can also be called worship/ meditation on a formless God. In that God is not imagined as a human being and there is no need to welcome him as we would, a human being. In order to continue practicing worship always, it is necessary to perform all routine actions. As a result our faith is nurtured and nourished. Even a spiritual aspirant who has attained a high spiritual stature does not delete worship of God's image from his daily chores. Instead in order to render his faith firm, he continues to worship God's image as before.

At the time of entering a new arena of life, every individual is a child only. This is despite the fact that he maybe a master of another area. A good lawyer maybe a specialist of law but when he enters a new specialization field he has to enter as a student of its primary class. In the same way

if one is not a specialist of spirituality and is a specialist in other fields, even then when he enters the class of spirituality he has to have the attitude of a new seeker. Meaning while entering the portals of spirituality for the very first time he will have to accept worship of God's image in the initial stages. Only then will he attain his spiritual goal. Those who believe in a formless God may not worship God as a human being, yet they make do with other images like flame, sun, moon etc. Followers of Islam while reading the Quran, face the Kaba of Saudi Arabia. Kaba means an image that represents a special power of God. Others worship the light of sun as an image of God. Even in Yogic practices like Kundalini awakening, Chakra Vedhan etc. one looks upon certain centers (Chakras) as special centers of Divine Power and they thus concentrate their will-power on them. All these are various forms of meditation and thus one takes aid of an image that has a name and form.

In this world some sects are worshippers of formless God and the rest are worshippers of God with name and form. Instead of calling the arguments, for and against as formless or with name and form, one should call this problem as belief or non-belief of the manifested form of an image. One can never meditate on a total formless God even via Naad-Yoga or any other spiritual practise involving sensations. While practicing the art of concentration on sounds of a conch, watch, clouds etc. one's mind thinks of the image of its source. No doubt one will hear the conch sound but the question is whether one simultaneously meditates on the shape of the conch too which in future will take an all-pervasive acceptable form. Hence while analyzing meditation, both the above aspects are taken into account. The worshippers of a formless God via an introverted intellect visualize God as a divine light. Ordinarily this small/ big light is a point only. It is said to be a symbol of the sun. In reality this is the light of divine wisdom. Of course there is no brilliance and heat. In any spiritual practice, the fireball sun is said to be an image and that its root center is divine wisdom. The name and form of formless divine wisdom called Prajna is Savita. Savita meaning the divine light of God that helps us imbibe holy knowledge in our psyche. While meditating one must concentrate on God but alongwith it, one should remember that this divine sun is merely an image (symbol) of the light of holy knowledge.

While meditating on the sun, an experience is evolved that this sun is lighting up the body, mind, intellect or the gross, subtle and casual bodies of the spiritual aspirant with activity, sacred wisdom and good-will. By accepting that both these areas are being illumined, one can also experience that they are being activated, advanced and sanctified. In this manner one should not end this discussion by just believing the sun to be a divine act of exhibition of itself but that with its radiance, one's soul center is lit up and influenced in totality. In reality this meditation harbours a faith that our present state will become more advanced in future. The more this faith is deep, the more a spiritual aspirant will benefit from it.

While worshipping God with form, both the male and female genders are painted as an image of God. If one wants to visualize both as pure, soft-hearted, generous, service oriented, self-surrendered, loving, affectionate, a female image of God is best suited for us. The female is of a charitable disposition and a male is more obliged. Which image of God should be accepted? From this standpoint, one's discrimination is more inclined to a female's image. No doubt a male too has his own special characteristics like endeavour, enterprise etc. These qualities help more in material endeavours and less in soul advancement, which is our goal. It is much better that one looks upon God's image as that of a female.

The re-instating of God as Mother Gayatri is of great all-round use. As a result one experiences

the affection that a child gets, while playing in his mother's lap and all the gross/ subtle benefits of suckling her breast. By labeling God as a female, we can also endeavour to replace the contemporary lowly image of a woman, with one full of motherly qualities that elicits divine faith in the psyche of a spiritual seeker. She can be visualized as an image of human emotions, sacred intellect and activities of good-will.

The vehicle of Mother Gayatri is said to be the swan (Hans). Swan means one who has a white body, who can differentiate between milk and water and one who will only eat pearls, else will vow to remain hungry. Of course this is not seen in the bird swan but is seen in the description of a spiritual swan. It tells us that in order to imbibe the Lord's Divine Power, the spiritual seeker should enhance his greatness to the stature of a spiritual swan. In his day to day transactions, he should be righteous, self-reflecting and in his subtle life, should be full of discrimination and faith. His psyche should abound with good-will towards the cosmos. At present alongwith purity of one's character is conjoined, the possibility of manifestation of Divine Power.

The image of Adi Shakti Gayatri or that of any other God/ Goddess whom we have intense faith towards, should be placed in a small but well-decorated seat. Whenever you worship God, you must sit in front of this decorated seat of God. Whenever one carries out a particular task regularly at one place, it tends to inspire one's psyche to repeat those very tasks again and again. It is difficult to concentrate the mind by worshipping God at an irregular time and place. Hence instead if we sit on the worship site at regulated times and place, naturally our mind gets focused and thus one is naturally inclined to continue doing so in future too. Keeping in mind this precept, it is best to set aside a special place and time for worshipping God.

Meditation is an inseparable leg of worship of God. It is most recognized that chanting of a Mantra and meditation are carried out in tandem. Else the mind strays in unwanted directions. Meditation is impossible if we do not take aid of one of the 5 subtle elements viz. sound, form, taste, smell or touch. These correspond to the 5 gross elements viz. space, fire, water, earth and wind. Not only is it difficult to imbibe the formless God in our psyche without taking help of material objects but we cannot even understand it. Even those who oppose image worship, are seen to imagine divinity in certain objects. Sacrificial fire, cross, flag, sun, photographs etc. are definitely a type of image only. By harbouring an attitude of divinity in all these, it is definitely a type of image worship. Whether it is Gandhiji's tomb or Lenin's protected dead body, if you have faith in either of them, definitely it is idol worship.

When we first see great saints / preceptors we show our respect to them. During worship of God, over and above summoning Divine Power in the image, one should offer worship rites to them as a mark of respect. Thus we get a chance to ripen our faithful sentiments. In Panchopchar you require (5-fold rite) 1) water 2) rice- Naivedya 3) flowers 4) incense/flame 5) sandalwood – Rolee. It should be placed in a Tashtari (flat plate – like vessel) and should be, one by one, placed in another Tashtari kept close by with faith, honour etc. It is these 2 Divine Powers that are performing Leelas (divine sports). The symbol of nature is water and that of Purusha (God) is fire. This too is a type of re-installation of a picture.

Behind the peripherals of this rite, is the inspiration of divine creation. This cosmos should be looked upon as a gigantic form (Viraat) of God and via activities of world welfare, one should

worship it regularly. The first leg involves making our psyche more sacred, self-controlled and full of ideals so as to advance further on this path. Which ideals should be imbibed for a spiritual practice that involves self-creation and cosmic creation? This answer lies in the materials used for Panchopchar rites.

1) WATER

It is a symbol of coolness, peace, humility, respect and gentlemanliness. For good activities, we have to make good use of our time and surrender our hard work to it. From this emerge sacred actions. For Padya, Arghya, Aachman, Snaan, 4 spoonfuls water are offered so that by doing so, we resolve to offer a major portion of our hard work, mental powers, capability and wealth for divine tasks.

2) AKSHAT

These are rice grains which are a symbol of food, wealth, grandeur earned via hard work. Those who never donate any wealth which they have earned, are called selfish rogues by our scriptural scholars. Our hard earned money should not be utilized only for our small/ big family but that it should be donated partly for the benefit of the country, religion, society and culture. God means the gigantic cosmos, in his name and form aspect and as goodwill, pious aim in his formless aspect. Thus rice grain offering inspires us to regularly donate a good part of our earnings for cosmic well-being.

3) PUSHPA

Flowers are a symbol of blooming and making others bloom and laugh, a light-hearted life and pious activities are required. We must be as soft as a flower. We should look beautiful both within and without. We should lead a life that helps the garden of the cosmos bloom with ecstasy. We should aspire to become that flower whose neck is clasped tightly and pierced by a sharp needle, so as to become the garland offered to God.

Flowers are generally offered to God during worship. The Lord's feet, neck, head and entire body is adorned with flowers. It is a fact that the Lord loves the laughing softness of flowers. Our flower of life too should bloom in such a manner that we come very close to God.

4) DEEPAK

The flame lamp is a symbol of love, whose sight is always upwards just like its flame. It first

burns itself up so as to give light to others. As a result the flame lamp is given a prime spot on the worship dais. He is considered the flame light of life whose psyche overflows with infinite love, who is full of good-will, who renounces/ sacrifices his all for a spiritual cause, who endures a lot of hardships and whose sight is upward i.e. towards high ideals. By walking on this path we can come close to God and gain enough capability to earn his grace. Sometimes instead of a flame lamp you can make do with lit incense sticks and this is its inspiration too.

5) CHANDAN

The sandalwood tree oozes with fragrance and also lends it to nearby trees too. With its coolness, it gives serenity to poisonous beings like snakes, crabs etc. It is said that snakes, crabs etc. that latch on to sandalwood trees, imbibe a lot of serenity from it. In its cool shade, one can enjoy its fragrant peace. Even those who cut, sell or rub sandalwood on a stone, are forgiven by it. Even sandalwood trees that get destroyed, give us a rosary to chant God's name and powder of sandalwood to perform Yajnas. Our energy and capability too should be utilized thus for world welfare.

In the same way water is a symbol of moistness, purity, sweet behaviour etc. When we see the ritual materials, we must have the attitude that the Lord accepts people of such caliber only. Thus we too must advance our pious qualities. While offering the worship materials, if the enthusiasm of surrendering our best spiritual endeavour, tasks and powers for the Lord's mission manifests, definitely our worship too succeeds.

The faith of man alongwith his trust can create a powerful divine authority and its movements can only be as powerful as the depth of our faith. When the idols of many devotees have helped them in a miraculous manner, the credit does not go to the independent existence, power or various rituals offered to them but the credit goes to the pure character and deep faith of the spiritual aspirant towards his/ her icon. It is this very goal that has to be attained via idol worship.

CHAPTER 18 - SANCTIFYING THE PSYCHE VIA MANTRA CHANTING

There are many prevalent rites with reference to the worship of images. For e.g. they are pilgrimages, visiting temples, eulogy, regular reading of sacred texts, Shodashopchar, circumambulation, bathing God, religious processions, prayer meetings, keeping awake at night, singing God's name etc. The next higher stage is where there is minimal use of worship articles and that the worship is more at the mental level akin to meditation. Of course at times it does utilize bodily activities, hard work and other modes of worship,

Under a high-levelled mode of spiritual practice, there are 2 aspects :

- 1) Mantra chanting or Japa
- 2) Meditation or Dhyan

Not only in Indian tradition but amongst all modes of worship in the entire world, one makes use of the above 2 aspects in one way or the other. The methods may vary but they are seen as a part and parcel of the above 2 aspects.

Via Mantra chanting it is spirituality that calls on God which in a certain way we all have forgotten. Just as a serpent without its jewel sits down weakly and tiredly, in the same way we all, after being separated from the Lord are full of fear like a orphaned child. We feel unprotected and experience a lot of hardships. It seems as though we have lost something that is most dear to us. Hence Mantra chanting helps us search for what we have lost.

No doubt Draupadi was rendered naked bodily, but today it is our soul that is losing purity and thus it is rendered shameful both externally and internally. Hence under such circumstances it is appropriate that the mind as the elephant and soul as Draupadi calls on God. One chants a Mantra so that God catches hold of our hand and pulls us out of the hole of spiritual ignorance. Remembrance of God is the chief leg of worship. It is on the basis of a name that we can come to know someone's existence and thus remember him/her. In order to re-instate God in our psyche, we have to take the help of his name. After remembrance comes summons, from summons comes re-instatement and from this comes attainment of God. All this is accepted by the Science of Psyche (Psychology).

In order to educate the soul, the Science of psyche gives us 4 levels and substratums. The first is education – it is also called the learning process. It is at this level that school children are educated. They are given a lot of information. It is not enough just to gain informative knowledge. School children keep repeating it by rote. School education is dependent on this repetition and memorizing various subjects. They have to remember the names of all the mountains. Sanskrit language studies is in fact called the Science of Rote. This memorizing by rote method has to be accepted by all students. There is no other way except to repeat all that one has heard and establish the same in the mind.

There are some things which are easily remembered after listening only once but there are other topics, which if not pursued regularly, is forgotten easily. After completing school studies, if the topics studied are of no use later, they are easily forgotten. The soldiers of any army have to regularly participate in parades. Wrestlers go to their gymnasium on an empty stomach and regularly perform sit-ups. It is most required that musicians continuously practise all that they have learnt. If they fail to do so, their fingers falter and cannot maintain correct beats and musical

notes.

The second layer of education is retention i.e. labeling all that one has studied in one's psyche. The third layer is recall i.e. to unearth forgotten events of the past and activate them. The fourth layer is recognition i.e. to accept things. That is it should be converted into steadfastness, faith and trust. In God worship, all these goals have to be attained. We have to go beyond all the above 4 layers. Image worship helps us experience the close proximity of God via retention. We stray in life because we have forgotten our soul's ancient relationship with God. When the string of a kite slips from the hands of a kite flyer, the kite strays away here and there only to fall down ultimately. When the connecting string between a puppeteer and his puppets snaps then how can the puppet dolls dance to his tune? If the wire connection of an electrical item like a fan, fridge etc. snaps, the machines can no longer function. The relationship between a living being and God is eternal but because the living being is enmeshed in the material world, this relationship is as good as broken. Hence over here recall would mean to search for this broken cord and thus re-unite with God. Via Mantra chanting this goal can be achieved. When the living being reaches the fourth state called recognition, it realizes/ experiences that within him/ her is the divine light of God and as per the tenets of Vedant he/ she experiences that "this is God", "that I am", "I am that", "I am blissful consciousness" and "I am God". This is not merely superficial lip service but it is at the experiential level. As a result of this the qualities, actions, nature, viewpoint and activity of man reaches a divine level. His/her state is equivalent to that of a saint, God etc.

For soul progress, the area of thought has to work hard and only then can we reap rich dividends. Only when a field is ploughed again and again, can it give a rich harvest. Chanting Mantras is akin to ploughing a field. The act of worship is akin to opening a school by the inner soul so as to educate the mind and ten senses. In this school one is asked to repeat the Lord's name continuously so that its student can easily memorize alphabets, numbers etc. It is this primary education which is behind repeating the same thing again and again.

When you dip a cloth in coloured water for a long time, it takes up that colour. Those trees that grow in the vicinity of sandalwood trees, imbibe the fragrance of sandalwood. When rose petals fall on muddy ground, its mud too gets the fragrance of rose. The benefits of close proximity are well-known. One has to face the reactions of good/bad associates. The act of meditation is an example of getting close to God and hence its good results will definitely be experienced. The law of butterflies worm and buzzing bee is well-known.

For Mantra chanting the best and most well-known Mantra is Gayatri as per Indian scriptures. It is called the Guru-Mantra i.e. it is Supreme. Gayatri Mantra chanting is very helpful in purifying our psyche. It is called Vedmata (Vedic mother) because the entire seed of divine wisdom/ knowledge present in the Vedas, is found in this 24-lettered small Mantra.

The mouth is called a fireball. At the gross level it is correlated to the fire of our stomach. The description of slow fire and intense fire is made so as to give us an introduction to active/ non-active nature of the digestive glands which spread out from the mouth to the stomach area. When the mouth chews food, it is executing the first leg of the process of digestion. Later this food is further digested in various steps. The fireball of our mouth performs digestion at the gross

level, uttering speech at the subtle level and at the causal level it creates a divine flow of consciousness. All these 3 functions excel one another. We all know the importance of digestion and talking. Only a few know what is this divine conscious flow. The total Science of Mantra Yoga revolves around this mysterious power.

When you utter various words, it not only gives us its meaning but that even many emotions, sensations, inspirations and energies are conjoined to it. If this was not the case, our speech would lack the power to harbour friendship or show enmity. It could never then be utilized for raising or demeaning people. When we hear bitter words, we get angry and we act and say things which should never be executed or uttered. When we get worrisome news, we do not eat anything and sleep runs miles away from us. When man hears about the demise of his near/ dear ones, he loses consciousness. A word flow of logic, enthusiasm and love can change the very thinking of the lay public and people, mesmerized by the utterances of the speaker, act exactly as he wishes. When we delve deep into these facts, it becomes clear that speech does not merely give us the meaning of the words uttered. Alongwith the word flow, the influential conscious principles too is conjoined to it. When they resound at a place after mixing with sound vibrations it induces consciousness oriented movements. When words are tested on the basis of material science, it can only be called a material wave vibration. Over here one cannot describe materially, its sensitive potential that influences consciousness. In its pristine purity it is spiritual.

In Mantra – Yoga after understanding this very spiritual influence of word energy, it is made use of variedly. After squeezing a lemon, its dry skin is set aside. When we get clarified butter from milk, the remaining butter-milk has hardly any value. The same holds true for Mantra-Yoga. As a result of it such a conscious energy manifests, that it induces strange movements in the mind and body of the one chanting the Mantra. This further results in influencing of infinite space, meeting special individuals and encountering special circumstances.

Mantras are chosen on the basis of Sound Science. The meaning of words is of least importance. The power of the Gayatri Mantra is extraordinary. Yet its superficial meaning is ordinary. In it we request God to give us a sacred intellect. There are thousands of other such Mantra which ask for the same thing. Even in Hindi and other languages, there are thousands of poems that request the Lord to give us all a sacred intellect. Then why do we not give the same importance to these poems as we give to the Gayatri Mantra? Why does not poetry reading give us the same results as Gayatri Mantra chanting? In reality in the eyes of Mantra creators, the weaving of words us is of utmost importance. There are so many Beej (seed) Mantras which are given meanings by some people but in reality they have no meaning at all. What meaning can we give to Mantras like Hreem, Shreem, Kleem, Aim, Hoom, Yam, Phat etc. It is futile to rack one's brains over them. These Mantras are created while keeping in mind what level of Divine Energy can be generated from them. What is its influence on the Mantra chanter, external atmosphere and desired goal? Alongwith the letters of Vedic Mantras, it is chanted in the Udaat – Anudaat cycle with a rise and fall of tones that are low, high and medium. The tradition is that these Mantras are chanted with specific tones. This method had to be created so that the Mantra repetition would help created an energy flow, which in turn would give us our desired goal. The sound flow of Mantra chanting creates movements that are as deep as the water that flows deep down in the ocean bed and are as high as the winds that in fly in space. In its casual body there is a special flow of energy in the Chakras (plexuses) and glands.

One must continuously chant the Mantra and in one round itself, one can clearly understand the

results of this process in a scientific laboratory. If we hang an iron garter of 1 ton on a roof and keep banging a light cork (having a weight of 5 grams) on the garter, in a short time this garter will start trembling. This miracle is the result of continuous banging that manifests energy. If Mantras are chanted methodically, its results too are as above. The sound waves of Mantra chanting influences the Chakras and glands present in the subtle body and this movement, by warding off unconsciousness, later activates it. The Mantra chanter attains the benefits of activating Chakras (plexuses) and various glands. In turn these sacred activated centers, manifest soul force in the spiritual aspirant. Such a person experiences certain activation / manifestation in himself / herself which was absent previously. He/ she experiences its benefits too.

With the example of the typewriter we can understand the above fact very easily. The keys are tapped with fingers and the ink falls on the paper to print alphabets. The vocal cords that help us speak can be compared to the keys of a typewriter. Chanting of Mantras is akin to tapping the typewriter keys. From here the manifested energy flow reaches the subtle Chakras and divine glands with the help of fibres of the subtle nerves and it instigates /activates them. Printing of alphabets on a typewriter is akin to attaining these mysterious divine glories (Sidhis) via these activated Chakras(plexuses). This is a decisive fact that if Mantras are chanted in a methodic manner, it definitely yields sacred results.

Because a Mantra is repeated again and again, a cycle of energy is generated. Because of a cyclic movement, an energy flow is generated. The earth rotates on its axis. Because of this rotational movement a magnetic force and potentials of varied levels of earth are generated. If the earth stops rotating and revolving, there will be sheer gloominess and lifelessness on earth. Only the users of dynamo know how important movement is, to create an energy flow. As soon as movement stops, electricity generation too comes to a standstill. In order to create a special level of an electrical flow in the gross and subtle body, special words have to be chanted with a special speed and method. The ordinary Science of Mantra chanting too is this.

In Mantra chanting one set of words are repeated ceaselessly in one cycle and uniform speed. In ordinary speech many words are uttered with many manifestations, many sentiments, many emotions. Hence over here there is no uniformity, nor is there a uniform movement/ speed. Sometimes a pause, sometimes a flow, sometimes a rush of energy manifests. In traditional speech, one does not find one special center or level. As a result only a conversation ensues and a special energy flow is not perceived. But the state of Mantra chanting is something entirely different. It is only limited number of words that are made use of and they are repeated pauselessly. A new spiritual seeker has to make the speed of his Mantra chanting uniform with the help of a watch or Mantra calculator. If this much takes place, know for such that the cycle of sound (word) speed has been established and on its basis the special results of Tantra Science will be established. In special Purashcharanas, special spiritual seekers of Mantra Science are asked to participate so that their cyclical process gives correct results.

When the earth rotates, we can see its miracle in the day-to-day life of ours. Small children play with tops. When it is skillfully rotated, it keeps moving on its axis and does not fall down. But as soon as its speed starts decreasing, the top falls flat on the ground. It is definitely the miracle of movement that one mere push lasts for so long and the resultant movement (speed) continues on its own for a certain span of time. The speed that results due to ceaseless Mantra chanting, too works for a long time during our austerities. Thus it helps in steadying and activating the soul's special characteristics of a spiritual seeker.

When there is a high speed rotational movement, it results in a centrifugal force. When slings filled with pebbles are rotated speedily the pebbles are let loose, what happens is that birds that would otherwise eat up crops are shooed away. Generally crops like jowar, bajra, corn etc. are eaten up by parrots, crows etc. Hence at such times, pebbles rotated in slings and then let loose help in scattering these birds away. It is this force which is a creation of rotational speed, that helps let loose pebbles, at a very high speed. These pebbles move so fast that if it actually strikes a bird, its falls flat on to the ground.

In a circus we can see the game of a motorcycle moving round and round a circular road made of wood and it can be called a well of death. The viewers are amazed to see that the motor cyclist as moving circularly at a slant and yet does not fall off.

If you fill up a steel jar with water, tie its neck with a rope and rotate the jar, it is noted that water does not come out of the jar.

Ordinarily one can actually see such amazing results of the power of circular / rotational movement. The same holds true for the result of the moving sound energy through the medium of Mantra chanting. Just as kids seated on a swing get the joy of not falling from it, despite the possibility of falling down, when it is swung on either sides in a large diameter, in the same way the circumference limit of the inner consciousness sees its expansion in a widespread area which is much larger than a short boundary. Further the apprehension of a downfall, due to vile thinking and activity can easily be warded off. Like the pebbles thrown from a sling, the spiritual seeker moves at a fast pace towards his desired goal and if the thrower is skillful, his aim too is bang on target. While revolving at a slant, the tumbler of water does not eject/ throw out any water from it. In the same way the danger of falling prey to the wiles of undesirable elements of the world and life principle decreases. It is a different story altogether if the tumbler is rotated very slowly but the water definitely does not spill out, if the speed is very fast. If the level of sensitivity and mode of Mantra chanting is correct, the hardships of facing inner vile activities and lack of success diminishes.

A motorcyclist who drives his motorcycle at a slant in the wooden well is saved from dangers because of the slanting position and lack of space to run. A spiritual seeker who faithfully chants his Mantra, gains victory over obstacles he encounters, on the path of spiritual advancement. Even while facing obstacles, he ultimately tastes success.

CHAPTER 19 - DHYAN – YOGA (MEDITATION) FOR SOUL AWAKENING

A human life is a priceless gift of God. The Lord does not have a greater gift than this to give his beloved creatures. Its specialties and potentials are so extraordinary that its results can only amaze us. This gift has been given to us to fulfill divine goals. But it is our ill-fate that we have

forgotten our divine nature, God's gift and the goal/ importance of a human life. Neither do we know our divine potential, nor the Lord's goal, wisdom or meditation. We are straying far away in this dark, gloomy world. This forgetfulness is strange. People generally forget objects and also what they have read, heard etc. A person whom we had known in the past is now a stranger for us, since we have forgotten him. But it is rare to find a person who forgets himself. We think ourselves to be a body with name and form. We desire what our mind desires, we look upon the body's needs as our own need. The body and mind are the 2 wheels of the chariot of our life. But we have totally forgotten that we are the soul and not the body. No doubt we hear time and again that the body is different from the soul. But it is very rare that someone actually experiences this fact. And even if we experience it, it is in a very hazy manner. If we understand true reality and the difference between the life-force and peripherals that manifests in our consciousness, we will give prime importance to soul well-being. We would give only that much importance to material objects as is required. Today we are walking with feet devoid of shoes and decorate our cars with frills of gold. We are dying of hunger and give clarified butter to vehicles. "We" means the soul and vehicle means body or mind. The Lord is serving his servants. It is indeed strange that he has forgotten his responsibility.

ATTAINING THE SOUL'S GOAL

The goal of life is to attain self-fulfillment. This self-fulfilled state can only be at the level of divinity. In order to attain God, the mind should get concentrated on him. Before constructing important buildings, their maps, plans and models are designed. An engineer, architect etc. will build buildings based on these models. An image of God with his qualities, activities and nature is carried out for the purpose of meditation. As a result one experiences nearness, oneness and a sense of merging of God. This is the true nature of meditation.

The goal of true meditation is to regain our lost memory regarding our real nature. If someone happens to regain it, it is definitely akin to a man coming out of a very scary dream. It is only then that one experiences a condition akin to a child being lost in a massive crowd or like that of a man who has lost the memory of his identity. Those undergoing such anguish, experience a great loss and they hurt their near and dear ones. Since we have lost our memory (that we are the mighty soul and not the body), our condition is as demeaning as a baby lion being brought up in a family of goats. As a result we are giving pain to our true nature, which is divinity.

The goal of Yoga of meditation is to overcome loss of memory i.e. to awaken to the fact that we are the soul and not the body. In that one remembers God and one experiences one's soul nature. The memory of the union of a living being (Jiva) and God (Brahman) is re-activated and one experiences, that this very Divine Power contact was broken by us, is in reality our Divine Mother and Benefactor. Not only this but like the proverbial wish-fulfilling cow (Kamadhenu), it is so powerful that by drinking its nectarine milk, we attain divinity. By sitting in the shade of a wish-fulfilling tree (Kalpavriksha) one can attain anything. After contacting, coming close to that Divine Centre, one does not lack anything and thus we can overcome all types of poverty. Thus Yoga of Meditation helps us attain this goal.

CONCENTRATION

It is not something great to attain Divine Powers. It should be protected from any type of wastage and should never be misused. The benefits of attaining Divine Powers are encountered when they are gathered in a safe place and that they are utilized only for sacred tasks.

As a result of heat, a lot of water of the oceans gets converted to steam. So much steam rises into the atmosphere from cooking gas, fire etc. All this goes in waste. But in an engine, a little bit of water is converted to steam. This steam is not allowed to stray in the atmosphere and is in fact collected in a tank. Later its energy flow passes out of a small hole and reaches the piston. As a result of this small process, the engine of a train starts functioning. Not only does it move but it runs at a great speed. Its movement is so powerful that it tugs along with it many other compartments at a high speed.

If tons of gun powder are spread out on the ground and lit with a match-stick, it will show a little light for a flash of a moment and then get burnt to ashes. This is a total wastage and is of no use to us. But if it is enclosed in a small area of a gun and by pressing the trigger a little, sparks of fire touch the gunpowder, this infinitesimal gunpowder gives amazing results. The bullet runs at a mammoth speed to its target. Wherever it lands, it topples that object. One can thus clearly note the difference between just lighting up tons of gunpowder with a matchstick and on the other hand, lighting up a minute amount of gun powder in a gun.

The rays of sun light are scattered all over the earth. Daily the sun rises and then sets in the evening. This sunlight can give only a little heat and light to us. But if a few sunrays are concentrated on paper using a special lens, the paper starts burning. If it is thrown in a huge jungle, a forest fire ensues which destroys that entire area to ashes.

During Draupadi's Swayamvar (choosing you own groom), the condition for getting married to her was that the prospective bridegroom should pierce the eye of a bird placed at a distance with an arrow. Dronacharya was helping his students to master this art. Before his students aimed an arrow, Dronacharya would ask them as to what they were seeing. On an average the students would say that are seeing a bird on the tree. As a result Dronacharya would declare that such students would never succeed. When it was Arjun's turn, he answered that I can only see the bird's eye and nothing else. Thus Dronacharya declared that Arjun would definitely succeed. Truly at the Swayamvara ceremony of Draupadi, Arjun pierced the eye of the bird with one single arrow and thus got married to Draupadi.

It is said that a flying creature called a buzzing bee catches hold of a caterpillar and continues to buzz in front of it. As a result of continuously hearing the buzz of the bee and visualizing the bee's form, the mental state of the caterpillar becomes that of a bee. The caterpillar starts thinking itself to be a buzzing bee. As a result the body of the caterpillar takes the shape of a buzzing bee instead of a grown up butterfly. Zoologists may doubt this but it is a definite fact that whenever man concentrates/ focuses his mind on a particular name and form, his mind too takes up the name, form and characteristics of that object. As a result of focusing her mind on beauty and youth, a prostitute regains her beauty to a great extent at an advanced age too. On the other hand, many young men and women look aged because their minds are all the time thinking of

hardships and dire circumstances. All this is a result of focusing one's mind on a particular good/bad thought. This could be intentional or unintentional.

Spiritual concentration means to stop the mind from straying away from its center and that after focusing one's Divine Powers at one central focal point, one should utilize the same for sacred endeavors only. This is called control of mind or focusing of the psyche in spiritual texts. A lot of discussion takes place regarding Yoga of Meditation. It should be surmised as an art of concentrating one's mind. When we hear about it, its success seems mediocre but in reality, it is a great achievement. When one masters this art, man by focusing his scattered conscious energy in one place, utilizes it for some sacred purpose and thus attains amazing success.

Water is filled in dams. But when it is ejected from a small opening, a stream of it flows at break neck speed because of water pressure generated by the dam. This flow has extraordinary energy. Its influence aids the movement of wheels of many machines and as a result these machines start moving. The construction of huge electric powerhouses takes place near gigantic dams. It is very expensive to generate electricity using engines and machines but hydroelectricity is cheaply operated near dams. Near smaller waterfalls, you have water mills. The resultant energy is not due to the stream of water but it is due to its concentration. By focusing a widespread area in a smaller area, you generate power.

The aim of Yoga of Meditation is to concentrate mental thought scattering in one small area of thought. The more an individual succeeds in concentrating his mind, the more his psyche will radiate with power. Like an arrow of word, it is easy for him to attain his goal. If spirituality is his aim, he will advance spiritually and his psyche will radiate with Ridhi-Sidhi or what are called Divine Powers. If the aim is material progress, we will attain this goal too. In whichever appropriate direction this energy is used, it will reap good dividends.

Concentration/ focusing means overcoming the wasteful scattering of the thought waves of our mind. By obstructing the water flow of a small stream, a dam is created and thus a small pond, lake is created. Then artificial streams are created from this lake which give water to far off arid regions. If this stream were not converted into a dam, it would have lashed at the shores and caused wasteful flooding in surrounding regions. This would lead to material destruction in that region. One should not look upon the thought flow in our mind as less important when compared to a hydroelectricity generator. The power of an electricity powerhouse is limited and can transmit electricity to a very limited region in its vicinity. But this cannot be said about the mind. Its potential of today can be augmented infinite fold in the future. Its area of influence which is today limited to the family and friends will in future encompass the entire world.

Generally people of great authority like scientists, philosophers, artists, scholars, sculptors, authors, managers, leaders etc are like ordinary laymen. Their body is very ordinary and their minds lack a magical wand. Whatever difference one perceives in them alongwith the miracle of their greatness, is a result of their inner special qualities which in turn are related to the focusing capacity of their mind and their steadfastness in reaching the desired goal. Everybody possesses infinite amount of intellectual energy. To the extent that weak brained individuals too have a lot of radiance. The difference only is this that some have activated this radiance and the rest have not done so. Even a very wise person is like a dead corpse when he is in deep sleep. But on waking

up, he manifests his intellectual brilliance. This holds true for the brain too. Due to certain circumstances, the intellectual powers of some people remains latent and thus look weak intellectually. But if their intellect is activated with effort, not only will they be as brilliant as other wise people but sometimes they will march ahead of them too.

Everyone knows that many threads unite together to form a strong rope and many broomsticks join together to form a broom. Many drops of water constitute a jugful of water. This example is given to accept the fact that by obstructing the wayward scattering of the intellect, one can focus/ concentrate one's thought waves at a focal point. One can easily understand that wayward scattering of thoughts in various directions diminishes our mental prowess and that if these thoughts are concentrated at one single point, it will give us miraculous mental strength.

By advancing mental concentration, great scientists, Yogis, philosophers etc. enter the deep ocean called the mind and thus collect priceless jewels. Those who just float on the surface of the sea, attain nothing but those who dive deep into it, attain priceless materials. Superficial thinking is like a wayward blade of grass moving aimlessly here and there. On the other hand focusing one's thought waves at a single point in the psyche via meditation gives miraculous results.

CHAPTER 20 - THE GIST OF YOGA OF SURRENDER

At the end of worship prayers, Suryarghyadan (rites of Sun-God) play a very important role. Our ego is the biggest obstacle on the path of worship. Generally spiritual seekers do give up their worldly ego yet the ego that "I am a great spiritual aspirant / devotee of God" remains. The unripe mind cannot digest the divine experiences it encounters while chanting its Mantra, meditating etc. As a result distortions manifest in the mind. If these distortions are not destroyed, a spiritual aspirant will stray away from his goal. Although superficially everything looks alright, within there are a lot of discrepancies.

It is very difficult to ward off this ego via dry intellectual knowledge. Only discrimination conjoined to devotion can help destroy this ego. After concluding worship rites, one should humbly thank one's idol. Because all that you own or will be given in future is the result of the grace of your idol. One's own specialty is this that we know the importance of grace and that we are not lagging behind while handing over all the powers, divine glories etc. to one's idol since he is the real owner of all the powers, divine glories etc. One may or may not have the capability of singing eulogies to God, yet if we are humbly grateful to him for all that we have /do not have, your prayer will definitely succeed.

In the same way after attaining divine wealth man tends to become bloated mentally. He desires to utilize them only for his own selfish needs.

Sometimes he selfishly thinks as above and at other times hesitates to use Divine Powers for world welfare. The results of both are one and thus selfishness binds us to the material world

which is full of sorrow. He forgets that Divine Powers are infinite and that they make a pious person a mere medium for its outward flow into the world. Selfishness means there is a question mark on your credibility.

In the rite of Suryarghya, a spiritual aspirant offers water from a tumbler to Sun-God. Due to the influence of the gigantic Sun, the limited quantity of water from a small tumbler comes out of its limitations only to enter an infinite arena of inter-stellar space. One should thus apply this concept to Divine Powers that are at present in a limited area which is a small body. While performing Arghyadan, we should pray to Sun-God that he helps us ward off our selfish nature and instead help us become cosmic in nature. One should experience that because of this soulful resolve of ours, the Lord's love is pouring on us. In this manner one should radiate one's inner personality via humble prayers and Suryarghyadan and thus ward off one's selfish ego.

CHAPTER 21 - STOREHOUSE OF POWER-ANUSHTHAN

By itself it is best to regularly worship Gayatri. The scriptures ordain us to worship Gayatri at dawn, noon and dusk which is called Trikal Sandhya. The more one does Gayatri Mantra chanting, worshipping, meditating etc. the better it is for you both materially and spiritually.

But when Divine Energy has to be generated for a special cause, the mode of worship too is special. This mode of worship is called Anushthan. When we travel in an alien country, there is a need to carry money for food, shelter etc. If we fail to carry foreign currency with us, the journey will be very tiresome. Anushthan or special worship is akin to this foreign currency. By carrying out this worship we are collecting Divine Power which in turn helps us in our material and spiritual journey.

A child constantly calls his mother and the mother affectionately replies. This show of affection goes on for the entire day. But when a special need arises due to some hardship encountered, a child shouts out loudly to its mother. Hearing this loud cry, a mother leaves all the tasks she was concentrating on and runs to her child's aid. Similar is the cry of a spiritual seeker when he carries out an Anushthan or special worship. Over here there is a special attraction which prompts Gayatri energy to surround that spiritual aspirant.

Gayatri Anushthan (Special worship) gives only ordinary help to combat worldly and mental turbulence. No doubt it is a fact that "Gayatri does not give you a potful of gold coins" yet it is well known that due to Gayatri's influence, spiritual changes take place in our minds and thus one overcomes hardships. Such an intellect, radiance, understanding, far-sightedness dawns in the psyche of a seeker that he can ward off hardships. In a deluded intellect there is so much of undesirable thinking that a person always experiences sorrow. But due to Gayatri worship, our minds are purified to such an extent that previous wrong notions of ours get corrected for the better. One turns away from deluded concepts. Thus this mental transformation is so blissful that even our deluded desires if satisfied would not give us even a small spark of that bliss. Via special worship (Anushthan) certain known and unknown changes take place as a result of which, a man who was previously experiencing sorrow, will henceforth taste untold bliss.

A small Anushthan means chanting 24,000 Gayatri Mantras and medium Anushthan involves chanting of 1 ¼ lakhs Mantras. Our austerities mature faster when we carry out an Anushthan. Plants, fruits give benefits only after they ripen. In the same way only ripe spiritual practices give true benefits.

THE MODE OF EXECUTING AN ANUSHTHAN

An Anushthan can be carried out in any month of the year. According to the Hindu calendar the 5th, 11th, full moon Tithis (dates) are ideally suited for it. On the 5th Tithi Durga, 11th Tithi Saraswati and full moon Lakshmi manifests predominantly. One can perform an Anushthan either in the Shukla (Waxing) or Krishna Paksha (waning) yet Shukla Paksha is more suitable than Krishna Paksha.

While commencing a Gayatri Anushthan, one should invoke Gayatri and while ending it one should bid adieu to it. Over here holy sentiments and prayer is very important. One should be grateful with faith that Mother Gayatri has been re-instated. Such a prayer should either be in Sanskrit or one's mother tongue. One should have faith that due to our prayer, Mother Gayatri has blessed us with her holy presence. At the time of bidding adieu (Visarjan) one should pray "O Adi Shakti, One who wards off our fear, who gives us power, O Mother! Please blissfully leave this place." One should have faith that because of this prayer, Mother Gayatri has bid us adieu.

On a small stool / dais one should make a seat of flowers and one should imagine that Mother Gayatri is seated on it. Those who follow Saakar (name and form) devotion should place an image/ photo of Mother Gayatri on that seat of flowers. Those who are followers of Niraakar (formless) devotion should imagine that a flame representing Gayatri's energy is present on that seat of flower. Some visualize the conscious fire of Gayatri in a flame lamp, incense sticks etc. and thus they place a flame lamp, incense sticks on that seat of flower so as to experience Mother Gayatri's sacred presence over there. At the time of send off, the image should be removed and kept in a sleeping position. The flowers should be immersed in the river, sea etc. or in any other holy spot. The half-burnt incense stick and flame lamp (after dousing it) should also be immersed alongwith the flowers. Never re-use this incense stick or flame lamp the next day.

As per the mode of worship described in the previous paragraphs, one should sit on a dry grass seat in a sacred spot by purifying oneself first and facing the East. Keep a tumbler of water nearby. While chanting the Mantra, the incense sticks and flame lamp should be lit. If the flame lamp gets doused, remove that wick, replace it with a new one and light it. There is no need to replace the clarified butter in the flame lamp if it gets doused.

Start chanting your Mantra after installing and worshipping the Gayatri image on a seat of flowers. Daily this should be the routine. During the time of Anushthan image installation, worship should go on continuously. At the time of Mantra chanting, the mind should be steadfast with faith. In order that the mind does not become wayward, one should sit down facing the East and chant the Mantra while simultaneously meditating on Mother Gayatri. As a result of this, the mind will not run amuck. Even if the mind strays, you must obstruct it calmly and induce it to meditate on

Gayatri again and again. This in turn will help you augment your concentration day in and day out.

For a small Anushthan, the days of Navaratri are ideal. Just as at dawn, noon and dusk one's meditation reaps rich dividends, so too Navaratri is best suited for small Anushthans. The Nav Durgas span from Pratipada (1st Tithi) of Shuklapaksha to the 9th Tithi (day) of both Ashwin and Chaitra Navratri. These times are best suited for Gayatriworship. During these days, one should fast and chant the Gayatri Mantra 24,000 times. Thus you will successfully complete a small Anushthan. Even this small penance will reap great results.

One should fast by either eating normal food only once in a day or eat fruits/ milk once a day or milk twice a day with fruits once only or fruits/ milk once a day or drink milk only. In the early morning hours i.e. at Brahmamuhurat (3-6 a.m.) one should be seated for worship while keeping in mind, the above mentioned disciplines. Before sitting for worship, one should finish bathing, going to the toilet etc. In 9 days one has chant 24,000 Mantras. If you chant 28 rosaries (of 108 beads) everyday, you can complete 24,000 Mantras. Very easily one can complete 28 rosaries daily in 3-4 hours. If for some reason you cannot complete 28 rosaries in the morning, see to it that you chant majority of the number of rosaries in early morning hours and the remaining at dusk.

It is best to complete this small 9-day Anushthan during Navratri or Nav Durga days both in Ashwin and Chaitra months. These 9 days are best suited for Gayatri worship. In order to ward off hardships, to fulfill one's desires and to augment one's will power, one should carry out this Anushthan which is known to give supreme benefits.

Apart from Nav Durga this small Anushthan can be carried out during other months too. A compact Anushthan involves chanting 1 ¼ lakhs Mantras for 40 days. One leg (Panchamansa) of 9 days is called Anushthan. As per one's needs and capability, it should be executed time and again. The more one gathers this "wealth" of austerities the more spiritual / material benefits we can attain.

CHAPTER 22 - SOME APPROPRIATE RULES FOR SPIRITUAL SEEKERS

Following are some important points to note by those who perform Gayatri worship.

- 1) One should be seated for worship after cleaning one's body. Ordinarily one must have a bath but due to some problems, seasonal changes, obstacles or lack of good health, one should

at least wash one's hands, legs, mouth. Also you can make do with wiping the body with a wet towel.

- 2) While executing Gayatri worship one should wear minimum clothing. If there is intense cold, instead of wearing tight sweaters etc. one should cover one's body with a thick blanket.
- 3) For worship purpose choose an open area of solitude which induces peace in the mind. Thus a field, garden, shore of ponds/ lakes etc, temples are most suited for worship. But if you cannot find such places, at least choose a clean and peaceful area for worship.
- 4) One should sit cross-legged with the spine erect. If you sit in a posture that gives pain, you will be unable to meditate well. Thus sit in a comfortable posture so that the mind does not get distracted.
- 5) Always keep the spine erect. Otherwise your spine will tilt forward and thus obstruct the upward flow of vital force in the Sushumna (subtle spine).
- 6) Never sit on the bare ground for worship. Because otherwise the vital electricity generated by Gayatri worship will be absorbed by the ground. Hence sit on a seat made of dry grass or leaves. Seats of grass, mats made of ropes are best suited for worship. If you don't have these, a mat of cotton strings will do. In Tantrik rituals, deerskins etc. are used alongwith cotton mats.
- 7) The rosary beads should be made of Tulsi (basil) or sandalwood. In the Tantrik Gayatri rites, rosaries of Rudraksh, red sandalwood, tiny conch shells are used.
- 8) For Mantra chanting, the time span of dawn and dusk are ideal. Majority of Mantras should be chanted during dawn and dusk.
- 9) While executing Gayatri worship keep the following points in mind.
 - a) The psyche should be one-pointed and the mind should not stray away. If the psyche is very agitated, it should visualize mentally the beautiful image of Mother Gayatri.
 - b) One should have unswerving faith in Mother Gayatri. Those who have a weak faith will not benefit much.

c) One should steadfastly worship Mother Gayatri. Lack of enthusiasm, mind running hither/tither, experiencing sentimental dryness, not attaining immediate benefits, agitations and other worldly hardships are obstacles in Gayatri worship. One should calmly overcome all these obstacles.

d) Gayatri worship should be ceaseless. If for some unavoidable reason one cannot sit down for worship, at least meditate on Mother Gayatri while walking, talking, lying down etc. Never should one end or stop worship for even a single day. Do not change the time of worship daily. Irregularities like sometimes worshipping Gayatri at 5 a.m., sometimes at 10 a.m., sometimes in the evening etc. is most undesirable.

The above 4 disciplines if observed steadfastly will give wonderful results.

10) One should daily chant at least 1 rosary of Gayatri Mantra. The more one chants Mantras, the better are the results.

11) While worshipping Gayatri early before dawn, one should sit down facing the East and in the evening at dusk one should face the West. It is best to sit facing the sun's rays.

12) If flowers are unavailable for worship, you can use either rice grains and a coconut. If in certain rites of worship there is a need of coloured flowers, instead of these one can colour rice-grains or coconut with saffron, turmeric powder, ochre colour, henna or other colours. Never use artificial colours made by Western countries.

13) It is generally difficult to sit cross-legged continuously. Hence if one's legs tire, one can change the posture slightly. There is no taint in doing this.

14) If due to unavoidable reasons like visiting the toilet etc. one has to get up mid-way, before sitting down again, one should wash one's face, hands / legs with clean water. Also because of this interruption, one should chant one extra rosary of Mantra.

15) If on a particular day one has to stop one's worship, as a punishment one should chant an extra rosary of Mantra the very next day.

16) If there is a Sootak of birth or death, do not chant the Mantra of the Gayatri Anushthan with a rosary. But of course one should continue to chant the Mantra mentally. Suppose such a situation

arises during the Gayatri worship of 1 ¼ lakh Mantra chanting, for those many days the worship should be stopped. As soon as the Sootak ends, one should continue chanting the Mantra from where one had stopped and thus complete the total number of Mantras. In order to atone for the fact that worship had stopped midway, one should chant 1,000 Mantras extra and thus purify one's psyche.

17) One cannot bathe and maintain total cleanliness while one is on a long journey, or is himself ill or serving a very ill person. Under such circumstances, ceaselessly chant your Mantra mentally i.e. either while lying down on the bed, while journeying or when in a relatively unclean state.

18) A spiritual aspirant's daily routine like eating, resting etc. should be Sattvik (pure). Food should be pure, simple, easily digestible, fresh and made by a pious person. One should staunchly avoid excessively spicy food, sweet-meats, foul odoured food, non-vegetarian food, intoxicants, very hot food, food made from illegal resources, food made by vile people, food given insultingly and stale food.

19) Our behaviour should be natural, righteous, straight forward and holy. One should abstain from fashion, keeping awake till late nights, sleeping during daytime, seeing cinema, seeing a lot of dance/ dramas, picking others faults, quarrels, vile actions, jealousy, hard-heartedness, lethargy, indolence, arrogance, envy etc.

20) By itself permanent sexual continence is most advised but it is most required during Gayatri Anushthan.

21) While chanting your Mantra in solitude, your rosary should be outside the bag. Whenever you chant your Mantra amidst many people, cover the rosary with a cloth or put it in a Gomukhi (rosary bag).

22) While chanting Mantras with the rosary do not cross-over the Meru (the big first bead). After completing one rosary chanting, touch it to your head and eyes devotionally and then reverse it. Thus every time you complete chanting 1 rosary, reverse the rosary so as to chant the next one.

23) After the Anushthan is completed, one should not throw away the rice grains, incense stick, flame wick, food offering (Naivedya), flower, water, ash of sacrificial fire etc. in such a way that it is trampled by one and all. In fact they should be immersed in a pilgrim spot, river, pond, temple or in fields of cotton, jowar, rice etc. The rice grains should be offered to birds. The Naivedya (food offering) should be distributed amongst children. The water should be offered as Arghya to the sun.

24) There is a big difference between the Vedic Dakshin Marg of Yoga and the Vam Marga of

Tantra. In this book we have described the straightforward rites of Yoga and there is no need of a special ritual. Because rituals like Shaap-Mochan Kavach, Keelak, Argal, Mudra, Anga Nyaas etc. are meant for Tantra mode of worship. Those executing worship on the basis of this book, do not require the above Tantra rituals.

25) Gayatri worship is meant for the 3 Dvijas viz. Brahmins, Kshatriya and Shudra. These Varnas are based on one's birth and on one's qualities, activities and nature. Today a lot of chaos has taken place in communities based on birth. Due to change in times, previous high castes are now considered as low castes and vice-versa. Such people should keep in mind their present social status only.

26) It is best to chant Vedic Mantras alongwith Svaras (musical tones). But majority of individuals are unable to chant the Gayatri Mantra with apt Svaras. Thus Gayatri Mantra should be chanted in such a way that the throat emanates sound, the lips keep moving and that those seated next to you cannot hear the Mantra. This type of Mantra chanting does not require apt Svaras as mentioned above.

27) Gayatri worship is akin to prostrating at Mother's feet and that it never fails. One never faces bad results and no bad omen accrues even if one errs during worship. Hence one should worship Gayatri fearlessly and blissfully. If other Mantras are chanted without observing various scriptural injunctions, bad results have to be faced. But this does not hold true for Gayatri because it is meant for all and everyone attains their desired goal. Yes, as far as Tantrik worship is concerned, one has to follow exactly, all rules/ regulations else one faces dire results.

28) Just as eating sweets without sharing it with people nearby is not considered good behaviour, so too performing Gayatri worship without encouraging one's friends, relatives etc. too to follow the Gayatri path is not considered good. In order to ward off this undesirable attitude, every spiritual seeker should encourage as many people as possible to follow the path of Gayatri worship.

29) If you fail to understand a particular point in Gayatri worship, do send a self-addressed and stamped envelope to Shanti-Kunj (Haridwar-India) and get an apt answer. (Visit website - www.awgp.org)

CHAPTER 23 - THE RULES OF ANUSHTHAN

1) Gayatri Anushtan (special worship) is of 3 types a) a small Anushtan of 24,000 Mantra chanting and Ahuti of 240 in number in a Yajna b) 1 ¼ lakh Mantra chanting and 1250 Ahutis in a Yajna c) 24 lakh Mantra chanting and 24,000 Ahutis in a Yajna. In a small Anushtan, instead of 24,000 Mantra chanting one can write 2400 Gayatri Mantras in a book or read the Gayatri Chalisa 240 times.

2) A small Anushthan involves chanting 27 rosaries daily of Gayatri Mantra chanting for 9 days. A medium Anushthan involves chanting 33 rosaries daily of Gayatri Mantra for 40 days. If you wish to chant 24 lakh Mantras per year, daily chant 66 rosaries of Gayatri Mantra. The other way is to chant 4000 Mantras in 100 Anushthans or 1 ¼ lakh Mantras in 20 Anushthans.

3) Any Anushthan should be commenced on an auspicious day. The best Tithis (dates of Hindu Calendar) are Sunday, Thursday, New Moon Day, Panchami, Ekadashi, Full Moon Day. Even if either the Tithi or Day are auspicious, it is good enough to commence the Anushthan. Chaitra and Ashwin Navratris are ideal to perform 24,000 small Anushthans. Else any other day, Tithi can be utilized to perform various Anushthans.

4) While performing an Anushthan, one must follow the following rules a) remaining sexually continent b) fasting c) sleeping on the floor or a carpet d) shaving beard, washing clothes should be carried out by the spiritual seeker himself. e) not wearing leather shoes, sandals etc.

5) Start chanting the Mantra during an Anushthan only after bathing and performing Sandhya rites. One can carry out the Havan (fire sacrifice) everyday or at the end of the Anushthan. A hundredth part of the Anushthan of 'n' number of Mantraas should be offered as Ahutis in the Yajna. If this is not possible, chant a tenth part of extra Mantras.

6) After completing the Gayatri Anushthan, it is better to invite unmarried girls for lunch than Brahmins. As per one's capability, feed as many unmarried girls as possible. One can earn good merits by distributing sacred books, Gayatri based literature etc. to one and all. Such literature can be procured in bulk amounts from Yuga Nirman Yojna at low prices.

7) One can contact "Shantikunj-Haridwar-India" to ward off doubts about problems of an Anushthan, how to atone for mistakes during an Anushthan, and to complete an Anushthan devoid of obstacles. If you send a self-addressed stamped envelope, you can easily get an appropriate answer. (Visit website - www.awgp.org)

Within the basic method of worship, the methods of meditation on flame manifestation, regular worship and Mantra chanting too have been detailed. Further we have been advised to perform an Anushthan during Chaitra and Ashwin Navratri. This mode of worship should not be difficult for very busy people too. If a desire awakens in one's bosom, one can perform meditation for ½ hr early in the morning while lying in the bed. After morning ablutions etc. one can worship Gayatri for ½ hr. Hence we can understand that these worship rites cannot come in the way of our other activities. The question really is whether you are inclined within, to execute Gayatri worship. If the mind is activated, one can easily attain the goal of human life.

In Navaratri some extra time is always taken up and some obstacles too have to be faced. But we should realize that we face n-fold hardships while carrying out worldly tasks and hence it is relatively easier to face obstacles on the spiritual path. Those who are steadfast in their spiritual resolve, will definitely pursue Gayatri worship despite facing worldly problems. Because the arena of worship is very vast and widespread, those who have the necessary time, desire, faith, have many options of worship. They should seek guidance based on one's inner inclinations and external circumstances.

That importance given to worship should also be meted out to spiritual worship. Not only should we lay emphasis on worship but we should also emphasize on meditation. In order to purify, balance our life based on ideals, we should advance our character, activities and inner nature. Any effort in this direction is called spiritual practice. Worship rites end at a particular time but spiritual practices continue for all 24 hours. One has to constantly note one's every thought and action and see to it that no undesirable element enters it ever. As soon as you err, immediately rectify the error, as soon as a mental distortion arises overcome it. This itself is called spiritual practice. Just as soldiers at the border of their country are constantly guarding it, so too we should ceaselessly watch our minds and stop any undesirable element/ thought from entering its sacred precincts. This constant inner alertness, watchfulness is called penance.

It is not right to conclude that merely by worshipping God, all our sins will be destroyed and that God will be easily pleased. We have not attained true benefits of spirituality due to our deluded belief that since we worship God we do not have to purify our minds and that there is no need to stay away from the path of falsehood. This deluded belief must be destroyed immediately. Instead based on the philosophy of Indian spirituality and experiences of our great Rishis, we should accept the conclusion that both worship and meditation are 2 inseparable aspects of spiritual progress and that each one complements the other. One without the other is like a glass half-filled with water. Just as food and water, day and night, heat and cold, man and woman are dependent on one another, so too worship rites and meditation cannot give good results, if either one of them is ignored. One without the other is helpless like an orphan. Hence it is best to lay emphasis on both worship and meditation, so as to progress leaps and bounds on the path of spirituality.

CHAPTER 24 - THE STRATEGY OF THINKING IN THE SPIRITUAL PRACTICE OF LIFE

Just like worship one should shell out ½ hour or 15 minutes at least for meditation in the early morning hours between 3 a.m. to 6 a.m. This can be done immediately on waking up in the early morning by sitting on one's bed itself. Else after completing ablutions and early morning worship rites, one should immediately meditate for sometime. One should always allot some time to meditation in the early morning and it should definitely be a permanent part of our daily routine. It should be done either before or after you offer worship rites to Gayatri. The time and cycle is being left for the seeker to choose, so that in one or two days, they can decide for themselves.

By itself the spiritual practice of life continues for the entire day and all the time. Its commencement should take place via a mode of thinking. This mode has 3 legs 1) One should understand the nature of one's life, its goal and enjoyment. Based on this one should carry out

one's daily tasks. 2) According to the aphorism "A new birth each day, a new death each night", one should execute one's bodily and mental activities in such a way so as to make best use of them. 3) At night before sleeping, one should experience, that very dispassion which one encounters when a near-dear one dies. Thus amongst these 3 modes of reflection, 2 have to be carried out in the day time and the last one at night.

Whenever your birthday arrives, you must celebrate it with pomp and alongwith it experience the priceless value of attaining a human body. Thus one should resolve to use one's body only for higher sacred goals. We should rectify all errors that have crept into our daily routine and include new, beneficial tasks on a daily basis. All this has been said for celebrating one's birthday once in a year with pomp and grandeur. But one should not limit one's thinking only for this D-day. Instead everyday when you wake up early in the morning, you should ask 3 questions to yourself in such a way that your inner being itself will provide the apt answers. This form of auto questioning should be carried out daily early in the morning, so that one fully imbibes the nature, goal and true utility of a human body. As a result of this one will be very cautious that no error creeps into one's daily routine, both within and without. Following are the 3 questions that one should ask oneself :-

1) The Lord loves all his creatures equally. Then why has the Lord blessed only human beings with speech thinking, writing and innumerable comforts? Why has the Lord taken special pains to make the life of a human being most supreme?

The answer is only one i.e. in order to make his garden called this world more beautiful and well-managed, God needed associates/helpers to realize his dream. Hence he created man and gave him all-round capabilities to realize his goal. God gave man extra comforts so that God's holy desire gets fulfilled.

2) The second question that one should ask oneself is that is it right or wrong to gain benefits of all material wealth, comforts that we enjoy for oneself only? The answer is only one and that is, whatever wealth, glories, material comfort each one enjoys is really the sacred wealth of world humanity and that it should be used only for cosmic welfare. One can use a little bit of wealth for the sustenance of the body but the rest of it should be used only for world welfare.

3) The third question that we should ask ourself is that are we using this rare, priceless human body in an appropriate manner?

The answer is that we are not true human beings if we are not pious, self-controlled, hardworking, generous, gentlemanly, humourous, service oriented etc. Hence in order to augment these pious qualities, we should lead a life of glory, ideals, culture, gentlemanliness, hard work and intense enterprise.

It is only in the above questions and answers that one finds the true philosophy of spirituality.

Suppose these questions are encountered by us in the form of great problems of life and in order to solve these problems, we make use of our discrimination (Vivek), we will come face to face with the well managed philosophy and program of living our lives in future. If this philosophy is imbibed aptly, our hopes and desires will get transformed. A change will take place in all our daily actions and will be of the high stature of divine realized saints.

2) Afterwards- The aphorism "Each day a new birth, each night a new death" should be mentally reflected upon daily. We should understand that today is a new day hence a new birth has been given to us by God. In reality deep sleep and waking states are samples of death and birth. Nothing is wrong in this thinking. Truly death is one's deep sleep state on a dark gloomy night. Superficially one may laugh on hearing that a new day means a new birth for us and yet deep down, it is nothing but the truth. Hence in this belief, there is no overstatement nor any baseless imagination.

Today's new birth is a priceless opportunity for ourselves. It is said that after incarnating in the bodies of 84 lakh species, one gets a human body. Hence our scriptural scholars opine that in aptly utilizing this human body, lies our true wisdom. Hence daily in the early morning hours while lying wakefully on one's bed, we should think deeply that this new day is a priceless gift of God and hence we must make best use of it. There should be no mistake, ignorance, vile behaviour and lowly thinking. One should imbibe high ideals, good-will towards all and gentlemanly behaviour. All this should be a part of one's daily routine.

Generally lethargy, indolence and tardiness destroys our life. That task if executed with alertness, zeal and hard work takes 1 hour, is generally completed by others in 2-4 hours. Many have imbibed bad habits like lethargy, lack of focus, indolence, wasting precious time etc. and thus their life's precious moments go in vain. It is quite possible that these bad habits have entered our psyche and thus with great vigilance we should destroy them. Further we should vow that henceforth we shall complete all tasks with alertness and zeal of a soldier. Time itself is life. This is the only true wealth given to us by the almighty Lord. Only by appropriate use of one's time can one can succeed in attaining pious desires. Wastage of precious time is a kind of slow suicide. All great saintly people of the world have attained success in their related fields because of maximum and apt usage of time. Hence one must make good use of one's time without any wastage, lethargy, indolence etc. One should make a daily program so as to aptly utilize one's precious time. One should see to it that all those important tasks which we have ignored so far should be completed immediately. One's daily schedule should be balanced and comfortable too. Out of excess zeal, one should not chart out a schedule which is impossible to follow.

One should have a program not only of one's bodily activities but of one's mental activities too. One's intellect should chart out which action should be executed with what sentiments. Time and again one's mind manifests lowly, narrow, selfish thoughts. One should be vigilant at the mental level, as to what undesirable thought is about to arise in the mind. At such times you should have the weapons of pious thoughts, which will displace vile thinking.

In the beginning it is difficult to obstruct vile thoughts. Hence when vile thoughts arise, they should be displaced with pious thinking. Iron cuts iron and thus vile thoughts can be overcome with pious thoughts. If on seeing a woman, one's mind manifests sexual thoughts, one should

overcome them by looking upon that woman as one's sister, mother, aunt etc. Another method is to understand at the mental level, that beneath the white skin of a dainty woman is faeces, urine, bad odour etc and thus you can ward off sexual thoughts. Many people are full of anger, incitement, wrath etc. At such times, displace these wrathful thoughts with those of seriousness, farsightedness, gentlemanliness, patience and such other pious thoughts.

The daily schedule should be charted out in such a manner, so that the body executes all its righteous duties and the mind abounds in good thoughts. For this task it is enough to utilize 15 minutes to 1½ hour. One should note down one's daily program on a piece of paper and time and again, one should judge as to whether one is following the daily chart or not. Whenever one errs, one should rectify that error immediately. If one carries out one's daily program perfectly, if one overcomes lethargy at every step, one's morning and night program will go on without any hindrance.

In this manner the remaining half of the Mantra of birth every morning, will be completed at night when you go to sleep. Every moment one has to be alert, vigilant and cautious that no vile thoughts enter one's minds. One should strive very hard to live an exalted life of high values. As a result one will definitely lead a more contented and glorious life in comparison to one's past days. Thus your present day will be more ideal than your previous day and your life will take up the path of Yoga of action (Karma Yoga)

1) Now comes the moment of utilizing the second half of the Mantra. Thus at night imbibe the attitude "Each night means a new death". After completing a grueling day, when you sleep in the lap of Goddess of Sleep, you must experience that "A wonderful drama has come to an end. This world is a drama and I honestly tried to play my part well. I will remember my mistakes and see to it that the next day I will not repeat them."

"I could experiment a lot in this acting. I had many friends. I experienced their close proximity and utility as much as I required. Now after leaving them, I am going to sleep in the lap of Mother Sleep (Death) with a great sense of contentment."

Such an attitude augments our dispassion (Vairagya). It is an experiment to experience greater detachment. No object of the world belongs to us and none of our relatives/ friends are our own. All of them are manifestations of our duty and God. Neither do we own anyone, nor can we become their masters. It is best just to behave righteously with every creature and object of the world. It is useless to get attached to the material world because the result is delusion only. Our body too is not our own. One day it is going to mix with dust. Hence at the time of death, how can you carry all your health, status etc. with you? There are countless living beings in this gigantic cosmos who contact other creatures in this world as per their destiny and then the time comes for them to bid adieu. Today we live with many gentlemanly individuals and it is best that we only perform our righteous duty towards them. Never should one get attached to them mentally, because if you fail to do so, you will be sowing seeds of sin in your psyche.

This discrimination should be activated by us while sleeping at night. One should experience that

by renouncing the bondage of “I” and “mine”, my mind is getting focused. Thus I am about to enter the lap of Goddess of Sleep (Death) with peace and contentment.

When such an inner attitude evolves positively, one succeeds in many spheres of life and thus one's life as a human being is fulfilled. Due to these pious sentiments, one is freed of deluded attachment to the world and thus one attains the supreme spiritual goal. In this manner whoever imbibes this deep import of spirituality, never again undergoes the painful bondage to the material world.

Suppose such a person actually encounters death, then because of his ripened dispassion (Vairagya), he peacefully bids adieu to the world. This attitude cuts asunder the very root of avarice and attachment. By looking upon each night as a new death one wards off avarice and attachment and by looking upon each day as a new birth one imbibes high ideals and spiritual greatness. Such pious inspirations are the very foundation stones of Yoga of Action.

Everyone should thus cogitate daily over the Mantra “Each day new birth, each night new death.” Thus your gross body will imbibe the art of Yoga of Action and one will walk on the path of awakening divinity in our very being. In order to succeed in meditation never should one stop spiritual practices that purify our psyche.

The second leg of spiritual practise of life is to evolve greatness, capabilities, potentials in the very innermost core of our being. Destroying falsehood, violence, crime, taints, intoxications and other such lowly qualities is like warding off ants that attack a blooming plants. No doubt one problem has been solved but where is the path which helps this plant to bloom into tree? Hence it is most required that we give fertile soil to the young plant. Else how will the plant grow? In order to evolve human capabilities and pious qualities that divine energy should be made use of which helps us in overcoming our vile mental tendencies. Majority of our precious time gets wasted in futile activities. Its just not enough to stop this wastage but that this time be utilized for augmenting qualities of greatness in our psyche. In order to ward off a disease, one has to take recourse to medicinal cures and one should also keep in mind, that in order to ward off the weakness associated with that illness, one has to depend on an appropriate diet. To ward off distortions is akin to taking medical treatment and augmenting sacred qualities, is like depending on good diet measures.

Only such spiritual practices can give us all-round success while worshipping Gayatri. Under contemporary circumstances, there is no better or easy spiritual practice than Gayatri worship for our soul welfare.

Alongwith chanting of the Gayatri Mantra, many seekers tend to imbibe its meaning too. But it is not possible to delve on the meaning of the Mantra while chanting it. Either you are unable to perfectly delve into its meaning or that chanting one Mantra will take many minutes to do so. Of course the meaning and sentiment of the Gayatri Mantra is very beneficial. One gains all round benefits while meditating on its meaning. Thus in order to meditate on the meaning of the Gayatri Mantra, it is best to allot some extra time for it and be made a part of our daily spiritual practice.

CHAPTER 25 - GAYATRI MANTA

OM BHURBHUVAHA SVAHA TATSAVITURVARENYAM,
BHARGO DEVASYA DHEEMAHI DHIYO YONAHA PRACHODAYAAT.

Its meaning is as follows :

OM (GOD), BHUHA (VITAL FORCE MANIFEST), BHUVAHA (DESTROYER OF PAIN), SVAHA (JOY MANIFEST), TAT (THAT), SAVITUHU (RADIANT), VARENYAM (BEST), BHARGAHA (DESTROYER OF SINS), DEVASYA (DIVINE), DHEEMAHI (SHOULD IMBIBE), DHIYO (INTELLECT), YO (WHICH), NAHA (OUR), PRACHODAYAAT (INSPIRE).

Meaning that we are imbibing that God, who is omnipresent, vital force manifest, destroyer of sins, joy manifest, supreme, radiant, destroyer of our sins and divine presence in our souls. May he inspire our intellect to walk on the path of truth. When we meditate on its meaning, 3 precepts are noted 1) reflection on the omnipresent power of God alongwith his divine qualities. 2) imbibing God in our soul. 3) prayer to induce our intellect to walk on the path of truth. These 3 precepts are extraordinarily powerful.

1) The reason one meditates on God's vital force manifest, painless, blissful, radiant, supreme, sinless, divine nature, is to imbibe all these divine qualities in our psyche. Our thinking and nature should be such that the above qualities start manifesting in our day to day transactions. Such thinking, scheme of action and experience helps all mankind to evolve and advance positively, their spiritual and material state.

2) In the second half of the Gayatri Mantra lies the resolve that we will imbibe God in our psyche. When man experiences the presence of Brahman or that Divine Lord, in every atom of the cosmos, he attains the bliss of God's vision ceaselessly and thus experiences the close proximity of God every moment.

3) In the third leg of the Gayatri Mantra, man realizes the supreme importance of an intellect full of truth. One prays to God that he inspires our intellect to walk on the path of truth because these great blessings of God, helps us attain our spiritual and material goals.

The first leg of the Gayatri Mantra ordains us to attain the Lord's divine qualities, the second leg ordains us to imbibe a divine viewpoint and the third leg inspires us to walk on the path of truth. Gayatri teaches us to purify our intellect, maintain high ideals, immerse our thoughts in divine

thinking and renounce that vile intellect, which makes us dance painfully to the lowly tunes of desires. The more the taints of a lowly intellect are destroyed, the more divine qualities of the almighty Lord, will be imbibed by us and thus one's spiritual and material joys will augment.

Within the above 3 precepts of Gayatri Mantra lie wisdom, devotion, action and worship. Meditating on divine qualities is Yoga of Knowledge. Meditating on God is Yoga of Devotion and Yoga of Action involves purity of intellect and detachment from sense objects. The Vedas cover Knowledge, Action and Devotion. In the Gayatri Mantra too, all these 3 lie hidden in seed form.

In a place of solitude one should cogitate over all these and three. This sort of meditation is very useful for mental reflection. For mental reflection, 3 resolutions are being given below. With a calm mind, seated on a steady seat, with eyes closed, man should repeat them mentally and with the help of the power of imagination one should meditate deeply on these 3 resolves.

1) A sacred part of God himself – I am the soul and an eternal prince. The Lord is vital soul and an eternal force manifest and I too shall make myself vital and soul force manifest. The Lord is sorrowless and hence I will not follow any path that gives sorrow. The Lord is bliss manifest and hence it is my duty to augment bliss and make it overflow in my psyche. The Lord is radiant and I too shall become fearless, daring, valiant, hardworking and radiant. The Lord is Supreme and thus by imbibing greatness, high ideals and ethics, I too shall become great. The Lord is sinless and I too shall ward off sins, bad thoughts and vile actions. The Lord is divine and hence I too shall imbibe divine qualities. I will imbibe the ethics of always giving something to the world. By walking on this path, I will reach the goal of a true human life.

2) I will imbibe such a Lord, who has the above mentioned qualities in my bosom. The Lord is present in every particle of the cosmos. He is present everywhere, both within and without and I will merge into him. I will laugh and play only with him. It is he who is my true friend. By safeguarding myself from a vile intellect that lures me into the cave of doom full of desires, avarice, delusion etc., I will surrender my mind at the Lord's feet. I will seat only God in my bosom. Now he is mine and I am his only. Now my true goal is to follow God's path only. Now my true goal is to follow God's ideals and serve God who resides in the heart of world humanity.

3) There is no greater divine blessing than a scared intellect. In order to attain this divine wealth. I will perform intense austerities. Via self reflection, I will search minutely for a vile intellect that hides in mind, intellect, psyche and ego and will leave no stone unturned to banish it, hook, line and sinker. Whenever I find a vile intellect i.e. be it in my habits, beliefs, sentiments, thinking, I will ward it off. I will not fight shy of renouncing falsehood and imbibing truth, I will not fight shy of accepting my mistakes and imbibe correct thinking. Now my worship will involve purification of my nature/ thoughts/ actions and replacing vile thinking with truthful, sacred sentiments. Since the Lord will be pleased with this worship offering of mine, he will reside in my heart and thus with his grace I will attain my goal.

Based on one's mental inclinations, a few changes as far as words are concerned, can be made in the above 3 vows and yet the underlying sentiments should remain as they are. If in a calm

mind on a daily basis, these 3 vows are devotionally meditated upon, one will experience the true meaning of the Gayatri Mantra. As a result man will attain the highest peak of spirituality.

PLEASE DISTRIBUTE THIS DIVINE MATERIAL TO OTHERS TOO.

Alongwith pious activities distributing "Prasad" (sacred food offered to the Lord) is considered a most required righteous activity. At the end of the Yajna, "Halva" or any other sweet food item is distributed. At the end of singing eulogies to God (Sankeertan), Prasad is distributed amongst everybody. In order to please demigods, Peer-Mureeds (Muslim saints), semi-spherical cakes and Revadi (crisp sweet – meats) are distributed as Prasad. In temples where the crowds are huge and which do not have a lot of wealth at their disposal, give Charanaamrit (basil leaf + water) as Prasad to the devotees. The gist of all this is that after every sacred act, some sort of Prasad must be distributed amongst all. The reason being that when a holy atmosphere is created then by associating sacred materials with it, is distributed amongst all devotees so that these devotees to imbibe these sacred elements in their psyche. Another important factor is that one manifests faith towards these sacred elements present in the Prasad and when one partakes this sweet offering, one experiences bliss. These days due to increase of these elements, the one imbibing Prasad, gets attracted to spirituality and this in turn helps him/her attain all-round well-being. Thus it is passed on from one to another and the cycle of augmentation of righteousness continues ceaselessly. While keeping in mind this benefit the preceptors of Spiritual Science have ordained us to distribute Prasad at the end of every sacred activity. There are many injunctions in the scriptures which say that if you do not distribute Prasad, your sacred task will remain unfulfilled. Thus its injunction is to give importance to distributing Prasad, after any holy task is concluded.

Gayatri worship too is a Yajna. It is extraordinary. Offering materials to the Yajna fire is a gross rite but a subtle Yajna means establishing God in our soul and is much more important than a gross Yajna. Alongwith such a great righteous act, the Prasad distribution should be such that its importance fits aptly with all sacred tasks. It is not as though by just distributing Revadi, sweet cakes, Laddus etc. you have finished

your duty of Prasad distribution. The Prasad of Gayatri should be such that those partaking it must experience heavenly bliss and that his /her soul attains self-fulfillment. Gayatri is Divine Energy and its Prasad too should be divine and only then can it be called a glorious task. Prasad could also mean distributing knowledge of divinity and inducing others to walk on the path of spirituality. To distribute Prasad means to induce one and all, to walk on the path of divinity.

It is well-known that the fountain of material and spiritual joy is present in the psyche of human beings. True wealth is not outside your body. Externally you may find stones that are labeled as diamonds, pearls etc. but true wealth lies within one's psyche which on attainment, gives mankind eternal satiation. This leads to eternal bliss. In order to open the lock of the storehouse of this infinite bliss, the key of spiritual practices has to be made use of and amongst all such practices Gayatri worship is supreme. Its greatness is incomparable, it is extraordinary and there is no limit to its miraculous divine glories. If you are able to live, encourage others to walk on this great path of spiritual practices, it is the greatest benefit that you are bestowing on others. The more pious thoughts will overflow in their psyche, the more their thinking and actions will become sacred and thus they in turn will influence more people to walk on the path of spirituality. The more this cycle will spread everywhere, greater will be world peace and he who encourages others to walk on this sacred path, will earn more good merits.

Anyone who performs Gayatri worship should take a vow that in order to please Mother Gayatri I will definitely share this spiritual Prasad with everybody. This sharing should be such that one should be on the lookout for those individuals, who have the seed of spirituality in their psyche and slowly, by encouraging them one can influence them to advance further spiritually via Gayatri worship. Those who fail to understand the importance of spiritual progress should be shown the advantages of Gayatri worship which gives material gain too and should be encouraged to read about Gayatri worship like that given in "Akhand Jyoti" magazines. Thus may be initially they will worship Gayatri for material gains but later, they will be lured to walk on the path of spirituality by surrendering to Vedmata Gayatri. Once a car is started on the road, it slowly but surely reaches its destination. It is extremely beneficial to encourage others to advance both socially and religiously.

To encourage friendship with a radiant person, is like opening up innumerable paths of advancement. It is a great sacred act to encourage others to build a strong bond with Mother Gayatri and thus help him walk in the right direction of life.

The act of building a bond with Mother Gayatri should be done with utmost discrimination. If a person wishes to become a wrestler, in the primary stage he is asked to perform light exercises. In the initial stages it is enough to re-instate Gayatri, the substratum goddess of a pious intellect, as an image or Mantra and thus augment one's faith in her divinity. Before starting one's activity, one should stand or sit in front of Gayatri while chanting 5-7 Mantras and pray to Mother to give us a greater experience of her presence. Pray to her fervently, to show us the right path. This 2-3 minute schedule too can be a pious beginning. Later such a person can be initiated into the main Gayatri worship program.

Those who find it difficult to chant the Gayatri Mantra can be asked to write it in a book. Keep a writing book at the place of worship. One should regularly write at least 24 Mantras daily. Perform other tasks as per your convenience. Instead of chanting the Gayatri Mantra, you can read aloud the Gayatri Chalisa with faith. This is a good way for women and children to augment their faith in Mother Gayatri.

In the Saptasarovar area of Haridwar, where the Ganges river flows is the radiant building of Brhamavarchas Shodh Santhan (Research Centre). It has 3 floors and about 90 rooms. In the floor below is the holy room of Gayatri Shakti Pith. The second floor accommodates rooms of philosophical research and spiritual practices. The third floor has scientific apparatus. The terrace is used for growing herbs used for Yajnas. In the enquiry office, one can obtain and give information regarding research activities. Regular Yajnas are carried out in Yajnalshalas. There is a resident area for workers involved in research activities. There is a library and clinic too. There is a place for selling literature. This is the brief outline of the Brahmvarchas Research Institute for the benefit of visitors. One gets easily attracted to this place as soon as one sees it. (Visit website – www.awgp.org)

When one meets the person whose gigantic efforts has led to the construction of the

Brahmavarchas Research Institute, one can only be amazed. This person is none other than our revered Shriram Sharma Acharya. Intellectuals associated with spiritual practices, religion, philosophy, spirituality etc. are well aware of this name. Shriram Sharma Acharya is the editor and CEO, for the past 42 years of the magazine Akhand Jyoti, based on scientific spirituality. Because of its maturity, fame and innumerable readers, it is incomparable amongst all contemporary publications. Our revered Acharyaji has virtually translated all Arsha texts, like the 4 Vedas, 108 Upanishads, Smritis, Aranyak, Brahman, Sutra, 18 Puranas etc. These publications are being widely read in India as well as other nations. Apart from this he has also authored 600 books. He abounds in wisdom, listening others, enterprise, radiant philosophic thinking etc. One is amazed to note his creative endeavour in the fields of religion and education.

Our revered preceptor's character is that of a generous Brahmin, full of intense austerities. It is indeed a gigantic penance to eat jowar bread (Roti) for 24 years continuously and completing 24 Gayatri Mahapurasharanas by chanting 24 lakh Gayatri Mantras. This is an incomparable spiritual feat in this era. A lot has been written about the deep import of Gayatri, yet literature like Gayatri Mahavijnana Parts 1,2,3 that covers experiential knowledge of Gayatri, is indeed rare to find. Uptil now 21 editions have been published.

As per Gayatri wisdom, lakhs of people have worshipped Gayatri and attained great benefits. There are others who take up Gayatri worship to ward off material hardships and they too have benefited immensely. Despite being a great scholar and sage, people are attracted to Shriram Sharma Acharya for his straightforward, simple and humble character. When one beholds a 17 year old energetic personality in a 71-year old body, one realizes that Shriram Sharma Acharya is not an ordinary person. The Brahmavarchas Research Institute is blooming under the guidance of such a great sage. No doubt the actual research is conducted by highly educated scientists/ doctors, yet they are inspired by the path shown by Shriram Sharma Acharya .

END OF PART - 1

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CHPATER 1 - THE RECENT MANIFESTATION OF YUGA (ERA) SHAKTI GAYATRI

PART 2

(THE CREATION OF A STRONG WILL POWERED PERSONALITY VIA GAYATRI POWER)

In the New Era what should be the level of faith, hope, tradition, activities of human society? On what basis should it be executed is the question that has to be decisively answered. It is not enough to ward off just the undesirable elements in our psyche. These agitations that will follow when blind beliefs are destroyed, will have to be dealt with via sacred faith. No doubt good health, education, income, security are necessary and none will oppose earning all this, but if we get stuck at the level of material comforts, all problems cannot be solved. Because it is most required that the consciousness in each person that uses these material comforts should be sanctified. Else if these material comforts enter the hands of vile natured people, greater problems will manifest in society. When a vile person is powerful bodily, he executes terrible acts which makes him a dictator. If a person is a cunning intellectual, he will loot and harass others. A wealthy person gets addicted to bad habits and because of his bloated ego, he will create strife for himself and those around him. Many skills exist that lure others to their doom. The security apparatus is misused to harass the weak. The very basis of scientific research has been noted to be misused for mass destruction activities. Officials of justice and progress, play the role of "the rat ate up the field". From this it is very clear that no doubt materials are used for augmenting peace in society, yet it is a must that the conscious personality that makes use of all this should be pure and sacred.

The biggest irony of this era has been that no doubt material comforts have augmented yet the conscious individual that uses it, has tainted his psyche a great deal. Hence material comforts has not led to his all-round advancement. Inner vileness has led to external illegal / criminal activities and thus our world is full of problematic strifes. It is most required that material advancement goes hand in hand with spiritual progress (i.e. sacredness). Else all our hard work in the name of progress, will lead to sorrow only.

The greatest wealth and success of a human being is greatness/purity of one's inner personality. Soul contentment leads to attainment of faith, respect, public cooperation and divine grace. This is that very principle with the help of which, one attains objects in one's material life. On this basis lies true attainment and utility of these material comforts. In its absence even if man has material joys equivalent to that possessed by Indra or Kubera, he will undergo strife only. He himself will remain sorrowful and agitated and will induce pain in others too.

The supreme need of our times is in advancing and making cultured, our inner personalities. This task is more important than attaining material progress. If this is ignored, so called material advancement will lead to strife only. The only basis of potentials of joyous situations in the New Era is that man's psyche will become great. If this personality will abound in generosity and pure character, definitely his life will manifest divinity. The congregational activities of such divine men will create a heavenly world. The foundation stone, of a New Era that will manifest divinity in humans and heaven on earth, has its basis in purifying the psyche of each individual. From the standpoint of discrimination, character and social behaviour, he should be that much more great. It is on this basis that the all-round needs of advancement will be realized.

The question is this, that what is it that will touch our inner being. What is the method that will help rectify it? Uptil now only 3 methods have been made use of viz. fear of law, lure of prizes and educating people to be gentlemanly. But it has been seen that these 3 methods are very superficial because it shows only a minor effect on the body and intellect. It is so superficial, that in those cases where the deeper layers of the sub-conscious mind is very distorted, it shows no transformation for the better. There is no dearth of police, prisons and harsh laws. There exists an expensive arrangement for enforcement of law, yet it has been seen that wily men find loopholes over here too and thus escape the net of law. It takes a long time to reap riches from gentlemanly behaviour and the extent too is less. The thinking of vile men is that instead of this, it is better to earn easy money via illegal acts. In this manner educating people to accept high ideals too goes in vain. It has been seen that people with criminal tendencies, too talk of imbibing high ideals in one's life. Thus they talk about ethics/ high ideals but behave criminally. Thus it is clear that they were previously educated in the area of high ideals. What more can one teach to a person who is already educated? How can one awaken a person who is already awake? May be restrictions at the body level of education of the mind helps other endeavours, yet it is rarely seen to transform the deep subconscious layers of the human psyche.

A very mysterious and manifested fact of human existence is that the roots of one's personality lie in the deep recesses of faith. In order to know what kind of a person one is dealing with it will not help you at all, if you just study his body, mind and material gains. One can measure his state, and potential only after assessing the nature of the deeper layers of his psyche. Truly his potential lies in this deep center. Desires manifest as per one's faith. In order to satisfy one's desires, the intellect like a wise lawyer sets off to fulfil them without understanding what is right and what is wrong. The body like a trusted servant acts exactly as his master, the mind, commands him to do. A machine acts as per its master's orders. All movements of the body take place as per the command of the mind. Mind is influenced by desires and desires have their basis in one's faith. In reality the psyche which is the center of all faiths, is the be-all and end all of human existence.

The center of faith is indeed very deep. Very rarely can political laws, social norms or any form of education, enter its depth. The intense inspiration of faith destroys all these coverings. If this were not true then why would religious leaders act against righteousness? Why would political leaders, under the guise of serving others get involved in vile activities that harass the layman? Why would government officials appointed for maintaining peace, law and order in society, silently work with anti-social elements? Thus it is clear that all rules, logic and ideals are left on the wayside and the vile nature of our faith blows its own bugle aloud.

The root cause of the strife faced in this era is the lack of pure faith. How can this gigantic problem be solved? Because all the so called methods to ward off this problem have failed to reach its depth and bring in a positive transformation.

The answer is only one and that is faith can be transformed only with faith. It is a tame elephant that helps tame another wild elephant. A thorn is removed with the help of another thorn and as per Homeopathy Medicinal cures, it is venom that helps remove venom in our body. It is only faith of high value that can overcome vile natured faith. The saying that answer a stick with a stick or answer a slap with a slap is well-known. Iron helps cut another bar of iron. If a person falls into a deep crater, one has to enter the crater to help him come out of it. It is possible to overcome vileness that has entered in our faith/conviction, only by establishing high sacred thinking in that area. This is the chief mode of purifying our character.

The aim of worship and meditation is to establish, nourish and augment deep, high valued faith. A body fights with another body. One thought attacks another thought and it is only faith that induces transformation and purity in faith.

The divine philosophy of divine wisdom embedded in Gayatri, influences our psyche and thus advances our true faith. It is only that teaching which is capable of touching our sensitive nature, like self-study, association with saints, deep thinking, mental reflection etc. that has the power to transform and improve the nature of our soul. Yoga means uniting a creature with God, the individual soul with the cosmic soul (God) and vileness with greatness. Yoga means uniting the ordinary and daily transactions with high ideals. Via this union the need of sanctifying our faith can be fulfilled.

The second aspect that influences the faith arena is austerities. It can be defined as an intense effort to root out vile psychic imprints and replace them with sacred qualities. It can be said to be a revolutionary struggle in the psyche. The austerity class encompasses the entire mode of worship/ meditation. Austerities encompass Mantra chanting, meditation, worship rites, vows, self-control, endurance while carrying out righteous tasks and spiritual practices. Its aim is to root out vile psychic imprints and re-establish pious qualities. Yoga based spiritual wisdom and austerities based spiritual practice, definitely paves the way for success in advancing one's character and purification of one's faith.

In material grandeur prowess exists in the soul arena, which is called Ojas, Tejas, Varchas (divine radiance) etc. Mental force is more powerful than spiritual practices and soul force is more powerful than mental force. It is this very soul force that overflows in the psyche of great men and realized saints. Miraculous powers are nothing but a spark of one's soul force. Because of extra-sensory powers, a person is considered more powerful and revered in comparison to the layman. In comparison to people who attain material success, a person full of special qualities is not any less great but is in fact considered more powerful. With the help of their will power not only do they themselves rise higher up the ladder of life, but lift others on their shoulders to great heights too. In order to attain such greatness one has to take recourse to the Science of Spiritual Practices. From this standpoint the importance of Gayatri is supreme. The basis of capability in this New Era can only be Gayatri.

CHAPTER 2 - THE INTENSE ACTIVITY OF MAKING FAVOURABLE, THE SUBTLE ATMOSPHERE

It is a fact that the atmosphere gets influenced by radiant characters. With their potent energy, radiant men of the high level of radiance, thinking and penance heat up the atmosphere and thus extraordinary transformations have been noted to take place. There is another fact that seems opposite to the above reality. In that an individual gets influenced by the atmosphere. In the stream of time innumerable people flow away like grass and leaves. Alongwith a cyclone dust, roof-tops, trees etc. get uprooted. All plants, stems of trees etc. get inclined in the direction of the

cyclonic wind. This can only be called the pressure of flow.

Both these are the aspect of Era Transformation. With their intense soul force men of austerities, influence the atmosphere and create a widespread favourable situation for a desirable transformation. The second aspect is that via special activities, heat is created in the atmosphere and because of this all-pervading pressure, everything gets transformed with relative ease. Between both these aspects which is primary and which is secondary? It is futile to discuss this. We must accept that both these aspects are very important and both are very useful. Both in fact mutually benefit one another. Era creators must nourish both these aspects.

Only via the medium of austerities can a personality be created that manifests energy for Era Transformation. Even people with material brilliance are seen to attain success in many areas. Of course they are all material object oriented. It has been seen that bodily, intellectual and material wealth execute many important tasks yet they are all worldly in nature. On the basis of wealth, huge buildings, factories etc. are constructed. Help can be taken from other means to augment material comfort. With the help of science, wealth, intellect and hard work, material comforts are on the rise and this will continue in future too. From this standpoint the importance of material comforts and prowess will always be accepted. Despite all this a fact remains that even untold material comforts, cannot induce greatness in our inner psyche / consciousness. Consciousness can only be influenced by consciousness and in order to educate and radiate it, a sacred sentimental basis is most required. Material comforts can only influence the intellect and activate the body.

History is witness to the fact that people with inner greatness have influenced innumerable other people with their inner energy. Great souls like Christ, Buddha, Shankaracharya, Vivekanand, Gandhi etc. moulded and transformed their psyche. In order to rectify contemporary taints, these great men manifested miraculous acts. People always follow in the footsteps of leading great men of the world. Great personalities like Guru Gobind Singh, Rana Pratap etc. were able to create material wealth under very dire situations. This is an example of radiance of soul force that overflows from the psyche of great men. During the manifestation of a New Era, such a lineage of austerities has to be evolved, which will help augment the number of people with great soul force. Only such individuals can induce all others to imbibe greatness. It is easy for materially rich people to educate and incite others, towards selfish attainments but as far as imbibing ideals in one's daily routine and inspiring people to even die for high ideals is concerned, only those souls full of austerities can execute such a gigantic task. In order to combat era taints the weapon of soul energy is most required. Apart from manifesting energy of penance in our psyche, there is no other way to create intense power, akin to an atom bomb blast and to utilize it for creative purposes. There is no other method apart from creating Bhagirathas, for creative tasks and Dadichis for destructive acts. In order to fulfil these needs a gigantic foundation of Gayatri worship is being set up, that includes ordinary solutions and high leveled austerities.

Knowers of truth realize that in order to create an interest in the subtle atmosphere of the independence movement in this era, what a great role has been played by great Aryans and men of austerities like Yogi Aurobindo. To create an army of sacrificing men, while putting the lives of innumerable people at stake for agitations like non-cooperation movement, Satyagraha and do or die movement, can only be called a miracle. It can only be amazing that those citizens who in the past were oppressed so savagely, suddenly joined hands to protect the pride of their nation and that to attain their goal they went to great extremes. One fails to find examples elsewhere of so

many great souls manifesting at one and the same time. One may find many soldiers and leaders at one and the same time but in those days, Mother India created innumerable great men. Behind their creation is seen the hand of a great magician. Most definitely that creation was the result of known and unknown austerities. Because this source of energy creation has become frail, it is difficult to find radiant men who will studiously work for creation of a great nation. How great can be the contribution of power of penance to evolve public consciousness? May be tomorrow if not today, will it be possible to understand it as a definite fact.

This is one aspect that evolves soul force and through it, purifies the atmosphere. For Era Transformation it is most required that one diligently joins in for such endeavours. For such productivity era creators will have to make diligent effort. The second aspect is to influence the atmosphere by congregational effort and activate ordinary men, to play an extraordinary role in this stormy flow. This aspect can flourish only via congregational effort. A lone individual effort can succeed only in a limited area, measure and time. Whereas in a widespread area, if one wants to make great efforts for a permanent goal, such congregational efforts are required which help fill the subtle world with an overflow of spirituality.

In the ancient times this goal was fulfilled via the group of 7 Rishis. Although their bodies were separate, they coexisted together. There was intense unity in their thinking, their programs and all their activities. It is like the 7 elements that unite to form a human body and help in its movement. Today they are shining in the sky as a group and are marching ahead in tandem. Despite being celestial, there is no lesser unity amongst them. They very well understand the value and importance of congregational effort. They have vowed not to let any obstructions come in their efforts.

The help of demi-gods can be understood by seeing the worship dais set up to worship them. In the re-instating of Sarvatobhadra etc. one notes its root activity of close proximity. In one water tumbler (Kalash) itself, all of these demi-gods are invoked and then settled in it. Goddess Durga is considered a symbol of the congregational power of demi-gods.

Congregational tasks are most required in divine endeavours. The Yajna rites are eternal. All principles are established in worship of demi-gods. It is a fact that the entire working machinery of a Yajna has its basis in congregational tasks. A group of Yajna officials viz. Brahma, Acharya, Ardhavyu, Udgata, Yajmaan, Ritvik etc. conduct Yajnas. The more there are people who offer Yajna materials to the fire, who circumbulate the fire, who work hard, who organize the Yajna, who help in the Yajna etc. greater is the success of the Yajna program. Rajsuya Yajnas have been traditionally conducted for political attainments and Vajpeya Yajnas have been executed for righteous/religious purposes. Vajpeya Yajna includes Ashwamedha, Rajsuya and Gayatri Yajnas. Within this the aim has been to bring in unity in the thinking and efforts made for contemporary goals, by bringing in political leaders and religious leaders on one single platform. In a forest like Naimisharanya etc. gigantic Yajnas via discourses of Suta-Shaunaka etc. were conducted and innumerable Rishi-souls would participate in this righteous endeavour.

The aim of gigantic religious conferences that took place in the Kumbha Mela during sacred festivals, too was one. And that was intense cooperation and congregational effort by great men for achieving sacred goals. Amongst other goals in righteous acts like discourses, singing the

holy name, festival rites, circumbulation, pilgrimages etc. there is another important goal, which is to make an arrangement wherein piousness becomes congregational and walks unitedly in one direction.

In order to combat vile activities during Ravana's rule, great Rishis had executed congregational spiritual based programs which created subtle divine force. All of them contributed their bodily blood and after enclosing it in a big pot, the pot was buried under the ground. For that Seeta manifested and she played a major role in overcoming vile activities prevailing in society.

Even individual spiritual endeavours are important and there is a need of meditation in solitude for individual purification. But for cosmic widespread goals there is no other solution but congregational worship/meditation. Material goals can be attained via material objects but in order to influence the subtle world, there is a need of spiritual effort. No doubt it takes place at the individual level, yet it has to be raised to a congregational level too.

One can see today what is the difference between individual and congregational power. There may be thousands of sticks in a broom but individually they can never sweep even a small room. Thousands of single cloth fibres are of no use. Only if the sticks of a broom join together, can they sweep a building. Only if individual fibres join together, can they make a cloth and thus cover our naked bodies. Flame lamps are generally seen to burn separately always, but one can enjoy the Dipawali Festival of lights only if these flame lamps are aligned close to one another in a decorative way. A valiant soldier can rarely succeed in his endeavour, if he is a lone fighter. Only when many soldiers unite to form an army can they succeed in their task. Great programs of congregational worship/meditation can fulfil the aim of transforming and rectifying the atmosphere. The manifestation of Era Power is most required to make favourable, the atmosphere and purifying the subtle world, so as to transform the era. This goal can only be achieved via well managed, cultured spiritual practices at the congregational level.

While proclaiming the Science of worship/meditation, spiritual Rishis have kept in mind that fact that spiritual practices should be carried out at a specific time with specific steps, specific method and with a specific mental level and thus the aim of the subtle world will be fulfilled. Why do they insist that Sandhya-Vandan worship rites be carried out at sunrise and sunset only? The answer is only one that with its aid, a very forceful stream of congregational power can be invoked.

Even if a large number of labourers of different capacities try and lift some heavy burden or try and move a big truck, it is very difficult for them to do so but when in unison they shout aloud "pull hard" and thus concentrate all their might at one point, this focussed power gives miraculous results and a huge truck too can be moved.

At every step one notes success as far as congregational acts are concerned. No doubt the uniform footsteps of marching soldiers seems ordinary but its true influence can be seen when they march in unison on a bridge. The firm echo of the sound that emanates from their disciplined marching footsteps is so intense that it can even destroy a bridge.

Great spiritual men have always taken into consideration, the terrific results of congregational worship. The well-known spiritual rites of various religions have been united together in a congregational manner. Muslims are encouraged to do their Namaaz (prayers to God) at definite hours of the day. This discipline is also seen in other religions too.

The arrangement made to worship Gayatri congregationally, at definite times and in a definite manner, can be understood to be an intense creation of Era Power and thus on its basis the invisible atmosphere of the subtle world, can be made more favourable.

CHAPTER 3 - WE WILL HAVE TO CREATE A FAVOURABLE ENVIRONMENT OF ERA TRANSFORMATION

No doubt individual efforts and endeavours are important and they should be respected and encouraged. At times these lone individual efforts are so intense that it not only influences the individual but transforms and influences the cosmic world. Of course these are exceptions but it proves beyond doubt that each human being is God's prince and that he potentially has all divine powers albeit latent in his psyche. If man so desires he can convert these latent powers into active powers so as to enact amazing tasks at the cosmic level. People with radiant minds do exactly this. Such radiance gets re-instated as great men and with their extraordinary endeavour, solve contemporary problems of the world. The divine incarnations of God are of this level. Their special leadership qualities at the world level, bestow on them, the title and respect of "God". This is a description of the peak of greatness of an individual.

Despite all this the deep import of the environment stays put in its position. Its influence is noted at every step and there is an intense need, that this environment be made favourable. For this the only solution is congregational spiritual endeavour. Presently these efforts are being used, to achieve the goal of manifesting Era Power (Yuga Shakti).

The influence of the environment can be known by noting the differences in the shape and inner nature of men. It is the environment that induces skin colour, differences of brown, yellow, white, black etc. These special qualities called hereditary qualities, that influence the skin colour, ultimately are related to the difference in environment in different nations and regions. The small large forms of human beings are as per one's nation and region. The difference of bodily might in Punjabis and Bengalis (of India) can be attributed to influence of the environment. On an average majority of the people of Uzbekistan (in Russia) live for 100 years. There is nothing special about their eating habits, material comforts etc. Like other people they too eat what others eat but live upto 100 years. Then what is the reason behind these people living a long life of 100 years? The answer is the influence of the regional environment on their bodies.

There are differences not only at the body level but also at the inner nature level. This is the influence of the gross and subtle environment. The basis of the differences regarding culture,

civilization etc. is how has the belief, mental inclination and habit been moulded in which region and in which direction is the flow of the thinking and activities of these people? This flow does not change easily. Hence it is believed to be a difference in culture and it is nourished too. These special qualities not only overflow in one's inner nature but it also abounds in one's ideals.

There are different levels of beasts, plants, ores etc. on the basis of the differences of the environment. When one compares animals of one country with those of another, only the external shapes differ but there is a vast difference as far as their physical might is concerned, the capacity to give milk etc. The different amounts of wool present on a sheep's body is attributed to the difference of environment in various regions. There is a great difference between dogs bred in mountains and those of the countryside. The potential to endure seasonal changes is attributed to the subtle special characteristics of that area. These creatures of cold regions can endure cold and those of hot regions can endure heat with relative ease whereas this becomes difficult for those born in different conditions at the time of change. Those traveling in fast moving vehicles often complain of ill health. This is because the endurance power of the body, fails to adjust with environmental changes.

Differences have been noted in the shape, smell, taste etc. amongst herbs, plants, fruits, flowers etc. Despite the fact that the name and form of herbs grown in various regions are said to be identical, yet there is an extraordinary difference as far as their chemical nature and other qualities are concerned. Differences have been noted in the shape and nature of birds, insects etc. The differences seen in the characteristics of snakes, scorpions, lizards, spiders etc. seem to be based on species' differences, yet even these have their roots in differences based on the environment.

Differences are noted amongst regions of various countries as far as conditions, traditions, beliefs, likings and culture are concerned. Children born in various regions imbibe that particular mental attitude and nature, due to the influence of that particular environment. The thinking, nature and actions of such children are similar to that of other people living in that region. When there is a pressure of the majority, the minority start imitating the majority. This is called trend of time, flow of that era etc. As soon as seasonal changes occur, like summer, winter etc. the characteristics of all creatures, plants and materials too change. A lot of changes take place in our activities when the season is favourable.

Scientists know that everything present and produced on earth is not the result of some accident and it cannot be called a creation of human beings. Over here quite a few things take place wherein lies the hand of subtle powers and not of human beings. The spots seen on the sun, change with the change in state of the sun. Such solar changes deeply influence our planet Earth. Amazing changes are noted in the state of material objects and conditions of all creatures as a result of solar changes. We are fully aware of how radiations, magnetic storms, storms, cyclones make ordinary circumstances extraordinary. Due to interspace invisible energy rains showers, snow eras have manifested on earth time and again. Situations of water floods, oceanic changes and partial annihilation have been noted. If in future extraordinary changes in material objects of earth or state of living beings are noted, its instrumental cause will be interspace invisible movements and not ordinary events. During times of floods, famine, intense snow, epidemics etc. man becomes totally helpless.

A person is generally independent and powerful in his life. Despite this his status is ordinary as far as the movements and conditions of the cosmos is concerned. He cannot induce rain from clouds overflowing with water that stand on his head. He fails miserably when it comes to obstructing old age and death. His authority over circumstances is negligible. Rarely can he save himself from the flow of time. He cannot stop winter season from manifesting and at the most, he tries to overcome cold by wearing warm clothes and lighting fire.

So it is very clear that man is influenced by the environment. People of different nations live a life that is influenced by their national traditions and thinking. Within that it is the influence of the environment that is at work and not their material brilliance.

With the congregation of consciousness, favourable changes can be induced in the atmosphere. Many a times such inspirations overflow from the invisible world, that within that storm, man's intellect flies about like dry leaves and grass. The urge for war abounds. During such times many experience the need of a major war and are ready to fight. A very strange frenzy looms large in society. There is no need to talk about it or explain it. The speed and heat in the air is such that the layman's intellect gets hypnotized and thus it flows with the trend of time. Scholars of public psychology know very well how during gigantic war frenzies and regional riots, the environment gets incited and heated up. Just like this war frenzy other subtle flows too manifest time and again and work like storms, to induce infinite intellects to follow in its footsteps.

There was a time when there was a flow of democratic thoughts which uprooted rule of Kings and replaced it with the miracle of people voting for their desired government. Then a wave of communism manifested wherein under the leadership of Russia, many Asian and European countries too followed in its footsteps. Today half the people of the world accept communism and they either wholly or partially follow in its footsteps. These thought flows of democracy and communism can be counted as intense waves of this era. Time and again waves of lesser utility, like feudalism, casteism, capitalism, socialism etc. too have raised their hoods. A wave is a wave. An onlooker on the seashore witnesses the terrible ebb and flow of the oceanic waves. Many a times various thought waves too manifest like this which carries alongwith it, innumerable intellects and transports them to far off lands.

Lord Buddha's Wheel of Time was predominantly flow oriented and not based on materialism. Materials had created a flow. And flow created materials. It was not as though Harshvardhan, Ashok and other kings had unitedly appointed Buddha as a religious preacher. It was Buddha who heated up the subtle atmosphere and due to that heat, thousands of wise, capable and wealthy humans joined him in spreading his message. Every religious leader of the past, by heating the atmosphere in their own individualistic manner, induced waves of acceptance of their holy message and in that stream flowed innumerable followers. Even in those countries which cut asunder the bondage of alien rule, the waves of independence manifested and as a result, terrific movements ensued so as to reach their goal. Those who know the precepts of the subtle and invisible environment, are fully aware of the might of such waves. Its stormy night cannot be compared to any other force of the world. If one can understand the nature and deep import of the inspiration of that flow which induced monkeys of the Ramayana era to valiantly jump into the fire, it will be clear that the subtle environment has as much amount of power to lure the humans of the world, to walk in the direction of a particular flow, which is no less powerful than movements based on material paraphernalia.

One cannot depend on advertising instruments for public acceptance and cooperation as much as one can go on the favourable nature of the environment. There is a greater possibility of success, if the flow of the subtle world cooperates in our endeavour. If the wind is flowing from behind, it is easy for ships, airplanes and even people to walk on roads and they can thus move very fast to reach their destination. If the environment becomes vile, terrible epidemics ensue and in a short time span thousands of people die. Due to intense cold in the environment living beings are seen to shiver. Many people are influenced by a sorrowful environment in their house. One can see how different is the environment of a temple and that of a slaughter house. In Spiritual Science the importance of the subtle world and its environment supersedes all material apparatus of the world. For Era Transformation we will have to make intense efforts based on Spiritual Science so as to make favourable the environment.

Scriptures give us proof of the methods used time and again by Spiritual Scientists so as to purify the subtle world. Despite the victory of Lanka, the task of balancing the distorted environment during Ravana's era, remained unfulfilled. Lord Rama had fulfilled his vow of executing 10 Ashwamedha Yajnas on the Dashashwamedha Ghat. Despite the death of demons like Kansa, Duryodhan, Jarasandha etc. the distortions of the Mahabharat era continued to prevail in the environment. Lord Krishna saw the need of its purification and hence asked the Pandavas to perform the Rajasuya Yajna. The Asuras came to know of the gigantic Yajna performed by Maharshi Vishwamitra meant to weaken demonic force and thus with the help of demons like Tadka, Subahu, Marich etc. they tried to obstruct these Yajnas. Ram and Lakshman were sent to protect those Yajnas. Yajnas have played a great role in carrying out solutions for social problems. Japa (Mantra chanting) too is a Yajna like the Agnihotra (fire sacrifice). Materials are needed for a fire sacrifice but Mantra chanting Yajnas, do not need many materials. Yajnas are generally congregational. In it one sees the miracles of the spiritual endeavour of Hotas (priests). When Japa Yajnas (Mantra chanting) are carried out by many Mantra chanters, a great amount of congregational power manifests. Such congregational spiritual practices are called Purascharanas. Purascharanas carried out for special goals via penance based congregational resolves, too make the environment conducive.

Era Transformation is the biggest, most intense, most widespread and most important task of our world. For that not ordinary and limited, but extraordinary and unlimited energy is required. For this there will be a need of material apparatus yet the root source of energy will be spiritual. To transform and purify the public's psyche is the task of spirituality. Hence the energy required too should be of this level. The greatness or lowliness of the environment is dependent on congregational thinking. Its manifestation is possible only via intensely powerful, congregational righteous programs based on congregational spiritual practices. Today all of us are endeavouring in this direction. One can hope that the results of these pious efforts will play an extraordinary role in the great goal of Era Transformation.

CHAPTER 4 - THE MANIFESTATION OF THE GREAT POWER OF GAYATRI IN ERA TRANSFORMATION

Era Transformation in today's times is a definite fact. The creator (God) of this gigantic garden

called the world does not wish that this incomparable artistic creation of his, gets destroyed in the manner it is heading towards doom today. Man is a symbol of God's radiance and glory. The creator created man using all his artistic skills based on hope. A great flurry is being seen today as far as congregational suicide is concerned. If the demon of intellectual wealth is hell bent on destroying Shiva and the culture of Parvati, the promise of "Yada yada hi dharmasya" cannot remain dormant. For attaining balance, destiny with a firm resolve, had to make arrangements for control. All this is taking place in these days. The gross eyes may not be able to visualize Brahma Muhurat (time between 4 a.m. – 6 a.m.) but those who are far sighted, can see that the dark night has passed by and that there is not much delay for dawn to smile.

The fact regarding manifestation of a New Era is no longer a dispute. It can almost directly be experienced as a definite fact. When creation daringly sets off to respect the powers of destruction, every one knows who is going to win. In this speech of the Shrutis lies the eternal tradition of creation. As long as light fails to manifest, gloomy darkness continues to exist. When world consciousness proclaims, that it will not accept darkness and instead yearns to walk towards eternal light, manifestation of a new dawn should then be an accepted fact.

As always in (Era Transformation) distortions have been warded off and pious actions have replaced them, yet there has always been a difference as far as a disease and its cure is concerned. That itself is thought to be the difference and its special characteristic. In events of ancient times, vileness of indiscipline led to world destruction. As a result God incarnated with his weapons, to crush that distortion. For example Varah's teeth, Nrisinha's nails, Parshuram's axe, Ram's bow and Krishna's disc come to mind immediately. Today it is not a beastly nature but criminal activities that are on the rise. For that it is the lineage of the intellect which is responsible. Overcoming injustice with ethics is the repetition of the act of manifesting Ganga of heaven on earth. The future incarnation will be in the form of Ritambhara Prajna (divine intellect). We will behold Yuga Chandi in this very form. As of now the roots of criminal acts are very deep. It has not only taken over our thinking but has also taken over our faith too. Its problem is in the form of a demeaned nature. Overcoming it will be more difficult than what it seems. Hence its solution too has to be very intense and high leveled. This time the incarnation is in the form of Yuga Shakti Gayatri. Weapons are good enough to demolish vileness but we should realize that downfallen personalities are invisible. They enter our desires and faiths. Thus it is very difficult to dive deep into the recesses of such criminal tendencies and uproot them in totality. Such a widespread, difficult task can only be executed by Goddess Adi Shakti. Criminal acts based on spiritual ignorance, can only be destroyed by the manifestation of the intense brilliance of a divine intellect. In order to induce this transformation, Brahmi Shakti (Divine Energy) herself is manifesting in this world. Her attendants were not capable of fulfilling such a gigantic task.

For every important task energy is required. Whether a machine is small or big, it requires power. The movement in a cosmic machine or an individual machine is dependent on the measure of energy available. In activities of transformation, much more energy is required when compared to the requirement of energy in ordinary tasks. Extraordinary measures need to be taken both for destruction as well as creation. When one takes note of events of important transformations of the world, one realizes that a lot of material power, power of hard work and that of thought was utilized. Time and again extraordinary might has been utilized for social, economic and political revolutions. If these materials had not been gathered, the goal could not have been achieved. This time the battle ground of Era Transformation is the psyche of human civilization. On this basis will purification and transformation be carried out. It is in this arena (of the psyche) that Army Generals are setting up their camps. The goal is purification of the psyche of entire world humanity. The problems today are so intricate, that they cannot be solved by external/superficial

endeavours. Without transforming human thinking it is not possible to convert distortions into progress. The divine influence that make favourable, the flow of thinking can be called era consciousness. This is in fact Yuga Shakti Gayatri. The root source of Era Transformation is this very Gayatri Energy. Its activities will encompass destruction of undesirable thinking and creation of a desirable thought wave at the world level. The entire transformation is categorized into 3 parts viz. intellectual, ethical and social revolution. It can be said to be the 3 streams of the above 3 legs and its union can be called Triveni.

Bathing in the Triveni Sangam is considered a very purifying act. Very much akin to this will the human psyche be purified. The external human form will not change but the character within the human body will get transformed. As soon as the inner nature changes, the external nature too follows suit. The manifestation of Era Power Gayatri and its activity too is of this type. This type of Gayatri will play a major role in Era Transformation. In the movement of wisdom Yajna and thought revolution, Adi Shakti (Primordial Divine Energy) will abound.

When one takes an ordinary viewpoint of the Gayatri Mantra, it appears to be a mere well-known Mantra of Hinduism that is utilized for worship rites. A gross viewpoint tells us that its form and boundary is small, yet in reality its influence is very widespread. Gayatri is a Super Divine Power. Its form encompasses an interwoven metre of 24 letters. It can be said to be the source of our Vital Force and the Merudand (spine) of Indian Religion. The Shikha (pigtail) is Gayatri. The Yajnopaveet (sacred thread) too is Gayatri. The Preceptorial (Guru) Mantra is Gayatri. It is called Vedmata (Mother of Vedas) and Devmata (Mother of gods) too. From this root source akin to Gangotri and Yamnotri, manifests the spiritual wisdom of Brahmagyana and austerity methods of Brahmagyans. The glorious past of India is the history of such divine men. They played a stupendous role in not only making their motherland i.e. India heavenly but also helped the entire world to attain glory and wealth. Without doubt the psyche of such divine men is moulded on the basis of Gayatri philosophy and its austerity methods.

The first sunrise of Gayatri Super Power took place in the holy land of India. Naturally it was possible to manifest its power first and foremost in this land in unlimited measure but we should not misinterpret by saying that its influence will remain within the precincts of Indian soil. The Japanese believe that the sun rises first in their land and hence they call themselves sons of Sun-God but without hurting the sentiments of the Japanese, it is a fact that despite the sun rising first in Japan, it continues to manifest its light in the entire world. Hence Gayatri too should be seen in this light. Vedmata is its initial manifestation. Its widespread nature is seen to be in the form of Devmata (Mother of Gods) and Mother of the world. Thus the Gayatri Mantra well known in Hinduism, which is an interwoven Sanskrit metre, should not be limited to usage in religious worship rites only. Its area of activity and resultant advancement is much more widespread. It is so far reaching that there should be no difficulty in finding solutions to human problems. In the joyous potentials of the manifestation of the New Era, Gayatri Super Power will play a major role.

A seed is generally very tiny. But in its deep recess, lies a gigantic tree in a subtle form with all its special qualities. An atom is tiny but one is amazed to note its inner potential and power of action. The attributes of a sperm seem very mild, yet an entire human being lies in it in a subtle form. The same comparison can be made with respect to the Gayatri Mantra. Despite its form being small and its utility appears limited, yet its potential is so widespread that it has the power to create an entirely new world.

Gayatri the Super Power of Divine Consciousness has 2 forms viz. knowledge and science. The knowledge aspect can be called high leveled spiritual wisdom, divine knowledge and divine intellect. It is utilized to make our faith and desire of a high stature via a thought revolution. On this basis one attains means of intellectual greatness of knowledge, Yajna, thought revolution etc. For this reason means like writings, speeches, audios etc. are used. As a result activities like self-study, holy discourses, meditation etc. are carried out.

The second aspect of Gayatri is science. This is the very method that lies scattered in the many traditions of meditation and spiritual practices. At a gross level it seems like praying to demi-gods/ demi-goddesses for the fulfillment of one's desires but the reality is not this. The inner nature of human beings is full of so many awesome latent potentials that it can be called a true copy of divine consciousness. There is poverty due to the latent state of one's inner nature, but the moment it is awakened, a great ocean of glory can be visualized. Those who activate and make apt use of this otherwise latent potential are called great men. They have played historic roles while they lived in the world. They glorified themselves and glorified not only the world's environment, but all those people who came in contact with them.

At the gross level an individual's body seems to be 5 ½ feet tall and heavy with a weight if about 75 kgs but its root existence lies hidden in the deep cave of the psyche as consciousness. This consciousness behaves as per the atmosphere it encounters. As a result its form too takes that shape. When chameleons lie in green grass, they become green and when they lie on dry grass they turn yellow in colour. The state of the inner psyche is responsible for manifesting greatness or lowness in one's consciousness. Material paraphernalia can never touch the sensitive spots in a human's psyche. Only consciousness oriented cures can reach those deep recesses. The aim of Gayatri MahaMantra's spiritual practice and devotion too in this. Its method is called Gayatri Mahavijnan (great science). Its aim is to activate that which lies latent. The greatest sense organs of man add up to three in number. The activity that fulfills the 3 goals viz. rectifying, radiating and evolving the sense organs is called Gayatri worship. With the help of this scientific aspect, many foundation stones of material advancement too can be laid down. Such a purification takes place in the thinking and viewpoint of the inner world of the wisdom aspect which can be called Rishi Kalp. The utility of Gayatri Science is extraordinary as far as advancing both the individual and all-pervasive aspects are concerned. In order to fulfill contemporary goals, its role is being played by Yuga Shakti (Era Power). In order to discipline those who encourage crime and act unrighteously, and re-establish true religion, God incarnates time and again in this world. The goal of an incarnation is to balance all prevailing imbalances in the world. For this, solutions are charted out keeping in mind contemporary circumstances. All these are divine sports of God. The aim of all incarnations is one only and that is solving the problem of cosmic mental distortions and dire conditions of the world. The main program of an incarnation is to obstruct corruption and encourage ethical activities. What is the nature of such a sacred program? What are the means and solutions adopted? All this is decided as per the nature of contemporary problems of the world. It is because of this that despite the goal of God's incarnation being one, the activities (means) of different incarnations too are different.

Goddess Saraswati had incarnated so as to nourish not only the human intellect but also the means and enthusiasm for education. Goddess Durga's incarnation symbolized congregational activities, cooperation and agitation against corruption. Saraswati can be said to be a revolutionary conscious energy of the intellect and Durga that of socialism. The third divine energy is called Gayatri. Gayatri meaning spirituality of one's inner being and ethics of the

external world. Alongwith Gayatri righteous religion and spirituality too manifested. Through the medium of Vedas are imbibed spiritual knowledge, discipline and ethics. Goddess Lakshmi is not included in this aspect of consciousness. This is because she symbolizes materialism and all forms of art. Hence during events of incarnation neither Lakshmi nor her divine sports are described.

All distortions of our era are more deep than what they seem to be. It has taken root as lack of faith in the psyche of all mankind and has destroyed our thinking and actions. The one and only solution for solving the problems of faith deterioration etc. is purification of world human psyche. This is the central focal point of the hope of a bright future. Other cures like rectification and upliftment, hover around this focal point. The present Era Revolution aims at rooting out deteriorating faith and replacing them with ethics based faith. In our era we can definitely see this God consciousness manifesting in our midst.

During discussions of God's incarnation, generally credit goes to people full of leadership qualities. This can be labeled as gross evaluation of gross eyes. In reality Era Transformation manifests due to a stormy conscious energy flow from the divine subtle world. Due to its influence many awakened souls join hands and take up various responsibilities. This is the principle form of all of God's incarnations. The photograph of a man standing in the first row is more clear. Despite this all the members of the group are important. Well-known individuals called incarnations can be called men who stand in the first row with great leadership qualities and who are given major credit. In reality an incarnation is said to be Era Consciousness that creates vibratory movements in the subtle world.

In the incarnation tradition of Era Power Gayatri, manifested the medium of Vedmata Brahmaji at first. The 7 incarnations of Gayatri manifested first as the 7 mystic words (Bhuha, Bhuvaha etc.) which later gained fame as the 7 Rishis. The 9th incarnation of Era Transformation in the past was that of Vishwamitra. In the Viniyog proclamation of Gayatri Mantra, one finds Gayatri Chand (metre), Savita demi-god, Rishi Vishwamitra. Thus upto this era Vishwamitra is the 9th incarnation. Thus through the medium of Brahmaji Vedmata, through the medium of Saptarshis Devmata and through the medium of Vishwamitra, the World Mother has already incarnated. Thus these incarnations total upto 9 in number. The 10th incarnation of our times is that of Era Power Gayatri. With our physical eyes we can see clearly the act of overcoming the dark age and a holy beginning of a bright future simultaneously with the incarnation of Gayatri.

CHAPTER 5 - THE DAWN OF GAYATRI CONSCIOUSNESS IN THE FORM OF ERA POWER

By itself man does not lack capability and with its apt usage, he can benefit himself and others too. But if one wishes to see his infinite potency, one will have to enter the deep recesses of human consciousness. Man's greatness can be seen externally but if you want to measure it, you will have to dive deep within the psyche. Brahma Vidya is the Science of understanding, purifying, making potent, making good use of the awakened inner consciousness. The seed aphorism of the gigantic body of Brahmavidya is called Gayatri. As time went by Gayatri is said to be the power of entering the deep cave of human glory and bringing out this power for utility in the external world. This divine energy will be best used for creation of a New Era.

Man's external existence too has attained a number of skills but they are limited and unsteady. Generally wealth means money, bodily might, education brilliance, status etc. and with its help, man attains worldly success. Yet its potency is limited and thus individual glory attained too is limited. Material success is attained not merely via hard work and worldly means but it greatly depends also, on others' help and favourable circumstances. In case external obstructions come our way or that situations become dire, worldly means and skills are futile and thus one encounters failure. "Varchas" conjoined to soul force is more definite in comparison to other material means. In it there is neither the bondage of limitation, nor is there discontent of scarcity. That area overflows unlimitedly. Because the soul is in direct communion with God, one can attain anything and everything from that divine source.

Limited amount of water flows in wells but when we remove some water from it, the underlying water table deep below, adds that much amount of water back into the well. A spark of fire is indeed very tiny but if it comes in contact with fuel, there is a possibility of a blazing forest fire manifesting. This is the miracle of the help attained from the cosmic fire principle. The stream of a river is limited, very little water flows in it but because it originates from the mighty Himalayan snow, it flows ceaselessly due to this inseparable contact whereas because the water of a pond is limited within its periphery, it cannot endure the pressure of its users, heat, wind etc. and thus gets destroyed fast due to drying. Material power can be compared to water of a pond and soul power can be compared to river water that originates from the mighty Himalayas.

Material objects are fleeting. The entire cycle of this world is based on rise and fall. Over here right from an atom upto the sun are on the move. They walk, move ahead and change. They appear to be steady yet this is not true. The very nature of material objects is transitory. None can be saved from birth and death and in the same way there is no room for steadiness. No doubt the body grows from childhood to youth yet old age and death are imminent. With the help of education and experiential practice, the intellect advances but even this is a definite fact that the more one ages, to that extent all the components of the intellect viz. memory, imagination, decision power etc. become weak. A time comes when a person at one particular time was said to be intelligent and then in another time frame, he is called foolish and is thus insulted. Everyone is aware of how illnesses and weakness engulfs a person in old age. Our sense organ power, like intellectual power, too diminishes with advancing old age. Capabilities run away from those who are weak. Let alone social status, even our status in our own family too gets demeaned. The household is run by those who are earning a lot of wealth. A man who was previously the head of his family, is now a helpless onlooker of changing fortunes. The reason behind movements that aim at removing aged political leaders, is this element of weakness.

The same holds true for spiritual practices. Success attained from wealth earning, seeps out from the hole of increase in expense and thus one's storehouse is always half empty. And then comes the imbalance of lack of earned wealth and increase in expenses. Neither wealth nor poverty remains steady. Under these circumstances, all schemes based on wealth go awry. The biggest difficulty in this field is that if the utilisers of these wealth based means became indolent or became vile intellectually, wealth gets misused and thus one has to face dire circumstances.

All gains based on limited, unsteady, indefinite material apparatus, can only be called an accident

of fate. One can hope but not trust that with its aid, one can attain material success. When there is such a big question mark, even as far as ordinary goals are concerned, how can we say that gigantic endeavours like Era Transformation that require infinite power, can be achieved on this basis? History is witness to the fact that those authoritative centers, which were thought to be very powerful, could not achieve even a minor goal of making its sect worldwide. Thus it is a joke if we assume that on the basis of material potency one can induce a worldwide atmosphere of peace. The dream of gigantic political leaders of bringing in a transformation after concentrating all power in their hands mostly remained unfulfilled. On the basis of material means Germany, Italy, China, Russia tried to induce transformation on a great footing. To achieve this goal they resorted to all means. Yet wise men know how much success was attained by them. Whatever little was achieved, disappeared in a short time span. It is doubtful as to how long such transformations will continue to exist.

A great deal of energy is required for making efforts and schemes to attain material / worldly success. One is only wonderstruck to see, the gigantic amount of material power utilized, to attain industrial, professional, educational, medical, peace, security, religious goals. And yet despite all this there is not an iota of peace and progress. Schemes come to a grinding halt. Thus it is clear that when such material power finds it very difficult to augment material comforts, how can it execute the stupendous task of purifying the atmosphere and psyche of world humanity? No doubt the gigantic task of neocreation too requires material means and it is most required that they be assembled, yet it can never be the foundation stone of neo creation. A material scheme could be very gigantic and based on innumerable material apparatus, yet it is futile to believe that it can carry out the widespread task of Era Transformation.

It is the psyche within of all mankind, that need transformation. Its viewpoint needs a positive change. Faith needs to be purified and goals need to be given a proper direction. The basis of gentlemanliness i.e. will power, needs to abound. The root basis of Era Transformation, involves realizing the soul and activating self glory. Only when the psyche of all mankind becomes pure, will one see results like progress of individuals and greatness of society. All effort and endeavour is related to the subtle world. Hence the means too should be such that desired goals can be attained. Most definitely this task is that of soul force. It is this that has to be created and utilized. For Era Creation, this production of energy is the basic task. This very task needs to be executed in contemporary times.

Those machines, those factories that produce soul force, can only be called individual consciousness. The human psyche is akin to an atomic energy production center. Since the body is merely a covering, it can be compared only to weapons, machines, vehicles etc. By noting the minor attainments of hard workers, wrestlers etc. one can understand what all can be done by using it. Intellectual power is higher than bodily power. Yet it has its limitations, when we see the achievements of so called intellectuals right upto research scientists. On its basis no doubt some progress of individuals and comforts of society is perceived, yet it cannot be the basis of a widespread world transformation. Finance also is something akin to this. With its help before making gigantic plans, one should realize that whether those who hold it will let it remain alive. Before money gets utilized for public welfare it lures the user and thus all programs come to a standstill. It's a million dollar question as to how much money that is used for political schemes is actually used for public welfare and that how much of it is gobbled up by middle-men? At every step we witness such ironies. Thus it is doubtful that despite gathering a lot of material energy, we can achieve the gigantic goal of Era Creation.

Those programs that are spiritual in nature can be executed only by creating and utilizing spiritual power. It is not an overstatement if we call it infinite. Psychologists are of the opinion that the human intellect is amazing. Only 7% of its widespread potential has been understood. And from this 7% hardly 1% or 2% of it is used in our daily living. Very few men use more than this percentage and they are classified as thinkers and men of wisdom. From the knowledge of Extra-Sensory Perception (ESP) given by Parapsychology, it is clear that the human mind is indeed a miracle and can be called a storehouse of extraordinary potential. This is a fact. A man capable of evolving and utilizing the conscious layer of the brain, can play the role of Kalidas Varadacharya. Hence what to say of the subconscious layer? In fact it is this subconscious layer that is responsible for the creation and evolution of man's personality. Our past and future is moulded in this mind. Where is our destiny, fate etc. written? It definitely is written in the office called our brain.

Ridhi-Sidhis (divine powers) are nothing but Extra Sensory Potential (ESP). Neither does this rain down from the skies nor is it a gift given to us by demi-gods / goddesses. Most definitely it is a creation of our inner being. When we dig mother earth, the more we dig, we come across mines of various metallic ores. Divers who dive deep into the sea, return with pearls etc. Similarly man's mind is a store house of divine powers. Because it is a part of God, the individual soul has all divine potentials and special qualities in seed form. The difference is based only on name and form. In the arrangement of movement and creation of the solar system (macro) and the atom (micro) the difference is on the basis of name and form only. In both of these, the principle and truth are a similar stature. An entire human body hides in a microscopic sperm. The gigantic nature of the tree alongwith its special characteristics can be found in the tiny body of a seed. Just as thousands of pages of a book is stored in a CD, in the same way all the characteristics of Almighty God are present in the microscopic existence of the individual soul, albeit in a latent form.

Any spiritual endeavour involves awakening of the unconscious state of the soul which is a small part of Almighty God and amongst all spiritual practices, Gayatri worship is considered to be the best. Right since time immemorial great experiments have been conducted with respect to this great Spiritual Science i.e. Gayatri. Every research has led to the finding of its new special quality. In every experiment its new energy found has manifested.

The external material aspect of an individual is ordinary. Only its inner being is extraordinary. Science of Gayatri gives desired success in the manifestation of soul wealth in all individuals of this New Era. In the manifestation of heaven on earth it will be soul glories that will gain widespread momentum. Only greatness of sensitivity will help manifest divinity in all mankind and only on this basis, can heaven on earth, power and divine powers be established on earth. In this endeavour Gayatri's philosophy and mode of practice will contribute a great deal. Hence it is best that it be understood and imbibed as Yuga Shakti Gayatri (Era Power).

CHAPTER 6 - MANIFESTATION OF DIVINITY VIA ERA SPIRITUAL ENDEAVOUR GAYATRI

The main endeavour of a New Era is "manifestation of divinity in all of mankind". The second

possibility viz. heaven on earth, is not the chief goal and should be looked upon merely as a reaction. The ripe reaction and result of the activities of great men and their powerful endeavour should get converted into sacred circumstances. This is what is called manifestation of heaven on earth. It does not have an independent existence. Just as an admixture of 2 different colours, results in a 3rd colour, so too the admixture of hard work and good will, result in an atmosphere of joy and peace. In Satyuga (Golden Age) and Ram's Rule, there was no dearth of material comforts because the personality and activity of all men had imbibed high ideals.

No doubt one sees and experiences various situations, yet they do not have an independent existence. When the space of the human psyche gets filled with drops of rain water, it appears like a shining rainbow. Similarly Satyuga seems very attractive. Superficially heaven on earth appears separate and hence a separate name has to be allotted to it. Principally both should be looked upon as an action and its reaction.

Now one needs to manifest divinity in all of mankind. The personality of demi-gods has many special qualities. They are handsome and young. They always seem to be happy. They are generous in nature. They never lack in material comforts. They themselves are contented to pass on this contentment to others. Various such centers that abound in divine glories called demi-gods, are classified as subtle beings who dwell in a particular world (Loka) and people dream that by praying to them, they can fulfil their desires. Over here the truth is less and symbolic imagination is more. Despite this the existence of divine centers is definite. If one directly wishes to see such beings, it can be visualized in great personalities.

Those special qualities that have been superimposed on demi-gods, are usually found in great men. Only a little of symbolic imagination remains behind. No doubt one can point out to it but the reality too is there and hence this description of the body always remaining youthful and immortal can be challenged yet at the level of consciousness, this description is very much appropriate. From the viewpoint of enthusiasm, youthfulness continues to exist even in old age. Every realized saint experiences the nature of the immortality of the soul despite their changing many bodies at the physical level. From a hereditary standpoint Brahmins are given the status of "Bhoosur". The other name of divine men is great men. They are categorized as saints, reformers, patriots. The Puranas (Indian Mythology), memoirs etc. eulogize their glory with vim and vigour. Men of this stature are called Rishis. Maharshis, Rajarshis, Brahmashis and Devarshis come in this category. The word "divine soul" is utilized for such great men. Because their thinking and character is exalted, their transactions are gentlemanly. Their actions are based on high ideals and men of this class while they are alive and after death are always revered. This very fact is emphasized again and again in the tradition of worshipping divinity. Through the medium of reinstating of God's images, alongwith offer of worship to it, the sacred tradition of man's education of worshipping divinity can be kept alive and this will bring in world peace.

If we label that New Era, which everyone is waiting for and which is also called manifestation of heaven on earth as era of divinity, it cannot be called an overstatement. In the Indian Mythology there are many legends wherein great men are proved to be incarnations of divinity. When the Lord incarnated as Ram, the demi-gods incarnated along with him as monkeys, bears etc. Alongwith Lord Krishna the 5 demi-gods had incarnated as the 5 Pandavas (as helping powers). Not only this the Lord himself has incarnated time and again in the human garbs, on earth. From these legends it is clear that it is very much possible to see the activities, behaviour of divine power in a human body. There was a time when in India, (called better then heaven too) 33 crore

citizens were well known in the world as 33 crores demi gods. Right from one end of the earth to another, they were respected and adored as divine men. This is the nature of divinity manifesting in man.

Men who have imbibed sacred actions, sacred wisdom and good will are called divine men in spiritual parlance. Historians call them great men. Nara Narayan (Human God) are those who from the standpoint of the body and spiritual practices are powerful, from the standpoint of the intellect are awakened and from the standpoint of the psyche are loving and calm. They are also called Purush – Purushottam. Only Human embodied souls full of greatness, can attain the stature of divinity and hence are none other than Almighty God.

This is the creation of a New Era. It is this glorious Ganges of heaven that is going to manifest on earth and for that, Bhagirath (intense) austerities are being carried out. This is the nature of our era endeavour wherein Mahakal is greatly inspiring awakened souls to join in this stupendous program.

Generally all powerful fields have dreamt of a bright future in their own way. Everyone knows that merely augmenting material comforts is not enough. Because it is also the inner personality that needs to become more capable and powerful. For this task, many varied leveled solutions are being thought of and imbibed. To achieve this goal, programs of augmenting good health and apt education are being executed. The aim of economic schemes is that man should progress in life using economic means. Social reformers and service oriented organizations aim at destroying vile activities and replace it with pious endeavours. In order to augment culture and pious faith in religious and spiritual pursuits, people are trying to make philosophy and spiritual practices more alluring for entire world humanity. All these are well-known endeavours of an ordinary stature, so that it leads to the advancement of individuals.

For this very goal other efforts are being made which are of a high stature. There are a class of scientists who are trying to create a new generation of crops by inducing mutations in the DNA (genes) of a cell. In order to evolve trees, plants etc. alongwith their fruits, flowers etc. the technique of grafting is being used. For animal husbandry artificial insemination technique has been made use of successfully. By making changes in the sperm level and conception, scientists are trying to create individuals of the future generation, who will abound in good bodily and mental qualities.

The efforts of psychologists are of an even higher stature. They think the individual to be of a much higher stature than the body and material comforts and they call it the psychic principle. They opine that mental distortions are responsible for bodily weakness and diseases (psychosomatic). Because the very thinking of mankind is wayward and that his standpoint is lowly, one can find mountain-full proof of the fact that man's individual and social life has deteriorated so much. To be full of anger and agitation is not the result of circumstances but is because of our wayward thinking. Psychologists emphasize, that the chief method of manifesting man's well-being, is to induce right understanding in man's thinking and create such an environment, that man works hard to achieve this goal. Research and experiments in the field of psychology and parapsychology, metaphysics, neurology etc. are being carried out so as to induce greater power and sacred culture in the psyche of world humanity.

From the philosophical standpoint, one cannot say that less effort has been made. Nietzsche and other philosophers have given us the concept of a super human. They opine that any individual or class of creatures, can become extraordinary by imbibing great goals with a strong will power and thus due to this divine potency, one can control and induce others to walk in the desired direction. Such an association of superhumans can imbibe great glory and drag, push and induce the rest of the world to progress materially and spiritually. In the current century a great deal of publicity regarding this goal has been made. People with high goals really liked this and made great efforts to execute them. The trend of leadership is its gift. This was experimented in Germany, with great zeal at the political level. This resulted in Nazism. Hitler induced this thought wave within his country and thus coloured the very thinking of all his countrymen on these lines. After drinking the wine of superiority of the white skinned race, a gigantic sect of people under the influence of this wrongful thinking, started crushing not only the neighbouring countries but entire Eurasia. The activities of Germany that involved the terrible first world war and the second world war, were based on this thinking of superhuman beings. It can be labeled as a contemporary experiment of demonic philosophy. This lowly thinking had also influenced other nations like Italy, Russia, China etc. and thus arrogant acts were seen time and again. In their own way the group of white-skinned Americans and South Africans harboured the demonic ego of being superior and thus harassed other human beings. The old feudalism based on sect, sex, caste, community and nation has taken the new form of fascism that has gleefully imbibed these very principles and are trying to prove it as apt.

Feudalism is a philosophical act of converting the special fascist class into superhumans. Over here we are not discussing the aptness or lack of it as far as the gain / loss that accrues from it is concerned. Over here we are only saying that instigations to create superhumans are also created in the philosophic arena. Even here there is no silence.

All the efforts of the above stature touch the external aspect and by ornamenting it with material power, one desires the same kind of advancement. Over here one has to think deeply, as to is there any dearth of all such powerful means? The difference only being that in these days, means and power exist separately. Via these efforts it will be attained within the body. The result is as minutely different as a blow with a stick or a fist. That task which is today fulfilled with a stick, will be executed with a fist-blow tomorrow and thus the situation will remain as it is. Can we say that today material progress is any less? May be it can be achieved and utilized via the various bodily parts instead of external means, yet the situation remains virtually the same.

Today we want a supermind and not a superhuman(body). We want demi-gods and not demons. Demons reside in objects and demi-gods in our sentiments. The reality of human progress lies in inducing glory in his inner world. Only when loving good-will overflows in our psyches, only when affection and pious sentiments rise up like waves in the ocean, can we say that man has dared to walk in the direction of divinity. When the trifold confluence of a pious character, high ideals and zest for spirituality is created, we can say that divinity is manifesting in that person which in turn can be labeled as a supermind or a divine psyche. Such high statured people are called Jeevan-Muktas, Paramhansas, Devas, Sidhas, Rishis etc. Only when such a state is realized can we say that we have attained the ultimate goal of a human life. That region in which these divine powers manifest is called the Kailash Mountain of a Supermind. It is also called KsheerSagar, Mansarovar etc. Raj-hans (royal swan), the beloved vehicle of Gayatri, moves about in this very BrahmaLoka.

The manifestation of a New Era alongwith the widespread potential of the advancement of this supermind, will appear in this world of ours. What will be its medium? As an answer to this question, we can sacredly visualize the rising divine rays of Gayatri MahaShakti (Super-Power). This tiny Mantra an interwoven word garland of 24-letters, hides within it, such an aphorism and seed of a divine principle that it can deeply influence the inner recesses of the cave of the human soul. It has the capacity of converting a beast into a human being and a human being into a divine person. Gayatri's Spiritual Philosophy is the key that awakens high-leveled discrimination (Vivek) and the third divine eye of a human being. Its high-leveled spiritual practice is equivalent to Bhagirath-like austerities. Due to the raindrops of the nectar of Gayatri Super Power entering an oyster, such pearls will manifest that will be labeled as human crest jewels of the New Era. These days that divine power required to be attained via prayers so as to help world humanity attain a supermind, can be called Era Power Gayatri.

CHAPTER 7 - THE ALL-ROUND ADVANCEMENT OF OUR CHARACTER VIA GAYATRI WORSHIP

The utility of the cycle of progress is fulfilled only if it is total and balanced. Suppose one part of the body is large and heavy and the remaining part is lean and thin, it only adds to the ugliness of the body. In fact if only one part of the body advances and the rest regresses, it is said to be the symptom of some disease. Alongwith health, education, wealth, one's inner nature too should become pious. If only a minor aspect advances and the rest regresses, the situation is far from satisfactory and this imbalance will be a target of mockery.

For soul advancement, pious actions, pious wisdom and pious sentiments too should augment greatly. It is very much possible to walk on the path of soul progress while endeavouring to glorify our actions, wisdom and faith. Gayatri is called Tripada (3-legged) because it has the necessary capability to nurture and augment all these 3 in 3 ways. One can never count all the goals that can be attained with this naming.

Actions emanate from the body, wisdom from the mind and sentiments from the psyche. The more activity, goodwill and piousness augment in these 3 arenas, the more man heads towards divinity. Many Ridhis-Sidhis (divine powers) are conjoined to divinity. The basis of all-round progress is in the 3-legged nature of Gayatri. In its worship, it is not as though some superficial words are uttered but that the spiritual aspirant has to work hard, to purify his body, mind and psyche and so much of discipline, do's don'ts have to be imbibed. It is these do's don'ts that are called austerities. The mysterious basis of radiance, filling up one's meditation, is said to be these austerity oriented disciplines.

The trifold total spiritual practice is successfully executed when the 3-fold activities of control of the body, meditation by the mind and surrender by the psyche is imbibed.

A high statured Gayatri devotee should control his food intake, sleeping habits and daily lifestyle. More and more of purity should be included as far as food intake is concerned. If the purity of food augments and its quantity lessens, then not only good health augments but the consciousness imbibes divinity. Right from the vow of eating tasteless food upto vegetarian fasting, decreases the Rajas/ Tamas of one's food and the agitations of the stomach and mind are silenced. If the nature of food intake will become Sattvik (pure), holy activities of the mind like concentration, peace and serenity will augment. Sense control oriented around food control is considered to be the first leg of mastering the mind. And the second leg/ phase is Brahmacharya i.e. celibacy and walking towards divinity. The sperm is said to be a storehouse of life force. If it is mastered, it gets converted to Ojas/Tejas/Varchas (divine radiance) and thus augments the potency of consciousness. The gross meaning of Brahmacharya is sexual continence and the subtle meaning is to imbibe an attitude of sacred respect for women. Subtle sperms and divine radiance decline when one harbours lusty thoughts. That in fact is sexual adultery. When one looks lustily at women and think of sexual vile thoughts, our divine aura darkens and thus our inner power decreases. Under this situation of weakness, one can never imbibe self effort and it is difficult to attain the divine results of spiritual practices. Thus bodily spiritual practices must imbibe self-control that helps lead a disciplined life like that of a man walking on the path of Yoga of Action (KarmaYoga). This should be understood as the austerity of the first aspect of 3-legged Gayatri and that of the gross body.

The second aspect is our mind- it is also called the subtle body. The second leg of the 3-legged spiritual practice is related to mental control. For this one has to practice meditation. Meditation attains 2 goals – one is controlling undesirable and wayward thoughts of the mind which is also called concentration. Over here the energy used up in the scattering of the mind is sacred and this sacred energy can be used for creative tasks. The second goal of meditation is utilizing mental energy for progressive endeavours. In order to radiate latent Extra Sensory Potential the concentrated mental energy is utilized as a powerful means. Generally the streams of life's goal are forgotten mainly because of an overflow of material desires. Why have we got this human life? And how should we utilize this gift from God? Very rarely has this topic been discussed seriously. Via meditation externalized activities are introverted and efforts are made to purify and make divine, the human psyche. To attain this goal varied meditation techniques are recommended depending on the state of the devotee's mind. It is related to the Tanmatras, viz. sound, form, taste, odour, touch and the 5 sense organs of knowledge viz. ears, eyes, tongue, nose and skin. These represent the 5 elements. In order to attain the hidden mysteries found in the deep recesses of this groups, one practices Japa Yoga (Mantra chanting), meditation on forms, austerity based self-control, Pranayam (breathing exercises), Soham (I am God) spiritual practices and Kriya Yoga. This 5-sheathed spiritual practice, based on these 5 precepts is called 5-faced Gayatri. All this comes under the aegis of meditation (Dhyan Yoga). Within the 3 layers of human consciousness (i.e. conscious, unconscious and superconscious), all special qualities and qualities that lie hidden and thus the aim of meditation is to find, ripen and utilize them for attaining higher goals. Via meditation one can attain the goal of utilizing Gayatri in one's subtle body and that of imbibing ordinary and extraordinary mental powers. The second leg of Gayatri worship is to utilize the mental centers for material and spiritual progress. Meditation fulfills this goal.

In the 3 legs of Tripada one is given the teaching of purifying the material causes which are the basis of all round progress of life, via meditation. According to spiritual literature there are 3 types of bodies 1) gross- the physical body made of blood, bones, skin etc. 2) subtle – the mental center made up of mind, intellect and psyche 3) causal- the inner world. This is the sensitive center of faith and desires. All these 3 must advance. It can be correlated to our leg, trunk and head region. For total and balanced progress, all these 3 must be nourished. This is what is

pointed at in Gayatri worship. The philosophy and teaching of meditation fulfills this goal.

The greatness of the psyche depends on 3 precepts. One is idealistic faith, second is affectionate sentiments and third is high leveled aspirations. In Gayatri Meditation, over and above bodily self-control based penance and meditation related to speciality of the soul force, is a third important aspect viz. greatness of the psyche. All these 3 aspects are fulfilled by the medium of sensitive emotions utilized at the time of meditation. In order to imbibe the greatness and faith of purity towards the female principle in the very deep recesses of our minds, an image of Mother Gayatri in her young female form has been created. The arenas of faith / aspirations are filled with widespread deterioration and sexual lust. In the field of thinking, disciplinary boundaries are violated the most. The meaning of establishing purest emotions in the image of a young maiden is to practice overthrowing distortions in the arena of our thinking. This is taught so that that pure aspirations in one's viewpoint of a woman become mature. Over and above gaining victory over this difficult task, it becomes easier to establish other idealistic aspirations in the inner core of our mind. From the standpoint of sensitive emotions, a mother's affection for her child is supreme. No other human relationship depicts such supreme greatness. When one endeavours to establish a deep bond of devotion towards Mother Gayatri one experiences the nectarine taste of her motherly affection. One further experiences an intense shower / rain of her affection. In response to this, a devotee expresses his gratefulness via many devotional eulogies. In the sensitive emotions of meditation, there is a give and take of a rain of motherly affection on the one hand and self-surrender of gratefulness on the other.

Over and above aspirations and sensitive emotions, there is a third aspect viz. the 3-fold desires (allurements, yearnings and ego) loom large over an ordinary life and for this, one thinks hard and makes necessary efforts. In an aspirant's life the stature of aspirations has to be raised higher. Its central point is "Rajhans". The state of Paramhans means absolute fulfillment. In this stage of spiritual practices one tries to achieve the state of a Rajhans. Rajhans (royal swan) is the vehicle of Mother Gayatri i.e. the 3-legged oneness, close proximity and divine grace rides on the back of the royal swan. The gist of this is that aspirations should be of the stature of a Rajhans (royal swan). It is said that the royal swan eats pearls and not worms. It drinks milk and not water. Here one is steadfast enough to renounce all lowly aspirations and instead, imbibe deeply all great aspirations. One has accepted (Vivek) discrimination, if one has the pious characteristic of eating pearls only, separating a mixture of milk and water and imbibing only its best aspect. The hopes and aspirations of a spiritualist should be of this class. His desires should fulfill the aim of self-fulfillment and world welfare. Those aspirations that are rooted in ethics, spiritualism and discrimination are said to be of the stature of a royal swan. The entire spiritual literature abounds in the deep import of filling the inner being with devotional sentiments. It is not just a burst of emotions. Such bursts merely ebb and flow like superficial waves of the sea. In that superficial hopes, rise and fall. It is of no importance as far as self advancement is concerned and is hence of no use too. Their true nature of devotion encompasses great aspirations, sensitive emotions and sacred aspirations. In Gayatri worship, it is this very devotional sentiment that is encouraged. If during the time span of spiritual practices, this endeavour is imbibed in one's daily life, one's character is seen to radiate all-round greatness. The goal of the 3 modes used in spiritual practices of the 3-legged Gayatri involves pushing the 3 bodies and the 3 levels of consciousness on the path of cyclic advancement with great speed. In one word, this pious endeavour can be called the intense effort for all-round soul progress.

CHAPTER 8 - UTILISING GAYATRI WORSHIP FOR ADVANCEMENT OF ONE'S PERSONALITY

The philosophy and mode of Gayatri Meditation fulfills the requirement of all round advancement of one's personality. Over here both knowledge and action are conjoined. During the time span of meditation, the imbiber of this mode of worship makes his thinking high statured and utilizes his body for such tasks, that he is inspired to walk on the lines of high ideals.

Neither one's thinking nor one's action are fulfilling, if used separately. No doubt both exist separately and one does get some result after making use of them yet they remain half fulfilled and one-sided. Just as 2 wires unite to give an electrical flow so too when knowledge and actions unite, do you get desired results. In Gayatri worship there is such a great union of sacred knowledge and actions, that the inner personality advances due to this all round teaching and the required balance of spiritual thought and rituals, gets maintained with great farsightedness.

During times of meditation, a devotee's thinking is very much introverted. Our time is used up in thoughts of the external world alongwith enacting various actions. A little bit of time of ritualistic festival has been allotted for introverted thinking which helps concentrate one's mind on truths related to the inner world. As long as the mind is fulfilling this goal, we can say that our mind is immersed in spiritual practices. One no doubt gets contentment and good results, but suppose the mind starts thinking about its material affairs and worldly life even for a short time span, know for a fact that our spiritual practices are half done. Mental control means whatever one thinks and acts, should be related to the spiritual arena. To the extent this happens, one can accept that one's meditation practice is on the right track.

The prologue of meditation encompasses 1) self-study (Svadyaya) 2) association with holy saints 3) mental reflection 4) cogitation over spiritual precepts. In it efforts are made to understand and solve problems of the various aspects of self-introspection, self-improvement, self-creation and self-unfoldment. It can be called the spiritual truth and philosophy of spiritual practices. The entire body of spiritual wisdom has been constructed to fulfill the need of this special teaching. This is the goal of discourses and religious lectures.

The epilogue of meditation is that, which can be fulfilled by ritualistic means. This too has 4 legs 1) purification 2) worship of demi-gods 3) Mantra chanting 4) meditation. Generally within these 4 classes, the mode of spiritual practice gets encompassed. Because of variation in desires and special circumstances, different modes of spiritual practices have come into existence. But if all these have to be categorized, all of them have to be included in these 4 classes.

Purification includes bathing in holy rivers / lakes etc., bodily purity, clothes purity, purity of utility articles etc. Before commencing worship rites, one should carry out rituals of Manjan, Achman, Pranayam, Nyasa, Aghamarshan etc.

Worship of demi-gods includes rituals, Shodashopchar (16-rites), eulogies, Abhishekh (bathing God), Arti (waving flame lamp), circumambulation, visualizing God in the temple, offering worship

articles to Sun-god, establishing a Kalash (rounded pot), instating a flame lamp, fire-sacrifice etc.

Japa involves chanting Mantras that are interwoven with sacred letters, repetition, singing God's glories, mental Mantra chanting, Soham's continuous effortless mental chanting, ceaseless reading, reading of sacred texts etc.

Meditation includes all spiritual practices like Bindu Yoga, Laya Yoga, Naad Yoga, Chaakravedhan, Panchkosh spiritual practice, Prana Yoga, Rina Yoga, etc. wherein our thinking is induced to flow in a particular desired direction.

Thus Samagra Yoga has 8 parts. This has been depicted by scriptural scholars as the 8 arms of Durga, in the Goddess oriented spiritual endeavour.

One must see that as to in what way the personality radiates via these 8 acts. In order to manifest divinity in human beings, how do these rites influence sensitive spots. Ordinarily these rites seem magical and it looks as though some mysterious ritual is included in it. But this is not true. Rites of spiritual practices are called image worship. It includes sentimental inspirations that gives a positive direction to the greatness of our doership and thinking. The more these aspirations are included in our daily actions, the more divinity will manifest in us and thus one sees miraculous results of attaining divine powers and glories.

Purification includes Jal Sinchan, 3 Achmans, Nyasa, Aghamarshan and Pranayam. In it via touching of the body, wind and water, one is directed to purify the internal and external parts of the body. Bodily dirt and mental distortions obstruct the progress of our soul. By warding it off, by imbining all-round purity, it is possible to imbibe God' grace and divine powers. In order to understand and imbibe this precept, the 5 rites of purity are recommended.

The second rite is worship of demi-gods. It means accepting the importance of divinity and surrendering to it with humility. Ordinarily our life worships demonic elements. Demonic means material wealth, comforts and satisfying lowly desires. In this vicious cycle, our hard work and mental power gets wasted. No doubt we do think of divinity, yet we never do anything to nurture and nourish it. Thus worship of demi-gods helps us resolve, to ward of animalistic tendencies. The images of demi-gods overflow with high sacred ideals. Images are like books whose shape and nature tells us what should be the character and philosophy of those who follow in the footsteps of demi-gods.

All the articles used to worship demi-gods represent pious qualities and those who use them, are showered with divine grace. Water means purity. Flowers mean tenderness. Sandalwood indicates generosity and faith. Flame lamp means immersing oneself in spirituality and imbining the light of wisdom. Food offerings mean sweetness and charity. Arghyadaan means surrendering to the Supreme. The reason one offers these articles in worship of demi-gods is, that in order to attain the blessings of the demi-gods, one must imbibe these pious characteristics

and that one perseveres intensely to achieve this.

Mantra chanting means ceaseless effort and pauseless spiritual endeavour. Ordinarily when man enacts one particular task, he gets nauseated by it very easily and yearns for something new. The monkey-like agitated mind does not allow us to work hard for such great tasks. There is no innocence felt in gigantic tasks and an ordinary mind feels that such tasks are tasteless. Hence men of true potential too cannot execute gigantic tasks because they cannot make ceaseless efforts to attain the goal. Maybe they commence this sort of work, yet because the mind tires easily, they cannot culminate their task successfully. It is only those who master their minds who can fulfill such mighty tasks. It is rightly said that he who masters his self (mind) gains victory over others and the entire cosmos. Over here we are discussing mental Mantra chanting. It can be practiced appropriately via gross Mantra chanting. Because one patiently continues to chant the Mantra pauselessly, the mind that yearns for something new that is fleeting, is mastered and one then becomes capable of executing so called tasteless gigantic tasks with firm steadfastness. According to Maharshi Patanjali, it is this mastering of mental thought waves that is called Yoga. The first leg of Yoga practice is Mantra chanting as a result of which the body and mind is trained to ceaselessly endeavour to execute one particular task. This practice is most required to carry out future gigantic tasks.

The other leg over and above Mantra chanting, is meditation (Dhyaan). Via Mantra chanting the body is trained to ceaselessly get involved in one particular task. Its next leg is the mind-intellect. The aim of concentration (Dharana) and meditation (Dhyaan) is to focus our thoughts at one focal point and that our thoughts should flow in one desired direction only. The mind is a storehouse of untapped intense energy but because our thoughts are scattered in all directions, this energy remains latent. If one's mind gets concentrated, then even an ordinary man can attain those miraculous goals achieved by scholars, researchers, artists etc. It is only man whose mind is focused one-pointedly, who can become a great scientist, artist, author, Yogic scholar etc. Even if one aspires to attain worldly goals one has to concentrate one's mind.

The glories of our inner world are more valueable than the material wealth of the external world. Material wealth is attained through water, earth and space but if a man wishes to attain glory, he must dive deep into the recesses of his mind, so as to unearth divine powers. An individual's character is appropriately moulded on the basis of an apt standpoint, beliefs, aspirations, habits, zeal, sensitive emotions etc. and based on these inner glories, man's external life is moulded. The root source of backwardness or progress manifests and flows out from the inner being. Like searching for hidden pots of gold, the human life's true and valuebale wealth is hidden in his inner being. Yoga of Meditation is the Science of understanding, unearthing, radiating, evolving and purifying this inner wealth. Meditation is said to be that searchlight which is switched on in the dark gloominess of the inner world. On this basis it is possible to understand the state of this divine world and via concentration at one point, all the scattered wealth (thought waves) get focussed.

Soul attainment encompasses self-introspection, self-improvement, self-creation and self-evolution. While walking on this path, it is possible to convert lack into fulfillment and thus one can succeed in attaining the goal. All such activities have to be executed in the inner world and here one's mental concentration is utilized to the fullest. Via meditation one attains this conscious radiance and with its help, it is possible to bring about desired transformations in the inner world.

The epilogue of Gayatri worship includes self-purification, worship of demi-gods, Mantra chanting and meditation. In the form of Yoga of Action all these four are utilized for self-creation. It is complimentary to the prologue which represents self-study, association with great saints and mental reflection. The all-round advancement of the individual's personality is said to be the center of material / soul wealth and divine power. In order to attain this goal, the philosophy and rituals of Gayatri worship are to of extraordinary help.

CHAPTER 9 - GAYATRI MANTRA CHANTING AND ITS CONGREGATIONAL POWER

From the viewpoint of self-purity, the method of Mantra chanting is an extremely useful scientific and intellectually satisfying solution. In Gayatri worship, the aspect of Mantra chanting is most utilized. In other methods of ritual of this worship, very little time is utilized. The time used for chanting one's Mantra, is predominant.

The gross nature of Mantra chanting is repetition of a certain number of Mantras. It is possible to change the nature of an article by rubbing, polishing, crushing, cleaning, shining it etc. It is the miraculous result of repetition.

While cleaning utensils, they are rubbed with rough materials. When one uses a broom to clean one's house, the act of rubbing is repeated. While washing clothes, we dip them in soap water and then repeat the acts of squeezing, hitting, rubbing the clothes. While bathing we rub our body with soap, so as to clean it. While washing our hands this is exactly what we do. In ordinary chores right from polishing our shoes upto combing our hair, we do exactly this.

This is the very method applied while using an axe, to cut wood and sand, to cut metals. One can journey for miles together by keeping on raising our feet again and again. One uses the method of repetition while rubbing sandalwood, crushing henna and massaging with oil. Repetition is seen in acts of making dough, making Rotis (Indian bread), cleaning walls and painting furniture. If we do not repeat our actions, the above mentioned tasks can never be fulfilled. So too in the act of Mantra chanting, this principle is fully made use of. When a rough rope keeps rubbing against stone, a mark is seen. Hence one must not doubt that by experimenting with a sacred method of Mantra chanting, our minds that appear rough cannot be smoothened out.

Amongst all the methods used to remove dirt, the principle of rubbing with one's hand is predominantly utilized everywhere. The method of polishing uses certain chemicals and thus gives a shiny appearance to the article. But the other method of rubbing with the hand is no less important. One can polish metals cheaply and very well by using the method of rubbing with the hand. The machines that polish metals generally use the method of rubbing / friction. The chips of small pieces of marble are used in constructing buildings and with the help of machines and other labourers, the stones are polished by rubbing them hard. This is the miracle of rubbing with

the hand. This is exactly what takes place when via Mantra chanting (Japa), the divine centers of the body and mind are dug deep into and thus unearthed. One uses the spade and axe again and again to dig wells. When one uses the hammer, one uses it repeatedly without pausing. No doubt our heart beats all the time and our breathing too is continuous, yet there are minor pauses in between. The blood circulates in the body ceaselessly. Like the clock's pendulum, the machine called the human body, via the cycle of repetition, works on the basis of the energy generated by the repetition. In one's life one sees the ceaseless movement of the inner bodily organs, in the form of repetition.

Like the act of rubbing, the other act is cyclic movement. Over here too energy is created. When the wheels of machines move speedily, they generate their own kind of power. The machines of electricity, engines of oil etc. are constructed in a circular manner that helps generate cyclic movement. Over here this cyclic movement is repeated again and again with speed. The stars, galaxies etc. revolve and rotate around their axis. As a result the force of attraction is generated amongst them and with this bond with other stars, galaxies etc., they hang in mid-space and attain revolutionary energy and magnetic potential. Without these it is doubtful whether they could remain steady.

Moving circularly is the miraculous attainment of wheels in various vehicles. Without this none of the machines used in traveling and other journeys can induce movement. Right from handcarts upto railway engines, machines that utilize circular movements are made use of. Just like the to and fro rubbing movement, circular movements of varying speeds, create varied amounts of energy. All are aware of this fact. In Mantra chanting words are repetitive again and again and this cyclic repeated movement, creates energy. This in turn gives us double benefits. With this benefit man gets extraordinary help, in order to radiate his visible and invisible energy centers.

When an electrical fan rotates speedily, its every rotation becomes a circle and thus when a top spins at great speed, it looks as though it is standing still. When toys made of burning gunpowder move speedily, it looks as though the movement is circular. When the pebble-sling used to shoot off birds in a field, is moved circularly with great speed it looks as though a huge wheel is moving. When the movement is ceaseless (of one type of speed), those tasks are executed, which are possible to carry out only by using machines of circular movements. The Sudarshan Chakra (disc) of Lord Krishna was extraordinary but if it refused to move, it would have remained like a lifeless disc. When there is high circular speed, it manifests a great amount of energy. One can never gauge its powers in between. When raindrops fall from clouds, it seems as though it is a line of water, but in reality this is not true because the drops are separate. When we chant a Mantra pauselessly, it not only creates movement as a result of friction, but also generates a cyclic effect. This helps in digging out layers of dirt in our mind and thus it gets purified. A person chanting Mantras attains many benefits. This is because the ceaseless repetition of a Mantra generates energy manifesting from friction and cyclic /rotational movement.

Students of Material Science know that in the deep recesses of all the energy sources, the status of sound energy, akin to heat too is very high. No doubt the vibrations of both are different yet its powerful potential is not less at all. Behind the energy that manifests from the fuel of electricity, steam, oil, coal etc., that energy wave which is at work is the energy of sound, akin to heat energy that time and again gives us a glimpse of its intense force. The question does not arise as to which is utilized because as far as their capacity is concerned, there is no difference as far as their levels are concerned. From this standpoint the powerful waves in the form of sound energy,

that work in the deep recesses of the world are not less high in stature when compared with its friends.

When consciousness conjoins with sound, its status becomes more powerful in comparison with the ordinary sound waves of the material arena. Also the spiritual aspirants' aspirations, austerities etc are conjoined to it. High leveled streams unite with the sound potential, created via Mantra chanting. As a result its stature becomes so exalted that one cannot refrain from calling the miraculous inspiration as amazing.

Amongst all Mantras the Gayatri Mantra indeed is supreme. It appears as though in the creation of its words, the letters are interwoven on the basis of the mysterious principles of Sound Science. From the standpoint of its meaning, a prayer is uttered so as to make possible, the manifestation of Ritambhara Prajna (divine intellect) in the inner consciousness embedded in these 24 letters. This prayerful eulogy is present in the other metres (Chandas) of Shruti literature. From the standpoint of its meaning, the special quality of Gayatri cannot be said to be incomparable, but its sound inter-weaving is such, that its Mantra chanting elicits an extraordinary leveled sound flow. Its sacred results are attained not only by the Mantra chanter but that others too avail of these pious benefits. Because this Mantra chanting influences the entire environment in a useful manner, its benefits are attained by the entire world, all human beings and other creatures too.

Just as via wealth, knowledge, might etc. one can buy material comforts, so too via soul force, one can activate and utilize many energies of the subtle and gross world. There are many other means which help in radiating/ augmenting soul force but amongst all of them, Mantra chanting is the easiest and most influential method. If it can be executed via all methods, Yoga practices and penance, its results are miraculous. With its aid and soul force is created in gigantic amounts. It is this infinite soul force that converts a spiritual aspirant into a realized saint (Sidha) and with its help, many demeaned people try to advance further, sorrowful people try to overcome pain and those that are poor, try to attain material comforts.

When one method works in many places, it influences the world environment in totality. When in big cities cooking gas is lighted in virtually every home, it increases the heat in its environment. In industrialized cities / towns, many chimneys are lit up and as a result the atmosphere becomes smoky. These are bad examples of pollution. Whenever there are fields of fragrant flowers, where there are many sandalwood trees, over there the entire region emits sweet fragrance. This is an example of goodness. If Gayatri Mantra is chanted in many places, the spiritual energy that manifests, will influence the mental state and atmosphere of people of those regions. As a result of congregational spiritual practice, the atmosphere of a widespread area gets filled with pious activities and the possibility of joy /peace augments.

In fact it is believed that congregational Gayatri worship gives greater sacred merits. No doubt individual and lone Gayatri worship too gives good results but the results of congregational worship are extraordinary. One can easily understand the difference between a single stick of a broom and many sticks that are tied together, threads, remaining separate and their joining together to become a piece of cloth, drops of water remaining separate and their joining together to form a lake. When Gayatri devotees resolve to perform spiritual practices collectively, it gives

greater benefits. Today under the aegis of the Gayatri family, lakhs of its members are carrying out collective worship and this will generate tremendous divine force. Today for neo-creation, Mahakal is using Mahakali i.e. the congregational energy, resulting from congregational worship, will ultimately lead to Era Creation. One can hopefully with faith look forward to its sacred results. Via these endeavours we will attain important aim of the creation of a bright future.

CHAPTER 10 - THE MANIFESTATION OF ERA POWER AND ITS PROLIFERATION

We all can see Gayatri manifesting as Era Power (Yuga Shakti). It appears as though in order to fulfil the task of Era Transformation, it is on the one hand maintaining its eternal tradition and on the other hand, in order to fulfil the requirements of today's modern times, it is imbibing certain special methods.

Based on contemporary circumstances, the Lord has had to make necessary changes in the nature and activities of his incarnations. When Hiranyaksha hid in the ocean after robbing the earth of all its wealth, the Lord as Varaha (boar) incarnated, so as to overcome that demon. It was required of the Lord to incarnate as Kacchap (turtle) when the demi-gods and demons churned the ocean. Hiranyakashyapu had been given a boon that he would neither die at the hands of a man nor a beast. This prompted the Lord to incarnate as Nrisinha (half man-half lion) and instead of using weapons, he used his piercing nails to kill Hiranyakashyapu. Parashuram incarnated so as to overcome terrorists, Ram incarnated so as to establish ethics / ideals in this world, Krishna incarnated so as to introduce Yoga of Action in this world and Buddha incarnated so as to induce an intellectual revolution. When one studies all these incarnations of God minutely, it is clear that there is no place for monotonous repetition, as far as God's nature and activities are concerned. In fact as per the demands of contemporary times, the Lord executes tasks that suit those times. Of course the ultimate goal is establishing righteousness and destroying unrighteousness. It is apt and most required that with changing circumstances, the Lord's divine sports (Leelas) too change.

When we compare the demonic activities of today with those of past history, then they certainly are very different. In the past demonic actions were directly aimed at the victim and via weapon fights, they could be overcome. But today the methods used by demons are of a cunning and wily nature and has induced lack of faith in the psyche of world humanity. The gross meaning of faithlessness is atheism but it cannot be limited to just not believing in the existence of God. In reality atheism means to ignore ideals and boundaries of behavioural ethics. They pay no heed to ethics and social norms. It forgets human glory. In a gist it can be described as such a lack of high statured faith that it alarmingly augments vileness in one's actions. This is the very nature of today's dire circumstances. It can be called a famine of aspirations and faith. It is the mature form of faith towards greatness that radiates good-will in the psyche, true wisdom in the intellect and pious actions in the physical body. If vile elements enter our aspirations, all areas of our activities will manifest the foul odour of distortions. Our level of aspiration will be of the demeaned stature of birds and beasts. Our thinking will be akin to that found in criminals and lowly men. Our actions will be as vile as those executed by sinners. Today there is a dire need of understanding present circumstances. When we dive deep into them, only one fact emerges and that is, the dire stature of our aspirations. Just as strange worms and germs emerge from muck and mire, in the same way today, man and society have to face many problems and agitations.

The war of the arena of aspirations will be fought in that arena only. The air-force will fight in the sky and the navy in the sea. The army will fight in land using various vehicles. In order to overcome vile elements that have entered our aspirations, the Era Incarnation (Yuga-Avatar) too will have to make schemes and execute them accordingly. The work arena of Era Power Gayatri is purification of aspirations. It is this which is called purification of the mind of world humanity. In the red flame torch of thought revolution, one gets a glimpse of this Spiritual Philosophy. This is the nature of Wisdom-Yajna too. The incarnation of this era's consciousness is taking place with the help of these foundation stones. The psyche of the human civilization that dwells in this world is governed by the demon of lack of faith. Despite the fact that the nature of the ruler is of a varied nature, based on circumstances yet the dark gloom of lack of faith has spread everywhere. No doubt its intensity remains more or less at varied times, and hence the area of purification too is widespread. This war of righteousness truly has to be fought in the area of religion by diving deep into the recesses of the human psyche. The results are being seen everywhere. The incarnation consciousness too is moulded on these lines. These days in order to fulfill various goals, sculptors (awakened souls) are at work. The activities of awakened souls too is moving in this direction.

Under ordinary circumstances, Gayatri Super Energy is utilized to fulfill the goal of soul-welfare via meditation and worship and by awakening latent power that converts soul force into divine powers (Ridhi-Sidhi). But naturally in era revolution its field of activity will be that much more widespread. One will take recourse to special activities that induces desired radiance and intensity.

Regarding this the first phase is to educate the laymen with the Spiritual Philosophy of Gayatri. Only on this basis is it possible to understand its need, utility, potential and glory. Only after this phase is completed successfully, can we talk of imbibing it truly as a form of worship and meditation. When there is lack of proper understanding, one cannot elicit any faith towards meditation /worship nor can it be imbibed with alertness or full absorption. No doubt by depicting miraculous benefits, one can lure a few individuals for a short time span, but it will not take long for the bubble to burst. Steadfastness results only when the understanding is deep. It is necessary that the spiritual wisdom of Era Power Gayatri be taught to entire humanity and everyone should understand that the absolute solution for all problems lies in the seed-letter of Gayatri Mantra.

The first phase is being executed via writings and speeches. With this divine light, a widespread area is getting the chance to get lighted up. Regarding this on seeing that ordinary individuals are attaining such huge success, one remembers the cowherd boys lifting the Govardhan mountain (Shrimad Bhagwat) and monkeys / bears building a gigantic bridge (Ramayana). In these miraculous attainments, it is a fact that divine will and help is at work.

In our era it is an entirely new and special concept that congregational acts are included in Gayatri worship. In ordinary circumstances it is imbibed as a daily routine or as a special Yogic practice. But today it is being encouraged as a congregational practice. Not only oneness of individuals but also oneness of souls is conjoining to the association of Gayatri family under its leadership. The aim is akin to stringing individual scattered pearls in one thread so as to make a

priceless necklace. Those who are aware of the importance of congregational efforts of congregational power, know what great results can be attained with its help. Those who are aware of Durga's incarnation due to the congregational force of demi-gods, Seeta's birth due to the gathering of many Rishi's blood, the stories of the churning of the ocean, know how tasks executed via congregational efforts for a sacred goal are so positively influential. Even in vile activities, congregations work for quite some time successfully.

In order to make a program of meditation and education of Gayatri's Spiritual Philosophy by the Gayatri Parivar (family), a lot of work has been executed in the individual arena too and success has been attained. But its extraordinary effort can be made only with reference to congregational activities. During the year of golden jubilee celebrations of spiritual practices, one lakh determined devotees in an avowed spiritual practice of 1 year, chanted 2400 crores of Gayatri Mantra. Because of this we witnessed many known and unknown sacred results. In that Bangladesh gained victory and many previous dire circumstances turned better in a positive manner. Wherever Gayatri Yajna programs are executed, there an arrangement is made so as to first make a resolve of Gayatri Purascharan and then successfully completing the allotted number of Mantra chanting. The Ahutis (Yajna offering) are given only later to the sacrificial fire. The allotted acts of congregational Mantra chanting is generally carried out by all members of that Parivar (Gayatri family) with uniformity. During events of 100 and 1000 Kundi (pyre) Yajnas in Mathura, crores of Gayatri Mantras had been chanted in a congregational manner. On the basis of this activity, every devotee gets those very benefits of congregational Mantra chanting as that attained by the soldier of a gigantic Army. If soldiers act in a scattered / disarrayed manner, their attainments definitely will be of a mediocre stature. The influence of programs of congregational Mantra chanting, has proved to be extremely useful in a subtle manner, for the purification of world human psyche and it also aids in creating an atmosphere of world peace.

From the viewpoint of individual creation via Era Power Gayatri, all efforts related to it has its own importance. Within it when congregational worship conjoins to it, such situations are created in the subtle world that both the individual and society at large accrue equal benefits. The third leg of incarnation manifestation is – entry into the family area alongwith its purification. These days special efforts are being made in this direction and in a cyclic manner, it is being executed too. In the homes of members of Gayatri Parivar, efforts have been commenced so that in their worship rooms, idols of God are ritualistically awakened (Prana-Pratishtha) and that every family member devotes at least 5 minutes everyday, towards praying / offering obeisances to God. Every family member should be convinced to offer prayers everyday before going about one's daily routine, eating etc. Over and above this families should be encouraged to execute congregational Aarti, prayer, singing eulogies, prayers etc. both in the early morning hours and evening or at least once in a day. At night there should be a daily schedule of religious discourses, reading aloud sacred scriptures etc.

This is a new effort in the direction of re-activating the ancient tradition of augmenting and encouraging sacred aspirations in all homes. No doubt our attention is directed towards food, clothes, medicines, education, entertainment, fashion, guests, festivals etc. in our homes, but when it comes to aspirations and faith, we forget to augment its stature and purity. The above mentioned method of activities of re-instating / worshipping idols of Mother Gayatri in all homes is fulfilling these requirements. In the name of a philosophic description of these activities, all those principles of spirituality can be imparted to one and all, that are found in the Gayatri movement. In this manner the faith oriented creation of a family can be executed via the union of wisdom and action and farsighted results are witnessed.

With reference to this there is one more solution wherein before starting to serve food from the kitchen, one should offer 5 Ahutis (Yajna offerings) of food that is cooked to the cooking fire. When one offers these Ahutis while chanting the Gayatri Mantra, it takes just 2 minutes of our time and a few pennies as expense. From the material standpoint it is not very important but from the standpoint of Spiritual Philosophy and sacred inspiration, it is a great foundation from the viewpoint of understanding and educating others. Yajna is a high leveled science of the sacred emotional world. In it one is inspired to lead a Yajna oriented life and induce society to imbibe Yajna traditions. This task should be imbibed in one's daily routine. It should be given more importance than eating food too. This education should be imparted to one's family members time and again. The symbol of such a task is said to be the daily Yajna. In Indian culture like Sandhya-Vandan, which is part of one's daily routine, the 5 Yajnas too are ordained by the scriptures. Amongst them we are asked to imbibe the 5 family oriented duties. The gist of the meaning of those 5 ancient daily chores could be the offering of 5 small Yajna offerings to the cooking fire. Every individual should partake the Yajna offering remnants / Prasad of the Lord of Yajna and imbibe deeply, that righteous duty which ordains us to eat only remnants of Yajna offerings and that pious goals are given greatest importance. Gayatri is said to be the mother of sacred culture and Yajna, our righteous father. Both should be worshipped as icons in all homes, as a result of which the work arena of Era Power Gayatri, will spread out in all families and that the Spiritual Philosophy of idealism, will get a chance to get rooted in the institution called the family.

Imbibing of sacred aspirations should be given prime importance as far as family creation is concerned. For this end there is a tradition of celebrating the birthdays of all family members. At such times a small Gayatri Yajna, in the form of an enthusiastic celebration is a must. Alongwith this in order to teach others the glory, responsibility, goal and pious utility of one's life, discourses are given so that people are encouraged to imbibe great ideals in their lives. Such a program is both individual and family oriented too. Thus it includes the basis of individual creation and family creation too. The person whose birthday is being celebrated must vow to augment his pious quality and overcome at least one mental distortion. Over here one gets a glimpse of the aim of God's incarnation that includes uprooting unrighteous elements and re-instating righteous principles in the world. If the rituals of Shodash Sanskars and celebration of all festivals is united with the Gayatri movement, one will see that all the seeds of making the individual and society sacredly cultured, are embedded in it. If they are evolved to perfection, every family will overflow with members having powers of a wish-fulfilling tree and that garden will be like the sandalwood grove of heaven.

The widespreadness of Era-Power Gayatri takes place via the medium of Gayatri Yajnas. In it such scientific and pious emotion oriented truths are present, which help in the advancement of the material and soul arena of world humanity. Gayatri is the presiding Goddess of high statured thinking and high ideals is the presiding God of doership. When both these unite such an atmosphere is created, that proves beneficial both for the individual and society. In order to make widespread the radiance of the manifestation of Era Power Gayatri via the Gayatri Parivar (family), these very methods are being imbibed at present. In the near future more such important steps will be taken in this direction. In order to execute a high leveled teaching method, experiment and research of the Science of Gayatri, the laboratory of "Brahmavarchas" forest has been built on such foundation stones wherein desired power is being utilized intensely for era manifestation.

CHAPTER 11 - GAYATRI IS THE ONLY PRECEPTORIAL (GURU) MANTRA.

In Indian religion it is only Gayatri Mantra that is revered as a Guru Mantra (preceptorial). The light of faith and inspiration, of greatness of sacred sentiments and discipline via the preceptorial divine principle (Guru Tattva), is present in its seed form in the Gayatri Mantra. In its garland of words are interwoven pearls of 24 letters. In their own way each of these letters abound in Varchas or divine energy aura. He who evolves this to the fullest via spiritual practices, indeed becomes all-powerful. Within these letters is embedded that divine brilliance, which is a path on which if the chariot of life marches ahead, definitely we will advance greatly on the spiritual path. One will enter the categories of super man, Rishis, demi-gods and thus attain soul fulfillment.

Because both the principles viz. divine intellect (Pragna) and brilliance are embedded in Gayatri, it is also called "Brahmavarchas". The creative energy of Brahmavarchas is called Science of the Soul (God) or Brahmavidya and its destructive energy is called Brahmastra (divine weapon). Example of Brahmastras are Parshuram's axe, Ram's bow, Krishna's Sudarshan wheel, Shiva's Trishul (3 –pronged weapon) and Durga's sword. Even the Rishi's power, to inflict curses on others comes in this category. The divine thunderbolt (Vajra) made from Rishi Dadhichi's bones proved to be terrific when it helped destroy, the contemporary demonic power in the form of Vritrasura. With its help fateful danger was warded off and the rule of demons was grounded to pulp.

It was due to the influence of the Brahmastra that the blood of many Rishis was gathered in a pot. Seeta was born as a result and it played a major role in destroying Ravana and his demonic associates. Due to Anasuya's curse, Brahma, Vishnu and Rudra lost their divine prowess and started behaving like small children. Everyone knows how due to the curse of Chanakya, the lineage of Nanda was destroyed. It is well-known that due to the curse of Gautam Rishi, Sagar's 60,000 sons were destroyed. Those who have read the great epic Meghdoot know very well how one of its characters Yaksha had to face immense pain and sorrow, due to a curse directed at him. There are infinite such incidents described in Puranas, other literary texts etc. wherein it is shown how intense is the attack of Brahmavarchas. This is an introduction to the destructive aspect of soul force. By itself it has been used rarely in solving dire problems, yet its immense potency has to be accepted.

An introduction to the creative energy of Spiritual Science (Brahma Vidya) can be noted at every step. It gives extraordinary help in making our daily lives, joyous and advanced. We all know about the material comforts that one can attain via wealth. Nearby ourselves, we can find countless examples of people who have advanced in life on this basis. We also find examples of people who have reached the pinnacle of progress via intellectual power, bodily power, artistic skills, brilliance and enterprise. Yet the miracle of soul force is infinitely more powerful than material force. Great men who glorified history, who changed the trend of time, who despite being poor materially, were able to manifest their great qualities with the help of soul force and in order

to solve contemporary problems, they successfully endeavoured intensely. This can be called the creative aspect of soul force. This is what is predominant in the Spiritual Philosophy of Brahma Vidya. A spiritual aspirant who has imbibed both these potentials are compared to Rajahansas (royal swans). Both the above mentioned aspects spread out like wings and Gayatri Super Power, after being seated on it, roams around in the entire cosmos. This royal swan is a predominant medium that goes to help all spiritual seekers. This symbolic description means that Gayatri Super Power has 2 predominant uses viz. a means of bestowing well-being on all and overcoming painful obstacles in our life.

From the above mentioned lines it is clear, why Gayatri is called a Guru Mantra. "Gu" means augmenting wisdom. "Ru" means overcoming sins. Therefore Guru is one, who executes both these tasks. An individual may be its symbol but in reality it is divine power and by residing in the deep cave of everyone's soul, it represents divine consciousness. One finds this in the Gayatri Mantra. An initiating preceptor (Deekshaa Guru) performs 2 tasks for his disciple viz. augmenting faith in God and encouraging useful controlled discipline. These are the 2 root foundation stones of soul advancement with the help of which, man can rise higher, higher and more high. Faith means the creative energy of the inner soul. Discipline means cutting, heating, rectifying, moulding and transforming it to purity. Both these goals are attained via inspiration and power present in Gayatri. Why is Gayatri highly revered as a Guru Mantra? When one explains this fact, one realizes that all the energies of knowledge, wisdom, augmenting and control are present in great measure. Because the basis of attaining all desires from the Guru (preceptor) are present in Gayatri Mantra, it is hence believed to be the mouth source of the indirect preceptorial principle (Guru Tattva).

In religious activities, Sandhya-Vandan is a regular action (Nitya-Karma). In it according to traditional meaning, the utility of Gayatri is most required. When one starts one's studies, Upanayan (thread ceremony) is very essential. At that time the sacred commencement of education is accompanied by the initiation of the Gayatri Mantra and based on all holy scriptures, the Gayatri Mantra is imparted to the student in the form of a Guru Mantra. The sacred thread ceremony (Yajnopaveet) is a symbolic image of Gayatri and one vows to always wear it on the important area of one's body. This is a true resolve. It is said that responsibility lies on one's shoulders, faith in the heart, daring in one's chest and steadfastness of actions on one's back. The reason one covers all these parts of the body with the sacred thread is that via the greatness and sacred inspirations found in the Gayatri Mantra, one binds all human beings together. By wearing the sacred thread (Yajnopaveet) as a symbolic image of Gayatri we are in effect filling our lives with the grandeur of this great power. Vidyarambh (commencement of studies) Sanskar (rites) are carried out so as to establish in the inner being of the student, these very sacred aspirations. In the sacred commencement, the Gayatri Mantra is chanted directly and subtly. Those who have read the above lines minutely, will understand why Gayatri Mantra is called a Guru Mantra.

There is a story that when Maharshi Dattatreya's thirst for holy wisdom was not quenched, he went straight to Prajapati. Brahmaji understood his desire and advised the Maharshi, that none other than a Sadguru (great preceptor) can quench your thirst of wisdom. This Sadguru lies hidden in the deep recesses of your mind and you can attain his grace by diving deep within the soul. Dattatreya humbly imbibed Prajapati's advice and found his Sadguru in the deep cave of his mind. Because of his Sadguru's grace, Maharshi Dattatreya could gain sacred wisdom from anyone whom he came in contact with.

Such 24 incidences have been related in that story, which superficially seem ordinary yet the Maharshi attained deep wisdom from them. These mysterious events have been depicted by Maharshi Dattatreya in the "Guru Geeta". From whomsoever (also objects) Maharshi attained wisdom, he called them his Guru and thus Dattatreya's 24 Gurus became very well-known. Indian Mythology authors have given a detailed description of all of them. But why do the Gurus add up to 24 in number only? Why not more, why not less? The answer is only one – their precepts correspond to the 24 letters of the Gayatri Mantra and in the spiritual world, they are called Guru or Sadguru. When the deep import of a Guru is elucidated it is said that a person without a Guru, never advances in life. Meaning one without a preceptor, never attains soul advancement. That Guru principle wherein greatness has been depicted in this holy literature, is said to be embedded in the Guru Mantra called Gayatri.

Keeping these special qualities in mind Gayatri Mantra chanting is a must while carrying out Sandhya-Vandan rites. Sandhya is a daily act. As time went by Sandhya became a well-managed and detailed rite of Gayatri. This can also be called a daily Guru worship or devotion to the Guru. The reason why Gayatri Mantra initiation is received from the hallowed lips of a Guru is that via an image, one can imbibe the absolute truth. With the help of an embodied Guru, one can reach the Sadguru deep within one's soul, who represents God.

In the scheme of meditation, many Mantras are made use of. There is a tradition of chanting various Mantras as per the rituals that worship various demi-gods. They are called Sadhana Mantras, Deva Mantras, Sampradaya Mantras etc. But in Indian religion the Guru Mantra is one only and that is the Gayatri Mantra. It is only Vedmata Gayatri that has been given a supreme status by Rishis of yore. Even traditional religious texts give their assent. In the Muslim religion, there is only one predominant Mantra and that is "Kalnaa". In Christianity "Baptisma" is the leading Mantra. In Indian religion, it is only the Gayatri Mantra that has been accepted as a Guru Mantra. This is not without an apt reason. Keeping in mind the special qualities related to its spiritual practice and education and also the divine streams of knowledge and wisdom of this Super Mantra, it has been given the exalted status of a Guru Mantra (preceptorial).

From the philosophic and principle standpoint, Gayatri Mantra is compact. It has the power to give a spiritual seeker, all types of knowledge and divine wisdom. In order that a student aptly imbibes knowledge and divine wisdom, a great teacher is most necessary. In the same way how should a person utilize the Gayatri Mantra i.e. what should be the ultimate goal? An initiating preceptor (Deeksha Guru) is required for proper understanding. For this very goal and true success, an experienced preceptor is required who is a master of this subject. For appropriate success, one needs a true teacher just as one needs a right doctor to cure one's illness. From this viewpoint for those who walk on the path of soul progress, for those who are devotees of Gayatri, an apt Guru's guidance and help is most essential.

CHAPTER 12 - THE NEOCREATION OF SOCIETY AND AN INDIVIDUAL VIA THE GAYATRI MOVEMENT

One of the reasons why amongst all forms of meditation, Gayatri Meditation is said to be supreme, is that it is compact in an all-round manner. May be the other forms of worship have

attained fame because of traditional beliefs and religious sectarianism but one does not find compactness in them. No doubt milk of other animals are utilized by us yet they can never be compared with cow's milk which is the only other option as far as a human mother's milk is concerned. Hence it is not out of partiality that cow's milk is given so much importance. Cow's milk has innumerable special qualities. The same holds true for Gayatri worship. Hence those who follow other modes of worship, are advised by our hallowed scriptures, that they should imbibe Gayatri worship and also walk on the path of other spiritual practices that they wish to follow.

It is most required that land be tilled. The seeds can be planted in varied ways. Gayatri Meditation fulfils the first goal of tilling land and soul purification. Before dyeing any cloth, it must be washed thoroughly. Also while dyeing clothes, we must cogitate as to which colour is most suitable. But as far as washing the cloth is concerned, it is the very first step and there is no difference of opinion on this. Gayatri Meditation is a method by which the beginning requirements of the mental plane are fulfilled. This is why it is compact and all-round in nature.

The superficial nature of meditation appears as though, like beggars we are seeking things from Gods and Goddesses. One is also deluded into thinking that the demi-gods depend on the praises we shower on them and hence in return, they fulfill our desires. Both these beliefs are illusory. The fact is that meditation influences the deeper layers of the inner being of one's personality and by augmenting great principles in the sacred emotional center, the soul center of the spiritual seeker abounds with radiance. It is this divine radiance which is the true wealth of all mankind. Based on it one's daily acts reflect piousness and skillfulness. Based on the greatness / lack of this radiance, the viewpoint of others measure us and bestows on it importance and help. It is not as though we meditate on something other than ourselves because true meditation means, focusing our minds on our inner being / soul. When the inner being of a saint awakens, he is perceived as a realized soul externally. It is the spiritual practice of soul purification, full of precepts in unison, that is perceived as different forms of meditation. Because the Science of Gayatri is considered more powerful for attaining these goals, it is given the highest seat in the field of meditation.

The daily Sandhya-Vandan rite is a daily chore of soul purification. When ahead of it, high leveled spiritual practices are commenced, 2 streams flow from it. It can be said to be the 2 streams of Ganga and Yamuna (Indian rivers) from the deep layers of our mind. Their names are 1) Yoga (union with God) 2) austerities. When both these get focused at one point, a new unknown stream in the form of Saraswati starts flowing from it and we start perceiving the great pilgrim center called Prayaag. When 2 wires of electricity unite, sparks emanate from it. When 2 colours are mixed, a third colour appears. When a male and female unite sexually, a child is born. Students of chemistry know for a fact that when 2 elements unite, a third substance is formed. Wherever the streams of Yoga and austerities unite, there one will see the presiding Goddess of Siddhis (divine powers) as soul force. The deep import of Gayatri worship has been detailed already and principally, it can be called the union of Yoga and austerities that result in special mental qualities and attainment of success.

When one makes a gross study of Yoga and austerities, our conclusions are generally deluded and one thinks it to be some sort of a magical wand. We give all importance to those actions which fulfill this aim and one focuses one's attention on learning and educating others in this manner. Those who fail to recognize this truth can dive deep enough in order to understand aptly

which philosophy lies beneath the activities of Yoga and austerities and what is the mouth source of these miraculous powers? Only superficial bodily efforts are called spiritual practices. As a result, its condition is like the laughable state of a body without life and a machine devoid of fuel. When people fail to achieve results, which they have heard of, they only encounter despair when they enter this field. In a very short time their enthusiasm withers away but those who know the truth and realize that the Science of spiritual practice is a sure means to purify one's soul, always endeavour to influence and purify their inner being using different methods. Generally such all-round spiritual endeavour never fails.

In the Yoga aspect of Gayatri Meditation, all those methods are included, based on self-study, mental reflection, meditation which are carried out by the thought process and which positively influence our aspirations. The austerities aspects includes all these tasks wherein all the bodily organs are made to act in a controlled manner and this effort is also called endurance.

In short via these 2 goals, both the body and mind is taught to imbibe greatness. Ordinarily like water, man's mentality too tends to drift downwards. Man's only wealth is, all the collected animal tendencies from past lives. He is attracted by it and immerses himself in beastly acts. Desires, passion and ego overpower him and he habitually gets immersed in them. Only when we ward off such lowly acts, can we aspire to attain greatness. In order to achieve this goal, the methods of Yoga and penance has been ordained for us all by the holy scriptures. The goal of the Science of spiritual endeavour, is to manifest greatness in our psyche via Yoga and greatness in our bodily function via austerities.

In this scheme the more one attains success, the more one attains benefits like divine powers. The demi-gods do reside in inter-stellar space and divine powers do rule over the subtle world but we can only contact them if we purify our hearts / psyche. Without this one can never come in contact with these divine powers. If one's mind overflows with vile tendencies, one can never attain divine powers. And just in case one concentrates one's mind without purifying it, one may attain certain divine powers but it is a definite fact that they will only be misused. Hence success attained by singularly performing spiritual practices can also lead to that person's destruction and also those coming in contact with him too. Examples of such people are demons like Ravan, Kumbhakaran, Mareech, Sahasrabahu, Bhasmasur, Hiranyakashipu, Vritrasura etc. No doubt by concentrating their minds (devoid of purification), they attained divine powers but because they misused these powers, they had to face ill-fame, pain and sorrow. In its pristine purity, the Science of spiritual practices is full of methods that advance our souls.

In meditation one's devotional sentiments have to be advanced in such a way, that one tries to makes one's thinking intense, so that it experiences close proximity to God. Yoga is nothing but intensity of devotion. Grossly Yoga is said to be union (with God). Yoga means the union of the individual soul with the cosmic soul i.e. God.

At the time of meditation the Lord can be visualized as some person or the image of light. This is a time based goal. In reality the Lord is experienced in the psyche, as a divine emotion and it is described as an individual glory or social generosity. The images of demi-gods are moulded in the form of all pious qualities. When one binds oneself deeply to them, it means that one is imbibing pious qualities in the deep layers of one's mind. The more one's aspirations are high

statured, the faster one attains the goals of devotional practices, Yoga practices and God himself. Self surrender means to mould one's inner being in a divine way, to fulfill God's wishes, to imbibe ethics and this is described variedly in Yoga philosophy. The goal of all Yoga practices is one only and that is to imbibe God's greatness in such a way, that one's personality radiates this divine glory. Meditation means to induce one's mind, intellect, psyche and ego to imbibe sacred aspirations. When one makes a common description of it, it means to imbibe greatness in the inner world and that it is a psychological scheme that makes an individual an idealist.

If a deep study is made of the various methods, rituals, rites of worship and if it is to be classified, it is clear that via the medium of all these activities, the goal of educating the psyche with teaching of good-will can be achieved. Via the medium of scenes and actions, it is easy to understand and educate others too. Various types of modes exist to attain this goal. Little children are educated via toys, objects and pictures. Even elders imbibe the knowledge of various types of information via exhibitions and roles. This goal too is achieved via various types of ritualistic devotional methods. Various methods of worship rites help a spiritual seeker in imbibing ideals in his spiritual practices and mode of thinking.

Those endurances are included in spiritual austerities wherein one endures bodily, mental and financial hardships, to achieve higher goals. One has to face many hardships in one's dealings with others and also when we face the fruits of our past actions. Yet we never willingly and joyfully dare to face those dire times that are the result many a times, of walking on the path of high ideals, when we know fully well that this is most essential, in order to become great in the true sense of the term. Every person who has walked on the path of greatness has fought dire circumstances very valiantly, in order to show us what it is like to be steadfast while imbibing high ideals. Only after one is tested in this fire one has attained the self-contentment of being great and respect from the world. In the spiritual practice that encompasses austerities, one has to control the body, mind, senses etc. and one has to give a lot, while working for great goals. One has to have a lot of daring while facing various obstacles and opposition from family, society etc. This can also be said to be a spiritual practice of augmenting soul force.

Austerities give 2 results – purification of mental taints and augmentation of will power. The word meaning of Tapa (austerities) is to heat up. All the ores beneath the ground are purified when the ground is heated. Doctors kill germs in our body due to the influence of heat. Mud is converted to tough brick, simply by heating. As a result of heating, water gets the opportunity of creating intense energy in the form of steam. When one melts metal, many tools can be made. In tasks like cooking food or making use of machines in factories, heat energy is made use of. In order to manifest special qualities and glories in our psyche, it is essential to imbibe sacred actions like hard work, engrossment in one's work, enthusiasm, definite resolve and humility. In spiritual austerities one has to practice the art of walking on this very path. In other words it can be called the practice of valour, enterprise, renunciation and sacrifice, so as to attain sacred goals.

Amongst all forms of worship Gayatri worship is the leader. It has many modes and methods. When one classifies, analyses and describes all these methods, one comes across 2 precepts i.e. one makes the mind a Yogi and the body a vehicle of austerities. Meaning to induce both, to imbibe greatness and high ideals, make it conducive and encourage it to take interest in matters of sacred achievements. This is a spiritual endeavour that encourages the inner personality to carry out sacred acts. In order to attain material wealth and soul based glories, this is the only method to do so. Great spiritual men have ordained us to carry out this method of devotion so as

to attain this goal. It is another thing, if one gets entangled in deluded beliefs, else if one understands and educates others the true principles of worship, definitely these efforts will prove beneficial to one and all. Wherever there is an atmosphere of devotion, there one will see the psychic flow moulded in the direction of piousness and a tradition of gentlemanliness.

It has already been said that apart from Gayatri worship, there is no other all-round compact spiritual practice amongst all Sciences of Worship. If world humanity is encouraged to imbibe whole-heartedly, this Spiritual Philosophy and mode of worship, the result will be that their psyches will be moulded in the cast of greatness. Doubtlessly once the psyche is transformed, the circumstances too will change for the better. It is the congregation of individuals that goes to form society. It is lowliness in individuals that creates external dire circumstances full of hardships. There may be other solutions for quick changes but there is only one method by which vileness can be uprooted hook, line and sinker and that is, to induce a tradition of sacredness in world human society and augmentation of greatness in the lives of all individual human beings. In order to augment individual greatness, people pay heed to augmenting comforts and education at the intellectual level. That is alright but as long as the aspirations of the deep layers of the world human psyche are not made sacred, till then there will always remain a void. Ultimately wealth without sacred aspirations, is as dire as the hardships and turmoils one faces, when material comforts and dry intellectualism is on the rise.

This Spiritual Philosophy and its worship rites, fulfills the requirements of Yogic thinking and austerity based spiritual endeavour. The more they augment, the more the individual will become great and thus they will create a well-managed society. The movement of Era Transformation endeavours to achieve this goal. A superficial study tells us that worship rites / reading aloud religious texts etc. are not very important, yet if one dives deep into its special qualities and possibilities, it is clear that the requirement of solving problems of this era and manifestation of a bright world future is possible, only via an era revolution that sacredly touches our aspirations. All these possibilities are embedded in the Gayatri movement.

CHAPTER 13 - THE ROLE OF GAYATRI YAJNAS IN ERA REVOLUTION

Gayatri Super Power has 2 forms, one is indirect (subtle) and the other is direct (gross). Indirect means its usage at the mental level i.e. Japa (Mantra chanting), meditation, concentration and merging it into the soul. It can be called a Yogic practice of Spiritual Sciences. This practice is carried in the inner personality. Externally it may look as though the lips are merely chanting a Mantra. Only the spiritual aspirant knows its true nature and influence. Others can only see this spiritual seeker doing something in solitude. This can be called an individual aspect.

The second aspect of Gayatri is Yajna. People know its nature generally and it includes congregational efforts. Because action and scenes are included in it, even a layman can study its movements and influence and as a result, there is attraction and enthusiasm for it. Hence it can be made a medium of preaching and teaching too. All the arrangements are made using Samidha, Shakalp, Yajna vessel, Mandap, Kund (pyre) etc. and are created via other materials. Thus it can be called materialistic too.

Gayatri and Yajna are mutually related. Scriptural scholars opine that Gayatri is the Mother and Yajna, the Father of religious culture. Both support each other in an inseparable manner. In Anushtaans (Gayatri worship), one carries out a Havan (fire sacrifice) and offering Ahutis (to the Yajna fire) alongwith Mantra chanting. That mode of worship, which one could not execute due to lack of such methods, is required in which one calculates 1/10th of the Mantras chanted in the Anushtaana and one chants these extra Mantras. This is an arrangement which is executed under trying times. In reality the need of a Yajna is most required.

In daily chores, Gayatri Mantra is said to be the spine of Sandhya-Vandan. After food studies are most important. At the time of the ceremony of commencement of one's education, one is initiated into the Gayatri Mantra in the form of a Guru Mantra and only after this, that a student commences his studies. A pigtail is made on the scalp, which represents the flag of a divine intellect (Ritambhara Prajna) and the body wears the sacred thread (Yajnopaveet), which represents a vow of executing pious actions. Both are symbols of Gayatri. The 9 threads of the Yajnopaveet (sacred threads) correspond to the 9 words of Gayatri viz. 3 chains, 3 legs, Gaanathain Vyahvritiyaan and Om or Pranav. The pigtail inspires one to imbibe true wisdom in the brain and pious actions on the shoulders. This is a symbol of Indian culture and religion. A big program is made in the Mundan Sanskar (Hair-shaving) ceremony in which a pig tail is made and in the Upanayan Sanskar (sacred thread) ceremony. It can be said to be a scriptural rite of re-instating of Gayatri Super Power with human life.

This method like Gayatri worship has been imbibed as a requirement of soul advancement and its rites have generally been interwoven in all important cultural traditions. Right from birth to death, 16 Sanskars (ritualistic ceremonies) have been ordained. Amongst them Yajna is a must. Marriages are executed near a sacrificial fire (Yajna) and after a person dies, his dead body is cremated in a pyre. If religious rites are to be imbibed in all festivals, sacred inaugurations etc. then Yajnas must have a place in its agenda. Holi is definitely an annual congregational Yajna, which is executed as a symbolic worship in every village, alley etc. By burning incense or flame lamps, the facile requirement of a Yajna rite is fulfilled. Even today women while worshipping Gods/ Goddesses, offer cloves, sweet-meats, food etc to flames, so as to keep alive the ancient tradition of Yajnas. Even those who try to ward off evil spirits, ghosts etc. use fire in one way or the other. The scriptures ordain us to execute 5 daily Yajnas before eating food. Even today, we find many religious people who offer at least 5 Ahutis (Yajna offerings) to the fire before partaking their daily meals.

When one deeply studies all this, it is clear that both Gayatri Meditation and its Yajna activities, are equally looked upon as inseparable parts of divine culture and both are given equal importance. It is only a combination of true wisdom and pious actions that elevate an individual and world society too. Keeping this fact in mind, the presiding Goddess Gayatri of true wisdom and Yajnas, that symbolize pious actions, are looked upon as 2 wheels of the chariot of divine culture.

Ordinarily five sacrifices (Havans) are executed in all individual Mantra chanting Anushtaans (religious schedule). Even during festivals, holy events and inauguration ceremonies, they are executed in a small or big way.

In ancient times in order to solve in a widespread manner, all contemporary problems, gigantic conferences like Yajnas were executed in honour of wise, great men. Political problems were solved via Rajasuya Yajnas and via Vajpeya Yajnas, religious problems were tackled. Gayatri Yajna is a leader amongst all Vajpeya Yajnas. Like that for special goals, Vishnu, Rudra, Chandi Yajnas were carried out to appease those Gods/ Goddesses. Yet the general meaning, based on public acceptance and ancient tradition, a Yajna is Gayatri Yajna. When we say Yajna it generally connotes Gayatri Yajna.

One form of the manifestation of Gayatri of Era Power (Yuga-Shakti) is to introduce the Spiritual Philosophy of this great Mantra, for the benefit of world humanity and encourage one and all to imbibe this mode of worship. The congregational and Gayatri Mantra chanting Anushthaans (religious program) conjoined to strong vows are being spread everywhere. These efforts will result in purification of the individual's psyche and the cosmic environment. In the same way the Gayatri movement has been made widespread. Gayatri Parivar (family) has executed and made widespread, all congregational Mantra chanting (Japa) programs and congregational Yajnas. They have continuously endeavoured to do this for the past 25 years. Today it has been accepted by one and all and has become a well-known tradition. Without exception the world teaching of Jnana (wisdom) Yajnas, is conjoined to these programs. Generally they are called Yuga Nirman Sammelans (Era Creation Programs). It can be called a public teaching via the medium of religious sects for purification of world human psyche. In such programs stupid speeches are strictly prohibited. In well managed Gayatri Yajnas, emphasis is laid on the fact that only wise, learned men, educate the public regarding the era manifestation of Gayatri Super Power and its activities. It is due to the result of the renderer of discourses and lecturers, being well learned in this field, that via the medium of Gayatri Yajnas, we have succeeded in encouraging the human psyche to accept the idea of Era Transformation. In future this endeavour will be made more facile and widespread, so that the goal of this era viz. thought revolution and awakening of world humanity, can be achieved.

In Yajna programs there are 2 concrete precepts viz. Congregational intense endeavour and all round discipline which can be called the fundamental basis of material advancement in this era. In this task at every step i.e. right from commencement to the end, 2 tasks can be perceived very clearly. All acts like offering a part of the congregational Mantra chanting as Ahutis, Yajnashala, creating / decorating the Yajna pyre, the Jalayatra (water procession) by women, other huge processions, many Hotas (priests) working congregationally while performing the Yajna, eating consecrated food together, preaching journeys etc. are carried out in a cooperative manner. In an individual endeavour it is difficult to gather different materials. If one carries out an individual Yajna with one's own money, even then one requires a Yajman, wife of Yajman, Ardhavya, Udgata, Brahma, Acharya, steadfast Purush etc. Only Ahutis of daily chores can be offered individually, else every well managed Yajna must include congregational effort and mental good will. Via the medium of a Yajna, one can give an example of world teaching that includes congregational effort. In order to overcome business, Brahma and Acharya are appointed like apt acting officials. They minutely study as to whether there is cleanliness, wakefulness and good management everywhere. With their sharp eyesight, they pick faults and immediately rectify the error. The Mantras should be chanted in unison, all hands should offer Ahutis simultaneously, the dress code of all should be uniform, one should enter the Yajna arena in a clean manner, arrangements should be made for clarified butter, circumambulation should be in sequence etc. Amongst all the rules laid down for this task, a lot of emphasis is laid on discipline. A gross viewpoint tells us that it is a good action, like the armies' parade. Both these sacred activities are such that, the more they are included in the life of all, the more an individual will become advanced and cultured and society will get a chance to become wealthy, steadfast and well-

managed. This is the very path that will help us attain world progress and peace.

The word Yajna has 3 meanings – 1) charity; Udgata 2) congregation 3) worship of divinity; greatness. Wherever these 3 sacred acts are imbibed, there one will find gentlemanliness and greatness and in a very short time span, many problems will be solved. For the rise of divinity in man, a comparison can be made with the 3 streams called Ganga, Yamuna, Saraswati and their union is called Triveni. According to the great epic Ramayan those who bathe in this Triveni confluence, experience an internal transformation.

The basis of Era Transformation is the inner purification of this very stature. Thus while describing a Yajna, while teaching others the nature, application and result of that Spiritual Science, one instructs others to fulfil the requirements of Era Transformation. In the days of India's Freedom Movement, the 3 colours of Indian flag were described that corresponded to the 3 goals of Independence. In the same way, the all-round progressive preaching of the individual, family, society, of the revolution at the intellectual, ethical and social level, of the purification of sensitive wisdom and action is very much possible. All required precepts for Yajna based aspirations in one's life and establishing a Yajna tradition in society, are embedded in its seed form, in the Spiritual Science of Yajna. How much can the task of education of progressiveness, based on religious tradition, be imbibed and how far will it succeed? Like ancient times this can be experienced even today. And this is what is being executed today.

Within Yajna activities, many smaller methods are included. Within all of these, that viewpoint is embedded, which if imbibed will lead to moulding the individual, society and the New Era in the cast of greatness. If a description is made of all the Mantras of these activities along with its modes and methods, the high leveled requirement of a multi-faceted preaching can be fulfilled via these Yajna programs. The sensitive task of re-instating, praying to the zealous radiance of era revolution in the form of the Yajna fire is such, that everyone can be convinced to ward off undesirable elements of the psyche and replace them permanently with good-will for the world.

Yajna has its own scientific principle. Within it the all-encompassing influence of Mantra power, of special Shakalya, of the mysterious rites, of the united transformation of pious actions is such, that certain important movements take place in the subtle world. As a result of these divine vibrations, it is possible to overcome diseases, mental distortions and bad psychic imprints (KuSanskars). The scriptures talk of rain pouring down due to Yajnas and rains in turn pour down wealth. This is not an ordinary talk of rain water falling from clouds. This water, wind, energy pours down on earth from the skies and thus raises the stature of all creatures and material objects. Rains are said to be the powerful basis of multifaceted progress. Via Yajna rites, it is this which is created and rained down. In a gist it is said to be useful aspects that are created and get augmented in the subtle world. As a result rains are said to be the multifaceted basis of joy and peace. Because Yajna is the father of this glory, it is said to be the best amongst all actions and by calling it Yajna Purusha, it is revered as a visible Lord Vishnu.

Manu has talked of Brahminism emanating from the body of the Yajna author. It is this that is said to be the rise of divinity in mankind within the task of Era Transformation. The wealth that rains down with the aid of rains is said to be the mouth source of joy and peace of the Golden Age. Via Yajna activity, such basis of purification of the subtle world and attaining divine powers for fulfilling

this goal can be created, which cannot be achieved via material endeavours. For neo-creation also there will definitely be a need of material energies and means, yet because all that area is for purification of consciousness hence within it, the utility of divine powers will play a leading role. This requirement is indeed fulfilled by Gayatri Yajnas.

To these Gayatri Yajnas is conjoined an action, which is called “Deva Dakshina” (Preceptorial fees). It means renunciation of vile activities and imbibing of sacred actions whose witness is fire-God. In all Yajnas carried out by Yuga Nirman Yojana, a preceptorial fee has to be given to the one carrying out the fire sacrifice and his Sankalp Patra (resolve vessel) has to be filled with some offering. These preceptorial fees do not mean money but it means purification of one’s inner self. It further means renunciation of at least one bad habit amongst other bad habits which we latch on to and that one imbibe at least one pious action in one’s daily life. Vile activities include lack of ethics in one’s personal life, deluded beliefs and lowly social traditions. The aim of divine fees movement is to renounce all undesirable elements in every category and instead, imbibe precepts that are appropriate. This can be called the basis of Yuga Nirman (Era Creation) and the root aim of the manifestation of Era Power. The aim of God’s incarnation has always been establishment of true religion and destruction of unrighteousness. In the sacred activity of Gayatri Yajna, it is this thought and doership which fills it right from commencement to the end. The divine fees aspect of Yajnas can be understood very clearly as an act of fulfilling this goal.

CHAPTER 14 - TRIPADA (3-LEGGED) GAYATRI – THE TRIVENI OF SPIRITUAL WISDOM

Gayatri is called Tripada (3-legged). Its 3 legs are said to be Sattva, Rajas, Tamas or Satyam, Shivam, Sundaram or creation, propagation, transformation or Brahma, Vishnu, Mahesh. The 3 Lokas (worlds) are well-known viz. Bhu, Bhuva, Sva. They are also called earth, nether world and heaven. These Lokas (worlds) are not visible and hence are invisible. They are made of conscious energy and not from material apparatus. BhuLoka is the body made of bones, flesh etc, BhuvuLoka is the psychic center and SvaLoka is the root source center of sacred sentiments (Bhava).

The Bhu, Bhuva, Sva Vyahvritis, present in the Gayatri Maha Mantra, is said to be the root source of Gayatri. This tripod evolved as the 3 words in the 3 legs. Via BhuLoka the first leg propagated as the 8 letters of Gayatri. The first leg i.e. Tat, Savitu, Varenyam has 8 letters and 3 words. In the same way the word Bhuva has been propagated in the 2nd leg of Gayatri i.e. “Bhargo Devasya Dheemahi” which has 8 letters and 3 words. The 3rd Vyahvriti is “Sva”. This becomes the 3rd leg i.e. “Dheeyo Yona Prachodayat”. This too has 8 letters and 3 words. Further in the 1st Aphorism (Sutra) “Om”, there are 3 letters “A”, “U”, “M”. From it, 3 Vyahvritis are created.

Within a seed lies the gigantic body of a tree. Within a sperm lies an entire human being. Within a microfilm lies a gigantic book. Within an atom lies the entire cosmos. In the same way within the tiny Gayatri Mantra is embedded, the 3 areas of human life viz. body, mind and society. Within it also lies teachings and inspirations that evolve human life appropriately. Further such divine powers are present in it which are filled with glories, wealth, Richis and Sidhis.

In the worldly arena, Tripada can also be described as 3 seasons, 3 times, 3 ages etc. It can be described as water, earth and sky. In the field of consciousness, the radiance of Tripada can make man gentlemanly, great and a divine entity. They are also called saints, Rishis and incarnations of God. In the area of Vibhritis (divine glories), one talks of Saraswati, Lakshmi and Kali. In Triveni there is a confluence of the 3 rivers, Ganga, Yamuna and Saraswati. The external shape remains the same but the inner personality is totally transformed.

Why was Gayatri named Tripada (3-legged)? Its detailed description is difficult to describe in these lines. At the right time its Spiritual Philosophy will definitely be detailed. Over here it is enough to understand as to what is the role of Tripada in the manifestation of a New Era? Regarding this, it is apt to discuss the nature of Yajnopaveet (Hindu sacred thread) – it is said to be the symbolic icon of Gayatri. Its 9 threads are the 9 words of Gayatri. Three chains, 3legs, 3 knots, 3 Vyahvritis. One Pranava (Om), which is the largest Brahma Granthi or divine knot. By looking upon the soul of divine culture as the direct symbol of Yajnopaveet (Sacred thread), it is re-instated after prayerful invocation in the temple called the human body. The shoulder is a symbol of responsibility, the heart of sensitive emotions, the chest of daring and one's back, a symbol of intense endeavour. A sacred thread is worn after moving it over all these parts and it is understood that via the inspirations in this Maha Mantra, one's daily living becomes disciplined.

The 3 chains have elements that evolve our bodily, mental and social arenas. The first leg of the Gayatri Mantra is said to be the torch bearer of the body, the second leg the torch bearer of the mental field and the third leg the torch bearer of social management. The 9 Gunas (qualities) are well-known. In the 9 strands there is the teaching of those very 9 Gunas which make the above mentioned 3 aspects of our lives very advanced and cultured. In the past an Indian citizen generally overflowed with these 9 Gunas and thus were called divine men. The manifestation of the New Era will take place as per the norms of the Golden Era. Hence we will have to imbibe sacred aspirations and traditions of ancient times. The body, mind and psyche will have to abound with those sacred qualities, whose aptness and utility has been understood in our glorious past.

Gunas (qualities) are utilized in our daily living. Spiritual Philosophy gets embedded in the aspirations of our inner being and with its inspirations, the thought flow of the thinking center and movements of the body are at work. The Spiritual Philosophy aspect of Gayatri is found in the 3 Vyahvritis. Bhu is said to be theism, Bhuvan is said to be spirituality and Sva is said to be righteousness. The widespread nature of Spiritual Sciences (Brahma Vidya) is limited to this area. While describing it, these 3 incidences are talked of.

In the behavioural aspect of teachings via the sacred thread, the glory of those 9 Gunas are depicted which can further be categorized into 3 classes. Within the bodily field it is hard-work, arrangement and self-control. Within the mental arena it is discrimination (Vivek), daring and self-dependence. In the social arena it is oneness, equality and a sense of cooperation. It is only on the basis of these 9 aphorisms that the behaviour and social transactions of the individual and society are demarcated. The aim of Spiritual Philosophy is to generate sacred aspiration. Within spiritual aspirations, the trifold union of spirituality, theism and righteousness have already been depicted in the above lines.

Aspirations are the roots of one's inner personality. Its stature is one's inner personality. In the verse "Shradha Mayoyam Purushaha Yo Yacchradhaha Sa Eva Sa" it is said that an individual is equal to his aspiration/ faith. It is the high statured creation of faith and aspiration that commences the sacred task of a New Era.

It is the activity of manifestation of divinity in every individual that will bring in heaven on earth. These are the 2 foundation stones of a New Era. In order to complete it, the first rule is to make man's personality high statured. For this the focal point of his existence will have to be transformed and managed aptly. Augmenting the stature of aspirations is that task wherein man's greatness and brilliance augments and at every step, he will get the golden opportunity of becoming radiant and well-known.

It has already been said that on entering the aspiration arena of Tripada, these 3 trusts manifest maturely in the psyche. The Vyahvriti part of Gayatri is called Brahma-Vidya (Spiritual Science). Bhu, Bhuv and Sva are the 3 fold Sciences. Within these 3, the first is theism. The second is spirituality and the third is righteousness. These 3 are also included in Yoga of Devotion, Yoga of Wisdom and Yoga of Action. It is this which is detailed in the form of faith, divine intellect and steadfastness. Amongst all these discussions, it is Brahma Vidya (Spiritual Science) which is based on Gayatri principles, that is laid emphasis on.

Theism means trusting God. Trusting God means trusting that he always metes out justice and that he gives only the fruits of our past actions. Because the fruits of good /bad actions take time to ripen, man loses faith in the precept that good actions give joy and bad actions give sorrow only. An unripe intellect finds this delay very painful. He feels that as soon as he sows a seed, it should grow into a tree immediately. When the tree takes some time to grow, he loses interest in the art of gardening. The principles of theism induce faith in our psyche that the Lord is all-pervasive and that he always metes out justice. There might be a delay but never darkness in the Lord's courtroom. A man who is a firm believer of this precept can never carry out sins under cover too and can never dare to sin in open too. The beliefs of re-birth, heaven, hell etc. promise us that we will indeed have to face the fruits of all our good/ bad actions. As a result the ethics of a man of deep faith is perfect. This is a great achievement in the purification of man's life. Because of this deep faith, his legs can never lead him to hell and his future life will ward off all darkness. All one's enthusiasm to execute sacred actions, augments manifold. Farmers, students, traders despite knowing that the fruits of their hard work will take some time to ripen, remain steadfast in their endeavour. Thus why would a man of deep faith in God, fear the delay in ripening of the fruits of all his actions?

The result of the individual soul merging into the cosmic soul i.e. God is akin to the sparks that emanate when lightning touches cold, hot stars. The moment the individual soul merges in God, one can witness the sparks of goodwill, good thinking and good activities manifesting. Just as lush greenery is the result of a good monsoon season, so too our life overflows with pious activities. The meaning of true devotion is divine love. Devotion to God means steadfast faith in sacred ideals. When one manifests divine love via the medium of devotion to God, we can experience soul unity with the entire cosmos. As a result we can only carry out pious activities for the benefit of all. When one has faith that the Lord incarnates time and again on earth, we understand firmly that establishment of righteousness and destruction of unrighteousness is that

test which shows us that divinity can manifest in all of mankind. The meaning of offering worship to the image of one's beloved God is to lead the inner soul in the direction of divinity. When we choose a particular idol of God, we are simultaneously choosing the cast in which we would prefer our psyche to get moulded. Visualizing God in cosmic consciousness is called cosmic vision. It means to look upon the gigantic cosmos as an image of God and that one always harbours good will towards all beings and utilize material objects appropriately. Thus faith in God gives us so many sacred aspirations based benefits. If in an apt manner, apt worship is carried out for apt goals, untold benefits are attained not only by a man of deep faith but by the entire society too.

The second philosophical leg of Tripada is spirituality. It means the wisdom of one's time, nature and goal. As soon as it manifests, one experiences soul dependence which means leaning on to the soul. It means to take up the responsibility of self creation on one's own shoulders. One should look upon one's mind as the creator of external worldly situations and for external progress, one should imbibe pious activities in the region of our soul. By accepting the four foundation stones of self-introspection, self-reformation, self-creation and self-advancement, one can make apt arrangements for all-round soul progress.

When we transform our viewpoint, we are warding off the terrible mistakes that ensue, when we try to gauge various situations and solving them. As a result our life changes for the better to such an extent that it seems as though our entire mind and body has transformed. It is totally relative to look upon oneself as poor, lacking in various amenities and downtrodden. When we compare ourselves with wealthy people, our situation looks very weak and when we compare ourselves with poor people, we feel that very few people have amenities that we possess. When we keep counting the things we lack and think of other's misbehaviour aimed at ourselves, we feel we are rotting in hell. When our heads reek with anxieties, doubts, wild imaginations, we feel as though the gloomy clouds of poverty will pour down on us any moment. The world is like a mirror. We can only see our own image in it. It is only either the greatness or lowliness of our qualities, actions, character that invite cooperation or obstructions. Everywhere man hears the echo of the sound of his heart. It is our own mental distortions that frighten us in the form of ghosts, evil spirits etc.

The auspicious imagination of Era Transformation will take place with the proclamation of "if we change, the era will transform". Within this there is the potential of the entire society changing when every individual's psyche gets transformed. It is said that when our psyche changes, the external worldly situations too change. It can also be said to be the movement of self-creation. Spirituality itself is soul wisdom. Over here one is inspired to imbibe that thinking and those actions which will overflow with self-glory. It is said to be the divine inspiration of activating the inner consciousness of self-dependence or soul dependence. The second stream of this Triveni (3-fold confluence) is the spiritual vision of spirituality.

The third stream is righteousness. Steadfastness in righteous thinking means to be steadfast in carrying out one's prescribed duties. If a sense of responsibility is included in the activity and loyalty towards an honest person's activities and goals, the principle of "work is Worship" can actually be visualized in society. While performing any task, one should be cautious that our ideals are not destroyed nor is our discipline superceded. One should see that at the behest of greed, attachment / delusion, one is or is not carrying out actions that are lowly. Every action should breed soul contentment. One's own glory augments and thus society at large benefits

immensely. The religious norms are devised by great thinkers so as to achieve these goals. One should imbibe these norms in a disciplined, steadfast manner.

Righteousness has 2 aspects – one is augmentation of greatness and second overcoming lowliness. For establishment and augmentation, there is a requirement of creative endeavour and for uprooting the ethics of non-cooperation, opposition and agitation is required. Within all the incarnations of God both the elements viz. establishment and uprooting have been given equal importance. On the one hand lovers of righteousness imbibe both the ideals of pious actions and spirituality and on the other hand, one needs to vehemently oppose vile ethics, undesirable habits and deluded beliefs. Righteous war is definitely an inseparable part of imbibing righteousness. True righteousness is to execute righteous duties and responsibilities towards our body, mind, soul, family, society, God and sacred ideals. The 3rd leg of Gayatri Spiritual Philosophy and Brahma Vidya is righteousness. It is said to be the third stream of Tripada and Triveni (3-fold confluence).

In the creation of human aspirations, these 3 precepts should be etched in the psyche so deeply that they manifest externally as intense faith. The goal of a true personality can be achieved. Our hopes should be based on this.

The Spiritual Philosophy of Era Power Gayatri flows in these 3 streams. In the neo creation of an individual and society, we will have to utilize all the 3 precepts of theism, spiritualism and righteousness. One must lay emphasis on purification of world human psyche so as to attain the above goals. In Gayatri Spiritual Philosophy, these 3-fold inspirations are deeply embedded.

CHAPTER 15 - THE FIRST INSPIRATION OF GAYATRI – HARD WORK, APT MANAGEMENT AND SELF-CONTROL.

In the 3 legs of Tripadaa Gayatri, the first leg – 1st chapter is made of 8 letters. Over here 3 words viz. Tat Savitu Varenyam are included. From the standpoint of teachings, it is said to be related to the gross, physical body. The gross body means the body made up of bones, flesh, blood etc. that eats, sleeps, talks etc. Externally it looks like a mobile toy. In it one sees many machinations of beauty, growth and taste of juice conjoined to it. It needs food in the form of grains, water, air and it needs to be cleaned by removing the dirt of urine, faeces, perspiration etc. A gross intellect can perceive only this aspect and utility of the gross body.

But when one dives deep within, one notes 3 special qualities. On the basis of these 3 qualities, those material comforts are attained, which are called wealth and material comforts. The success of the material world is measured on this basis. In order to attain them, three such elements are present in the deep recesses of the body which are ordinarily in a latent, unawakened state. One never gives a thought to it and hence no effort is made to awaken it. But if one succeeds in awakening, augmenting and manifesting it in one's character, then know for sure that the path of material progress that is devoid of all obstacles, has opened up widely and the lost key of a great destiny has been regained. These 3 sacred characteristics are 1) hard work 2) proper

management 3) self-control. If one understands its importance and hence induces the body to take deep interest in them, then know for sure that one has attained the divine boon of good health, long life, beauty, skills and generating material comforts. Self-control and glory are 2 sides of the same coin. Those jewels that have been filled in the mine called the human body by God, can be unearthed and attained by performing bodily spiritual practices. Those methods availed by the visible demi-god of the gross body for worship and on attaining which, one gets the boon of many types of material advancement is called hard work, proper management and self control according to the abovementioned lines.

Principally there are infinite substratums of capabilities in an individual and those who utilize them aptly, attain glories in their lives. From the personal standpoint, he never lacks good health and from the material world viewpoint, he never lacks in material comforts and means. Only those who refuse to imbibe these sacred activities lack the above 2 attainments. Only those who are lethargic, indolent and lack self-control live in a demeaned state and face hardships. The opposite of hard-work is lethargy and that of proper management is indolence. Those who do not understand the importance of discipline and self-control are called wanton and foolhardy men. Because of lethargy one fails to earn wealth. Because of indolence one cannot look after one's needs and because of lack of discipline, one either uses up all that one earns or creates such results, which can only be called destructive. When lethargy, indolence and lack of self-control rules one's body, it is nothing short of a curse. Because of its presence none can progress in life and such people are generally poverty stricken.

In the history of progress, every successful individual was found to be endowed with these 3 special qualities. They would work hard and they took avid interest in their work. They knew very well that in order to earn wealth, they will have to shed a lot of perspiration via intense endeavour. In fact a lethargic man is very poor indeed. In the same way via advancement, the well-managed intellect is evolved aptly. They were always alert while endeavouring intensely. Like bodily alertness, one has to immerse one's entire mind in the task taken up, in order to successfully complete it. Without mental concentration, hard work will not give any perceivable success. Its comparison can be made by measuring it with horse power. Miracles are noted in our endeavour only when our mind is totally focused on that particular task. The meaning of alertness is hard work and the meaning of getting immersed in one's task is mental concentration, which is full of liking and zeal. Wherever these 2 combine there, the stature of the task taken up will augment. In comparison to ordinary hard work, its measure will be greater. Management means mental alertness and focusing. Amongst all credentials the power of apt management is of the highest grade. This can be seen in the apt management of various factories, industries etc. Lethargic people are always mocked. They are compared to handicapped and mentally deranged people. Wealth means attainment of success in the material arena. It can be seen as power and as a result, desired fields attain zealous success. This is the basis of wealth. On this very basis one earns glory. This is achieved only by hard work and inducing the mind to take an intense liking for the task at hand. To the extent there is a lack in the alertness of the mind and body, to that extent man is found to be unsuccessful and languishing in dire situations. It appears as though ill fate pours down from the heavens, yet the harsh fact is that it is a creation of our distorted mind. Very rarely does one see accidental hardships.

Rain water after landing in various parts of the country, ultimately merges into the ocean and turns salty. But if this rain water is obstructed by the construction of a dam, the resultant hydro-electrical energy can be used for irrigation, power, electricity transmission etc. Generally steam rises in the air and gets wastefully scattered but if a little steam is gathered and utilized aptly, an important task of moving rail engines at high speed can be executed. The saying "for vile tasks

one works hard and then one curses fate” applies to people lacking self-control.

Those who waste the power of their sense organs become weak and in a diseased state, they keep wailing aloud when they face the wide jaws of death. Those who do not concentrate their mental energy, keep harbouring vain desires and fly in the skies of wild imaginations. As a result the work at hand goes unattended and thus are mocked by one and all. Shame due to lack of success has to be painfully endured by such people. Because of wasteful expenditure, one's earnings go down the drain and thus the curse of poverty is rained on such people. When required tasks have to be executed, one's hands are empty and instead takes the lowly step of either borrowing money or earning wealth illegally. Those who fail to focus the energy of their hard work at one point, work like monkeys (i.e. jump from one task to another) and ultimately, the work remains unfulfilled. Hence instead of allotting any task to such people, it is better to stay away from them. All these vile results are seen in the lives of people lacking self/ mental control. Wasteful expenditure can even empty the vault of Lord Kubera (God of wealth). Due to the grace of Mother Nature, man has so many capabilities like hard work, time, might, wealth etc. but it is our ill-luck that all of it is drained away due to lack of self-control and man, who as a result of this endures poverty, has to face insults from others. Because lack of self-control is not overcome, it is looked upon as a curse of one's own life. Everyone knows what a demeaned state a person endures due to lack of a disciplined mind.

The first leg of Tripada Gayatri covers the words “Tat Savitu Varenyam”. It means Savita is worth imbibing. Savita means sun. Which are the inspirations worth imbibing from the sun? It can be understood via facile thinking. It is clear that the sun works hard ceaselessly and is mentally alert. It works hard pauselessly. This exactly is what is worth imbibing.

The activities of the sun overflow with self-control, discipline etc. It rises and sets at an appropriate hour daily. It does not move an inch out of place when it is rotating. It ties the other members of the solar system to itself. Savita itself is disciplined and keeps other planets too under immaculate control. A well-managed action has both self-control and firm discipline.

Man's total existence has 3 layers 1) gross 2) subtle 3) causal. It is said to be a detailed reunion of Tripada Gayatri. They are also called the 3 Lokas (worlds). The first leg can be called gross body and correlated to the 3 words within it, are hard work, mental focus and self-control.

These 3 pious actions can be called the fundamental basis of the progress of an individual life. One may wish to attain power related to the material world even if that of the soul arena is most required. Yet from all standpoints it is most desirable that all 3 be fully imbibed. A man full of lethargy, indolence and lacking self-control can neither become wealthy nor can he gather soul force. Even if one talks of fulfilling one's desires with someone else's help or blessings yet one must realize, that this grace is attained only by a man with apt psychic credentials and these include hard work, alertness and discipline at the body level. For individual material progress, it is necessary to have an evolved gross body and that the above mentioned 3 qualities should be imbibed in great measure.

As a result of Era Transformation, divinity will manifest in world humanity. Its characteristics can be measured only on the basis of the amount of the above 3 qualities that has been imbibed in the material life. Even in congregational programs, these 3 qualities will have to acquire public acceptance and by looking upon it as a symbol of an individual's greatness, it will have to be given public honour. In the New Era, hard work will be given prime importance. Alert individuals will be revered and those full of discipline, will stand in the 1st row of all loved ones. Only they will lead congregations. All those individuals casted in the mould of an era revolution, will be hard-working, zealous and self-controlled.

CHAPTER 16 - GAYATRI'S 2ND INSPIRATION – TRUE DISCRIMINATION, TRUE ENTERPRISE AND SELF-DEPENDENCE

The 2nd leg of Tripada Gayatri is "Bhargo Devasya Dheemahi". In this 2nd leg of 8 letters there are 3 words (just like the 1st leg). "Bharga" means radiance, "Deva" means divine, great, sacred ideals and "Dheemahi" means to imbibe, accept whole heartedly and immerse oneself in divine consciousness. The exact meaning is the divine radiance merging totally into one's psyche.

What is divine radiance? It can be said to be conjoined to the high statured thinking of true discrimination, true enterprise and self-glory. All these pious activities are found in the subtle body. Subtle body means the mental center and thought center. It can also be called the room of knowledge. It is in this garden that the 3 sacred activities bloom forth. Wherever they grow, they spread fragrance just like a grove of sandalwood trees.

These days social norms have united with 2 opposing elements viz. truth and falsehood to such an extent that one cannot certify the utterances, behaviour and traditional acts of others as apt. One will have to separate them in a discriminatory manner. One will have to be farsighted enough to separate right from wrong and imbibe only that which is useful. Apart from this everything is like a mixture of faeces of cows and jaggery. Jaggery is useful in our diet and cow's faeces is used to plaster our walls. But if both are mixed, they are of no use. In fact they are totally useless i.e. it can neither be eaten nor can it be used for plastering. In the same way our social norms are full of an admixture of truth and falsehood and hence is not worth imbibing at all. There is no choice but to test both the true and the false. No doubt this was required in ancient times too but today there is no other option but to use our discrimination and separate the truth from the false.

The vehicle of Gayatri is a royal swan. The royal swan's special quality is to separate milk from a mixture of milk and water. That means it accepts only milk and not water. In the same way its other special quality is to partake only pearls and that even if it is facing death, it will not eat worms, flies etc. In reality the vehicle of Gayatri which is the royal swan, is a symbolic image of true discrimination (Vivek). On seeing this quality of the class of birds, one should imbibe the ideal of discrimination. All that is undesirable should be renounced and what is apt should be imbibed. The test of true discrimination is farsightedness. Those who lack foresight, give importance only to immediate gains, even if their future is destined to be bleak and gloomy. But a man of farsightedness endures all immediate strifes so as to manifest a bright future. A farmer, student, sculptor, artist, labourer, professional, Yogi etc. has to endure hardships in the beginning

stages and only then can they expect a bright future. Men lacking foresight can see movies by selling books etc. and thus create a danger of a dark future.

The roots of all problems and hardships faced by individuals and all of society is lack of farsightedness. For selfish gains spirituality is ignored. Man's very existence is being challenged by dire situations in the form of lack of sacred aspirations, demeaned character and lack of generosity. Despite owning a lot of material comforts, man has to face the fear of lowliness in his viewpoint. In order to change world circumstances the psyche of world humanity will have to be purified. The light of the red flame torch of Yuga Nirman Mission has been lit so as to achieve this goal. The religious program of Wisdom Yajnas are for this target. Within the thought revolution movement, a lot of effort is being made to achieve the goals of intellectual, ethical and social transformations. Very briefly this widespread task can be called the invocation of discrimination(Vivek). By warding off advice from beloved ones and present trends we should imbibe only that which is appropriate. This is true Satyagrah (Non-violence). This can also be called a prayer of discrimination. Only via true discrimination can one understand the apt nature of truth and then one should imbibe it on the basis of prevailing circumstances. Else truth without farsightedness can be more dire than falsehood. As a result discrimination is said to be the father of truth and its deep import is considered to be greater on this basis. Gayatri is also called Ritambhara Prajna, Brahma-Vidya etc. Its straightforward meaning is idealistic discrimination.

The second glorious quality of the subtle body or the psychic center is true enterprise. Decisions based on true discrimination are taken on this basis. Water always tends to fall down on the ground. Similarly vile psychic imprints naturally get directed towards lowliness and vile activities. In order to climb the pinnacle of greatness, one needs extra energy. Extra will power is required for drawing water from wells, carrying weight on one's shoulders, throwing a ball high up in the air which gives us a glimpse of the intense energy required to imbibe high ideals. We neither practise or have any experience of imbibing great activities nor are we encouraged to do so by our family members. This trend is not seen in society too. In every direction, we are advised to imbibe narrow selfishness. Under such circumstances one has to be daring enough individually to walk on the path of greatness and resolve that "I shall march ahead alone." While walking in this direction, one not only has to endure sarcasm, mocking gazes, lack of external help but also one has to face stiff opposition. Our lone daring efforts are perceived by them as stupidity, against the common trend and heading to our downfall only and on the basis of the natural, deluded and prevailing trend, our valour is thought to be inappropriate. As a result they always create obstacles in the way of such lone crusaders. Because of a weak mind, one cannot endure such opposition for a very long time and this zest for sacred ideals slowly cools down to nought.

Merely via dry discussions, speeches etc. on idealistic principles, we cannot manifest divinity in world humanity nor can we manifest a heavenly environment on earth. In fact it will have to become a philosophy of all our daily acts and we will have to imbibe it in our daily chores. For this such zest should manifest which can overcome all obstacles that are to be faced at every step on the path of greatness. Like those determined lone mountain peak climbers, we should be valiant and daring. This very resolve of great men needs to be imbibed by us. Without true enterprise, it is not possible to imbibe the seeds of ideals in our personality nor augment them. Without fulfilling this requirement, one can never dream of the creation of a New Era in which one hopes for a divine society and a bright future.

Without changing the direction in which today's individual aspirations and social activities are

heading, it is impossible to save ourselves from that destruction akin to a congregational suicide. To change the direction of the flow such energy is needed which is found in fish who swim against the flow of tide. The habits of each individual will have to be reformed, their aspirations will have to be made pious and the wrong trends will have to be transformed. This task is as difficult as melting broken vessels in fire and re-moulding them into an apt shape. For this intense vital energy (Prana) is needed. From where will it come? Most definitely, this aim can be fulfilled only with the aid of true daring and enterprise. In the individual and congregational arenas, such daring needs to be imbibed which can uproot totally, all undesirable habits and instead sow the seeds of wish-fulfilling trees. Without the aid of Era Transformation, one can never create a new world society.

In the 2nd leg of the Gayatri Mantra, this very zest in its full grandeur pervades it. The inspiration of imbibing divinity will later give us the necessary valour to imbibe enterprise based on sacred ideals. By imbibing these pious tasks, those reformat and creative endeavours will be executed, which are required for neo creation and propagation. The word divinity is the sound of filling sacred ideals in the viewpoint and activities of world humanity. Its basis can only be one and that is self-glory, self-respect. Only after making greatness a question of self-respect, can one truly dare to refuse point blank, all benefits that accrue from illegal, unethical means. Only then can one be valiant enough to keep walking on the path of an upright, righteous character, despite encountering intense hardships.

In the 2nd leg of Gayatri there are 3 inspirations. Apart from true discrimination and true daring, is the 3rd inspiration called self-dependence. It can be said to be a protective cover of self-glory. Man is the prince of God, he has to take responsibility of the apt management of his father's kingdom and for this, it is most required that greatness be imbibed. Special individuals like an alert guard, gardener, security chief, creative sculptor, doctor while saving his patient from the jaws of death, political leader, judge etc. have to give due thought to their responsibilities and glory of their status. In the same way each individual of the world should maintain the glory of their lineage with intense endeavour. God has given us all a human body so as to utilize it aptly by fulfilling all lack in the inner personality. In the great endeavour of the Creator, one should help him by blooming this world garden. In comparison to other creatures, those extra comforts which have been bestowed on mankind, are meant for this very goal. We are not blessed with an intellect and wealth for misusing it to attain lowly material gains and thus destroy them.

Man is the author of his own fate. He is his own friend and foe. The compact potential of self-control is embedded in his personality. By using it aptly he can make his personality so powerful, that no obstacle can come in the way of overcoming hardships and augmenting comforts. The greatness of soul wisdom has been sung loudly in spiritual literature and it can only be called self-dependence and soul creation. The 2nd leg of Gayatri inspires us to march ahead in this apt direction.

CHAPTER 17 - THE 3RD INSPIRATION OF GAYATRI – UNITY, EQUALITY, COOPERATION

The 3rd leg of Gayatri Mantra is Dheeyo Yona Prachodayaat "Dhee" means divine intellect. "Yo" means equality. "Na" means cooperation. The divine power is invoked so as to bless us with an intense inspiration of these 3 special qualities. Briefly the gist of the 3rd leg, is that those who accept this philosophy, should imbibe it totally. From the viewpoint of contemporary application, these inspirations can be called 1) unity 2) equality and 3) cooperation. The glory of that sacred intellect depicted in the word "Dheeya", with its social nature can only be oneness of the soul and

unity. Unity means that belief and method depicted in the philosophy of “world as one family” i.e. “Vasudhaiva Kutumbakam” and all creatures are a part of my very soul i.e. “Atmavat Sarva Bhooteshu”.

The teachings of the good use of bodily power is dependent on the principles embedded in the first leg of Gayatri. It can be said to be the Yoga of Action that augments our wealth. In the 2nd leg one finds the principles of augmentation of mental capability and utilizing the same for apt sacred goals. This can be called Yoga of Wisdom. The 3rd leg of Gayatri is Yoga of Devotion. Devotion means divine love. Divine love means compassion, oneness of the soul, generosity, attitude of selfless service. This philosophy is called steadfastness of society. By looking upon this world of ours as cosmic God, the spiritual practice of cosmic welfare is called the supreme nature of devotion to God. This cosmic vision of God was given by Lord Krishna to Arjun and Yashoda and by Lord Ram to Kakhushundi and Kaushalya. The philosophy of devotion to God, lays down the foundation stone of spiritual inclination.

The 3 ideals of society creation, world creation and Era Transformation are such that they will have to be imbibed wholeheartedly for the creation of a bright future akin to our glorious past. Every individual must be taught the true nature and application of these 3 principles. The society creation aspect of Gayatri’s Spiritual Philosophy should be believed to be conjoined to these ideals. Unity, equality, cooperation must be the basis of the goal of neo-creation.

Unity connotes making efforts to ward off disparity and separative elements as much as much as possible and attain that state, wherein all aphorisms that encourage unity of family are present. Today the differences with respect to nations, language and religions are creating obstructions in human unity, thought and oneness of soul. One should endeavour so that these differences dissolve to nought and that every individual of the world attains fully, the benefits and joy of world citizenship. This is true unity.

Unity can pertain to various religions too. Religion means observing ethical and social norms i.e. following one’s righteous duties. The entire body of religion has been created for this attainment and its utility encompasses the entire world and cosmos. To attain this goal, spiritual seers have given us work ethics that are found in religious texts. In reality it is only sacred actions that are described, discussed and proclaimed while talking about religion.

In the shadows of religion, it is staunch sectarianism that has been nourished. In reality keeping in mind the traditions, circumstances and needs a country, various social reformers have moulded them time and again. Such reforms solve only contemporary and regional problems. From it the hardships of only a limited area and sect are overcome. As time lapses by, new distortions arise in society and now the new problem has to be solved in a new manner. Thus all these methods go to form various religions/ social sects (Sampradaya). Their proclamations are not permanent. It is in this tiny boundary of various sects that new reformers are born and they make certain changes in what their predecessors had ordained them to do.

No doubt there exist the contemporary utility of reforms of various sects, may be the aim of their

founders has been very high, yet when they take the form of fanaticism, they arrogantly claim that only their beliefs are true and that all other beliefs are mere illusions. Not only this, they force others to follow in their footsteps. This pressure sometimes is so unethical, that the very soul of righteous religion trembles. A thinking person who reads the blood oozing pages of history can shed tears only when he reads about the heinous acts carried out by men of particular sects to convert others to their mode of thinking. All this can only hamper world human progress.

Whatever may be the case, yet one will have to accept that although philosophical viewpoints may lead to certain differences yet in the New Era there will be no place for narrow minded sectarianism. Individual work ethics and ordinances for social management will have to be created, keeping in mind the comforts and well-being of world humanity. This ordinance can only be cosmic in nature. Thus the entire world will be nourished under the umbrella of a single world religion. While creating a new world, the requirements of one world nation, one world language and one world religion will have to be fulfilled. If the sacred ideal of "world is one family" has to be imbibed in our day to day living, an intense need arises of keeping these 3 unifying principles in mind and working hard to imbibe them at the world level.

The first aspect of world creation is unity and the second is equality. In equality one finds that equality of community, sex and financial status is included. Today communities are created on the basis of lineage and every community is fanatically a separatist. They feel that members of their very own community are their own beloveds and that others are alien and hence need to be shunned. Not only this but they do not hesitate one bit to show partiality towards people of their own sect and harass outsiders. They lay emphasis on give and take amongst people of their own sect only. The result of this narrow sectarianism is the creation of distortions in the form of communal hatred in the entire world. One can directly witness the disparity created due to differences of black / white skin, gold/ non-gold etc. and the gigantic destruction of justice and aptness. In India this communal narrow-mindedness is seen even in elections. Marriages too have posed a big problem due to this communal fanaticism. The entire society has been wrongly moulded in the cast of this fanatic communalism. The dire results of clan hatred has created terrible problems. In our country (India), the lowly trends of untouchability, separating walls between communities and sub-communities and the attitude of high caste / low caste, has created a dire social atmosphere that reeks with anarchism, disparity and venom. Only by overcoming all this, can the firm foundation of a New Era be laid down.

Differences based on castes is as dire as sex based differences. At every step we can note the difference in treatment meted out to men and women. The traditional trends of the differential treatment meted out to sons and daughters, the veil system for women, dowry, widows not allowed to move out of their homes, divorcing one's wife etc. are such that it clearly shows that women are treated as 2nd grade citizens. Women never get the rights enjoyed by their male counterparts. Her condition is between that of men and animals. She is not given the opportunity of living like a powerful citizen in a cultured society and instead, has to live like a maid of males. Today this situation is encouraged on the basis of feudalistic logic and further, religious tenets are quoted to prove their point. Yet the soul of discrimination (Vivek) and justice tells us that this situation is unbearable. In the New Era the relationship between a male and a female will be very sweet since its basis will be love, sense of oneness and equal give take and thus the present oppression will have no say in this matter.

Just like unity and equality, the 3rd ideal of the New Era will be cooperation, which can also be

called congregationalism. Man should ward off narrow-minded selfishness and by looking upon oneself as a cog in the wheel called the world, one should lay emphasis on world welfare. A family means co-existing with love and peace. This principle should not be limited to a family and instead it should be made worldwide. Today one can easily realize the benefits of cooperation in the economic arena and on this basis, small / large institutions are being created. The government too is encouraging it by giving necessary benefits. Institutions are laid down on this basis. The tradition of joint families is a living form of it. Sages, Brahmins, Vanprasthis, great men etc. proclaim this very principle and for it, they present their high ideals. This respected divine individual, in order to present this example in front of world humanity, said that individual selfish gains should be converted into world welfare achievement.

The thinking class discuss a lot about the benefits of joint families and for that they search for a proper basis. In future in order to convert individualism into congregationalism, we will have execute the congregational activity of cooperation. The principle of world brotherhood and world citizenship is possible only if the quality of cooperation is encouraged all over the world. Cooperation is the basic principle that leads to individual advancement and world progress. It is only narrow minded selfishness that gives rise to social problems and thus it is flooded with criminal and terrorist activities. In congregationalism one imbibes the high ideals of helping one another with generosity. In this Spiritual Philosophy lies the potential of progress and world peace.

In the New Era in order to create an ideal society, we will have to execute various creative and reformatic activities and yet at the root of all these acts, will lie the 3 foundation stones of unity, equality and cooperation. In order to fulfill this those activities will have to be executed, which will help realize our dream of an ideal New Era.

END OF Part - 2

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PART THREE

CHAPTER 1 - THE FIVE FACES OF GAYATRI
THE FIVE DIVINE SHEATHS

The trend of 5-faced photographs and images of Gayatri is seen, so that those who take recourse to the spiritual practice of this MahaMantra, ask a pertinent question as to what we should do in future? Mantra chanting, meditation, eulogies to God, reading religious texts, sacrificial fire rites etc. are preliminary practices. As a result of this, the preliminary goal of purification of the body and concentration of the mind is achieved. Yet there are more milestones to be reached. For its attainment spiritual seekers should look out for necessary information and then imbibe alertness, steadfastness and capability, to walk on that path. If a spiritual seeker remembers all this always, then know for sure that the aim behind creating photos/images of a 5-faced Gayatri has been duly achieved.

In reality Gayatri is the worldwide Super Power of the Almighty Lord. It has no particular form. If one desires to have a glimpse of God's form, it can be in the form of light only. Wisdom is compared to light. The god of Gayatri is Savita. Savita means the sun – a gigantic ball of brilliant light. When Gayatri Super Power manifests in a spiritual seeker, he gets a glimpse of a pinpoint of light, when he meditates. A spiritual seeker sees a small/ big ball of light either in his heart, head, navel or eyes. Sometimes it augments and at other times it diminishes. Many types of shapes, colours of light rays are seen in it. In the beginning stages it keeps oscillating, sometimes it is visible and at other times it disappears. But slowly a state comes when all the different shapes, movement and colours are warded off and only a point of light remains. In the initial stages, this light is of a small shape and with lesser radiance but when one's soul state advances, this point of light starts enlarging, becomes more dazzling and manifests a lot of bliss. Just as a lotus blooms forth when the early morning sunlight caresses its bud, so too when our inner soul is touched by this divine light, it experiences bliss of Brahman, absolute bliss and bliss of one's very existence and consciousness. Just as the Indian red-legged partridge (bird) keeps gazing at the moon for the whole night, in the same way a spiritual seeker yearns to experience untold bliss by gazing at this inner light. Sometimes one desires that just as a moth lays down his life for the flame lamp i.e. it gives up its ordinary existence for the glorious flame, so too I must merge my lowly individual ego into this cosmic light of God.

This is a minor glimpse of meditation on the formless Brahman (God). From the standpoint of experience, a spiritual seeker feels he is experiencing Brahman and spiritual wisdom. The gift of wisdom i.e. imbibing great idealistic activities in our daily lives should awaken within us, inspirations and yearnings. Not only awakening but that it is taking the form of a firm resolve, inner state and as truth. This is the symbol of experience of divine light. Because when the ignorance of power of illusion (Maya) and selfishness is overcome, man starts thinking with a generous viewpoint and imbibes acts of great men. Such a person never hesitates to step daringly on the path of spirituality, unlike people full of avarice, selfishness, delusion and narrow worldly attachments. In order to execute appropriate acts, he marches ahead speedily on the path of spiritual well-being with great valour and enterprise.

So far we have dealt with the nature of high statured wisdom and meditation on the divine power in the form of 'Gayatri'. In the preliminary stages, it is not possible to get such high statured experiences. One must first imbibe preliminary, spiritual practices like Mantra chanting, worship, meditation, eulogies, fire sacrifices etc. At such times it is a must that one takes help of photographs and images. Meditation in the preliminary stages is possible only via name and form. The stage of formless meditation is very much higher up on the scale. Even in that state there is no need to give up image worship and instead by including it in one's daily chores, one controls one's accumulated psychic imprints. When a huge building is constructed, its foundation

is in the form of pebbles and stones. Once a firm foundation is laid down, one can build a building of various hues and designs. Later one fails to notice the pebbles / stones in the foundation, yet there is no need to renounce or mock at them. One should realize that the basis and firm foundation of that gigantic building are these pebbles, stones etc. The spiritual progress of meditation with form too can be called a foundation stone. In the preliminary stages its requirement is a must. Thus the commencement of spirituality right from ancient times has taken place with the help of image worship and steadily it marches ahead. It is with reference to this that the shape of Gayatri Super Power has been moulded. Just like other images of God, its image too right from ancient times has been used in mediation and worship of God.

Ordinarily only the image of a human face with one face and 2 arms are apt. This is the best form for meditation and worship. Gayatri too should have those kinds of hands and legs just like a spiritual seeker's beloved mother has. Hence in meditation and worship, one uses the image of Gayatri Mother having 2 arms and one face seated on a white swan and having a book and water pot in her hands. But in some regions one sees images with 5 faces. Maybe its meditation and worship is not apt, yet it has one important message and direction in it. We must see that minutely.

The five faces of Gayatri are the 5 sheaths covering a Jeeva (living being). They are the 5 manifestations and the ten arms of the 10 Sidhis (divine powers) and experiences. Five arms are on the left hand side and the other 5 are on the right hand side. It points out to the 5 material and 5 spiritual powers and Sidhis that are conjoined to Gayatri Super Power. Whenever this Super Power manifests, there one will definitely see the 10 experiences, special qualities and wealth. The meaning of executing spiritual practices is not merely sitting in one particular spot daily so as to perform some scientific rite. In fact it means that by making our entire life a form of spiritual endeavour one should raise the stature of one's qualities, actions and nature so high, that one sees those divine glories in them, which are found in a symbolic form in the image of the 5-faced Gayatri. The aim of spiritual practices is to generate divine energy. When 10 energies and 10 Sidhis are attained, know for sure that some spiritual seeker is successfully marching ahead on the path of high leveled spiritual practices.

The 5 faces of Gayatri tell us that the 5 demi gods of a living being's very existence are conjoined to it, so as to fulfill its goal. Because they are under the influence of sleep, they look dead and hence are of no use. As a result a living being exists like a weakling. But if these powerful aides are activated, if their power is aptly utilized, then man instead of leading an ordinary run-of-the-mill life, actually attains extraordinary material and spiritual heights. Man will get a golden chance of renouncing his demeaned state and in its place, lead a life of exalted glory. The 5 elements of the body have been depicted as the 5 demi-gods as follows –

The Lord of space is Vishnu. The goddess of fire is Maheshwari power. The Lord of wind is Sun. The Lord of earth is Shiva and the Lord of water is Ganapati Ganesh. In this manner the 5 gods of our body are the Lords (existence) of the 5 elements (KAPILTANTRA). The 5 Pranas (vital force) too are called 5 demi-gods.

All living beings have 5 demi-gods. Because they are imbibed with vital force, they are Shiva. This group manifests Kundalini Shakti (Divine Serpent Power). Its shape is like that of dazzling

lightning. (TANTRARNAV)

Kundalini is awakened when the 5 sheaths of our body are activated. When the Kundalini is activated the 5 sheaths of the body of a spiritual seeker radiates brilliance (MAHAYOG-VIGNAN)

The human body is made up of 5 elements. Its Sattva Guna is seen as the 5 radiations of consciousness. (1) Mind (2) Intellect (3) Will (4) Mind stuff or psyche (5) Ego.

From the Rajas principle of the 5 elements arise, the 5 Pranas or Vital Forces. On this basis the 5 sense organs carry out the functions of the 5 sense objects.

From the Tamas principle of the 5 elements is created the gross/physical body. They form 1) Juice 2) Blood 3) Flesh 4) Bones 5) Marrow. The 5 special organs viz. brain, heart, liver, lungs, kidneys and the 5 sense organs of action are a creation of this area.

The 5 demi-gods given to us, in order to help the living body, are also called the 5 sheaths. Superficially the body looks single yet its power augments more and more. Despite being invisible, it is so powerful that if it is activated, man can become great from lowly and also the cosmic soul (God) from his present status of an individual soul. These 5 coverings of a living being are called the 5 sheaths 1) Food Sheath 2) Vital Force Sheath 3) Mental Sheath 4) Intellectual Sheath 5) Bliss Sheath.

Taitariya Upanishad proclaims that the Vital Force Sheath is in the Food Sheath, the Mental Sheath is in the Vital Force Sheath, the Intellectual Sheath is in the Mental Sheath and that the Bliss Sheath is in the Intellectual Sheath. Over here there is some parity and at some places there are differences. Its discussion is as follows –

Man is full of food and juice. This is its head. This is its southern aspect. This is its northern aspect. It is the soul. The hind tail is situated on the Merudand (subtle spine).

- TAITARIYA UPANISHAD (2/ 1/ 1)

The soul which is within the Food Sheath made up of food, juice etc. is yet separate from it and is the vital force. It is omnipotent. It is of the same shape. Its activities too are similar. The vital force of the Vital Force Sheath is the head. Its Vyan vital force is the Southern aspect and the Apan vital force is the northern aspect. Space is its soul. Its status in earth is tail-like.

- TAITARIYA UPANISHAD (2/ 2/ 1)

Separate from the Vital Force Sheath is the Mental Sheath. The Vital Force Sheath overflows with the Mental Sheath. It is very similar to it. The Vital Force Sheath is very similar to the Mental Sheath. Yaju is its head. Rig is the southern aspect and Sam is its northern aspect. Its soul is command.

- TAITARIYA UPANISHAD (2/ 3/ 1)

Why are the Vedas correlated to the Mental Sheath? This answer is given in the Shankar Bhashya (commentary) in SankalpaManthan and the sentiments are depicted in the form of Yaju, Rig, Sam Vedas.

Different from the Mental Sheath is the Intellectual Sheath. The Mental Sheath is covered by the Intellectual Sheath. This is the Intellectual Sheath and is similar to Purusha. It is like the Mental Sheath. Faith is its head. Relative truth is its southern aspect and divine truth its northern aspect. Yoga is its soul. Its hind status is in importance.

- TAITARIYA UPANISHAD (2/ 4/ 1)

The Bliss Sheath despite dwelling within the Intellectual Sheath is separate from it. The Intellectual Sheath overflows with Bliss Sheath. This too is similar to Purusha (God). It is like the Intellectual Sheath. Beloved is its head. Inner bliss is its southern aspect and external joy is its northern aspect. Bliss is its soul. Its hind status is in Brahman.

- TAITARIYA UPANISHAD (2/5/ 1)

In the PANCHDASHI religious text the verses 3,5,6,7,8 of chapter three, depict the 5 sheaths as follows :

The body of a creation of the father's sperm, which in turn is made from the food that he partakes, is situated in the Food Sheath. Because the body undergoes birth and death, it cannot be the soul. The conscious soul is different from it.

- PANCHDASHI (3/3)

The Vital Force Sheath which is an inspirer of the senses which give power, abound within the body. But this too being unconscious like the body, cannot be the soul. It is separate.

- PANCHDASHI 3/5

What exactly are the 5 sheaths? The Upanishads while describing them say –

The group of sheaths created by food; this visible body is called the Food Sheath. The group of 14 elements along with the vital force (Prana) is called the Vital Force Sheath. The group of sense organs and mind, embedded in these 2 sheaths, is called the Mental Sheath. The Intellectual Sheath plays the roles of discrimination (Viveka) and intellect. The natural form and place of the soul, present within these bodies is called the Bliss Sheath.

In this manner human consciousness has been partitioned in 5 ways. This partitioning is called 5 sheaths. The Food Sheath means sense organ consciousness. The Vital Force Sheath means our very life force. The Mental Sheath means thought process. The Intellectual Sheath means the unconscious center and flow of sentiments. The Bliss Sheath means soul wisdom and activation of the soul.

The state of living beings evolves on the basis of these conscious layers.

The high statured spiritual practice of Gayatri is carried out so as to unveil the 5 sheaths and activate them. In order to point at this high statured spiritual practice, the symbolic form of the 5-faced Gayatri is depicted. This depiction points at the activation of this chief potential of the 5 sheaths of the subtle body and thus attains supreme benefits of this great science.

Via these sheaths one can attain that divine potential which can decorate our personality with wealth and glory. The conscious arena can be made as wealthy as the Lord of Wealth called Kubera. Sheath means a veil or a covering. When these veils are removed one after another, you ultimately come face to face with the absolute truth / reality. Those obstructions in the form of mental taints are removed due to activation / unveiling of the 5 sheaths which are the root cause of the living being failing to attain those powers given by the Lord and as a result of which, he leads a demeaned life.

The partitioning of the 5 sheaths has been presented in the categorization of the three bodies. These 3 are the gross, subtle and casual bodies. It is called Tripada Gayatri (3-legged). The gross body is made up of the food and Vital Force Sheath. The 5 elements and 5 Vital Forces

(Pranas) are embedded in it. The subtle body is made up of the mental and Intellectual Sheath. These 2 can be called conscious intellect and unconscious mind. The casual body is made up of the Bliss Sheath. Certain scholars differ on this subject, yet the reality is this only.

CHAPTER 2 - THE SPIRITUAL PHILOSOPHY OF THE 5 SHEATHS

Food Sheath means sense organ based consciousness, Vital Force Sheath means life force, Mental Sheath means thought center. Intellectual Sheath means flow of emotions and Bliss Sheath means getting centred in the nature of soul wisdom. All these are the 5 levels of consciousness. Living beings of a lower stature revel in a lower state. The consciousness of butterflies etc. limit their thought flow to inspiration of their sense organs. They remain alive with the aid of the life force of their body. Their will power has no role in their birth and death. Man's urge to lead a long life, allows the body to remain alive, despite the body being weak. But living beings of lower stature give up their very lives even if they come under the influence of weather changes like heat, cold etc. They never yearn to ward off the obstacles that take up their very lives. But it cannot be said that only the lower statured creatures who remain alive only for the sake of eating and procreation, are evolved at the level of the Food Sheath only. Within the human species many are of this stature. They look upon themselves as that blade of grass that flies here and there due to the pressure of external circumstances. Their inner consciousness fails miserably to give them a sacred direction or inspiration. They execute various actions as per the instigation of their sense organs. When they are hungry, they earn money to buy food. When they are sexually excited, they carry out sexual intercourse. For them joy means eating tasty meals, sense organ enjoyment and they try and abstain from hard work. They are not bothered as to what others call them.

The potential of the Vital Force Sheath manifests as life force. The urge for remaining alive can be seen as a firm will power. Only a thinking, radiant and brilliant character can manifest success in various walks of life. Bang opposite to this, because of the taints of poverty, fear, doubt, hopelessness, despair, fury etc., an individual is ignored, demeaned and mocked at. Wherever there is lack of steadfastness in actions, that is inseparably conjoined to enthusiasm, there apart from a downfall nothing else can be noted.

Valiant enterprise can be seen as hard work, steadfastness, alertness, sense of oneness and untold enthusiasm. Weak-minded people full of fear, can never achieve great goals. Whatever they do remains unfulfilled and thus is of no importance. Just as without petrol, a car just stutters, so too a man with weak life force may be seen to commence some task, yet it always remains unfulfilled.

Right from a dacoit to a realized saint, right from social workers to political leaders, every one needs a lot of life force to succeed in their varied tasks. It can be described as rare enthusiasm, firm steadfastness and enough valour to even give up their very lives. The Vital Force Sheath is a storehouse of this force. Because a beast like the lion and a bird like the eagle are violent, they lag much behind when compared with human glory, yet they overflow with vital force. It is due to valour, daring and hard work that they lead their class. From the standpoint of bodily might, other creatures are more powerful in comparison.

Mental Sheath means the power of thought and discrimination (right / wrong). The more this element abounds in a person, the more powerful this person is from the standpoint of will-power and thinking capacity. Every creature has a mind. Even butterflies etc. possess it. Yet those who describe the Mental Sheath say that it is full of farsightedness, logic, radiance and discrimination (Vivek). The state of one's mind is like wind and hence by not limiting itself to any particular direction, it moves hither-thither in a wayward manner. Like a bird it flies in any direction. A true thinker is one who gives an apt direction to his thought flow, and after obstructing the mind from walking on the path of lowliness, it is encouraged to strive for sacred goals. This is called mastery or victory over one's mind. No doubt it is very difficult to discipline a wild elephant, yet it is a very useful endeavour. Wild elephants eat up grains in a farmer's field and uproot houses too and being full of hunger / thirst, they stray waywardly in all directions. But when it is tamed in a disciplined manner, its life too becomes disciplined and it now starts working for the well-being of its master. A controlled mind is akin to a tamed elephant and a wayward / uncontrolled mind is like a wild elephant.

In ordinary parlance the Intellectual Sheath can be called a flow of sentiments. It is related to the psyche that lies in the deep recesses of our consciousness. Emotional energy is deeper than thought energy and its potential and inspiration too is more potent. Man is not only a thinker but that he is also sentimental. It is these sentiments that create high levelled aspirations and due to this inspiration, man becomes agitated. On the other hand thought flow can only create a bit of movement in the brain. The demi-gods and demons have been categorized on the basis of the rise/fall of this emotional conscious center. Individuals full of demonic tendencies are immersed neck deep in vile aspirations like insulting others, arrogance, terrorism and hard heartedness. They take pride in bossing over others and executing terror-like activities. If such people lack daring, by becoming indolent, vain, criminals and wily, they try to prove themselves greater than others. Demonic tendencies can be described as individual unruliness conjoined to avarice, delusion and demonic ego.

When one purifies one's Intellectual Sheath, one becomes more compassionate, generous, gentlemanly, beloved of all, self-controlled and pious. Such people are known to place themselves in other people's shoes who are facing great hardships in life. They find it impossible to enjoy their attainments selfishly. It is in their very nature to share all that they have attained, both materially and spiritually. Because they have imbibed the thinking of "live and let live" they are gladly forced to make others as successful (both materially and spiritually) as they themselves are. He uses as less possible qualities like hard work, time, thinking, influence and wealth for himself so that the rest of it can be utilized to help others in society. By mastering desires and other urges, he lives a life of simple living and high thinking so that he can help in warding off hardships and downfall of others in the world. This sort of a pious attitude is definitely the result of purification of the Intellectual Sheath of a particular individual. What is the level of the Intellectual Sheath of a particular individual? To understand this certain tests have to be undergone.

One can gauge how much one's Bliss Sheath has matured from the fact as to whether that person is always agitated, furious, discontented etc. or whether he is always smiling, light hearted and contented in life. The gross belief in life is that man is joyful or sad due to contact with objects / individuals or circumstances, but if we think deeply this belief is false. Each subject can be thought of with different viewpoints. What is the level of thinking that one imbibes? This is the very cause of man's joy or sorrow.

When one experiences the true nature of one's very existence (self) and that of the world, then there is bliss everywhere. Sorrow is the result of forgetting one's own true nature and spiritual ignorance makes us believe this material world to be the absolute reality. This very spiritual ignorance binds us painfully to the world and is called Maya (power of illusion) too. Creatures endure various tribulations due to the fire of this hell of materialism. In the radiant garden called Existence-Consciousness – Bliss (i.e. God), there is not a drop of pain in it. We are sad today because of lack of divine vision. When we see the distorted form of an individual and his external circumstances, we experience fear and pain. But if our viewpoint is purified, very shortly we can ward off the illusion of our mind which is a creation of deluded vision. Thus can we attain an eternal state of soul bliss and absolute satiation.

A person who has deeply experienced this spiritual philosophy, laughs roaringly when he sees the stage show of this divine magician (God) and like a silent witness, watches magical acts like tearing of the stomach or a rain of crores of rupees. Man's duty is to perform actions. In order that his duty is not tainted, he like a responsible and action bound person, carries out all tasks with skill, absorption and artistic talent. Thus with his high statured thinking, ideals and sense of duty, he always remains blissfully contented. In order to remain blissful they do not require help from external sense objects, individuals or circumstances. No event or external change has the power to obstruct his inner blissful state. Under all circumstances, whether conducive or otherwise, he always smiles and remains light-hearted. Like an actor in a drama, he merely plays his role to perfection. And yet like a boat in a river and a lotus in mire, he has no difficulty in maintaining inner independence.

The emotional foundation of the 5 sheaths is this. Only when these tests are passed can one find out the inner state of a person. One can thus know how advanced / demeaned a person is as far as his inner soul state is concerned and that whether he has spiritually evolved or not.

While carrying out spiritual practices pertaining to the 5 sheaths, one takes help of Mantra chanting, austerities, meditation, Pranayam, Bandha, Mudra etc. On the basis of 84 Yogas like Rajyog, Hathayog, Layayog, Pranayog, Rijuyog, Jnanyog, Bhaktiyog, Karmayog, Tattvayog etc. one carries out varied spiritual practices. A spiritual seeker imbibes them on the basis of his inner credentials and traditions. Amongst all these spiritual practices, is an admixture of Yoga of Divine Wisdom and Yoga of Action called Tattvayog, in which via the medium of scriptural studies, association with great saints and deep spiritual reflection, one purifies one's soul. Thus the ideal of steadfastness in actions is imbibed fully and thus one easily marches ahead so as to attain one's true goal.

CHAPTER 3 - PURIFICATION OF THE FOOD SHEATH AND ITS RESULTS

Within Indian Philosophy, for all-round evolution of human life a lot of emphasis is laid down on the advancement and purification of the Food Sheath. Whether it is material progress or attainment of spiritual wealth, for both it is most required and is of great utility value. In Yogic spiritual exercises, it is the spiritual practices pertaining to the Food Sheath that has been given a prime spot and we find descriptions of many benefits and spiritual powers (Sidhis) related to it. With its help a Yogi remains healthy and masters his bodily center. Attainments like keeping the body warm/ cold as per one's will, not being influenced at all by seasonal changes, attaining natural sources of energy directly so that one keeps one's body alive without depending on food intake, long life, signs of old age not seen in one's body etc. are dependent on spiritual practices pertaining to the Food Sheath.

All these benefits are very useful in advancing on the path of spiritual practices too and it is beneficial also in our day to day worldly life. All these benefits look very attractive. Yet on the path of Yoga, these are very preliminary steps. This is most required because the body should at no point refuse to comply when one carries out Yogic spiritual practices. Only if the Food Sheath is nourished and purified aptly, can a person in the midst of rise /fall in his life, balance his bodily journey so that ultimately he can march ahead pauselessly to reach the spiritual goal.

There is one more subtle aspect for which the Food Sheath has to be nurtured. On the path of soul progress, a great deal of divine sensations are generated on the body. A vile natured Food Sheath creates obstacles and this cannot cooperate in an appropriate manner. A lot of divine potential is released. Thus there is a dire need of balancing one's psyche by calmly enduring its vibrations. All of this is possible only if the Food Sheath is purified and evolved.

In order to avail the benefits of all these attainments and potentials, a spiritual seeker must have a clear understanding of the nature and ordinary qualities of the Food Sheath. In relation to all the 5 sheaths, it is required that one clearly understands the role and importance of the Food Sheath.

Our existence is a combination of gross / subtle elements of varied statures. Within it, every unit has its own importance. When one points out the importance of one unit, it does not mean that the other units are of lesser importance because on the one hand, they supplement one another and on the other, none of them can take any monopoly. For example when a building is constructed, a mortar is made use of and in it one mixes cement, sand, water, colours etc. Even if one of the ingredients is increased or decreased, the mortar will be of no use. Its firmness, beauty, strength etc. is apt when the ingredients are mixed in apt quantities. This precept also applies to our very existence. Every unit, and sheath of our existence has its own importance. Hence it is most required that we give due attention to its high stature and balance.

A greater part of the creation of human beings is related to gross objects i.e. the 5 elements. For the nourishment and advancement of their existence, there is a need of gross materials. This part of the bodily center is called Food Sheath. It is made up of infinite gross units. They are called cells. It is quite clear that those qualities prevalent in cells will manifest in the bodily center too since these cells unite to form the human body. Without causing changes in these cells, it is not

possible to transform the human body- as per our wishes. In order to mould the Food Sheath as per requirements, one needs to pay attention to the root units.

For example take a cloth. Of what type is this cloth? This depends on the type of thread utilized. What fibres were used to make these threads? Is the cloth as tough as canvas, as flashy as silk, as attractive as terylene, as warm as wool, comfortable as flannel etc. All this is dependent on the threads and fibres used to make it.

In the same way the body too has many special characteristics. The body has many special qualities like swiftness found in monkeys and deers, strength like lions and elephants, hard work like bullocks and horses, harshness like a rhinoceros, serenity like a swan, elegant movement like a snake etc. and these qualities can be created too. This is a very gross classification. If we take a look at a subtle level, special qualities like the body living naturally in the polar and Himalayan extreme cold conditions, or having the power to endure extreme heat in the equatorial regions, or enduring floods and desert conditions are the manifestations of the bodily cells.

As per research on the bodies of various species, it is clear that organs like the heart, liver, skin, ear etc. are controlled by subtle bodily parts and our health is dependent on proper functioning of these subtle parts. Amongst these subtle parts, hormones play a leading roles. Its activity or inactivity influences our bodily and mental states in a major way. The shape of the body could be of any type but its nature is a creation of the influence of these hormones. No doubt these hormones also are responsible for the shape of the body. There are many examples wherein due to a special state of our mind, the beauty in a woman is seen at those times when under normal circumstances it should be ageing. This definitely is the result of the influence of hormones. Although medical science and cosmetic surgery has not reached these heights, yet a little bit of its understanding has been attained by modern medical sciences.

The leading research scientist of hormonal sciences, Dr. Krukshek has called the basic endocrine glands of these hormones as “magical hormones” and he further elaborates, that in order to understand the true state of an individual, one should first examine the balance and functions of these hormones so that we can gauge its stature and entire personality.

Hormones are those chemical principles or mysterious life-juices which are secreted by endocrine glands. Today modern scientists are unaware of the extraordinary capabilities of these glands and they have only a bare minimum understanding of these glands. Yet one hopes that if its potential can be understood and controlled well, man can bring in amazing changes in his inner personality. Researchers have unearthed innumerable proofs of the amazing influence of these hormones and the endocrine glands which secrete them. In the book “Astrological Correlations with the Ductless Glands” endocrine glands have been depicted as inner planets. Just as the various planets of the solar system mutually balance one another, in the same way these endocrine glands maintain our bodily and mental balance.

In the above book, the Sun is compared to the pineal gland, Moon to the pituitary gland, Mars with parathyroid glands, Mercury with thyroid gland, Jupiter with adrenal gland and Venus with

thymus gland. The authors of "Occult Anatomy" have depicted these glands as "Ether Centres" and their instigation as conjoined to the inner consciousness. It appears as though via the medium of these glands from the unknown conscious centers, man attains extraordinary benefits.

As per the above information, endocrine glands are subtly related to cosmic consciousness. Along with cosmic powers, they execute the tasks of give and take. According to modern anatomy, it influences the body and brain. It means that these hormonal glands function both externally and internally. Its influence is extraordinary while radiating the various potentials of one's personality. It is believed that since we cannot control these glands, it is not possible to change its nature and mode of action. But in reality this is not true. Via spiritual practices that influence the subtle body, the state of these glands can be transformed and by decreasing the secretion of unwanted hormones, we can augment the quantity of those hormones that function aptly.

This task is possible only via the medium of spirituality. In recent times a lot of research has been carried out in the field of Genetic Science and it has been noted that such causes help in the creation of the mind and inner character of an human being that are conjoined in a good or bad manner and that neither can one escape its influence nor can one transform it for the better. Over here the solution is only Material Sciences which can help in bringing about desired changes in the genetics and hereditary psychic imprints of one's inner nature. From this standpoint the power of spiritual solutions is stronger when compared to Anatomical Sciences and overall health based sciences. With its help not only can one transform from the very roots, one's bodily and mental states, but that also one's entire individuality can be transformed for the better.

CHAPTER 4 - MODERN SCIENCES' STANDPOINT WITH REFERENCE TO THE BASIS OF ONE'S INNER PERSONALITY

According to the research study made by Geneticists it is the genes of cells that shape the character of a new born child and this is going on from innumerable generations. They are created from the subtle heirs of the father's and mother's lineage. Via the mode of admixture, not only do they maintain hereditary balance but that due to strange changes (mutations), something new is created. If we wish to make our generation taintless, radiant and pious charactered, we will have to influence and transform this gene activity. But this task is extremely hard to fulfill. Till today no such solution/method has been found that can dive deep enough so as to mould these subtle units in a desired manner.

We know that this task seems impossible yet it is most required that we find a way to transform the genes that mould our personality. Else despite amassing all other means like situations, environment, food habits, sanctification of education, the creation of individualities will remain at the level of "rules and laws". Regarding this a ray of hope can be found only in the spiritual realm. Via spirituality changes can be brought about in the inner functioning of the Food Sheath. Within it lies the hope of changing the state of genes so as to augur a bright future for the coming generations. Not only this but because of paternal influence, one can bring about desired changes in the cast of an adult. Discussions are carried out on topics like bodily transmutations and mental brainwashing. The results of spiritual practice based programs, in the transformations of individualities, can be more invigorating.

From research studies in Genetics it is clear that not only is the influence of nourishment of food in genes very nominal but that the gist of our individuality viz. bodily strength, zest, practice, skilful actions, behaviour, evolution, level of character, advancement of intellectual capabilities etc. are also embedded in it. They too are the cause of bodily taints but of more importance is the mental state, intellectual capability and character based actions. If due to lethargy and indolence, the radiance and potential of our individuality gets scattered to nought, not only do bodily taints manifest, but that the stature of our inner personality to get demoted. Thus not only our own life fails to attain divine capabilities, but that it influences our own children in a negative manner.

Research studies in Genetics can only console us that apt blood admixture can us a more evolved future lineage. The possibilities of establishing and counter-establishing too has been accepted. This consolation is applicable only to transformation of the future and not our present circumstances. Scientists say that "Genes generally remain inactive". They are activated only when a male unites with a female during sexual union. The activity of genes commences in a paired manner. One pair comes from the father and the other comes from the mother. This pair unites to make new arrangements for procreation. If both pairs are of a single nature, its creation too will be similar but if there are differences, the result of their union will be seen differently. If one part is dominant it will suppress the other resisting part and show its qualities. Yet in a passive manner, the qualities of the resistant part too is present. When they unite the shape is formed. When water is mixed with water, the result is water only, yet the weight augments. But 2 separate parts that are different in nature, will not only create a form, but will also change its state and nature. When 2 colours viz. yellow and blue are mixed, they lose their natural colour and will instead create a new third colour. In the lineage of genes special characteristics will remain as they are, yet its visible form will get transformed. When a female horse and a male donkey are united sexually, a 3rd new species is seen called ass. New characteristics are seen to manifest in the flowers and fruits of plant cuttings.

On the basis of Genetics only this possibility is seen that uniting of apt parts can result in a more advanced new generation. Within that field there is a question that how can one ward off the taints found in such pairs? When good unites with good, the result is good. Then how can we rule out the possibility of more taints arising when bad mixes with bad? If good starts fighting with bad, then a medium state result can ensue yet how can we attain the goal of desired progress?

No doubt Genetics research unveils certain precepts which were so far hidden from our view. Yet it is not within the reach of Genetics too to throw apt light on desired changes. Great results have been seen in genetical cross-breeding in plants. Artificial insemination too has given good results. A few changes have been seen in the bodily make-up. A new shaped baby is born to a father of white skin and mother of black skin (and vice-versa). The Anglo-Indian race is very much separate from others. Yet the root problem has so far remained unsolved. How can we ward off the diseases or bad qualities conjoined to genes in the paternal lineage? This is a tough task to be faced by the future generation of human beings. The main question is how to overcome unwanted elements manifesting in future generations. How can they overcome this state which has to be endured so painfully? It seems it is a very difficult task to bring in changes in this field.

Each gene of human beings has many units. Today researchers are trying to find out the

influence of venomous bacteria and viruses on these genes. Dr. Hargobind Khurana, the winner of a Nobel Prize has created a new gene that was made up of only 166 units. It took totally 6 years to create a gene of a new bacteria that was of 166 units. This was merely an experiment. It is very difficult to make a gene of a human being since it is made up of innumerable units. Here one more point to be noted is that every cell of a creature is made up of innumerable genes. They create and operate various parts/ organs of a human body.

Enzymes are responsible for controlling the function of production carried out by genes of various organs /parts of the human body. These enzymes are related to various genes via the medium of nucleic acids. Via applications of magnetic energy, these enzymes are incited so that the evolution cycle of genes can be influenced. Today modern scientists are conducting research on this subject.

In ancient India those austerities were carried out for procreating pious children which augmented the inherent magnetic energy in a human body. By carrying out penance in Badarinath (Himalayas in India) for 12 years, Krishna and Rukmini manifested intense magnetic energy. As a result they begetted a great son called Pradyumna.

Scientists believe that special characteristics of genes can be influenced by radiations. Within the body, arrangements can be made for radiation therapy via focusing of various radiations. Via electrical fields, both the chemical and electrical qualities of genes can be sanctified. Research is being carried out in the fields of sound and super sound areas. Scientists have faith that further research can be carried out in the field of mutating genes via sound energy.

Material modern science may or may not achieve the above goal, but Material Science can definitely attain it. In India via spiritual practices, the bodily electricity was made more radiant via Mantra chanting, with great success so as to create super sound waves and radiations via Yajnas. Such programs aided in creating Vritrasura who had the power to gain victory over Indra and also pious sons like Ram/ Lakshman in Dashratha's palace.

Material Science commences where Material Science ends. The next step of gross is subtle. Just like the hormones secreted from endocrine glands, the mysterious units of Genetics called genes too are extraordinary. One should not despair when material science fails to influence it. Well-managed Material Science has the capacity not only to influence/ purify hormones and genes but also various other mysterious centers, which can make an ordinary human life divinely extraordinary. The 1st category of experiments / programs of the Food Sheath of Material Science can achieve this very goal.

CHAPTER 5 - THE SUBTLE PARTS OF THE FOOD SHEATH

After studying the superficial covering of the Food Sheath, if one dives deeper, one can clearly note the manifestation of subtle potentials. The entire body of a spiritual seeker in any area can be of great help in his main spiritual practice. When a great artist imagines a picture in his mind,

every unit of the body is influenced by its vibrations. The vibrations of that imagination enters the movements of one's body and the inert paint brush, creates a live painting with ordinary colours. A spiritual seeker of speech can create an extraordinary influence due to the vibrations created in his mind. One fails to gauge, what special quality manifests in the gross eyes and muscles of a very dedicated surgeon, which helps him in identifying subtle symptoms of various diseases. Behind the miracles of such great seekers is the fact that every unit of the Food Sheath has the capacity to experience, imbibe and create various influences with the help of these subtle vibrations. Their psychic imprints too take up this characteristic. For any high leveled spiritual practice it is imperative that one makes one's Food Sheath aptly cultured, capable so as to gain success in the fields of science, devotion to God etc. For this one has to mould these units in a special way. It can be called the spiritual practice of purifying and thus advancing one's Food Sheath.

The question arises as to whether the fundamental units of the Food Sheath can be moulded in a desired manner? Yes, it is possible. This can be proved on the basis of both the eternal beliefs of Indian philosophy and contemporary modern scientific research. Clothes remain as they are once they are made. Canvas cannot be converted to flannel because its center is inert. But the body is conscious. Not only is it possible to create new cells and destroy old cells but it is its natural and most required function. When this function slows down, a human being ages. Old-age is nothing but the creation of healthy cells in the Food Sheath and the slowing down of the destruction of old ones. By making this function well-managed and controlled, one can gradually bring in desired changes in the bodily center.

In ordinary men too the units of the Food Sheath keep changing. But because it is not well-managed nor is it controlled aptly, it becomes an aimless function. Ordinarily old machines and their various parts are replaced with new ones, in a well managed factory. In it production of various items continues all the time. But if an artistic sculptor wishes to augment the level of his creation, ordinary, run of the mill ideas will not work. By keeping in focus that particular goal, he has to make wise, minute changes in his mode of functioning. Right from screws and machines upto various tools and arrangements made for raw materials, new programs have to be made accordingly. By looking upon every cell of the body as a live screw, tool, machine, it is most required that a spiritual seeker partakes apt food/ rest so as to attain high goals.

Why is there a difference between the Food Sheath of an ordinary person and a Yogi? On what basis is it required? This can be understood well by studying an ordinary example. Take one line of electricity. Electricity is transmitted via wires. To support these wires, we make use of poles. Such materials are attached between wires and the pole, so that it can stop electricity from flowing towards the ground from the poles. These materials are called insulators. For electricity of ordinary voltage, we make use of wires, poles and insulators. But if we wish to transmit electricity of high voltage, all the materials utilized will have to be of a higher class. The same holds true for an ordinary layman and a spiritual seeker. For an ordinary life we require ordinary bio-electricity yet if one's goal is very high, the energy too should be very intense and high leveled. In order to generate this high leveled energy, there is a need of a more powerful center. Hence a good spiritual seeker should endeavour hard to purify, nourish and advance his Food Sheath. Only then will it help one to purify one's vital force, mental, intellectual and Bliss Sheath and one will thus become capable of working in tandem with its advanced state.

The talk of working in tandem is not merely superficial but that it has its own special import. Inert

units cannot work in tandem because it is possible only for conscious objects. Today's modern science too looks upon every unit of the Food Sheath, every cell as an independent living unit. The heart of every cell is the nucleus. Its respiratory center is called mitochondria. Every cell has a Golgi apparatus that executes digestive functions. Every cell is capable of reproducing cells like itself. This arrangement is called "Nucleolus and Chromatin Network" by modern scientists. A cell has its own special charge of bioelectricity which is its very life force. In this manner every cell, in the form of an independent living unit, maintains its own existence and corroborates with the bodily center.

In order that these innumerable cells of the Food Sheath create a natural capacity to achieve this high goal and that for this end it creates cells of special qualities, then the supreme aim can be achieved. For this it is readied via a well-programmed method in a special way. For that one has to imbibe apt thinking, rest, food intake etc. in a special well-managed mode. Just as if one wishes to nurture one's child appropriately, it is not enough merely to give him material means because he will also need a special character to go higher up on the ladder of life. In the same way instruments like food/ rest, meditation, devotion etc. need to be imbibed to sanctify these cells. When all these unite, it takes the optimum form of a radiating spiritual practice of the Food Sheath.

CHAPTER 6 - THE PURIFICATION AND ADVANCEMENT OF THE MENTAL SHEATH

At every step of our ordinary social transactions, we witness the miracles of our intellectual capabilities. An alert intellectual individual marches ahead in his chosen field with great success. Bang opposite to this people with weak intellects, lag behind in various areas despite being blessed with conducive circumstances. In order to solve dire problems of our lives and in order to attain benefits of soul glory, a radiant mind is most required. Via the nervous system these elements are spread out widely in the entire body and the brain is the chief center. In spiritual parlance, this widespread knowledge is the Mental Sheath. Ordinarily for intellectual advancement, schools and other mediums of education are utilized. But the spiritual methods used for advancing the mental conscious center, are based on spiritual practices. With its help the mental energy is purified and evolved.

Spiritual practices for the advancement of the Mental Sheath is like the bloody Mahabharat war wherein one wards off the taints and distortions that have entered our intellectual arena. Alongwith this is conjoined the firm resolve (Sankalp) to establish Ram's rule or a righteous world government.

With reference to this it is apt to give due thought to scientific discipline and control. In ancient times, wind, bile, phlegm, indigestion, blockage of faeces, change in weather, attack of venomous germs etc. were thought to be causes of various diseases. But modern research says that the mental center fully controls our body and it further elaborates that diseases based on external causes are nothing but the desire of the life force of our body. Thus with common remedies these diseases can be cured. Intense diseases are generally a result of mental distortions. These diseases cannot be cured merely by medicines and that mental purification is most required in such cases.

This is the chief cause not only of bodily diseases but also of mental illnesses. An individual who executes vile actions due to a vile intellect, not only faces bodily diseases but also undergoes mental illnesses. Maybe such a person does not turn mad yet because of a certain amount of imbalance, he remains semi-agitated. They undergo pain for no reason and for no reason they inflict pain on others. Such a person's mental state is indeed pitiful. Even if one merely sees such a person, one feels troubled. In comparison to people with bodily diseases, not only is the number of people with mental taints infinitely more, but that the pain too is more severe. The method of curing such illnesses does not lie in hospitals but is dependent on purification of the mind. The cures can take place in other ways too yet on the basis of Material Sciences, it can be more successfully overcome via sanctification of the Mental Sheath and other spiritual practices.

Students of Anatomy know fully well that nerves conjoined to the brain are spread out in the entire body. It is through these nerves that such an intricate "machine" i.e. the brain functions aptly. The action power, experiences of the sense organs open up in the brain. The sense organs (apparatus) can only gather information and send it to the brain center. When one undergoes mental agitation, the entire body loosens itself and one's power of actions too lags behind. One's face becomes sad when one faces fear, worries, sorrow, despair etc. and the entire body tends to collapse. If one studies the body language of a person who is extremely furious, it is clear that all his bodily parts get excited and agitated with great intensity. Bang opposite to this a man full of joy and serenity who always experiences good health and thus lives a long life. But a person full of agitation keeps losing bodily weight and is seen to die at a very young age. These facts clearly tell us that more than the influence of food, rest, water etc. on our body, it is the influence of our mental state that is infinitely more intense.

In the body via muscular groups and tubeless glands, sentiments are active. Our entire body is full of muscular networks. Ordinarily muscles are white in colour and are gross like wires. All our organs work with the help of muscles. The main muscle that reaches every organ is as gross as a rope. Its branches and sub-branches become more and more thin. Many sub-branches are as thin as a cotton fibre.

Every muscular network has 2 parts 1) Voluntary 2) Involuntary Via actions of moving, bending, swerving, picking up objects etc. we move our hands / legs as per our wish. This in turn is due to voluntary muscles. But we cannot function thus with involuntary muscles. They carry out tasks of our inner organs like heart beats, exhaling / inhaling etc.

The center of the involuntary muscles lives in the brain and is called hypothalamus. It is this hypothalamus that controls the male and female glands. Also an enzyme called Mobamine Oxidase, despite being scattered in the entire body, is more concentrated in the central muscular system. Hypothalamus is known to activate the pituitary gland. From this various hormones are secreted which are reactions of our sentiments and causes of other new sentiments. When new circumstances are created, the tubeless glands are pressurized and thus they secrete new hormones. These hormones react variedly in the body and based on this, new sentiments manifest. For e.g. suppose the pituitary gland secretes a hormone due to the pressure of a germ of a disease, it will result in intense turbulence in the body. Such a person becomes uneasy and thus falls down on the bed. Now in this state of illness, all the sentiments hoarded in the sub-

conscious mind start manifesting externally. As a result one sees varied reaction based symptoms in the body.

When we say that the Mental Sheath is present in the brain, we mean that it is its central action office. But its subtle parts i.e. its branches and subbranches are spread all over the body. The cells of the brain are more wise and experienced than cells of other organs. Hence they are called the leaders of all cells of the body. When these leader cells move in a particular direction, the other cells follow suit. In order that the entire subtle body remains healthy, joyful, zealous and progressive, it is most required that the brain too is of that stature. If the leader keeps despairing and experiences anguish, how can one aspire for advancement? The state of a leader whether positive or negative, definitely influences his /her followers.

Dr. Fenkel, a psychologist of Vienna opines that the mental state influences one's bodily health. The cause of mental balance is the true achievement of one's life. Hence he advanced the method of "Logotherapy". Dr. Fenkel believes that if a person is unaware of the true goal of life and its activities, he can never remain healthy. The basis of a blissful life is attainment of the true goal of human life. Dr. Fenkel's Logotherapy encompasses discussion of topics liked/disliked by his patient so as to inspire him to walk on the path of the true goal of human life. As soon as a person understands the true goal of human life, he concentrates his mind on the energies present within him. Thus he imbibes steadfast faith in himself and starts regaining good health. If the mental state is healthy, it can help the physical body to regain good health.

A definite and clear cut reaction is seen on the gross/physical body due to the movements of the subtle body. The cause of nervous system disorders is the suppressed vile thoughts of our psyche. Even anatomists opine, that merely on the basis of mental imprints, many bodily diseases manifest. Dr. Tuk, the author of the book "Influence of the Mind upon the Body" writes – "Diseases like turmoil, indolence, bodily organs becoming handicapped, bile, leprosy, hair loss, decrease of R.B.C.'s, fear, kidney diseases, distortion of the bodily organ of a foetus in its mother's womb, skin diseases, boils, eczema etc. are the result of mental agitation and vile thinking." Mental turmoil, vile sentiments, undesirable thinking are distortions of the subtle body which clearly influence our physical body. In the same way a sacred viewpoint, healthy thinking, idealistic thought flow etc. radiates our subtle body and this great influence is seen on the gross body too.

In the proposition of the extraordinary importance of positive thinking based on high ideals, Dr. Benett has put his own case in front of us. Upto the age of 50 years Dr. Benett lost good health due to despair and undesirable thinking. When he read about the good influence of positive thinking, he started imbibing it in his own life. He renounced the inertness of his mind alongwith mental distortions so as to fill his heart with faith based on sacred aspirations. Thus his life overflowed with bliss and serenity. Dr. Benett who had lived a life of bliss for 20 continuous years, printed photographs of himself when he was 50 years and another one when he was 70 years, in his book. The photograph when he was 50 years was indeed crestfallen and withered but the photograph when he was 70 years old was so full of bliss. Where had the withered face disappeared? Because now at the age of 70 years, he looked youthful and oozed with zest for life.

Uptil now all research studies of this sort indicate that if one's mind / intellect are agitated, that person too experiences pain. Hatred, jealousy, greed etc. definitely affect a person in a big way. When the intellect experiences bliss, all bodily cells too rejoice. All these cells experience oneness between themselves. If one cell experiences pain /joy, other cells too get influenced. They share their joys and sorrows. Their mutual relationship of oneness is amazing. There are rare examples of true friendship, intense oneness and sympathy for one another. Imagine that one particular individual is extremely hungry. In front of him is a plate of delicious food items. At that moment he gets a phone call that a beloved one has died. Immediately his mind is crowded with thoughts of his beloved kin. The mind experiences oneness with the kin. The cells of the brain get agitated. This agitation is immediately passed on to the entire body. The tongue starts drying up. Those cells which were previously screaming for food due to hunger, are now silenced. The heart and other organs too slump. The heart sinks, the eyes are covered with darkness and the body slumps. Thus the entire body is influenced by this mental turmoil. It is very clear that the state of the brain cells influence the state of the bodily cells.

The famous scientist cum author Dr. Bennett in his book "Old Age – Cause and Prevention" writes about a very entertaining and educative incident. A 16-year old French girl decided to marry a young man of American origin. Because the young man was poor, it was decided that he would first earn wealth in America and then return to France to get married. Within three years the young man earned a lot of wealth but as luck would have it, he was involved in a court case and thus could not return to France for 16 years. After 16 years when he returned to France, he was amazed to see that the health and beauty of his fiancée remained unchanged and hence even now at an advanced age, she radiated beauty of a 16 year old girl.

While analyzing the above incident Dr. Bennett writes – Mother Nature controls the human body in such a manner that every cell of the body, which lives for 90 days is disposed off from the body via bodily dirt, just as the dirt in the sea is taken to the shores by flow and ebb of tides. Old age means the activity of cell transformation which gets depleted as one starts aging. But in the above incident, Mother Nature's influence of aging was warded off. Why was it so?

Dr. Bennett induced the woman to give an answer and she said – Every day I stood in front of a full length mirror and stared at myself. I would keep thinking that I am exactly as I was yesterday. My body could not be influenced by the day's changes. This steadfastness of my will power, kept me joyous and zestful everyday. This is the very reason why I am looking like a 16 year old girl despite being actually 34 years old." He clearly understood the value of purification of the subtle body, elevation of our thinking and one's power of resolve (Sankalp-Shakti) after reading the book written by a great spiritualist, Dr. Marden called "An Iron Ball". Dr. Marden writes "If only man reforms his thinking and raises the level of his character, he can also transform his physical body." These precepts became a medicinal herb for him which gave a new life to crores of humans. If one imbibes love for all, friendship, compassion and generous thinking, anyone can benefit immensely.

Based on one's emotions the network of veins in our brain either spread out widely or shrink in size and thus manifest sensitive reactions.

It is unhealthy thoughts that give rise to bodily diseases. Right from an ordinary headache to an

intense one called migraine, it is emotional tension that is its root cause. As a result the veins contract and thus the headache starts all over again. Today it has been observed that the cause of 85% of headaches is sentimental tension.

Because of sentimental tension and that of the network of veins people after partaking their meals, experience that their heart is heavy and the food refuses to move downwards. Due to excessive tension, one feels nauseous and the heart gets agitated.

Muscular disease that are a result of emotional tension, show symptoms of belching, stomach heaviness, wind based distortions alongwith those of the skin, eczema, itching etc.

Today regarding hip pain it is said that majority of them are due to emotional stress.

Despite knowing that majority of today's diseases are the result of emotional stress, a major question arises as to how does one tackle emotional stress? The answer is simple – imbibing a wise viewpoint in ones' daily routine. Without practice this wise viewpoint can never be fully imbibed. It is only via practice that one looks upon life as a joyous game and that it is not like a heavy burden carried by an aging mule. The true royal path to be followed, encompasses understanding of our limitations, making apt use of our bodily/mental energy, warding off our selfish ego, shouldering responsibilities and always advancing one's creative thoughts in one's daily living.

Ordinarily we wrongly look upon harshness, anger, fights etc. as a synonym of energy whereas a psychologist labels all this as “childish tantrums”. These are in fact symbols of weakness. A truly powerful person is humble and steadfast in ideals. Anger and an argumentative attitude is the creation of weakness. Practice of simplicity/ self-control is the fount of energy. But remember that futile anger vented against one's own weakness, too is not beneficial. Because vile imprints in one's psyche have gathered slowly over a long period of time, it becomes apparent that to uproot them, one should patiently work hard in a slow but sure manner. The best method is intense, ceaseless practice to uproot vile imprints of the mind. One should always remember that the basis of diseases is vileness of the mind and inethical activity. Thus it is easy to overcome them by imbibing purity of mind, love, compassion and working for the welfare of the entire world.

It is also possible to wash / clean the intellect via scientific methods. Yet spiritual methods are more powerful and capable. Its influence is infinitely more supreme.

According to the technique of Electrical Stimulation of Brain (E.S.B.), many Asian Universities have partly succeeded in brain washing. This has so far been experimented on lower species like rats, monkeys, rabbits, dogs, cats etc. They completely forget to show liking for food, enmity, friendship, fear, attacking others etc. and instead behave in a very strange manner. A cat was made to confront a rat, yet instead of attacking the rat, the cat got scared and started hiding out of fear. Further experimentation showed them attacking one another in a bloody manner, embracing

one another in the very next moment etc. due to electrical influence. This electricity was aimed at the brain cells. This holds true for human beings too. Man's brain is more sacred. It has a greater power of reacting and hence in order to change it, more effort shall have to be made. It will take time to attain total success but the clear principles unearthed via research opines that even man can be induced to think in a certain manner, made to believe in certain ideals and instigated to imbibe a specific mode of action.

The spiritual practices pertaining to the Mental Sheath not only cleans the brain but also makes it more advanced, cultured and sacred.

The Mental Sheath encompasses the entire bodily and psychic arena. It influences both these areas. Because it is in a disarranged and distorted state in the psyche, its reaction is in the form of a destructive influence on the bodily and psychic area. When our individuality is turbulent, our viewpoint and actions too get tainted. As a result our activities turn vile. It is thus clear that under these circumstances, only agitations and strifes will be witnessed. Many obstructions will crop up. Chaos and danger will attack us. Our entire life will be converted to hell. None can save us from this hell because even if out of ignorance, we point fingers at others for our downfall, the fact remains that it is we ourselves who are responsible for it. The precept of the mental state manifesting as external circumstances is so clear that none can refute it. Without transforming our inner character, we cannot come out of this hell-like situation. Without overcoming obstacles in our daily lives, we cannot elevate ourselves. We cannot overcome external circumstances without changing our minds.

The Mental Sheath blesses us with various types of skills and successes. Sometimes certain special people have extraordinary mental capabilities. The memory of certain people is so advanced that others can only be wonderstruck. Some people manifest skills at a very young age and thus gain immense name and fame. The answer to this extraordinary talent, is that the Mental Sheath of such individuals is highly activated. From their previous births they have collected so much talent that it is manifesting at a very young age in this birth. As per the Theory of Karma (Action) man comes into this world with psychic imprints (Sanskars) of innumerable past births. Hence it could be that the Mental Sheath of such talented people is more evolved.

Behind all these amazing events, the secret is that the scattered mind gets focused. Coincidences of these sort are based on certain cosmic laws. Attainments of past births play a major role in such causes. Man enters this world alongwith psychic imprints (Sanskars) of innumerable births. Amongst them one could be intellectual evolution. This evolution is not just the result of school education or teachings of close relatives. In fact this is just an increase in informative knowledge. If the flow of electrical energy of a powerful brain turns in the direction of a weak brain, an intense change takes place in its sharpness and this can be seen as a rise in the measure of special proteins of the brain. For intellectual nourishment, proximity of thinkers with an advanced consciousness is very useful. Their powerful vital force can fulfill the lack of a weak brain. In laboratories normal electricity is directed towards special cells of the brain and for a certain time span, the nature of these creatures can be transformed. The vital force of radiant people can influence the mental state of weak-minded people in a permanent manner.

Yale resident Dr. George Delgado, a brain specialist has proved via his researches that the brain

can either be activated or made more latent by directing external electricity towards it. Thus such a person can be induced to carry out various tasks and commands.

The audience was wonderstruck when Dr. George publicly exhibited his experiments. His hands had an electrical apparatus and in certain parts and certain number of the brain region of various creatures, electrodes were placed. Thus a radio type communication was set up between the machine and a living creature. On the basis of induced instructions, a creature acts in such a manner which is bang opposite to his otherwise normal nature. Serene creatures became ferocious and ferocious creatures became astonishingly calm. Under the influence of this external electric treatment, buffalos, monkeys, rats, cats etc. behaved in a manner which was totally unexpected by the layman.

These experiments have been carried out on human beings too and by controlling their powers of will, wisdom and action, they were forced to think and act in a desired manner.

The rare speciality of memory power is so advanced in certain individuals, that one can only be amazed. Raivi Elija of Lithuania was well-known for memorizing 2 thousand books. He was tested in various ways and always came out with flying colours. The French political leader Lian Gaiswata was very fond of Victor Hugo's writings. He had memorized many pages of these books and time and again he quoted them from his sharp memory. Not one word was out of place. In fact he knew which line was written on which page number.

Richard Porsan, a Greek scholar, memorized many books which he had read. What he read today could be quoted by him even after one month passed by and he would recite it as though he had just read it a few minutes back. Harry Nelson Pillsbury an American citizen called the Magician of Chess could memorize the moves of 20 chess players and could simultaneously direct them. All this was carried out with zeal and zest. Many players were taught by him and thus the game moved on speedily. German's famous librarian Maithurin Besiray could impeccably repeat what others said once only. He had the amazing capacity to repeat flawlessly, conversations with others in languages that were totally alien to him. Once 12 people speaking 12 different languages were conversing. And Maithurin flawlessly repeated their conversation one by one. An 8-year old son of Burmans called Jera Colburn would give answers of extremely difficult mathematical problems without calculating them with pen and paper. He amazed all great Mathematicians of London with his superb mathematical skills. Even John Martin Des of Hamburg was well-known for answering mathematical problems orally. In those days his mathematical brain was so advanced that even today's advanced mathematical computers fail to match his skills.

The great biologist Holger Heider of Gottenburg University, after analyzing the strange movements of the brain based on Molecular Biological studies, concluded that the educative and thinking tasks that make the intellect alert, augments the proportion of certain chemicals in the brain cells. Thus they become more sensitive and make widespread, the area of intelligence.

This proves that the act of evolving the area of the brain not only purifies the brain area but that

other areas too can be influenced. Intelligence and radiance are 2 sides of mental alertness. This mental alertness can be seen right from birth itself, as a result of spiritual capacities gathered from innumerable previous lives. Further it can be augmented by undergoing spiritual practices. By imbibing the spiritual practice of purification of the Mental Sheath, one can enter this area.

There was a translator in U.S.S.R. who could translate one source language into 4 target languages at one and the same time and this he would do by dictating the translated matters to 4 stenographers for 4 different languages.

When a philosopher called Jeremy Bentham was 4 years old, he could speak correct Latin and Greek. Germany's Mathematician called Javarious amazed everyone by mentally adding numbers that had 200 digits. A garage mechanic of U.S.A. could memorize innumerable car number plates and on seeing any car, he could describe how it had been repaired previously.

When John Francis of Columbia University was appointed as a Professor of Natural History, his age was only 16 years.

Once Oxford University made extra arrangements for mathematical training of a 4 year old girl called Babel Thompson. This girl has mastered Numerology, Trigonometry and primary Material Sciences at a very young age. How can one educate a girl who has not undergone the curriculum of primary education? To solve this problem, a special panel of top educationists has been set up.

Madras Music Academy announced a special scholarship for a 2½ year old boy called Ravi Kiran for his outstanding singing skills. Not only did Ravi Kiran master the art of playing various musical instruments but that he would immediately point out errors on the part of other musicians.

A Japanese called Hanava Hokaishee was born in the year 1722 and he died at the age of 101 years in the year 1823. At the age of 7 years he became blind. Yet despite being blind, he alertly heard what others said and thus imbibed knowledge. He would very skillfully hear others and log it into his brain. As a result his brain was so radiant that people were wonderstruck. Later in Japan a book of 2820 chapters was published on the basis of Hanava's knowledge. Uptil today this is the biggest book in the world.

An 8-year old child of Vermont called Jera Colburn, without studying mathematics systematically and without any calculations using pen and paper, answered very difficult mathematical questions and thus he amazed other great mathematicians. When a difficult mathematical problem was given to other great Mathematicians, they would take some time to solve them but Colburn would answer the same problem in a flash of a moment. Thus people were wonderstruck because Colburn had never studied various theorems, riders, laws etc. of Mathematics.

Once a Mathematician called Jodia Wallston was immersed in a mathematical problem which was very difficult. One day he met John Martin Des who possessed a powerful intellect. Des solved that problem in a few seconds. This was because Des was famous everywhere for solving difficult mathematical problems in a flash.

Sir John Fielding was a Judge in England. Although he was blind, his ears were so alert that he could recognize the voice of 3000 criminals whose case he had heard. He could easily identify them and name these criminals. After many years when the case was over, they would come to meet Sir John who would with the help of his sharp hearing capacity, identify those criminals. This radiant memory of Sir John was revered by all for a great time span.

A famous poet called Francisco Mairiya Garibaldi was born in the 14th century. He was an Italian. He was blessed with the art of writing poems with both his hands simultaneously. One poetry he wrote in Latin and the other in ancient Greek.

The chief pastor of Canterbury, Thomas Fracker created a rare record by memorizing the Bible in only 3 months. He was born in the year 1724 and died in 1812. The well-known poet of Scotland, Duncan Mac Intayar was famous not only in his country but in entire Europe. But he neither knew how to read or write. He had evolved his skills only by listening and understanding.

A Greek called Porson had memorized all poems written by Milton and he could recite it not only straight but in a reverse manner too.

Once Lokroj amazed his audience with his powerful memory. He first heard 12 poetries of 12 different languages which he had never studied before and the very next moment, he repeated these poems with precision.

The director of the National Library of Munich, Joseph Bernard Duncan had a powerful memory. He not only studied 6 different languages but mastered them too. He would ask 6 stenographers of 6 different languages to take dictation in those 6 languages. It is thus very rare to find so much knowledge in the intellect alongwith a powerful memory.

An Indian lady called Shakuntala Devi who was called Wizard of Mathematics, once gave a show on London T.V. At that time one person asked her to solve a difficult mathematical problem. In a flash she answered, that the problem asked itself was incorrect. This question had been constructed by great Mathematicians of Britain. Hence everyone wondered how could this question be wrong? But when the B.B.C. crew members got this question analyzed, they found that truly this mathematical problem / question was incorrect. They also accepted that, "the power and capacity of the brain is much more than how much we actually understand."

University of New South Wales in Sydney (Australia) had a computer that weighed 20,000 pounds. This computer functioned with the help of electricity and was operated by the great Mathematicians, R. G. Smart and Barry Thornton. When a question of Mathematics was fed into the computer, it took some time in answering it but Shakuntala Devi answered it in a flash before the computer gave its answer. Everyone was amazed that Shakuntala Devi's answer was cent percent correct.

With reference to the amazing powers of the mind, scientists have carried out various research studies and The Psychological Research Committee has published all the data in a book called "The Human Personality And Its Survival of Bodily Death". In this book examples of small children have been published, who were so skilful in fields like mathematics, music, art etc. that even their teachers could not match them in their talent. Adi Shankaracharya too had amazed his preceptor with his radiant intellect. When a 5 year old boy possesses a very radiant intellect without undergoing primary education, means that he has gathered this brilliance from his past births. The attainments of past births is proof, of the independent existence of the soul.

Two hundred years back, a boy called Harris Hanenken was born in Germany. When he was 3 years old, he memorized thousands of Latin sayings. He could easily add, subtract, multiply, divide numbers. At this tender age he decided to study French and Geography. The creator of "Cybernetics", Weiner was 5 years old. He started taking interest in Science just like 18-year old students. Gateux wrote poems at the tender age of 6 years. Byron, Scott and Darwin who gained fame for the Theory of Evolution were very brilliant even as small children. The first scientific study of Pascal was published at the age of 15 years and in it, he had proved more than 100 scientific problems.

America's material scientist, Dr. Stevenson has gathered 600 examples in which children upto the age of 14 years have given proof of the events of their past births. Out of these 170 were Indian children.

A 3 year old talented boy of Germany called Hamen Ken was a leader in research of the brain. Not only did he study advanced scientific texts at that age, but he could also analyze them in detail.

The principle of attainments via spiritual practices works in all areas of life. Everyone knows that hard work, reaps rich dividends. People take up various tasks in this world only because they are convinced that any action will definitely give fruits. This holds true for spiritual practices too. If it is based on spiritual precepts and carried out systematically, one will definitely reap rich fruits.

In order to awaken/purify the Mental Sheath, concentration and meditation are given a lot of importance. As a result of this, one's Sankalpa(power of resolve) becomes steadfast and that we focus intensely on our goal. Benefits like advancing of the intellect and activation of brilliance in one's character, too are attained.

CHAPTER 7 - INTENSE LIFE FORCE EMBEDDED IN THE VITAL FORCE SHEATH

According to Indian Spiritual Philosophy a Vital Force Sheath is embedded in the gross / physical body of a human being. The vital force body – Yogis call the vital force center in the body as the Vital Force Sheath. Indian literature has given a detailed description of not only its existence but also its activities, characteristics and influences. For a long time material sciences disapproved of this ideology. But when more and more studies were carried out in the field of anatomy, scientists slowly but surely started accepting the existence of the Vital Force Sheath of the vital force center.

Now the influences of this subtle center is being tapped by the gross apparatus / machines of material science. An electronic science specialist named Amion Kirliyaan has invented such a style of photography which can give us a photograph of the electronic movements taking place near every human being. From this it is clear that alongwith the gross body, even the subtle body exists and it is made of such materials which is of a different stature when compared to the gross materials made of electrons. It is even more active.

Once England's Dr. Kilner was examining some patients in his hospital. While examining a patient who was on the verge of death, he noticed a strange colourful light on the glass of his microscope which till that day he had never noticed. Next day, on examining the patient after removing his clothes, Dr. Kilner was amazed because he saw the colourful light of the previous day now moving in the form of a wave. All around the patient, this coloured light was spread out for a distance of about 6-7 inches. In this colourful light were present certain rare chemical elements. He noticed that when the light was dim, the patient's body and nerves became weak. After sometime the light suddenly disappeared. Immediately when Dr. Kilner examined the pulse of the patient, the latter was dead. After getting this incident published in a newspaper, Dr. Kilner maintained that, apart from this particular material, in which is present the fundamental characteristics of life, is present an extremely subtle center. If it was destroyed, this would not happen.

The vital force principle has been called a live energy. According to material science, energy is of 6 types : 1) Heat 2) Light 3) Magnet 4) Electricity 5) Sound 6) Friction or mechanical energy. This type of energy can be converted to another type of energy. The bodily live (conscious) energy despite being different from the energies elucidated by modern material science, can be understood through this medium.

Science believes that energy can neither be created nor destroyed and that it can only be transformed. It is also believed that although energy can conjoin to any gross object, its existence is separate from the object. Further this energy can be transferred from a gross object to another. This view is affirmed by Indian philosophers with reference to the vital force (Prana). Today Western scientists too are accepting this ideology.

With reference to this, Thomas Edison the inventor of the phonogram and the light bulb, has wisely said – the existence of a living being remains in the form of high-levelled network of electrical particles even when it separates from the body. After death although this network is not very systematic yet they remain conjoined to one another. They do not get scattered and apart from moving about in space, they re-enter the cycle of life /death and thus are born anew. Its creation is very much like the umbrella of a honeybee. She leaves the old umbrella and simultaneously makes a new one. In the same way the high-levelled network of electrical particles continue to exist alongwith the materials of the gross body, aspirations, sensations etc. despite undergoing the infinite cycles of birth / death.

From the above evidence, one has to accept the existence of the Vital Force Sheath which has a separate existence, despite being related to the Food Sheath of the physical body. By itself one finds all the 6 energies in the body elucidated by modern science. Yet the inner form of the Vital Force Sheath that pervades the entire body, can be clearly seen as bioelectricity in our body.

Anatomical science has concentrated its research studies on bodily electricity. Some centers in the body have been categorically accepted as electricity producing centers. Chief amongst these centers are the head, heart and eyes. The electricity producing center in the brain is called Reticular Activating System by modern science. Some brain parts situated in the deep recesses of the center of the brain, manifest electrical impulses and these spread out in the entire brain region. This electrical impulse helps the brain control other centers and maintains a close relationship with itself. Modern medical science uses the E.E.G. or Electro Encephalograph which measures the electrical impulses of the brain. On its basis one pinpoints various diseases of the brain. The cords of the E.E.G. are placed at various points of the head. Generally the electrical potential measured is of 1 millivolt.

For the working of the heart, about 20 microvolt of electricity is required. This electricity is produced in the heart itself. Pace-maker is that area in the heart which produces electrical vibrations. As soon as this electrical vibration is produced, it spreads in the entire heart of a matured human being in 0.8 seconds. In this time span the heart completes one beat. Due to the beating and control of the heart, this electricity vibrates. The influence of this electrical vibration is mapped by the E.C.G. or Electrocardiograph. In order to gauge heart diseases, these electrical vibrations are taken as the basis.

According to modern scientists, there is an arrangement of photo-electric cells in the eyes. The special features of this photoelectric cell is that it converts light into electric waves. Today scientists have accepted the theory of capacity of the eyes to produce electricity by this method. In order to gauge and classify eye diseases, the electrical vibrations of the eyes are recorded on the E.R.G. or the Electro Retinograph.

From all these evidences it can be proved that alongwith the production of electrical vibrations in certain centers of the body, it is circulated in the body too. With the help of E.E.G. the vibrations of brain electricity of every part of the scalp can be recorded. Not only this but many a times its influence can be clearly perceived in the parts below the neck region. The influence of electricity

of the heart can be recorded upto the ankle joints with the help of E.C.G. This vibration is of equal potency very near the heart or far away from it. Today medical doctors have firm faith in gauging diseases via the medium of the vital force flow of the body. In the inactivity of flesh etc and diseases of the muscle centers, the method of measuring the vital force is made use of. For this the E.M.G. or Electro Myograph is made use of. This is clear proof of the movement and presence of electrical energy in the flesh or muscular areas of every part of the body. In fact even the thin layer of skin has electricity. While examining the skin, medical doctors make use of the Galvanic Skin Response.

Apart from these scientific evidences, there is proof of capacity of electrical sensations in the brain, skin etc. If one is either attracted or repelled by another person, it is the result of oneness or differentiation of bodily electricity. When 2 friends meet and embrace one another, there is a give and take of electricity. An advanced Yogi via his SankalpaShakti (Power of resolve) is capable of transferring his bodily electricity into another person's body. But with common touch sensation, a part of bodily electrical give and take does persist. Those vibrations experienced via touch, shaking hands, embraces etc. are but the result of give and take of electrical impulses. Today modern scientists too, are unanimously accepting this fact.

In the Indian philosophical context, the central point of electrical waves is called the Vital Force Sheath. The vibration, electrical force, vital force is the very gist of our life. This vital force is the basis of progress. With its value, wealth can be bought. It is the mouth source of Sidhis (divine powers) and glories. This vital force exists in infinite measure in our inner personality. By augmenting its magnetic principle, it can be attained and imbibed in desired amounts from the cosmic vital principle. This storehouse of vital force present within a human being is called the Vital Force Sheath. Ordinarily this exists in a latent, unawakened state and it only helps in leading a life of limitations. If on the basis of spiritual practices it is activated, the extraordinary manifests from the ordinary. The potential of the vital force is unlimited. By marching ahead in the direction of infinity, via vital force spiritual practices, it is possible to attain intense power.

In Material Sciences there is a sentimental description of the glory of the vital force principle. By looking upon it as Brahman, it is named as the supreme Brahmin (God) Shakti (energy). Emphasis is laid on executing spiritual practices pertaining to the vital force. What exactly is this Prana (vital force)? This needs deep thinking.

Scientists have found the existence of such an energy, which forces creatures to think and objects to move. It is said that this is that very fundamental inspiring energy that induces movement in the immovable and activity in inactivity. In reality the systematic movements of energies and living beings is possible only due to its influence. At the root of all the known and unknown areas, is the activity of this principle and with its movements, it incites others to act. According to scientists the name of this consolidated inert / conscious states is Prana (vital force). Those who look upon materialism as the ultimate reality, describe it as gravity, ether, magnet etc. or else call it as its high-levelled state.

Scientists who believe in the independent existence of consciousness called it either the "psychic force" or "latent heat" and the Indian seers called it Prana or vital force. Regarding this Indian philosophers opine, that the body exists because of the vital force. Because of it the body is

nourished, re-created, evolved and researched into. Meaning that every action is executed because of the vital force. The Vital Force Sheath embedded in the Food Sheath, directs and controls the latter. Today scientists accept the existence of vital force electricity as the minutest particle of the bodily center. Every cell of the body is an electric charge. Not only this, subtle particles like genes present in the nucleus of a cell (numbering in lakhs) that are responsible for reproduction, are known and accepted as "packtinet". Meaning that the subtle unit of the body discovered by modern science, too accepts the presence of electrical force in the form of vital force (Prana).

It has always been accepted that the vital force controls bodily movements. In Yogic literature, the vital force that controls various bodily activities is named variedly. They are called the five Vital Forces. Thus the vital force active in various areas of the body is said to have 5 sub-Vital Forces. Even modern anatomical sciences have described the inner bodily activities on the basis of the electrical circulation cycle. That circulatory cycle, carried upto a certain part of the body, is done so via the medium of electrical transportation cycle. The circulatory cells possess both positive and negative electrical charge (both within and without) and from this various circulatory cycles commence. Scientifically this is called Depolarisation and Repolarisation of the self. As per Indian beliefs this activity is called Vyan as described in the 5 Pranas (vital force).

After the food is digested in the intestines etc. it is converted to various biochemicals conducive to the human body. This juice goes beyond the intestinal skin and only then can it circulate in the entire body. Some biochemicals merge into the blood via ordinary circulation but for others, the body has to make use of extra energy. This activity is called active transport. Scientists call the electrical activity of the intestines as Sodium pump. When the positive and negative electrical charge of sodium changes, they get transported across the walls of the cell. Due to its contact, the differential capacity of nourishing juicy like glucose, etc. augments and thus gets circulated alongwith it. This function corresponds to Prana of the 5 Pranas.

This activity continues in all cells. Every cell draws necessary nourishment and converts it into heat energy. This heat energy is continuously produced in the entire body and circulated too. Digestion takes place not only in the intestines but in every cell of the body. For that biochemical juices are transported to each cell of the body. Indian seers call this vital force energy, that aid the above activity as "Saman". In the same way electrochemicals are responsible for the evacuation of the faeces resulting from destruction of old cells and during the process of maturity of juice in every cell. Vital force science in India calls it "Apan".

Amongst the 5 Pranas one of them is "Udan". Its function is to keep firm all the parts of the body. In scientific parlance it is called "electrical stimulation." Due to the bodily electrical impulses, the cells of the foods sheath either start acting or becoming lax.

In this manner how are the various inner processes of the body executed? Modern science is unable to fully describe all this. For that they have elucidated many gross principles. Amongst them are the Sodium-Potassium cycle, Potassium pump, A.T.F.A.D.P. System, and Cyclic A.M.P. Its minute functioning can be understood by a scholar of biochemistry. Yet it is a part of the principle of "electro-chemistry". According to this principle, certain chemicals of a solution get differentiated as positive or negative particles. These are called ions. The ions have a high

capacity of circulation. After desired circulation, the positive and negatively charged ions again become neutral from the electrical standpoint. On this basis various processes of the body like digestion, purification, evolution, reproduction are conducted. From the philosophical standpoint, the existence and activities of the vital force principle in the body is very clear.

When one analyses the deep, subtle movements of the body, after having studied the gross ones, one sees the influence and control of the bodily vital force in it too. Everyone knows the wonderful function of hormones and enzymes in the body. The function of both these induce amazing transformation and circulation of energy in the body. The most subtle actions of the body can be influenced via electrical impulses. Today science has not achieved this feat. But with the help of Material Sciences, when the Vital Force Sheath is sanctified, the Indian Rishis of yore have achieved this feat. Also there is evidence of influencing not only other people and society, but the entire world, by purifying one's vital force of the body.

What do the Indian Rishis mean while talking of the Prana (vital force)? The meaning is hidden in the very name. Prana can be divided into 2 parts viz. "Pra" and "na". "Na" means life, energy, consciousness. Thus it means the very life force of all living beings / creatures.

Now the question arises as to what is the life force of consciousness? Here the answer is given in the form of Sankalpai.e. mental resolve. It has infinite forms, right from the urge to remain alive and progressiveness. The yearnings of the psyche incite and give direction, to the power of thought and action. Things will not work if only yearnings, desires exist. Because these can only be called wild imagination. Sankalpaor mental resolve means the union of desire alongwith the enterprise to satiate it. Desired enterprise like aspiration, gist, scheme and endeavour are conjoined to a mental resolve. This mental resolve is the true power of a human life and on its basis, one either rises high or falls down in life. On the basis of mental resolves, external circumstances are created. The vital force (Prana) of consciousness is this very mental resolve. Great philosophers, seers have hence exhorted us all to devote ourselves to it, so as to advance it further. The Prashnopanishad describes Prana (vital force) as a mental resolve or Sankalpa.

Whatever is the resolve of the soul, so too is the resolve of this vital force. It is this very vital force that induces a living being to take up bodies of various species (dog, cat, bacteria, plant etc.) on the basis of its mental resolve.

According to the Theory of Evolution, a single celled creature created at the commencement of this world has evolved further step by step on the basis of this power of resolve. According to Material Sciences Brahman (God) who was One initially, decided to become many and it is this will power of Brahman that became this world in the form of Para (divine) and Apara (material) 'Prakriti' (nature). This further amplified as the 5 elements and 5 Pranas (vital force).

All the potential power that works in the deep recesses of this cosmos is called vital force. It influences both inert matter and consciousness. Devotion is a class of its one aspect that inspires mankind to act piously. The capacity of consciousness is bilateral. Because it can also work as vileness in the area of lowliness. Thus vital force means not this lowly aspect, but those

sacred resolves which leads our life towards greatness. Human progress is very much dependent on the amount of availability of this vital force (Prana). Keeping in mind this special characteristic, it is also called Brahma Shakti (divine energy), divine inspiration and God Himself. It can also be described as voice of the soul. The Indian scriptures describe the vital force as follows –

This vital force is God. It is the Emperor of the cosmos, speech is its Queen. The ears are the gate-keepers. Eyes are its body-guards, mind is its emissary, sense organs its maid-servant. This gift has been handed over to vital force – God by the demi-gods.

- Kausheetaki Brahmanopanishad (2/1)

I bow down to this vital force, on whom depends the entire cosmos. It is the Lord of all and in which exists this entire universe.

- Atharva (6/1)

I am divine intellect in the form of the vital force. Devote yourselves to me, in the form of life-span and nectar. Life exists only as long as vital force exists. The basis of attaining immortality in this cosmos is vital force.

- Shankaracharya

That divine brilliance in the form of vital force, spreads in the entire world alongwith the rising of the sun.

- Prashnopanishad (1/7)

It is the vital force (Prana) that is the causal God. The Science of Mantras and 5 sheaths is dependent on the vital force.

That very divine brilliance of vital force energy dazzles, in the eyes, speech, thinking and actions. This brilliance is called radiance in the intellectual area and valour in the arena of actions. In various walks of life, this mental prowess radiates as skill /talent. Vital force energy is called all-encompassing capability.

This vital force heats up by taking the form of fire. This is also sun, clouds, Indra, wind, earth. This is God in the form of truth / false and immortality.

- Prashnopanishad (2/5)

This vital force definitely is immortality.

- Shatpath.

The probability of this vital force is more than hope.

- Chandogyaupanishad (7/15/1)

Vital force itself is fame and might.

-Brihadaranyak

May my vital force be used only for sacred tasks.

- Yajurved

Some people call vital force wind or breathing. They conjoin vital force with the inhalation and exhalation of air in the process of breathing. This errorful thinking is due to correlating vital force (Prana) with air. This example could possibly have been given due to characteristics of air/ wind being similar to the vital force. Because air like vital force, too is invisible. Vital force is as mobile as air. Wind/ air like vital force pervades every atom of the cosmos. Hence in order to understand the state of vital force in a gross manner, it is expressed as wind in the form of an example. Yet the real fact is something different. Because air is one of the 5 gross elements, it is

inert. On the other hand vital force is a part of consciousness and thus it is incomparable to anything else. Vital force is one of nature's finer forces. Indian Yogis correlate respiration with the mind or will power. In reality via this influence of a divine stream, it is possible to attain high statured soul energy. On the other hand respiration can at the most influence the lungs i.e. the physical body.

A Prani (living being) is one imbued with vital force (Prana). Sankhya Philosophers look upon the vital force as the nature of the psyche and not a principle / element. In the Sankhya Sarika it is said –

The psyche has 4 aspects. Each one has its own function. The mind resolves (Sankalpa), the intellect discriminates (Vivek), the psyche concentrates and the ego harbours identification with the body. All these 4 together, constitute the vital force. Due to varied functions it is called Prana, Apan, Saman, Udan, Vyan.

In Indian Nyaya philosophy, the vital force is taken to be air. Possibly they specifically meant oxygen or some other potential of nature.

Vital force is the air that circulates within our body. Although it is single, due to varied functions, it is categorized as 5 types. Yoga philosophy too agrees with this elucidation. Vedant philosophy tends to differ regarding this. The Brahma Sutras (aphorisms) say – Naa Vaayu Kriye Prathagupareghat. Meaning air is not vital force because its activity and existence are different.

In the Chandogya and Prashnopanishad, a symbolic story has been given with reference to the test of the power of the sense organs taken by Prajapati. Superficially the sense organs seem to be powerful yet without the help of the vital force, they are inert. Thus they accepted the might of the vital force and prostrated to it.

In the Prashnopanishad, the vital force is called Vratya Rishi i.e. "Bratyastvam pranaikarshi". O Prana (vital force)! Despite the fact that you do not have any responsibilities (Vratya) yet you are fundamentally a Rishi. Many scholars have described the vital force by correlating it to the names of innumerable Rishis. It is also called "Gritsmad". "Grits" means controller and "Mad" means egoistic or one full of desires. Because he is the friend of all, he is called Vishwamitra. Because he stays away from sins, he is called Atri. Because he is the nourisher, he is called Bharadwaj. Because he is special, he is called Vashishta.

Only with the help of an intense power of resolve (Sankalp-Shakti) is it possible to uproot sins and vile psychic imprints (KuSanskars). Those whose mind is weak no doubt talk superficially of soul purification yet they never make apt efforts to achieve the same. They merely immerse themselves in wayward imagination. Thus only with the strength of an intense mental resolve can you uproot bad feelings, vile actions and lowly psychic imprints. Prana (vital force) is that soul force which helps us overcome obstacles and instead inspires us to walk in the direction of

greatness. The Brihadaranyak Upanishad (1/3/10) explains how mental distortions can be uprooted with the blessings of the God of vital force –

By leading the sins of the sense organs to no-man's land, the God of vital force destroyed them (sins). Because it is the cause of the death of the sense organs. So determined was the God of vital force that he induced all taints and sins to run away so as to never return.

- When due to the influence of the vital force, the eyes turned sinless, they became the immortal Aditya. Like the hot sun they became radiant via their power of austerities.

This very vital force is called Gayatri. By itself this force pervades every atom of the gross, subtle and causal bodies yet its focal point (center) is the Mooladhar Chakra situated in the opening of the anus / urinary tract. In order to augment one's vital force, one needs to knock on the doors of this Mooladhar Chakra. In order to enter a fort, its gates have to be opened. By undergoing spiritual practices pertaining to the Mooladhar Chakra, this goal is achieved. Gayatri Manjari describes the relationship between the Mooladhar Chakra and the vital force of Gayatri.

Scholars opine that the Mooladhar (root) of all Yogic practices is Gayatri.

- Gayatri Manjari

Within this body, which is a form of Brahmपुरi (abode of God), the fire of vital force burns eternally.

- Prashnopanishad (4/3)

The greatest awakening is the activation of the vital force.

- Tandyā

The path of immortality and salvation is the wisdom and awakening of the vital force. With its help, this world and the next is elevated. With its help one attains material and spiritual glories. Hence the Vedas proclaim – O great thinkers! Worship the vital force – take help of the Gayatri MahaMantra and march ahead, so as to attain the goal of soul welfare.

That divine seer who is aware of the mystery of the vital force, never sees his lineage destroyed. In fact they attain immortality.

- Prashnopanishad (3/11)

Indian Rishis have firmly opined that by understanding the deep import of the vital force (Prana), a miraculous change can be brought about in the bodily center. The one and only path leading to this is the purification of the Vital Force Sheath and experimenting on the bodily vital force. This is definitely not an overstatement. From the standpoint of Anatomical Science, the influence of the vital force on the brain, heart, skin can be easily seen. But the Yogic standpoint is even more deep and subtle. Those conclusions drawn via this, can unearth more facts and mysteries of a widespread variety which is even more deep. Thus by purifying and making more powerful our Vital Force Sheath, we can not only positively influence our own body but that of others too so as to advance it further. This certainly is not an overstatement.

CHAPTER 8 - THE CENTRE OF SUBTLE DIVINE POWERS – INTELLECTUAL SHEATH

The Intellectual Sheath is that deep core of the soul consciousness, which is directly connected to the cosmic consciousness. The food, vital force and Mental Sheath remain within the periphery of the individual consciousness. The benefits of its advancement can be clearly seen in the individual progress of a human being. People of the contact area benefit greatly. Via a powerful body, radiant talent and high intellectual capabilities, so many important tasks can be executed successfully. The individual personality radiates even more. This is the primary step of progress. By progressing step by step, one can reach the supreme goal by walking on this path.

The ordinary worldly information is called knowledge (Jnana). In other words it can be called education. But Vijnana means special knowledge. In spiritual parlance this is the real meaning of Vijnana but in layman terms it is called science. Although it is called the gift of modern material science, in spiritual terminology this is not the case. Ordinary means worldly, material, functional but special means inner, subtle, conscious, spiritual. Special knowledge is Vijnana. An ordinary brain masters worldly skills. Whereas an extraordinary intellect is said to possess “Ritambhara Prajna” or divine intellect (Wisdom). With its help the inner character evolves and attains the highest spiritual goal. The Intellectual Sheath is that layer of consciousness which enfolds within it, high-statured glories. “Kosh” (sheath) is called a storehouse too. The creation and attainment of this center (sheath) is special/extraordinary information, special power, the high state of the psyche. These capabilities no doubt are present in our psyche yet in reality it is related to the subtle world in which pervades the cosmic consciousness.

If a small bank is related to a big bank, then as per requirements various transactions are executed. When the need arises a small bank can seek help from a bigger bank. Thus those whose Intellectual Sheath (Vijnanmaya Kosh) is of a high spiritual stature, attain divine glories of great use alongwith the wisdom of movements in the subtle world.

Before understanding the potential and divine glories of the Intellectual Sheath, it is better to understand its inner nature / form. In Material Science the three fold union of desire, wisdom and action energy of consciousness is called Intellectual Sheath. According to spiritual scriptures the living being has 3 characteristics 1) truth 2) Shiva 3) beauty. The living principle is described as "Satyam Shivam Sundaram". In scientific terms Sat means aspiring for greatness. Shiv means discriminative farsightedness and aspirations based on this precept. Sundaram means wisdom of beauty, artistic bent and sensitivity. When the soul is superimposed on anything, it radiates beauty. From the artistic standpoint it is reflected as beauty, else in this inert world there is nothing like beauty.

Psyche or the inner soul is the confluence of faith, zeal and magnanimity. In ancient parlance the inner nature was divided into mind, intellect, ego and psyche. Needless to say that if in the understanding or naming of the real situation an illusion arises, then in place of inner nature we can use the word – inner soul. According to psychology it is called the extreme purified state of consciousness. In it less of material elements and more of soul exaltation is found. Desires, egoistic nature and yearning cloud that mind, which is predominantly materialistic. Over there selfishness is the basis of all transactions. When the need of the inner soul augments it leads us towards spirituality. This oneness of soul instead of getting limited by our bodily and family needs, gets converted into world well-being. Aspirations are influenced by high ideals and not by the environment. Desires do not eye individual gains but instead get focused on greatness. From the standpoint of benefits, beauty is not superimposed. In fact the subtle vision of art in the inner recesses of objects induce zest / zeal in the inner soul. In a nutshell that high leveled layer of consciousness which is very near the soul, which to a lesser extent is influenced by the environment and instead leaves a mark of its originality, is called inner soul. If people do not object this can also be called psyche or inner nature.

The 3-fold flow of consciousness includes will power, knowledge power and action power. Its root source is the inner soul. Zest from this region gives an apt direction to our desires. The brain acts according to its directions. The Lord called the body, like a devotee-servant, observes all these directions without adding / subtracting anything form it. When one cogitates deeply over these facts, it becomes clear that this is the center where the soul contacts the external world. The nature of one's life is created at this point and from here flows its stream. Psychologists call it superconsciousness. Philosophers have given contradictory descriptions of the supermind yet they all indicate that level of consciousness, which is the root source of our inner personality. In the very existence of every subtle-sighted individual (Seers / sages), it is this inner soul that is at work and its supreme glory has been accepted by one and all.

In the science of spiritual practices, this inner soul is called "Vijnanmaya Kosh" or the Intellectual Sheath. As soon as one's aspirations are purified, it does not take long to transform the external nature of our life. In a certain sense the changes that took place in the lives of great Indian saints like Valmiki, Ambpali, Ajamil, Sur, Tulsi etc. can also be called a spiritual transformation. Men of ordinary stature have been transformed into supermen of an extraordinary stature. Within this transformation one easily sees the major role played by upgradation of aspirations. The circumstances under which Kabir, Dadu, Ravidas, Ramdas, Ramkrishna, Vivekanand, Shankaracharya, Dayanand and other supermen were born, were far from ideal. It was not external circumstances but the state of their minds that played a major role in the advancement of the lives of great men like Abraham Lincoln, George Washington etc. No doubt Dhruv, Prahlad,

Budha, Mahavir etc. were born in royal clans yet this environment was incapable of augmenting the stature of their inner personality. Via the inspiration of Narada etc. or else due to the influence of instincts, they transformed their aspirations and thus they rose so high, that ordinary minds can never even imagine. This truly is the miracle of the change and purification of the psyche. There are so many paths and methods by which the Intellectual Sheath can be purified. Sudden divine grace can also be one of the causes of purification yet the path for majority of the people is genuine effort that leads to step by step purification of the Intellectual Sheath.

This is the external aspect of the Intellectual Sheath. One of its streams flows in the direction of the subtle world too. This activity in the psyche can convert an ordinary person into a superman, divine man and almighty God. The other stream helps the living being contact the subtle world. Important give and take, takes place between both of them.

The world which we all experience today is the gross / material world. It can be contacted via our 5 sense organs. Within it exists that nature, which cannot be experienced directly as material objects. In fact it is present as energy and can be experienced only by the intellect. This gross world can be experienced with the help of sense organs, intellect and technology of modern science. To make gains with the help of objects and Mother Nature the above gross means are made use of. Further than this commences the subtle world which because is not perceived by the senses, is called extrasensory. This cannot be pinpointed even in the most advanced scientific laboratory and it is only the intellect that can understand its cause and basis. Yet the foundation stone of the subtle world stands firm. There is no other choice but to wholeheartedly accept the existence of the subtle world.

As far as the human intellect is concerned, one finds such extrasensory movements within it, that are different from the known substratums. Thought contact between human beings is called telepathy. There are innumerable examples where people have predicted future events. This is called far-sightedness. One can never ignore that evidence, which describes the capacity of a human being to predict future events. No doubt these incidences do not appear in the lives of all humanity yet whoever experiences them, prove the fact that there is a subtle world in which important subtle movements take place so as to influence the gross, material world. A problematic situation is faced by all of us when re-birth is described alongwith the existence of ghosts/ ethereal beings. Where does the living being exist after death? How is this subtle, unseen entity nourished? Thus without accepting the existence of a subtle world, we cannot answer the above questions. Some special men are endowed with strange, superhuman capabilities which are termed as miraculous powers (Sidhis). How and where are the strange events like curses, boons, grace etc. created? Thus how can one answer these important questions without accepting the existence of a subtle world?

From birth itself some children possess such miraculous powers which cannot be correlated to an ordinary progress of one's life. Some children possess an amazing intellect and psyche. So many realized saints have solved the problem of famine by showing areas, which if dug up deep enough, could give a lot of water. According to Anatomical Sciences, the body cannot exist without food, air and water. Yet a realized saint of India called Pavhari Baba has made the impossible, possible. A sage called Haridas dug a deep trench in the ground and after he got into it, he asked the onlookers to cover the trench. For months together he remained in this trench by entering a trance-like state (Samadhi). All this took place under the supervision of King Ranjit Singh of Punjab. Elsewhere also one finds such miraculous evidence. Facts like grace of demi-

gods, help given by dead souls, results of Mantra chanting cannot be ignored by just labeling them as blind faith. Researchers working on the Egyptians Pyramids have faced a lot of strife. This cannot be called "Chance" or an accident. Yogis have such rare capabilities which cannot be without a cause. Devotees of God have attained special powers and these cannot be called a blind dogma. No doubt some questionable stories are connected with those rare events yet one cannot ignore the facts underlying them. Some years back, majority of the world would not accept certain facts just because the gross intellect could not prove them right. But today because our thinking has become more balanced, research is being carried out in various parts of the world so as to prove the existence of a subtle world.

Today in front of us lies the existence of a material aspect of the subtle world which is stranger and more powerful than the subtle world proclaimed by spiritual leaders. That belief is of every object – every world. The facts of anti-matter and anti-universe are encountered by us all in such a way, that one is amazed to perceive an extraordinary world on its basis.

In Indian Tantra Science there is a description of a spiritual practice called "Chaya Purusha". It is believed that there exists a living ghost which represents the subtle existence of a human being and it always co-exists with every human being. By worshipping it as a demi-god or a ghost / evil spirit, one can command it to act as per one's wish. The gross body acts subtly. By mastering this "Chaya Purusha" a second body which is our very own, comes under our command. Thus it is possible to simultaneously perform actions with both the bodies. In this belief one finds the description of the existence and activities of an anti-man i.e. "Chaya Purusha". It is a fact that in daylight a shadow of our own body comes into existence and co-exists with us. The state of the subtly embodied "Chaya Purusha" is like a living shadow. This naming has taken place on this basis. (Chaya=Shadow, Purusha-man).

The existence of anti-atom, anti-matter, anti-universe is a big challenge for great modern scientists. They can never disown its existence. If the precepts of this existence become clear and if man builds a relationship with the activities of anti-universe, definitely we will enter a miraculous demonic era. The potency of anti-atom is much more than that of an atom. In comparison to the material world known to us the wealth, capability, and gigantic nature of anti-universe is much more. If an imbalance ensues, the superdemon called anti-universe can engulf our material world. Thus that mythological tale (Indian) concerning the demon Hiranyaksha will actually manifest as a fact in our lives wherein that demon will press our material world under his armpit and head for the nether world.

Over here we have discussed the subjects of "Chaya Purusha" and "Anti-universe" so as to clearly understand the existence of a subtle world in our vicinity. This world which cannot be perceived by the 5 senses is so extraordinary, that its movement greatly influence the visible, material world. These movements of the subtle world create amazing repercussions in objects, creatures and circumstances. No doubt we cannot ignore the importance of human effort, yet the other fact remains that the visible world has a very intense and influential relationship with the subtle world.

The consciousness of an embodied being is a part of the cosmic consciousness. The characteristics of the part (micro) is equivalent to that of the whole (macro). In this cosmic ocean

of consciousness, all of us exist like small / big fish. The micro vital force of a living being exists in the macro vital force of God.

The subtlest form of matter is no longer an atom. Because within an atom there are independent units with specific functions. There are subtle principles within electrons too. Objects ultimately are energy manifest and not waves as thought previously. According to Ecological Sciences, this energy is not inert but is a thinking consciousness. According to modern scientific studies, the subtlest form of matter is “quanta” which can be called an admixture of inertness and consciousness. It can further be described as thought based consciousness. In spiritual terms it is called Ardhanari-nateshwar (half man – half woman). This quanta can be called the admixture of Prakriti (inertness) – Purusha (consciousness). We firmly believe that future scientists will reach pure consciousness (Brahman, God) by analyzing this quanta further. Thus they will agree with the Vedanta theory of all- pervasiveness of God or Brahman or consciousness. It is the ocean of consciousness that pervades every atom of the cosmos. In fact inert matter i.e. that visible world of objects with name and form, is merely a wave within it.

A strong bond of give and take exists between a living being and God. The obstruction that exists is due to taints / dirt that cover the individual soul. If this covering is removed in totality, an important give and take relationship between the individual consciousness (creature) and cosmic consciousness (God) can manifest. Because the material aspect intensifies, a living being leans on the inert world. Thus he thinks only of material gains, as a result of which he appears poverty-stricken. If we can render our life force pure, we can conjoin it to Brahman principle (God) and the subtle world in an intense manner. Whoever could manifest this bond of give and take, succeeded in attaining a divine state. In comparison to the gross world, such people attain more help from the subtle world. This subtle wealth truly makes man wealthy. With the help of this gift he can bestow important benefits on the entire world since he has contacted innumerable worlds in a subtle manner.

A few centuries back many atheists forced everyone to challenge the existence of a subtle world. At that time, science and man’s intellect was not so advanced. Today the circumstances are totally different. One by one many facts have emerged and have proclaimed the existence of a subtle world alongwith cosmic consciousness. Seer-sages had previously believed it to be as directly visible as the gross world and in order to contact it, they had moulded a cast of gigantic spirituality. It seems that, that day is not far off when spirituality and modern science will unitedly enter the arena of the subtle world. Thus by unifying the inert and conscious worlds, they will lay down the path of all-round progress.

Like the spiritual practice of the “Chaya Purusha”, we can augment the wisdom and comforts that accrue from the subtle world alongwith the gross world. Just like creatures of the gross world, we can contact powerful bodiless souls of the subtle world. In comparison to battles taking place on land, fights fought by air-forces are more intense and hence the results are more far-sighted. Wisdom is more important than physical hard work. The value of the visible existence of an atom is ordinary yet when this atom explodes, it releases infinite energy. We all know the importance of an invisible soul in comparison to a visible body. The spiritual practices of the Intellectual Sheath that help contact the subtle world (which influences the gross world), is of great importance.

Just like the other sheaths, the Intellectual Sheath pervades every pore of our body yet its entry point is the heart wheel (Chakra). This heart should not be mistaken for the organ of our body that helps in blood circulation. The anatomical heart is present in the left half of the rib cage. Contrary to this is the heart wheel (Chakra) which is the entry point of the Intellectual Sheath. This heart wheel is present in the point of union of the left half and right half of the rib bones and immediately below, where the stomach begins. Here a cave-like area can be noted and is called the heart wheel.

The above center is also a center of the causal body (Kaaran Shareera). While describing it, Yogic scriptures say it is self-illuminating and is of the size of one's thumb. Further it is said that the Intellectual Sheath (Vijnanmaya Kosh) is related to the cosmic consciousness. The heart wheel can contact this all-pervasive cosmic consciousness. This heart wheel is also called a cave. This is like great Yogis entering a cave to perform intense austerities so as to attain divine powers (Sidhis). Thus we can enter the cave of the heart wheel and attain divine glories. In layman's language the heart is synonymous with sensitive emotions, feelings etc. One with a heart, connotes one with compassion. A heartless person is full of wickedness. Thus these characteristics are not found in the anatomical organ called the heart but instead is the quality of the conscious subtle heart principle. It is called the heart wheel, wheel of Brahman (God) etc. in the arena of Material Sciences. This is the gateway of the Intellectual Sheath. By activating this center via concentration/ meditation, it can be converted into a super mind. The foundation stone of that spiritual practice which helps us attain divine powers that are extrasensory in nature is this only. It is the central point of the psyche and inner soul. While introducing themselves, people point at their chest egoistically.

In scriptures of spiritual practices, guidance regarding soul spiritual endeavour after entering the cave of the heart is given as below.

“That person who ignores the Lord seated in his heart, and instead searches Him in the external world is like a fool who ignores the 24 carat diamond in his palm and instead runs in search of a piece of glass.”

- Yog Vasishtha.

“When man experiences the presence of the compassionate Lord Maheshwar seated in the deep recesses of his heart, who is the creator of this world, who is subtler than the subtlest, who can take up infinite names and forms, definitely attains eternal peace.”

- Shwetashwataropnishad (4/14)

“This divine personage is a saint who has created this universe and is eternally present in the heart of all beings. He who understands this divine personage with his pure heart, intellect and mind, attains immortality.”

- Shwetashwataropnishad (4/17)

“He who experiences the wisdom manifest Lord in the cave of his heart, enjoys all objects alongwith the almighty Lord.”

- Taiteriyā (2/1/1)

“The Lord who dwells in the cave of our heart is invincible and self-illuminating. A saint of wisdom (Jnani) experiences God as bliss and thus merges into the Lord.”

- Subalopnishad (8/1)

“Maharashi Angira said, beloved Shaunak!, Actions, wisdom, eternal Vedas and the entire cosmos exist due to the Lord as their substratum. That man who experiences God in the cave of his heart, cuts asunder the knot of spiritual ignorance and thus attains salvation.”

- Mundakopnishad (2/1/10)

“That cave in which the Lord dwells is neither hell, nor caves of mountains nor darkness nor the crater beneath the ocean. Wise men have labeled that thought wave which is one with divine consciousness, as “cave of God”.

- Vyas Bhashya

“The Lord is seated in the heart of all living beings. With his skill the Lord directs the movements of all creatures. Hence always worship the Lord. With His grace you shall attain the supreme goal of life alongwith bliss”.

- Geeta (18/61,62)

The heart wheel has been compared to a lotus flower. It is also called heart lotus. Over here the lotus does not connote shape /form but instead points at sensitive emotions. Because the lotus is a symbol of delicateness, beauty, fragrance and purity. It is said to be the leader of all flower species. Hence the heart wheel is also called a heart lotus

“It manifests in the cave of the heart of realized saints (Jnanis). He is always near by. He is present in the intellect of realized saints and is the supreme divine abode.”

- Mundakopanishad(2/2/1)

“All demi-gods and Vital Forces (or Pranas) dwell in the heart. A supreme divine light dwells in the heart. Everything dwells in it.

- Shankh Smriti (7/16)

“When all the desires of our heart are destroyed, this otherwise mortal man gets liberated (from the vicious cycle of birth and death) and thus attains Brahman (God).”

- Kathopanishad (2/3/14)

“He is farther than the farthest and yet He is very near. For realized saints (Jnanis / Yogis) He dwells in the cave of their heart.”

- Mundakopanishad (3/1/7)

“That omnipotent Lord alongwith the subtle body dwells in the form of the soul in the heart region measuring our thumb. Great Yogis meditate on this spot so as to attain the Lord. This Lord is the Master of our past and future. That human being who realizes Him, never, undergoes pain / sorrow in this world.”

- Kathopanishad (2/1/2)

Many spiritual aspirants have experienced the presence of divine light of the shape of their thumb while meditating on the heart wheel. It is like a flame lamp. This divine vision (Darshan) is said to be a symbol of soul and God realization. Via special spiritual practices pertaining to the Intellectual Sheath (Vijnanmaya Kosh), the divine powers of the heart wheel can be activated and augmented.

There are many types of spiritual practices and some among them are of the class of Yoga practices and austerities. Yet other spiritual practices involve the purification of the very recesses of our consciousness by remaining steadfast in character and serving society. If one remains alert by imbibing sacred ideal based goodwill and faith during self-creation and world creation, such endeavours can definitely fulfill the goal of high-levelled spiritual practices. Pure austerities based spiritual practices involves heating our character like pure gold and burning all our psychic taints /distortions in the fire of self-control. Yoga is nothing but merging our selfish desires into spirituality and our individual consciousness to cosmic consciousness. There are so many great men who have become saintly (despite the fact that they have not donned ochre robes) by imbibing sacred ideals in their daily activities. Even such men have attained supreme benefits of spiritual practices pertaining to the Intellectual Sheath.

One should not give importance to whether spiritual practices are of this particular type or another type. Superficial rites are not so important because the question is whether you have imbibed great ideals or not in all your action? How have you sown the seeds? If this is done appropriately, the sprouts will later give luscious fruits and flowers of spirituality.

If via spiritual practices one wishes to attain miraculous powers and flaunt them to attain cheap name and fame, it can only be called vain mockery. Hence the general belief that spiritual practices should result in attainment of miraculous powers is totally invalid. Because there have been so many great men who lacked success from the material standpoint. Yet none doubted their spiritual greatness.

While Lord Jesus Christ was alive, he had only 13 disciples and even they failed to pass spiritual tests. Lord Jesus was hanged to death. Superficially this points at failure yet today he is worshipped all over the world. Right from Rishi Dadhichi gifting his bones to Socrates drinking poison, the story is of pain and failure. Right from Seeta upto Queen Lakshmbai, there are sagas of failure. Those imbibing the teachings of Guru Gobindsingh upto Bhagatsingh, have had to face a lot of sorrow. In short if success of spiritual practices is measured by attaining miraculous powers, worldly fame, worldly attainments etc. then we truly need to rectify our thinking. Because true spiritual success will help us imbibe sacred ideals in our day to day transactions. There have been so many great men in world history who despite facing hardships, losses, failure, sarcasm, insults, mockery etc. have established such sacred ideals which inspired scores of other humans to imbibe in their daily lives and thus attain glory. It is only when a spiritual seeker passes through the fire of many difficult tests that can help him / her attain success in their spiritual endeavour. Fear or enticement can never agitate the minds of true spiritual aspirants. They leave behind such a spiritual tradition which later helps scores of other human beings to glorify themselves. When Mahatma Gandhi saw a drama of Harishchandra, it inspired Gandhiji to walk on the path of truth. Such great men leave behind footprints which help other seekers to follow and thus attain the true goal of life. These blessings are worth reflecting

upon and imbibing in one's daily lives. Truly this is called success of spiritual practices. The Yoga practices in our lives are full of such attainments.

Majority of the great men of our world were born under dire circumstances wherein their family was generally poverty stricken. They were neither helped by the rich nor did they have enough material wealth. Their circumstances were so dire that they could not even think of progress. Ordinary people under these circumstances would have lived life akin to a dead body. Yet those rare people overflowing with the wealth of a pious character were capable of attracting the heart of their colleagues alongwith required help. Material means come running to such people and thus the path of progress is laid down. There is no need to give examples over here. The inner personality of such people oozes with magnetism because of a great character, magnanimity and a sacred viewpoint of life. It is this that makes them stand in the front rank of great world personalities. When one measures their sacred character and contribution for world welfare, it is clear that they have proved the precept of "success via spiritual practices" as true. The Yogic practices of life are such that they are not limited by superficial curiosity or so called miraculous powers and instead their amazing success in the form of world faith, is written in letters of gold in the great book of world history. One can name such great men alongwith their biographies for one's entire life time.

If mere curiosity connotes "success", one can read innumerable pages in Indian Mythology (Puranas) wherein grace has been bestowed via divine powers after being influenced by goodness of character. It was not as though Hanuman and Arjun had attained the blessings of Lord Ram and Shri Krishna without any rhyme or reason. Because only with their taintless character could they become so dear to the Lord and thus attain divine wealth. Stories of Sukanya, Savitri, Anasuya, Damayanti, Gandhari etc. possessing divine powers, tell us that instead of executing Yogic practices, they imbibed such a great character which helped them attain miraculous powers. In the exalted lives of Shabari, Sudama, Karna, Ambarish, Raidas, Kabeer, Nanak, Sur, Tulsi, Eknath, Ramdas, Vivekanand, Gandhi etc. more importance was given to serving the world than Yogic practices. Yet they all attained divine grace. To the extent that a bird like Jatayu and a squirrel, who helped build the bridge to Lanka (as described in the epic Ramayana), also attained the Lord's divine love.

The soul is an infinite storehouse of divine powers. In it all the sacred energies of the Lord are present in seed form. In order to sprout these seeds, the fertilizer of a taintless character and water, in the form of selfless service has to be supplied continuously. By imbibing this precept any spiritual seeker, like an intelligent gardener can create a garden of divine powers (Ridhi-Sidhis) in his psyche. For this there is no need to search for, bring or attain anything from the external world. Because the only requirement that one must pay heed to, is to remove the thick layers of taints in our inner personality. The true goal of various spiritual practices is to purify the soul. It is the thick layer of ash, on a burning pyre that makes that fire smoky and listless. But as soon as you remove this ash the fire starts blazing and emitting heat and light. If we abstain from vile thinking and lowly activities, we can attain many divine powers due to a radiant inner soul.

Apart from this via purification of the Intellectual Sheath, when the individual consciousness merges into the cosmic consciousness, one attains greater divine powers. Such divine powers have been described at various places e.g. Scriptures pertaining to spiritual practices. Following are examples of successes attained on awakening the Intellectual Sheath.

“Due to soul purification the body radiates. The digestive fire of the stomach augments, the body becomes diseaseless, one attains the power of omniscience and thus one attains the wisdom of all objects.”

“One attains the wisdom of the cause of objects of the past, present and future. One attains the power of elucidation and realization of the mysteries of any scripture of the world which one has never even heard before.”

“Goddess Saraswati dances on the tongue of such an aspirant and one’s Mantra chanting gives immense benefits.”

- Shiv Samhita (87/88/89)

“To the extent the power of the psyche augments, one attains divine powers (Sidhis) like hearing speech in far off lands, seeing objects in far off lands, one’s predictions coming true, fulfillment of one’s desires etc.”

-Yog Tattvopnishad (73 –74)

“Via postures (Asan) one wards off diseases, via breathing exercises (Pranayam) one overcomes sins and via sense organ control (Pratyahar) one overcomes mental distortions. Via concentration (Dharana) one attains steadfastness, via meditation one attains divine wealth and via trance (Samadhi) one attains liberation. Thus the bondage of actions is cut asunder.

- Vasishtha Samhita

“There are 8 Sidhis (divine powers) called Uha (knowledge of past births), Shabda (knowing the true hidden meaning of a word), Adhyayan (urge to study and attain enlightenment), Suhrutprapti (befriending loving friends), Daan (generous nature and urge to follow the path of spirituality), destruction of spiritual sorrows, destruction of sorrows pertaining to Mother Nature, destruction of

bodily related pain.”

- San. Ka. (51)

“A Yogi sees the subtle world just as he sees the gross world. He attains divine powers of hearing sound and seeing objects, far away from him. Via meditation a Yogi can describe one’s past and future lives and also read the minds of all beings of the world. Via a mind immersed in divinity, a Yogi can see directly and perceive all the hidden objects of the world alongwith its mysteries.”

- Yog Rasayan

CHAPTER 9 - BLISS SHEATH – SAMADHI (TRANCE), HEAVEN AND DOOR OF SALVATION

The last but extremely important sheath (5 covering layers of a living being) is the Bliss Sheath. When this sheath is uncovered, not only does the living being come very close to God but that it becomes God Himself. The soul is said to be a spark of God. Its ultimate form is Satya, Shiva, Sunder and God too is called Sat (existence), Chit (wisdom), Anand (bliss). Both these states ooze with supreme bliss. The ultimate goal is to make our lives happy, contented and blissful.

When the Bliss Sheath is purified, a person awakens his soul wisdom and thus becomes God, from a good human being. Such a person’s glory is akin to that of God. This spiritual standpoint truly is nectar of immortality. On attaining it the divine glories of immortality, divine beauty, divine aura etc. gives us the nectarine taste of immortality each moment.

Ordinarily a living being experiences bondage. Its organs of knowledge give a very limited taste and via the sense organs of action, it can amass very limited material wealth. Yet in the deep recesses of the inner personality of a human being lie such infinite potentials albeit in seed form that they correspond to the powers of the entire cosmos. The gross world is its body and the subtle world is its vital force. The vital force is more powerful than the gross body. In comparison to visible material objects, the invisible energy of heat, sound, light, ether etc. is more potent. But when this invisible nature is compared to the subtle world, the latter is infinitely more powerful. When one can enter that area or establish a strong bond with it, one’s limitations / bondage is cut as under and thus manifests limitless power. We have the example of Extra Sensory Potentials. Sometimes we get rare experiences of their miracles. But if we can enter this area more deeply, if we can unearth and gain knowledge of the utility power of these divine glories, their extraordinary nature can be compared only to realized saints (Sidhas). Only then can divinity manifest in human beings and that we can perceive God in mankind. This state has to ooze with supreme bliss.

The abovementioned sentences say that both the external and the inner subtle world abound in infinite divine sensations. There is no limit to its blissful feeling. This is a fact. Of course! It is something entirely different that you did not benefit due to illusory notions. A musk deer fails to realize that the fragrance of musk is manifesting from its own body and hence in order to smell it, the deer runs about here and there. Ultimately it gets tired and keeps despairing its "plight". Thus one cannot blame God for one's erroneous thinking. In fact God has filled us all with untold bliss, yet if we refrain from finding it within ourselves and run about furiously in the external illusory material world, who is to blame? The fault lies entirely with the one who aims for infinite bliss, while foolishly running after transient sense objects.

The Lord sent his eldest son i.e. princely man in this divine garden called the world, to attain supreme bliss. Over here there are means and probabilities of bliss. Yet if we face hardships, know for sure that it is the result of our distorted and tainted thinking. Over here bliss is our nature and sorrow has been superimposed on it in an illusory manner. God Almighty sent man in this world to experience bliss and not pain. If only man intensely endeavours to make this world more advanced, wealthy and cultured, he can remain blissful by conjoining to divine bliss served by the Lord. For this attainment no gigantic step has to be taken. If only we shed our vile intellect and lowly activities can we attain infinite bliss. Bliss is our rightful inheritance. As true descendents of God, we already have it albeit in a covered manner. It is most required that we know the nature of these attainments and utilize them for sacred purposes. Those who fail in this endeavour will undergo strife and pain only.

The Lord is bliss manifest. Every pore of a living being is an outlet of bliss. Mother Nature possesses the quality of beauty and giving us comforts. Everywhere there is bliss and bliss only. Thus our life is called bliss incarnate. Man owns this sheath in a natural, joyous and limitless manner. We all live in the world of bliss.

Yet our ill-fate is like the lines written by Kabir (great poet-saint of India).

"A fish swimming in water is thirsty. Hence I laugh aloud."

Suppose a man locks up his house and leaves it. When he returns he realizes he has lost the key and hence sits out in the cold, experiencing a lot of discomfort. In the same way we have lost the key of the storehouse of bliss present in our own body. Thus we cannot even lead normal lives due to hunger, thirst etc. The Bliss Sheath is very much within ourselves, yet we undergo pain and sorrow. How amazing? What an irony! Aren't we mocking our own selves?

Hence spiritual practices pertaining to the Bliss Sheath are meant for demolishing our ill-fate from the very roots. On its basis the lock of bliss storehouse can be opened so that we get immersed in infinite divine joy. This is possible only when the individual soul (man) merges with the cosmic soul (God). After reaching the peak of spiritual practices pertaining to the 5 sheaths, one searches for this very key and thus makes arrangements for opening the lock. The one who achieved this, never again said that I live a life of abject despair. Never does such a person

experience sorrow or pain.

One can only destroy all pain / sorrow by discovering the Bliss Sheath. Only when a living being enters this sheath, can it satiate all its thirst for supreme divine bliss. Not only is this the true goal of a human life but that all creatures, knowingly or unknowingly are yearning for it. One can also say that a living being accepted the bondage of a body with the hope of attaining eternal bliss. It is said –

“All living beings exist with the hope of attaining eternal bliss.”

- Brihadaranyak (4/3/32)

“All creatures manifest from the ocean of divine bliss and live in the ocean of bliss. Ultimately it merges into pure bliss.”

- Taitariyopanishad (3/6/1)

“I can never describe that supreme divine bliss experienced by a Yogi.”

- Yog Rasayanam (114)

“When living beings are liberated from the bondage of sorrow they enjoy the ocean of bliss experienced by a Bodhi-Sattva (enlightened saint) in his bosom and this is sufficient. What can one gain from salvation that is devoid of divine bliss?”

-Bodhicharyavatar (7/108)

“The Lord is nectar, manifest. When man attains this nectar he experiences untold bliss. Ere he

was not truly the fundamental bliss principle that pervades every atom of the cosmos (like space), who would get the experience of bliss merely by living a life full of activities related to the vital force (Pran-Apan)? In reality this very principle is the fount of bliss eternal.”

- Taitariyopanishad (2/7/1)

The Lord is called nectar too. This nectar is spiritual and not material. It can be experienced as divine enthusiasm, contentment, satiation, peace etc. Its attainment is irrevocably united with inner greatness. The more one's soul becomes pure and magnanimous, the more this bliss blooms forth. It depends on one's exalted standpoint and high-levelled activities. But this eternal bliss can never be experienced if one's thinking is lowly and activities are vile. Each individual aspiring for eternal bliss has to first enter the deep recesses of the Bliss Sheath, so as to drink that divine bliss from its mouth source.

Our material world does have taints and man also exhibits indolence (Tamas). In order to reform and change it, there is a requirement of creative action. Non-cooperation, opposition and punishment may be required under certain circumstances yet one must be extremely cautious that the underlying intention should be reformation and never should be utilized with petty attitudes of likes and dislikes. Thus while combating the distorted aspect of the world, one can also simultaneously balance one's internal greatness. No doubt there exists a great deal of greatness in the world, because there is more light in this world when compared to darkness. In comparison to vileness, greatness exists in greater measure. Only if we search it, imbibe it and nourish it, can pure thoughts manifest in our intellect. When our individual vision of beauty augment, we shall visualize beauty pervading in every pore of the universe. One can visualize Lord Shiva (divine beauty) by contacting great qualities in material objects and all creatures of the world. It is the Almighty Lord who is the substratum of this entire cosmos. Those who understand this, attain divine truth (Satya). Those with a pious psyche visualize “Satyam Shivam Sundaram” every moment and experience heaven everywhere.

Saint Emerson said, “If you send me to hell, I will convert it to heaven.” This is a fact not worth ignoring. With the help of a sacred viewpoint, a lot of reformation can be induced in regions close by. Further we become capable enough to induce desired results from external circumstances. Heaven is nothing but divine vision and sacred thinking. Heaven is not some particular area, planet etc. in this material cosmos but is in fact, a divine standpoint at the mental level. Heaven and hell is nothing but good or bad results of our high or lowly viewpoint. Every human being like Saint Emerson has the capacity to create heaven in his life by purifying his very thinking.

Further the Bliss Sheath can give us salvation (Moksha). Salvation means overcoming bondage of this material world. Bondage means bad psychic imprints, mental taints, sins etc. There is no other power that can bind a living being to this world. The biggest obstacle that a creature faces while walking on the path of progress, is its own inner weaknesses and mental taints. A spider weaves its own net and gets entangled in it. Even silk worms create their own net (bondage). Even so man is the creator of the bondage that he experiences and has thus chained himself to this world. Like a lion cub in a herd of goats, he has taken upon himself the veil of spiritual ignorance. One faces so much sorrow when one is experiencing bondage. This can be experienced even by birds and beasts.

The human species is a prince of God. His inner capacity is limitless. By aptly utilizing available means, he can reach such an exalted state in this very life which is akin to divinity and Almighty God. Over here the main obstacle is our mental state and not external worldly circumstances. If we truly understand and imbibe all those means which glorify our lives, we can reach that state which is close to God/ divinity. This truly is salvation (Moksha).

Strange beliefs have cropped up like weeds, regarding salvation or Moksha. Some opine that it is the liberation from the repetitive cycle of birth and death. Some believe that a creature at the time of death leaves this world and enters another "world". Some say liberation means not performing any actions and leading a very placid life. A few strange set of people imagine that God has some specific abode and that when one is liberated, one becomes a door keeper of that abode. Our scriptures talk of 4 types of Moksha or salvation viz. 1) Salokhya – entering God's abode 2) Sameepya – living in close proximity to God 3) Sarupya – attaining the Lord's form 4) Sayujya – merging into God. Salokhya means building a flat in God's abode. Sameepya means to become a doorkeeper, staff etc. of God's abode. Sarupya means to become a "Xerox copy" of God's form. Many dictators keep another man similar in name and physical looks, for security purposes. When a dangerous situation arises, the dictator's "Xerox copy" is sent to combat that peril. Sayujya means partnership. Meaning one is an equal partner as far as God's wealth is concerned. In short these are childish dreams full of mockery. No doubt they have a symbolic meaning, but to accept them as bare facts is a serious error.

The true meaning of Moksha or salvation or liberation is to look upon our soul as divine consciousness and not inert material i.e. we are not the gross physical body or name and form but that we are the underlying divine cosmic consciousness. This has to be experienced by each individual. One must experience that joy, happiness, success etc. are not the result of usage of external material objects (they are merely mediums/ instruments) but is a result of purification of the inner soul. One must give up bad qualities of a beastly life so as to first become a good human being and then experience one's true divine nature. Greatness is God. Close proximity to God or attaining Him means conjoining greatness to our hopes, aspirations and valid desires. A person is truly liberated from bondage when he attains that inner state wherein like a fish swimming against the ocean current, one swims against the current of common lowly trends, downfall etc. Salvation is said to be the supreme goal of human life. This is its true nature.

After death one may get the benefit of heaven or salvation. But one must strive for it while one is yet alive. In fact achieve it today itself. All this is dependent on one's viewpoint and transformation of one's mind. One attains liberation while yet alive. What one attains after death is merely a reaction of one's action while yet alive. Thus one should intensely endeavour in this very life to attain soul purification and hence true salvation / Moksha. This type of salvation is called "Jeevan-Mukti" i.e. liberated while yet alive. It is the gist of salvation. He who cuts asunder the bondage of limitations, vileness of mind etc. attains the eternal bliss of salvation. Following is what scriptural scholars have to say :-

"A Jeevan-Mukta (liberated while alive) is one who is devoid of likes / dislikes, sorrow / elation and whose intellect is divine."

- Mahopanishad (2/57)

“There are 8 types of bondage viz. hatred, suspicion, fear, shame, secretive attitude, pride of lineage, ideals, power. He who is tied up by these, is an animal and if one is liberated from these, one is God.”

- Tantra Kaustubh

“The one who renounces his ego, who is liberated from arrogance, jealousy etc. , who performs actions without harbouring likes/ dislikes, is called a Jeevan – Mukta (liberated while yet alive) by wise men.”

- Mahopanishad (2/50)

“A person who equanimously shuns another person’s wealth despite living in this deadly material world is truly spiritual and because this person experiences eternal soul bliss, he is called a Jeevan-Mukta”.

- Mahopanishad (2/ 62)

“The space between bondage and liberation measures upto 2 feet only. Bondage says “this is mine” and liberation says “nothing is mine”.

- Mahopanishad (4/72)

In this manner when one’s viewpoint is purified, when one understands the nature, basis and area of bliss, one’s belief becomes steadfast. What does one achieve by doing what? When this becomes definite, one’s spiritual ignorance is overcome and the wisdom of this reality is called spiritual philosophy. This biggest problem of this world pertains to the soul. Thus one can truly solve worldly problems only if this problem is solved. This knowledge is also called Brahmajnana, Tattvajnana, Sadjnana etc. In order to attain eternal bliss, one must endeavour to solve inner (mental) problems and give a proper direction to one’s thinking. This is also called Samadhi

(trance). This is the first step towards attainment of eternal bliss (God). No doubt Samadhi is a very elevated Yogic state yet its beginning step is as mentioned above.

When one persists with experience of Samadhi (trance), the scattered mind gets focused and thus one gets benefits of pure thinking and actions. Thus the first leg of spiritual practices pertaining to the Bliss Sheath, is based on Samadhi experience. This is a Samadhi in the waking state. Over here there is no need to become unconscious and that cravings and agitations have to be calmed down totally. When the storm of desires are silenced totally, man clearly visualizes his goal. Without this it is impossible to walk in a desired direction. Spiritual seekers of the Bliss Sheath are asked to concentrate and focus their minds. But this is not a mental exercise where one thinks about one particular thought exclusively so as to concentrate the mind. In fact it means walking in a desired and definite direction. Such a mental state is called Samadhi (trance).

“Samadhi is that state wherein the mental agitations are overcome so as to get focused on divine truth.”

- Bhoj

“Samadhi is that inner state wherein after renouncing craving / aversion towards fleeting material objects, one steadies the mind and thus attains soul force.”

- Dakshasmriti (7/21)

“Just as when salt mixes with water, it takes up the form of water, in the same way Samadhi (trance) means the mind merging into the cosmic soul (God)”.

- Saubhagyalakshmyupanishad (14)

“When the will power of a living being and God marches ahead in one direction, it dispels the sense of separation from one another. This state is called Samadhi.”

- Yajnavalkya

“When a living being’s material desires come to an end, and the living being and God march in one direction, that state is called Samadhi (trance). Samadhi is that balanced state of the soul wherein one’s agitations are nullified.”

-Saubhagya Upanishad (2/16-18)

The inner divine powers are destroyed if mental agitations augment. But if this mental turbulence is nullified, if the mind gets focused in one desired direction, one’s soul force augments as a result of obstruction of scattering of the mind. Thus many divine powers manifest in our soul. These divine powers have been described as follows –

“Due to continuous practice of Samadhi (meditative trance) the mind merges into the cosmic soul (i.e. God) and thus, one gets enlightenment.”

- Yog Rasayan

“Objects seen in a dream are illusory whereas experiences of Samadhi (meditative trance) are the absolute reality. Further one gets greater benefits apart from those attained during Samadhi.”

- Yog Rasayan

The nature of the spiritual practice pertaining to the Bliss Sheath is the state of union of a living being / creature and God. Generally we know God as His name only. We no doubt chant His name and perform worship rites. Yet we never endeavour to merge our individual soul into the cosmic soul (i.e. God). We can never imagine with our limited material minds, the experience of this super blissful state. Ordinarily God is thought to be that individual who is appeased by a few prayers, eulogies, rites etc. Thus we try to satisfy our desires with God’s blessings. Thus vain worship rites are carried out which is nothing but mockery. Where can one find a true devotee of God who willingly desires disciplining by God? Where is that devotee who will surrender his all (mind) to God? In fact this is true devotion (Bhakti). Under such circumstances nectar will definitely manifest. Heavenly joys can be experienced. There will be zeal and zest for life everywhere alongwith true contentment and peace.

God is not an individual but is a cosmic divine force. He can never be pleased with gifts, presents etc. just as we please others. In order to fully utilize electricity, its utility limits have to be studied carefully. The Lord can only be pleased by imbibing greatness of character. It is also called faith in the arena of sentiments, spirituality in the field of thinking and righteous qualities in the arena of actions.

The true nature of devotion / meditation is unification. The supreme goal of devotion is unification, oneness and surrender. Duality is replaced with non-duality (oneness). This can be called marriage of a puppet doll with the fingers of a magician. It is the bond between a husband and wife. This is establishment of discipline. By destroying one's selfish / egocentric desires, one imbibes divine discipline and this is called surrender. This sort of self-surrender has been prescribed by the Lord on the part of a devotee in the Bhagwad Geeta. Wood and other types of fuel become fire itself when thrown in fire. When water is added to milk it becomes milk. The Lord should not be looked upon as a tool (means) of satiating our lowly desires but that we should become one with His great qualities. This state is called Brahma Nirvan, vision of God or attaining God. This is the non-dual spiritual practice of divine sciences (Brahma-Vidya). It is on this basis that a human being (Nara) can become God (Narayana), a Purusha can become Purushottama, a living being can become Brahman (all-pervading soul) and individual soul can merge into the cosmic soul (God).

Love is full of magnetic attraction. One adores the proximity of love and each individual yearns for it intensely. The very nature of divine love which is a result of devotion to God, demands that the wall between the individual soul and cosmic soul (God) be warded off. There should be eternal oneness between the two. Under such circumstances, either God acts as per the desires of an individual or that an individual acts according to the Lord's wishes. It is very clear that a river cannot merge into a pond because a pond is not wide or deep enough to imbibe a huge river. Even so the Lord can never act according to an individual's desire. Thus individual souls will have to give up selfish / egocentric desires and act according to divine (God) will. This is true faith and devotion. Thus one can enjoy eternal bliss of devotion.

Divine love can never be limited. The river Ganges emanating from the lofty Himalayan mountains (in India) can never be obstructed when it is flowing. Instead it satiates everyone's thirst and by merging itself in the ocean, it gives up its limitations. Devotion means divine love. Love is a result of sensitivity in the form of oneness of soul, compassion, generosity, science and good-will. When these sacred sensations go beyond the arenas of imagination and emotions so as to manifest in our day to day activities, it can be seen in the form of self-creation and world creation. One yearns to surrender and help others to surrender at the Lord's feet by imbibing faith and divine energy. One continuously reflects on this aspect and then starts acting thus too.

This is that very state which can be called awakening of the Bliss Sheath. This is the supreme state of devotion to the 5-sheathed Gayatri. One continuously experiences divinity. The Lord is subtler than the subtlest and thus one realizes /experiences Him as divine sentiments. It is indeed very childish to try and visualize God as a toy in front of our eyes. When it is a fact that we cannot see air, cold, friendship, anger, joy, sorrow etc. with our eyes, how is it possible to "see" God with our material eyes when He is beyond human thought and intelligence? Those who do not visualize such images, merely give us a glimpse of the intensity of their meditative consciousness. Apart from day-dreaming, it cannot be called anything else. True vision

(Darshan) of God is an experience of divinity within our consciousness. For that, one has to go on a long journey with the 2 legs of faith and devotion.

The Bliss Sheath is the fount of faith and devotion. Over here one experiences the blissful union with God. Thus in order to fulfil the goal of meeting God, Indian Rishis laid down the path of a high leveled 5-sheathed Gayatri based spiritual practice. In the emotional area, the result of this divine union is experienced as bliss or zest. Bliss means experiencing intense joy on seeing the divine aspect of this world. Zest means the valour and daring with which we overcome the vile, demonic aspect of this world. That vow of God that He will incarnate in this world so as to establish righteousness after destroying unrighteousness, can be seen fulfilled by a spiritual seeker in his own psyche. Such a seeker feels that the Lord has incarnated in his psyche as bliss / zest and faith/ devotion. This is the sensitive aspect of the Bliss Sheath.

CHAPTER 10 - THE SPIRITUAL PRACTICE OF THE FIVE SHEATHS – ATTAINMENT OF THE FIVE-FACED GAYATRI

The photograph of Gayatri with 5 faces is said to be an indication of a high leveled spiritual practice. A child's education starts by repeating alphabets. At that time it is not proper to teach them Science, Maths and other subjects. Hence great emphasis is laid on teaching them alphabets and numbers. Gayatri's single faced photo is a symbol of a pure intellect, a true human being and purification of motherly instincts. This is easily attainable, very useful and meant for everybody. The photo of Mother Gayatri with 2 arms shows Her carrying a water pot (Kamandal) in one hand and a book in the other hand. By making an image of this Super Power as great spirituality of humanity, it is presented as a Goddess of human beings. This type of devotion has 2 aspects viz. wisdom and action. The book represents wisdom and the water-pot as actions. She is the Mother of Vedas (Vedmata) and is the Mother of the world too. In the beginning stage, one worships this form and it is applicable to entire world humanity.

When one reaches a higher stage of spiritual endeavour (Sadhana), many other topics are added in the spiritual technique just as in the case of Post graduate students in various Universities. In higher classes topics like Geography, Maths etc. are added to the syllabus. Same is the case with spiritual practices wherein more intense methods are added. That spiritual seeker (Sadhak) who reaches extraordinary heights from an ordinary state has to make efforts equivalent to 5 times and hence is called a 5-sheathed spiritual practice. This fact is symbolized as a photo of Gayatri with 5 faces.

In reality neither a human being nor a demi-god is 5-faced. Even if a few of them are 5-faced, their state will be very strange. A lot of discomfort will be undergone while sleeping, eating, speaking etc. In the epic Ramayan, a demon called Ravan is described as having 10 heads. This is a symbol of the fact that Ravan's brain had the intelligence of 10 great scholars put together. One of the 10 heads of Ravan was that of a donkey. If this was accepted to be a fact then this donkey-head of Ravan's would have to be fed food eaten by a donkey and that it would bray like a donkey. Hence this was not a real fact and we must accept that Ravan had one face like any other human being. A demon is not gigantic in form but is so in quality. Napoleon, Sikander, Hitler can be called demons of our era. Symbolically they can be portrayed according

to their activities. Yet their name and form were akin to any human being. The 5-faces of Gayatri symbolize the importance of awakening of the 5 sheaths in a human being while performing high leveled devotional practices so as to attain God.

Many indications can be spotted in an image of 5 faces and 10 arms. The 10 arms indicate the subtle power of the 10 senses and point at the total divine power equivalent to the powerful arms of Mother Gayatri. It is widespread in all 10 directions. Ten doorkeepers are said to protect our world. The 10 arms of Mother Gayatri are the 10 doorkeepers. The 10 arms carrying 10 weapons symbolize the divine power via many streams emanating from it.

In high-levelled spiritual practices, the 5-faced Gayatri photo symbolizes the need of 5-sheathed Gayatri Meditation. These 5 sheaths are also called the 5 demi-gods, the 5 Vital Forces (Pranas), the 5 great qualities, the 5 types of fire, the 5 elements, the 5 bodies of the soul etc. of the inner, subtle world. By awakening all these via spiritual practices pertaining to the 5 demi-gods (Devas), a plethora of glories and wealth manifest in our lives. The 5 Vital Forces (Pranas) are called the 5 streams, radiating thought flow of consciousness. On this basis the greatness of our consciousness augments and becomes more and more intense. The science of vital force is a part of Gayatri Science. The word Gayatri means –

Gay = vital force + Tri = Protector

Thus it means, that divine potential which protects our vital force. In the Kathopanishad this vital force is depicted as these 5 streams in the form of Panchagni (5 fires) Science.

That description of the intensity of the 5 elements is given in the form of the 5 faces i.e. the 5 sheaths of Gayatri as a result of which the human body and the entire world is created. Grossly these 5 elements are looked upon as mud pounded by us all with out legs, water which we use to wash various articles, fire burning on a pyre, space and wind that moves in it. But if we deeply study its subtle potential, we realize that their atoms which superficially seem ordinary have so much energy. Its chemical and energetic potential is so great. This gross world made of the gross 5 elements and the subtle world made of the subtle 5 elements (called Tanmatras) are extraordinary and mysterious. When we try to understand this, our intellect fails to do so and remains contented by looking upon this world as a cosmic image of God. The amazing mysteries of these 5 elements are symbolized as the 5 faces of Gayatri and we are taught, that if they are utilized and purified aptly, its result would be in the form of direct worship of the 5 demi-gods. In Indian Mythology (Puranas) these 5 demi-gods viz. Prithvi, Agni, Varun, Marut, Anant are said to possess high leveled energy. Kunti gave birth to 5 sons akin to these demi-gods. This is an indication of the priceless weightage of the spiritual philosophy of a high-levelled 5-faced / 5-sheathed Gayatri spiritual practice.

Human existence has 3 bodies and 5 sheaths. It is easy to classify these 3 bodies. Yet its classification as the 5 sheaths become more deep. The head, trunk, legs. Three types of materials are found in them i.e. gross, thin and windy. There are 3 types of nourishment viz. food, water and air. This 3-fold classification is easily available. Now if we wish to further elaborate on

this, we will have to divide the body as 5 main organs. Head, heart, liver, stomach and kidneys. The materials of the human body shall be classified in a 5-fold manner instead of a tri-fold classification. Blood, flesh, bones, skin, hair.

Instead of classifying food as curry, bread, vegetables we will categorize the same as hydrocarbon, protein, smoothness, vegetables etc. If we wish to further elaborate on this we must classify it as 5-fold and not in a 3-fold manner. In the initial classes of a school-science is taught as one single subject but later they are categorized variedly. The 3 bodies and 5 sheaths are found in a human body. A Vaidya (Hindu doctor) classifies diseases as Vaat, Pitta, Kuf and a Hakim (Muslim doctor) classifies them as Lobee, Vaadee, Khakee. Cromopathy believes that diseases ensue because of increase/ decrease of red, yellow, blue colours and accordingly they give medical treatment. In Allopathy blood, faeces, urine, phlegm etc. are tested in laboratories using X-ray machines etc. These are merely methods of experimentation and examination. No difference is seen as far warding off and finding the root cause of a disease is concerned, when these methods are made use of. Despite there being differences as far as medical treatment of Homeopathy, Ayurveda, Tabibi, Allopathy, Naturopathy etc. is concerned, no conflicts are perceived. As per conduciveness, one can treat one's illness using any of these methods. This holds true for Gayatri worship too because both the methods are important and useful in their own way. In the 3-fold spiritual practice, there is the designing of 3 bodies i.e. 3 knots. In the 5 fold spiritual practice one has to awaken the 5 sheaths. Which method is more conducive and useful for which individual, has to be gauged by seeking advice of an experienced person. The latter will base his / her advice according to the maturity of one's mental state. Since it is very much required, we shall detail the spiritual practice of the 5 sheaths (Pancha-Kosha).

A sheath (Kosha) is a vault or a covering. Five very priceless vaults of jewels are present in a human body. When these are discovered, the benefits that accrue are comparable to the blessings of the well-known 5 demi-gods. These 5 demi-gods are Bhavani, Ganesh, Brahma, Vishnu and Mahesh. These demi-gods as divine energy, pervade the entire cosmos and their centers are present in the human body too. Its big / small sized existence is present both within and without. According to the sheath science (Kosh-Vijnan) human existence is categorized in 5 ways. They are the Food Sheath, Vital Force Sheath, Mental Sheath, Intellectual Sheath and Bliss Sheath. Ordinarily these sheaths are latent and inactive. No doubt the seed is capable of becoming a huge tree, yet this tree manifests only when the seed is sown in fertile soil. This holds true for the 5 sheaths too because they are compared to a locked vault full of wealth. In comparison to the outer sheaths, the inner sheaths are more valueable. Even our ordinary brains say that articles of less value be kept outside. Arrangements for security can be made according to value of an article. Cheap articles are kept in the verandah, costly articles are kept in a room, more costly articles are placed in a cupboard and extremely valueable articles are locked in a locker of a vault. God too has done exactly this. He has placed hands/ legs outside and locked up priceless organs like heart, lungs etc. in a box. This holds true for the 5 sheaths too. Based on their stature they are placed higher and higher up the ladder of importance. Accordingly their energy and divine glories (Sidhis) become more high leveled and important.

Human existence is a combination of the inert body and conscious soul. Both these aspects have 5 parts. The body is made up of matter. Matter is called element. There are 5 elements viz. earth, water, fire, air and space. Prana is life consciousness or vital force. The vital force has 5 parts viz. Prana, Apan, Vyana, Saman, Udana. When the 5 elements and 5 Pranas (vital force) combine the result is 5 organs of action and 5 organs of knowledge. Tanmatra is that experience which takes place through the medium of the sense organs of matter. There are 5 Tanmatras (subtle elements) viz. sound, form, taste, smell, touch. All these pervade in our body. This is also

called Prapanch (material world). A man entangled in this world experiences bondage and a person who escapes the worldly snare is liberated (Mukta).

The 5 sheaths made up of the combination of 5 elements and 5 Vital Forces is said to be that invisible existence, which despite having the name and form akin to a human body, has a very minor aspect of grossness and is instead more subtle. One can grossly infer this type of body by analyzing a ghost or Chaya Purusha (Shadow). A Chaya Purusha exists alongside a living human being. When this Chaya Purusha is "tamed" via Tantrik practices, it starts working as an invisible friend or servant. A human body is heavy because of the presence of gross materials in it and thus can't run about much. Whereas a Chaya Purusha, apart from being light and invisible, has such special characteristics which can be attained only after intense effort. A Chaya Purusha can be defined as a mature / ripe subtle body.

In English this Chaya Purusha is called "Etheric Double". From the standpoint of the Science of Five Sheaths it can also be called the Food Sheath. Another example is that of a ghost. After death our gross/physical body is destroyed yet its "Shadow" made up of the vital force remains behind. It experiences joy /sorrow akin to heaven / hell. It harbours likes / dislikes towards friends / foes. Its nature and character too is like that. Agitated, non-peaceful ghosts create chaos whereas ghosts that are serene maintain an atmosphere of calmness. This state is alluded to the Food Sheath. We do find examples of Chaya Purusha (Etheric Double) and ghosts too.

In comparison to the Food Sheath, the remaining sheaths one after another become more and more subtle. In comparison to the physical body they are called invisible ghosts. These more subtle bodies will be called the next sheath one after another. The Food Sheath is called physical body in English. Grossly the word "body" means that seen with our gross eyes. Yet from the spiritual standpoint it commences from the subtle body. Hence in reality it should be understood as that subtle body which is utilized in dreams, vital force, Viniyog etc. It exists as mind and intellect and is with us while we carry out our daily routine. The Vital Force Sheath (Pranamaya Kosh) is called the "Etheric Body", the Mental Sheath (Manomaya Kosh) is called "Astral Body", the Intellectual Sheath (Vijnanmaya Kosh) is called "Cosmic Body" and the Bliss Sheath (Anandmaya Kosh) is called the "Causal Body". When all these combine an all-human existence comes into being. One after another it augments its importance and intensity. By performing spiritual practices (Sadhana) one attains divine powers (Sidhis) of higher statures. On this very basis those sheaths are called the 5 demi-gods that dwell in our body. It is further said that one reaches the state of one who awakens these sheaths or one who dwells with these 5 demi-gods or one who keeps these sheath with himself /herself.

Worship rites include Panchamrit, Panchopchar and Panchgavya. A man performing austerities sits in the middle and keeps 5 lighted pyres surrounding himself. The 5 sheaths are like the 5 chief jewels and are called Panchratna too. While giving away clothes in charity, 5 dresses are given away. The word Panchayat means Panchas. We have all seen the photograph of Ram Panchayat. Like Gayatri many demi-gods have 5 faces. Many temples have idols of Lord Shankar and Hanumanji with 5 faces. In Ayurvedic treatment many Panchangs of herbs are made use of. All priests (Hindu) have a Panchang. In Vedant based spiritual practices, the Science of Panchakaran has been detailed. All these can be compared to the 5-faced form of Gayatri and the 5 sheaths.

Within the method of living life the categorization of the Panchvargas takes place from varied standpoints. Man's worldly life is full of bodily, mental, material, family based and social problems. Thus one is running about here and there all the time so as to solve these problems.

Socially there are 5 good qualities 1) hard work 2) cleanliness 3) economical living 4) goodwill towards all 5) oneness of soul. These are called family oriented 5 Sheelas. A progressive life and family based evolution is dependent on these 5 principles.

Generally these 5 sacred qualities are said to be the basis of the radiance of an individual life. A purified Food Sheath results in hard work and sense organ control. A purified Vital Force Sheath results in sacred enterprise and a pure resolve. A purified Intellectual Sheath results in oneness of heart, magnanimity etc. A purified Bliss Sheath leads to faith in God and intense devotion to Him. The more these glories evolve, to that extent our body too progresses. Thus it is very clear that on the basis of these inner glories, one attains success and wealth in one's external, worldly life.

Due to the awakening of the 5 sheaths, we convert the inactive state of the fount of the 5 invisible energy centers, into an active state. There are so many streams of water beneath the earth's surface that are more gigantic and with a quick flow as compared to the rivers that flow on the earth's surface. Because the former are squeezed underneath the earth's surface, people in this world cannot use that water. Those rivers that flow on the earth's surface can be made apt use of. In Rajasthan (India) efforts are being made so as to induce the rivers flowing below the earth's surface to flow on the surface. Thus the deserts of Rajasthan can be made lush green. Assuming that this endeavour succeeds, the backward areas of Rajasthan can be made very wealthy and progressive. Similarly within the human body there are many founts of energy centers. If its latent state is made active, the future will be more radiant in comparison to the present day situation. There will be no delay in backwardness being converted into advancement.

Ordinarily man's daily routine is a result of hard work by sense organs of action and experiences /sensations of the organs of knowledge. With its help one marches forward. One earns wealth and utilizes the same with its help. But these are limited means because man can avail of unlimited means. These unlimited means are the invisible energy centers. These are the 5 sheaths. If the body made up of these 5 sheaths works properly, know for sure that man has become 5 times more energetic. When a person is helped by 4 other men, it is like 5 brothers working in unison. When 5 chiefs of a tribe make a decision, it is adhered to by one and all. The 5 Pandavas unitedly won the Mahabharat War despite possessing very limited means. When man succeeds, his state is compared to his fingers dipped in clarified butter. Those secrets of spiritual philosophy proclaimed by Maharshi Panch Shikh are nothing but the wisdom attained on unveiling the 5 sheaths. These 5 flames of fire are the divine glories of the 5 sheaths.

One finds a description of the 5 demi-gods of the 5 sheaths in a separate manner too. The demi-god of the Food Sheath is Surya, that of Vital Force Sheath is Yama, that of Mental Sheath is Indra, that of Intellectual Sheath is Pavan and that of the Bliss Sheath is Varun. When Kunti

worshipped these 5 demi-gods, the 5 Pandavas were born. They were called children of demi-gods.

The 5 sheaths and 5 demi-gods possess 5 Sidhis i.e divine powers. The divine power of the Food Sheath encompasses lack of illness, long life and eternal youthfulness. The divine powers of the Vital Force Sheath include enterprise, valour, radiance etc. Due to the special quality of vital force electricity, one's personality becomes magnetic / attractive. Due to the awakening of the Mental Sheath, one's sense of discrimination, farsightedness and intellectual capabilities augment. Further when one faces the ups and downs of life one remains mentally equipoised. The awakening of the Intellectual Sheath leads to gentlemanliness, generosity and qualities of divinity. It directly experiences ESP (extra-sensory potential) and farsightedness. Due to the advancement of the Bliss Sheath, one's thinking and activities reach that stature wherein one experiences bliss every moment and that one never faces danger in life. The result of awakening of the Bliss Sheath is vision of God, self-realization and heavenly salvation.

The words awakening and unveiling are used when we talk of spiritual practices that purify the 5 sheaths. Awakening means activating, making powerful these latent centers so as to lead them to a miraculous state. Unveiling means removing the veils and coverings. If a bulb is covered with thick cloth, we will not see any light even if we switch it on. But when each cloth piece that covers the bulb is removed, we will see more and more light. When all the cloth pieces are removed, the light of the bulb will shine brightly. Our soul too is covered by 5 veils (sheaths) and this is called bondage to the material world. When these veils are removed, one attains the vision of God or self-realization. Thus one's bondage to the material world is cut asunder.

CHAPTER 11 - THE TEN ARMS OF MOTHER GAYATRI

The 5 faces of Gayatri Super Power seen in various photographs, has been described in principle in the above lines. Now we shall throw light on the mystery behind Mother Gayatri's 10 arms.

Human life has 2 aspects 1) related to the soul 2) material. These are the 2 aspects of Gayatri and each has 5 arms. Meaning 5 energies, powers and glories. The 5 arms of the spiritual (Dakshin) aspect are 1) self-knowledge 2) self-realization 3) self-experience 4) self-attainment 5) self-welfare. The material (Vaam) aspect has 5 arms too viz. 1) good health 2) wealth 3) knowledge 4) skills 5) friendship. A true devotee of Mother Gayatri definitely attains these 10 Sidhis (glories). Following is the gist of their characteristics –

Self-knowledge means to know who we really are. We should realize experientially that the body is different i.e. separate from the soul. In comparison to benefits pertaining to the soul, we should give importance to benefits pertaining to the body only as much as it is appropriate. Due to self-knowledge man overcomes lack of self control. Due to desires pertaining to sense objects, one's bodily and mental energy is wasted. Due to lack of bodily control we become weak, ill and age faster. A man of self-knowledge comes to a decision regarding the utility, non-utility of sense pleasures from the standpoint of soul benefits. Hence such a person remains self-controlled in a

very natural manner. Such a person escapes sorrow / pain related to the body and never undergoes weakness, illnesses, sorrows of old age etc. Further he easily and equanimously undergoes pain related to bad actions of his past lives.

Self-realization means knowing one's true nature. When via spiritual practices one experiences the divine light of the soul (God), one's love, experience, faith, steadfastness and trust augments. The wavering mental state between materialism and spiritualism is steadied and such qualities, activities, characteristics manifest which are apt for a man of self-vision. When one reaches this second stage of self-realization, one can know, understand and influence others.

Due to self-realization one's soul subtlety becomes all-pervasive. He sees himself in all other bodies of the universe. Just as one is aware of one's attitude, behaviour, qualities, nature, thinking and aim, one can gauge these aspects of others too. Just as a layman has the capacity to utilize his body and mind, so too a man of self-realization masters the body and mind of other creatures and thus influences them.

Self-experience means one's true nature becoming active. One's emotions are based on one's self-knowledge. Generally people do harbour high thinking in their psyche but due to various reasons, they do not act according to this high thinking in the external world. Their social life is very lowly. But those who have self-experience behave externally in the world according to their inner thinking, so that their thinking and actions never differ. Those tasks executed by high statured individuals which seem gigantic and impossible to execute by ordinary men, are executed in a flash by great men. Their lives are akin to the lives lived by Rishis of yore.

Via soul experience one attains the divine power (Sidhi) of knowing the movements of Mother Nature. Whose future is what? What was someone doing in the past? What is the divine influence on which task? What turbulence is going to ensue? What is happening in this and the other worlds (Lokas)? Invisible and unknown mysteries like when, where and what is going to be created or destroyed, is easily fathomed by a man of self-experience. Initially these experiences are a bit hazy, but the more his /her divine hindsight becomes purer, to that extent they perceive everything more clearly.

Self-benefit /self-attainment means the total re-installation of the soul principle in one's inner being. Just as an iron rod takes up the bright red colour of fire when placed in fire, similarly, a man of this stature becomes omnipotent with divine light. He is a direct manifestation of Sata (existence, absolute truth). Just as one experiences heat while sitting close to a lit pyre, so too such a sacred atmosphere pervades in the vicinity of such great saints, that a man seated close by experiences amazing peace. Just as people experience coolness under a shade of tree after having journeyed under the hot sun, so too a great saint of self-attainment can bestow peace on innumerable creatures.

Alongwith self-benefits one gets related to many divine powers / glories of God (cosmic soul). The symbol of every divine glory of the Lord is each demi-god. These demi-gods are masters of infinite Sidhis (divine powers / glories). Just as these demi-gods pervade the entire cosmos, in

the same way its micro manifestation is this human body. These secret centers of divine powers, present in the human body (micro), can be directly experienced by a spiritual seeker who has attained self-benefits. Such a person carries out desired tasks with the help of these divine powers.

Self-welfare means liberated in life, natural trance, attainment of Kaivalya (Absolute truth), infinite bliss, salvation, Sthita Prajna state (self-realization), Paramhansa state or attainment of God. A spiritual seeker entering this fifth state becomes divine. All those who reach this fifth stage of self-welfare become human manifestations of God. They are also called Devduta (divine messengers), Avataar (incarnation of God), Paigambar (prophet), Yuga-Nirmata (era creators), beacons of divine light etc. What divine powers (Sidhis) do they attain? The answer is that there is nothing in this world which fails to give them divine bliss. No joy of this material world can compare with the bliss of Brahman (soul or God). This is the supreme benefit attained by a person reaching the stage of self-welfare.

From the standpoint of our material life the 5 arms of Mother Gayatri that symbolize the 5 glories (Sidhis) of materialism, are very important.

The eating / sleeping habits of a Gayatri devotee is very controlled. Hence they never feel the pain of illnesses etc. Due to regularity, hard work and lack of lethargy all their bodily organs are active. Because such people never misuse any organ of the body, their energy is eternally balanced. Lack of sense organ control leads to diseases, pain, accidental death etc. When a man of spirituality imbibes the art of self-control, he never undergoes bodily hardships. Even if these hardships have to be faced due to results of past actions (i.e. destiny), its pain does not last long.

Gayatri worship bestows special results. When a man undergoing deadly diseases, bodily hardships, mental agitations etc. takes up Gayatri worship, he actually witnesses the warding off, of all the above mentioned agony.

The sacred qualities attained due to Gayatri worship are hard work, alertness, sweetness, simplicity and a controlled speech. Wherever these sacred qualities manifest, there abides glory. Poverty can never enter this area of glory. When a person conducts his business with intense efforts and alertness, if he behaves courteously and lovingly with others, he will get enough opportunities to earn wealth righteously. Generally people lack that sacred intellect which helps us to use our wealth appropriately. Due to improper utility of one's wealth, one undergoes poverty. That person who uses his wealth with the ethics of simplicity and magnanimity, never undergoes poverty, nor does he lack anything and nor does he owe anything to anybody. Those vile qualities that tarnishes one's inner character, are the very ones that lead to poverty. The teachings and inspirations of Gaaytri are meant to aptly manage a person's life. A true devotee imbibes all this deeply and thus never faces the pain of poverty.

Many a times under situations full of financial worries it is Gayatri worship that manifests amazing light. These opportunities of earning wealth which so far were obstructed, now start opening up.

Obstacles are overcome and those opportunities knock at our doors, which help us earn enough wealth righteously. Time and again devotees of Gayatri come across such sacred opportunities and they actually experience the grace of Mother Gayatri who is responsible for overcoming our poverty-stricken fate.

Gayatri is the Goddess of our intellect. Due to Her grace a devotee naturally yearns for more wisdom. Due to Svadhyaya (self-study) and Satsang (Association with great saints) one's spiritual wisdom augments. Simultaneously one also learns how to aptly lead a material life too. Such a devotee is a great student of life. Those who love to learn will augment their wisdom all the time. He realizes that wisdom is the greatest wealth that one could possess. Just as the layman is after material wealth, a devotee of Gayatri runs after spiritual wisdom. Such a person experiences that all obstacles in the way of attaining wisdom have been warded off. Those circumstances are created by Mother Gayatri, which help a true devotee to attain divine wisdom. A true devotee of Gayatri can never be illiterate, indolent or one who ignores divine wisdom.

Many a times it has been seen that when those with a weak intellect worship Mother Gayatri, their intellectual brilliance augments n-number of times. Those with a weak intellect, forgetful nature, stupid behaviour, lack of hindsight, egoistic, agitated /mad psyche become wise, farsighted, intellectually razor sharp etc. School / college students who worship Mother Gayatri get excellent grades in their exams.

True skill means delving deep into a given subject, understanding a particular situation minutely and carrying out chores efficiently. A person is truly wise if he can solve various problems according to the demands of times in an efficient manner. Such wise and skillfully active people always reap success. Signs of true skill include knowledge of various fields of life, practical and high thinking and taking apt steps to solve crucial problems. Such skilful people are leaders of society and march ahead on the path of success.

When those whose thinking is topsy-turvy, whose intellect is dull, worship Gayatri regularly, they become artists, sculptors, radiant and famous. When unwanted pressure of vile emotions on the intellect is thrown away, brilliance of character takes over.

Gayatri the Mother of a sacred intellect blesses Her true devotee with pious qualities like humility, oneness of heart, cooperation, joy, generosity, compassion, egolessness and gentlemanly behaviour. Such personalities can be compared to a blooming fragrant lotus flower. Buzzing bees, honey bees, butterflies etc. always buzz around these flowers. Whoever sees this scene experiences joy. Whoever gets the fragrance gets attracted to these flowers. A man of gentlemanly character never lacks good friends. Helpers, friends and those who revere such people, augment in number as days pass by.

The more one has a respectful status in society, the more one has helpers and friends and to that extent one progresses in life. Wherever such people go, they are welcomed with a red carpet and offered worship rites like Aarti etc.

The immediate benefits of Gayatri worship are innumerable. No more can one's enemy succeed in his dangerous attacks. One's hatred becomes nought and those who opposed us previously, can no longer succeed henceforth. Those who were foes become friends now and those who did not cooperate, now start cooperating immensely. Whenever there was obstruction, opposition and lack of cooperation, there a very conducive atmosphere was created and seeing this, the devotees of Gayatri have had a taste of the miraculous powers of Gayatri worship.

It has already been said that the 5-faced Gayatri is a symbol of the 5 bodies and 5 sheaths of human existence. Those who worship the 5-faced image of Gayatri succeed in the unveiling the 5 sheaths (Koshas). Like 5 powerful men, they succeed both materially and spiritually. This is the true meaning of the 5-faced Gayatri with 10 arms. After understanding this precept, whoever activates the 5 sheaths, will definitely attain all round success (i.e. both spiritual and material) in life.

END OF PART – 3

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PART FOUR

CHAPTER 1 - THE DIVINE SERPENT SUPER POWER AND ATTAINING IT
PROLOGUE

In the region of Saptasarovar (Haridwar, India), one can find the Brahmavarchas Research Centre on the banks of the holy Ganges river. It has 3 floors and about 90 rooms. The first floor hosts the divine room of Gayatri Shakti Pith. The second floor hosts the philosophical research and spiritual practice room. The third floor has many scientific apparatus. On the terrace one finds a garden blooming with herbs etc. used for Yajnas (Vedic fire sacrifices). In the Enquiry Counter one can give /take information regarding research studies. Yajnas are carried out non-stop in Yajnashalas. There are residential quarters for research scientists of Brahmavarchas. There is also a library and clinic. There is a book store for selling books. This is the bird's eye view of the map of Brahmavarchas Research Centre. One always gets attracted by this Centre.

He who is the founder of the Brahmavarchas Research Centre, he who has moulded this Centre seems ordinary when seen superficially, yet when one studies the inner personality of this great saint, one cannot but say that he is extraordinary. The captain of this great ship (called Brahmavarchas) is none other than the (Late) Yuga Rishi Shriram Sharma Acharya. People involved in spiritual practices, righteous tasks, spirituality, philosophical reading etc. know this great saint very well. For more than 40 years Yuga Rishi Shriram Sharma Acharya was the editor, publisher of the magazine "Akhand Jyoti" that correlated science with spirituality. The maturity of this magazine, glory and number of people reading it is incomparable. Our revered Acharyaji has translated the 4 Vedas, 108 Upanishads, Smritis, Aranyakas, Brahman, Sutras and 18 Puranas. These publications have been made available for readers all over the world. Apart from this our revered Yuga Rishi has authored 600 books. He is a very well-read saint, a great philosopher and one who has heard discourses of other great personalities of the world. He has carried out amazing creative tasks in the fields of religion and material living.

The true personality of our revered Yuga Rishi overflows with austerities, spiritual endeavour and like a true Brahmin, he abhors hoarding. For 24 years he partook meals of jowar bread and thin buttermilk. Further he executed 24 Mahapuracharanas of Gayatri Maha Mantra by chanting it 24 lakh times. These gigantic austerities are very rare to witness in this modern world of materialism. He visited very tortuous regions of the snow clad Himalayan mountains in North India for performing special Yogic practices. A lot has been written about the importance of Gayatri yet one cannot find another book akin to Gayatri Science (written by our revered Yuga Rishi) i.e. Parts 1,2,3 that talks of Gayatri philosophy, at the experiential level. So far we have printed 21 editions of this Gayatri Science. It is called the rarest of rare books pertaining to Gayatri studies.

Crores of men have worshipped Gayatri under his guidance and thus have attained many benefits. There were others who approached him for blessings so as to ward off their worldly miseries. Despite being an outstanding scholar and sage, he was straightforward, simple and humble. At the ripe age of 71 years he was energetic and alert like any zealous youth and thus everyone was convinced that someone extraordinary is dwelling in an ordinary body. It is under the guidance of such a super great seer, that research is being carried out at Brahmavarchas Research Institute. Although research is carried out by highly educated scientists and doctors yet they are guided and inspired by our revered Yuga Rishi. As a result this Institute is a beacon light to millions all over the world.

CHAPTER 2 - THE TRUE NATURE AND BASIS OF SUPER POWER KUNDALINI

The chief aim of Indian Yoga practices is to attain Jeevan-Mukti (liberated in life). If we study the evolution process of all creatures of the world, man is said to be at the top rung of the ladder. This is because he has those powers of wisdom and discrimination (Vivek) which helps him jump high on the ladder of evolution. Further he is capable of carrying out any difficult task with his inner powers. Majority of human beings in this world persevere so as to attain superficial material benefits. They feel that in order to carry out such tasks, it is enough if they have material wealth, bodily might and sharp intelligence. Very few people in this world realize that apart from the above 3 powers, man needs soul force so as to carry out other super human tasks. It is a fact

that soul force is the ultimate goal of our life and that no other “force” can compare with it. In order to attain soul force one has to take recourse to Yogic spiritual practices.

People who after understanding their mental taints, take up the path of Yoga so as to overcome these taints and thus attain the true goal of a human life, start imbibing soul force slowly but steadily. Thus they not only achieve worldly/material goals but that they ascend the high peaks of spirituality. Not only do they themselves benefit but that they spiritually and materially uplift scores of other human beings of the world.

Apart from the well-known disciplines of spiritual practices pertaining to Yoga, great seers of Spiritual Sciences have given us various paths and branches of Yoga after performing successful Yoga penances. Amongst all these paths “Kundalini-Yoga” is of prime importance (Kundalini = Divine Serpent Power). With its aid, that divine energy manifests in a human body which purifies man’s consciousness. Such a person can experience the subtle world too apart from the gross world as per his desire. Thus instead of being limited by narrowness, he can witness the movements of the gigantic cosmos. In the Indian spiritual text called Hatha Yoga Pradeepika it is said :

“Just as the substratum of the entire world, including forests etc, in Shesha-Naga (chief of serpents), so too the basis of all Yoga practices is the Divine Serpent Power (Kundalini). When due to the Guru’s (spiritual preceptor) grace our Kundalini awakens, all the 6 Chakras (plexuses) are unlocked. At that time the void state of the vital force (Prana) turns into a royal path (Sushumna). The mind is rendered devoid of thoughts and one overcomes the fear of death.”

- Hatha Yoga Pradeepika (3-1,2,3)

In other Indian spiritual texts, especially in Tantras, when the nature and upliftment of Kundalini is described, it is said,

“Kundalini which dwells in the Mooladhar Chakra bestows on man all kinds of divine powers, knowledges and ultimately liberation (Moksha).”

This Kundalini (Divine Serpent Power) is called “Parama Prakriti”. This Kundalini is present in all demi-gods, demons, human beings, birds, beasts, butterflies etc.

Just as a honey bee dwells in a blooming lotus flower, so too this Divine Serpent Power dwells in our body. Consciousness dwells in this Divine Serpent Power or Kundalini. It is amazing that despite this Divine Serpent Power being extremely important, majority of world humanity fails to pay heed to it. It is a very subtle divine power. By referring to its subtlety the Yoga scriptures say,

“The Divine Serpent Power dances in the hearts of Yogis. It is the one that manifests eternally and in the form of electrical Super Power, it is the substratum of all creatures.” It means that unless this Divine Serpent Power is activated, man’s inner radiance cannot bloom forth.

The Divine Serpent Power is the active and radiant manifestation of soul force. It is the original, eternal energy of a living being given by the Lord Almighty. In the latent state this power is unknown and appears dead. Under such conditions this power gets no benefits. But if its state is aptly understood, we will realize that the eternal wealth which we search for in the external material world is in fact present within us as the eternal storehouse of divine power. This divine power is within the cave of our soul and can be called the wish-fulfilling cow or Kamadhenu. Scriptures based on spiritual practices while giving us a glimpse of this superpower present in our soul, opine that we should dive deep into our soul and realize our gigantic potential. Here are a few quotations regarding the Divine Serpent Power –

The Divine Serpent Power or Kundalini dwells in the Mooladhar Chakra (plexus) i.e. in the central region of the excretory organs. Its form is that of intense energy. Its nature is that of electricity. In deep meditation one can see it light up as brilliant lightning. It is cyclic in form and like a sleeping female snake.

So far we have discussed the anatomical aspect of the Divine Serpent Power. Now we need to understand its basis, cause, nature and capability. It is said to be Brahmi Shakti or divine energy. The river Ganges of India left heaven, so as to appear on earth in order to glorify our world. In the same way this divine energy manifests in the soul of pious spiritual seekers and makes them powerful both materially and spiritually. It is said that –

This Super Power Kundalini with a golden aura bestows us with fearlessness. It is Vaishnavi. It creates Sattva (purity of mind), Rajas (activity) and Tamas (indolence). It is our life force which dwells in the Mooladhar Chakra as the soul radiance in the form of a fireball. Its shape is like the brilliant vital force or Prana. It is God manifest. It has various forms. This divine energy which fulfills all our pious desires is called Divine Serpent Power or Kundalini.

Within Yogic practices with reference to the fruits of activation of the Divine Serpent Power, the beliefs are virtually the same in the entire world. As a result of success via spiritual practices, a spiritual seeker is endowed with many divine powers. It is said that such an individual of ordinary stature rises up phenomenally to become a great realized saint or Sidha –Purusha. The amount of discussions on the importance of Kundalini or Divine Serpent Power activation in Yogic texts is so gigantic that no other spiritual practice has been given such worldwide importance. No doubt their means and descriptions differ a bit but the well-known belief is that one gets extraordinary help from Kundalini awakening wherein the inner soul force of man gets converted from a latent state into an intensely active form.

When the Divine Serpent Power of a spiritual seeker is activated, it cannot be said that this divine

energy is his own creation. This is because the activated Divine Serpent Power is cosmically all-pervasive. An apt pious spiritual seeker via spiritual practices attracts this cosmic power to his own soul and thus makes it intensely powerful. As a result such a powerful spiritual seeker reaches dizzy heights of both the material and spiritual arena of life.

What exactly is this Divine Serpent Power or Kundalini? With reference to this scriptural scholars and great seers / saints, on the basis of their experiences have put forth many precepts. In the Jnananava Tantra (Indian scripture) Kundalini is described as the Mother of the world and a divine energy that controls this world. World activities take place with tortuous preludes. The movements of atoms, stars, galaxies, planets etc. are rotational and revolutionary. All our thoughts, words etc. start at a certain point in space and after traveling to a certain far off place, it returns to its original point. This cycle of movement is one of the 4 weapons of God. It is also called the transformational process of Lord Mahakal. It is this that induces movement in a living being like a ball of mud. Just as a potter makes various articles from mud/clay, so too it plays the role of raising and throwing down the state of our soul. The Divine Serpent Power generates energy in macro form as far as the cosmos is concerned and micro as far as an individual living being is concerned.

In spiritual literature, especially the Indian Upanishads, Kundalini or the Divine Serpent Power is discussed a great deal. But one should not think that only this description is total. Because beyond this there is a lot more that needs to be researched into, spoken about and understood deeply. We must keep an open mind so as to understand more deeply, the results of conjoining these incomplete theories.

In the Kathopanishad the dialogue between Yama-Nachiketa revolves around the Panchagni Vidya or the 5-fold science of fire. This can be correlated to the 5-fold description of the Divine Serpent Power. In the Shwetashwatar Upanishad it is called the Fire of Yoga. In the Yoga Pradeepika it is called Spirit of Fire. Scholars of Tantra like John Woodroffe calls it Serpentine Fire.

Madam Blavatsky called it Cosmic Electricity. She described it as a conscious flow of energy akin to cosmic electricity. In her book "Voice of Silence" she says –

It is called Kundalini or Divine Serpent Power because it moves like a snake. A Yogic seeker imbibes the ordinary movement as cyclic in his body and as a result of this practice his individual energy augments greatly. This Kundalini which is an electrical fire power, is hidden. It is that natural energy which is present in the substratum of all creatures and objects of the cosmos.

Two types of energies work in a Brahmin- one is secular and the other is spiritual. They can also be called physical and metaphysical. People prove the existence of obvious forces via technology and think that to be the ultimate force. But it is vain to denounce those cosmic forces whose existence cannot be proved by technological apparatus. At the beginning of creation man knew very little of Mother Nature. In fact men knew as much as beasts of forests knew regarding maintenance of their body was concerned. It was only later that man started understanding the

laws of nature and started utilizing the same for creating material benefits. At first man discovered fire and utilized it effectively. But today he has attained great benefits with the help of electrical forces and this science evolved slowly but surely. Human beings during Adam's era that thought his knowledge of those times was the ultimate reality. He proudly proclaimed at that time that apart from whatever I know today, nothing more exists.

Under today's modern circumstances their past prejudice can only be mocked at. Similarly if we look upon today's achievements as the ultimate truth, we are definitely going to obstruct the path of further research and progress. Because of a prejudiced standpoint, one thinks materialism to be the ultimate truth. In fact material scientists allude to the existence of consciousness to a mere material manifestation. While walking on the path of progress, scientists are now experiencing the independent existence of consciousness. They are being known to accept that its potential and power supercedes the potency of material objects.

In recent years no doubt the divine existence of Kundalini or Divine Serpent Power has been accepted yet in the scientific arena there are some scientists who describe it as a form of one's bodily potential. Anatomists call it the nervous force that emanates from the nervous system. Dr. Rele in his most talked about book "Mysterious Kundalini" calls it the "vagus nerve". He further says that when its potency, that controls the muscles and nervous system, works in spiritual tasks, it becomes the Divine Serpent Power. According to him when one gets control of this power, one can control one's voluntary and involuntary bodily movements as per one's desire. This self-control is indeed a very great feat. Thus it means that we can mould our psyche and thus our destiny/future too. He sings praises of Kundalini from this standpoint and advises one and all to activate this Divine Serpent Power so as to make apt use of it.

The Introductory note of Dr. Rele's "Mysterious Kundalini" has been written by the Tantra expert Sir John Woodroffe. Over there Sir Woodroffe has disagreed with Dr. Rele's observation which opines that Kundalini is merely on electrical flow of the physical bodily centre. Sir John agrees that "It is a grand potential i.e. it is a conscious and a divinely powerful energy and that it can never be compared to any material object or flow. According to him the nervous force is merely a gross aspect of the Divine Serpent Power and is not a creation of the nervous center. It is neither material in nature nor is it a mental force. In fact it is Kundalini that creates the above two. It works as a combined flow of static reality, dynamic reality and residual power. In an individual's consciousness, it lies in a latent state. He/She who activates Kundalini with intense effort becomes endowed with a very special power."

In scientific terms Kundalini is called life force or electromagnetism. Its center is said to be the brain. Even then the mystery of how the brain gets the capacity of executing various intellectual tasks has yet not unfolded. But Yogic texts answer this question by pointing towards the power of desire (Kama Shakti). They further say that it is this center that gives an opportunity to the unmanifested human existence, to manifest in a human body. It gives required inspiration to the various functions of the desire center. It is that magnetic crystal that creates a substratum for the working of the transistor in the form of the human body. The chance to manifest sexual (desire) power is attained via the medium of the genitals. Hence the Mooladhar Chakra (plexus) present in this region is called the center of the Divine Serpent Power or Kundalini. In short it is called Kund (pyre).

Hathyoga specialists have correlated it to the “Kand” present in the depth of the bladder region and say that it is egg shaped. Many have tried to correlate it to either the muscles of the body or the genitals or the male endocrine glands. Others opine that the mouth source of Kundalini is the covering of the triangular region at the base of our spinal cord. Another scholar says “Ganglion Impar” is where one can find Kundalini. It is because of such deluded beliefs that bodily exercises, postures, Bandha, Mudra etc. are correlated to activation of the Divine Serpent Power. That energy which manifests due to incitement of the nerve centers, shows its potential only for a very short time span. In comparison to this the Divine Serpent Power is eternal. Hence under such circumstances it is vain to call it muscular or nervous energy.

Kundalini is conscious energy. It can also be seen to work as life force, as the urge to live and also works in our body and psyches. The centers beyond this lie in a latent state. No doubt it is electrical energy yet it cannot be compared to the material electricity that is generated from batteries, dynamos, generators etc. When with the help of Kundalini the soul nature can be transformed like Kayakalps (bodily transformation), it cannot be called a material power. This Divine Serpent Power which plays an extraordinary role in uniting the individual soul (Creature) with the cosmic soul (God), which augments our bliss and zeal and which manifests miraculous powers, can never be called material. Hence in short Kundalini is definitely a soul force and hence spiritual.

Another name of Kundalini is Fire of Life. It is the influence of this fire that manifests brilliance, radiance, hope, enthusiasm, zest, zeal etc. This Fire of Life pervades every atom of the cosmos. When it works in inert objects, it is called Apara Prakriti in spiritual terms. It is due to this that objects are created, propagated and transformed. Another form of Fire of Life is Para Prakriti. It is said to be the experience of all creatures. It encompasses the intellect, discrimination (Vivek), desire, knowledge, emotions etc. By making the unconscious mind its center, Para Prakriti controls the movements of the body, mind and inner nature.

The aim of the science of spiritual practices, is to help conjoin an individual’s emotional “Fire of Life” with that cosmic sentimental consciousness and thus attain benefits that accrue out of such close proximity. A small machine makes itself powerful by joining one of its wires to the huge powerhouse of electricity. It is only when a wet/cold bar of wood comes in close proximity with a blazing fire, that it itself takes the form of brilliant fire.

The more intense is the bond built between the individual Fire of Life and God, to that extent divinity will manifest in a human being. Brahmavarchas or soul force is that special quality attained, due to building a bond with God via spiritual practices. It is different from the fleeting powers attained by living an ordinary material life. This soul force can be seen as radiance, power and importance of one’s inner personality. When this soul force manifests in one’s daily actions, such a person is called a seer, sage, Rishi, philosopher, superman etc. Sometimes their worldly actions are so out of this world, that it is termed a miracle by the ordinary layman.

The macro form of Fire of Life is called God Fire in spiritual terms and in its individual, micro form it is called soul or Fire of Life. The divine principle is described as Spiritual Science and science of living beings is described as soul science. Both these forces i.e. material and spiritual manifest

from one single energy flow. Yet in order to understand their natures, it is classified into 2 aspects from the standpoint of analysis and experience. Electricity is one single principle. Based on cosmic laws its generation, union and separation takes place. Thus it is called positive or negative. In the same way the Fire of Life from the macro standpoint is called Para and Apara and from the micro standpoint is called God and individual soul. All that is taking place, all that has already taken place and all that will take place in future, comes within its jurisdiction.

In an individual's life i.e. within the human body the center of Para Prakriti or the conscious flow is the Brahmastrandha (central area of the brain) and is called the Sahasrar Kamal (1000-petalled lotus). It is also called Shiva, the Lord of Kailash or Vishnu who sleeps on Shesha Serpent or Kalagni. Another center is in the cave of the genitals. It is called the center of Apara Prakriti. It is also called Shakti, Parvati and the Fire of Life viz. Kundalini.

Both of them can also be called positive and negative electricity. The human body is called a small / micro sample of the macro visible cosmos. All types of forces present in this cosmos, exist in the human body. Just as on the basis of scientific experiments and technology one can benefit from electrical, ethereal etc. forces, in the same way via Yogic scientific practices one can manifest intense energies of Apara Prakriti present in the human body. All this can be seen as divine / miraculous acts of great Yogis. All these miraculous Sidhis (divine powers) generated via spiritual practices (Sadhana) must be accepted as advancement of the bodily Apara Prakriti. The root of the fount of divine energy is situated in the "Kand" region of the human genital organs and is none other than Kundalini or the Divine Serpent Power.

In the same way special qualities like pious acts, nature, viewpoint, discrimination, radiance, will power, soul force etc. seen in one's personality, are nothing but attainment of sensitive emotions from the conscious principle. Its central point is the Sahasrar Kamal (1000 – petalled lotus) of the wisdom center of the brain. Over here dwells Kalagni in the form of Shiva. So far 2 benefits of soul wisdom have been listed i.e. 1) the conscious brilliance of one's emotions 2) extraordinary activities executed by the human body. These are also called Vibhootis or Sidhis (divine glories). These Vibhootis emanate from the brain center or the wisdom center i.e. divine sentiments. Sidhis emanate from the sexual center i.e. the Kund Kundalini or the energy fountain. Both these energy centers should be looked upon as the 2 poles of human existence. Our planet Earth has 2 poles i.e. the North Pole and the South Pole. In the same way man's brain center is called the North Pole and the genital center is called the South Pole. The science of attaining knowledge regarding the above 2 centres and utilizing its power in the internal and external area of life's advancement in an apt manner is called Kundalini Science. There can be varied forms, means and paths of spiritual practices (Sadhana) yet they should be understood as differences only at the external symbolic level. The aim of all spiritual practices are the same as seen in Kundalini worship. The aim of wearing clothes is to protect the body from weather changes. In this world clothes of many designs are produced for this aim only. Hence it is from this standpoint that we should understand the most accepted spiritual beliefs and practices of various religious sects of the world. Although externally/superficially they seem different, their fundamental aim is the same. In Indian Spiritual Philosophy, this science has been put forth without adding any unwanted paraphernalia. It has been put forth in a very straightforward manner by diving deep into its fundamental roots. Thus it is easier to understand it and thus attain the goal of all human lives in a relatively facile manner.

The presiding deity of the soul force viz. Kundalini or Divine Serpent Power which can help a

living being to imbibe divine powers of Lord of the Cosmos (God), has been described as follows :-

“Kundalini, the presiding deity of divine energy sleeps like a female serpent in a coil of 3 ½ rounds in the Mooladhar Chakra. As long as Kundalini sleeps, man behaves like a beast. Man makes many material efforts yet he remains animal like because his Kundalini is yet sleeping. If one’s presiding energy is sleeping (inactive), one’s world too is sleeping. But the day this Kundalini awakens, one’s world too awakens.”

- MAHAYOG VIJNAN

“Via Yogic practices one can attain that Kundalini which shines like lightning, which is the mother of the 5 elements and the 5 Vital Forces, which is the supreme conscious energy and power of action.”

“In the Mooladhar Chakra lies the snake-like Divine Serpent Power and it shines brilliantly like a flame. Over there dwells a living being. If a person’s Kundalini energy gets activated, know for sure that he is indeed very blessed.”

- Gherand Samhita (6/16/18)

“This Kundalini energy is like a sleeping female snake. It is movement, light and speech manifest. It is the energy of Lord Vishnu. It shines brilliantly like the golden sun.”

- SHIV SAMHITA

The Kundalini energy sleeps like a female snake around a self-existent linga of Lord Shiva with a 3 ½ rounded coil. This comparison tells us that Kundalini has all those 3 capabilities, which are the fundamental causes of advancement of human existence. On the basis of hopes, thinking, activities and spiritual endeavour, every human being marches ahead with success and thus experiences joy. The seeds of all these 3 are present in the deep recess of the Divine Serpent Power. On advancing all these, the 3 skills bloom forth from within. Thus on attaining the external means, it gets a chance of making it more advanced. But if the inner potential is inactive, external endeavour for progress never succeeds. The 3 legs of Gayatri are the 3 rounds of the snake-like Kundalini. It is said to be the root potential of human existence –

“This Kundalini super energy is immovable nature and divine speech. It is none other than God.”

- PRAYANTRASARA TANTRA

“The nature of the 3 mystic words is Bhuha – desire power, Bhuvaha – action power, Svaha – wisdom power.”

“This Divine Serpent Power is pervaded with emotional bliss. When it is activated, man is filled up with so much emotional bliss that it is like the bucket of leather overflowing with water. Because this bliss evolves many skills, it makes one’s life blissful.

- YOGA VASISHTHA

“When radiance manifest Kundalini awakens, it lends brilliance to the powers of desire / wisdom / action. One can see its influence on the entire body. The latent world of Mantra gets activated. The cosmic wisdom awakens fully. Kundalini that transforms the entire world, makes a spiritual seeker extremely powerful.”

- MAHAYOG VIJNAN

“It is said that there are 3 powers viz. Sattvik wisdom power, Rajasik action power and Tamasik material power.”

- DEVI BHAGWAT

“Wisdom, desire and action are all symbols of power. They are called Mahasaraswati, Mahakali and Mahalakshmi.”

“Some call me the divine energy of penance. Some call me inert. Some call me knowledge, some Maya and others Mother Nature. But I am Supreme Love and Bliss.”

- DEVI BHAGWAT

“It is I who give the path to demi-gods and human beings, so as to achieve the desired goal. He who worships my discrimination power so as to please me, is made extremely radiant by me. I make them Brahmins, Rishis and great seers.”

- Rig Ved (10/25/5)

In spiritual terms spiritual ignorance means to be totally unaware of the divine potential within our body. When this ignorance is destroyed, we call it divine wisdom or realization of the self (soul). The highest achievement for a human being is to activate that which is inactive and to search for that which one has apparently lost. Soul based endeavour is said to be the supreme endeavour. As against this ordinary efforts can only give you transient wealth, bodily might and material pleasures. All these are fleeting and in fact as soon as you attain them, you desire more of them. But when you gain soul force you are led to higher and higher steps of divine grace. They are eternal and give total satiation. Not only does a person benefit individually but that he influences others too, to attain their spiritual goal. Thus keeping in mind all the above facts, spiritual endeavour is said to be the supreme endeavour.

A sleeping man lies inactive and seems dead. But as soon as he awakens all his prowess too gets activated. The same holds true for the vital force energy or Kundalini. If a person's inner power is latent, know for sure that spiritually he is sleeping. When a person's inner soul awakens, one can see him act greatly in the world. One can understand the inactive and active state of the soul by comparing it to a person who is sleeping or one who is awake.

In order to awaken the sleeping Divine Serpent Power in the body, one has to take recourse to Gayatri spiritual practices. Those who take up this marathon task of awakening the Kundalini energy, attain pinnacles of material and spiritual heights.

CHAPTER 3 - THE MYTHOLOGICAL DESCRIPTION OF KUNDALINI SUPER POWER

Students of Spiritual Sciences know well that this human body is merely a small sample of this gigantic cosmos. The sun moves and other planets and satellites circumambulate it. In the same way an atom does not exist alone. In fact it consists of electrons, protons, neutrons etc. These in turn are influenced by the nucleus and they carry out tasks just like the solar system does. A gigantic tree is potentially present in a tiny seed. In the same way not only the human body, but its character, intellect, psyche, important subtle consciousness etc. are present in a very subtle form in the genes of eggs and sperms. If we wish to see the gigantic nature of the cosmos in speed form, we must analyze the subtle aspects of the human body. Not only can we understand it but that we can greatly benefit from the inseparable bond between man's subtle form and cosmic greatness. If this bond is activated from its present inactive state, if it matures from its present unripe state, we can attract innumerable divine powers of the cosmos for apt benefits. Not

only this, we can make more powerful our individuality, so as to influence the inert/conscious centers of this gigantic cosmos.

In reality spiritual practices and penances means the abovementioned extremely priceless method. We have read about many sages, seekers of ancient times who via austerities attained divine boons. All such incidents are found in Indian Mythology called Puranas. But today since we do not find such obvious examples, we feel that the above Puranas are merely wild imaginations. But this certainly is not true. In fact if this science is executed with a proper method and materials, even today we can witness all the abovementioned divine boons etc. which so far we have categorized as a mere figment of our imagination.

All the boons attained by men who had performed intense penance, is nothing but the capacity gained by such a person, to aptly utilize cosmic divine powers. In the same way one gets the capacity to curse or bless others by making one's body so spiritually powerful via intense austerities that as a result one's power of resolve or Sankalpa Shakti becomes extremely potent. Hence with this power of resolve one can curse or bless others even today. The demi-gods can exist in this gigantic cosmos in an all-pervasive manner. But we are connected to these demi-gods via the "seeds of energy" present within every human body. When we perform austerities/spiritual practices, we are in effect activating the "Seeds of energy". The cosmic demi-gods bless us by showering us with rain, summer, winter etc. and thus everyone gets equal benefits. But there are individual demi-gods present in every human body which bestow individual blessings. Via spiritual practices we make these individual demi-gods very potent. Based on our capabilities and austerities, we attain those benefits which are today called extraordinary, miraculous and divine boons.

Yogis and great men of austerities call this power that manifests extraordinary miracles, as Kundalini or Divine Serpent Power which is also said to be the substratum of life consciousness. With its grace living beings gain energy and radiance. Under ordinary circumstances a human being is as powerful as the measure of vibratory capacity of the Divine Serpent Power. This measure corresponds to the amount of joy/sorrow faced by each individual in this material world. Thus it is very obvious that Kundalini is the substratum of success and progress of man's gross life and social life.

Even the 5 types of organs of knowledge are related to this super energy, like wires of electricity. Hence despite being subtle consciousness in nature, it also manifests as the power of resolve or Sankalpa. Because it is consciousness, it can be known, because it lives, it is a living being, because it can think, it is the mind and because it can gain wisdom, it is the brain too. As the ego it is called Turyashtak yet because the substratum of various names is only one, it is called consciousness. The Mooladhar energy of this consciousness is called Kundalini or Divine Serpent Power. The seed form of the 5 sheaths of wisdom and experience, is found in Kundalini. Hence if a person awakens this Divine Serpent Power, he masters his sense organs in such a way which is comparable to a horse-rider controlling the movement of his horse with the help of reins. Once a person masters his senses, he fears none in this world. Thus a fearless person conquers the entire world.

Yogic scriptures have given prime importance to Kundalini because of its supreme might.

Alongwith this many fabrications have been conjoined to it. It has been described variedly. In simple language Kundalini or Divine Serpent Power is that divine mental brilliance which is nourished by the soul consciousness and pervades every pore of our body. As a result of spiritual practices while meditating this brilliance gets focused so as to become a powerful flame and it can be seen in the middle of the eyebrows.

In order to further understand Kundalini, it is very essential to study medulla oblongata of the brain. Western scientists have merely understood that air inhaled through the nose passes through the throat and enters the lungs. This inhaled air purifies the blood of the lungs and thus the function of blood circulation in the body continues smoothly.

But great Indian Yogis by obstructing their breathing process via Pranayam, proved beyond doubt that the consciousness which holds the vital force principle is alive and for that there is no need of respiration. It is the gross part of the inhaled air that purifies our blood. Whereas its subtle part lights up the consciousness of the navel area through the medium of Ida and Pingala (subtle nerves according to Yoga Science) found at the apex of Sushumna. In the Goraksha Method (Verse 48) this process is called Mahmudra, purification of gross/subtle nerves etc. It says that under ordinary circumstances man is influenced by those type of thoughts based on which endocrine gland or sense organ the Ida and Pingala nerves are related. Under such conditions the nerves do not function independently. But when in a special manner i.e. via Pranayam the air inhaled is pushed into the lungs intensely, Ida (hot nerve) and Pingala (cold nerve) work in tandem i.e. in a balanced manner. Alongwith the progress of this state, the brilliant ball of the navel center too advances further. As a result the vital force too is activated like electrical energy. Because all nerves emanate from this region, they are all in contact with this brilliant ball. From that cosmic energy flow is imbibed, divine radiance (Ojas) by the nerves and thus the body too manifests divinity. It is seen as power in the sense organs and light in the eyes. Due to this vital force, intense energy of attraction is generated.

This energy manifests in the navel region and because the waist too is close by, that region is easily and speedily influenced. Thus it is most required that sexual energy centers be controlled aptly. While executing spiritual practices (Sadhana) greater emphasis is laid on self-control in order that Kundalini energy rises upwards in a focused manner without getting scattered here and there. This in turn augments the inner divine aura of a person.

In a gross manner Western scientists have only managed to see the muscular system. Uptil now they have failed to understand the vital force stream that influences their activities while flowing within all nerves. It is impossible to see all this with our gross physical eyes. But Indian Yogis saw all this by manifesting the subtlest form of consciousness. Great scholars while describing these 101 subtle nerves (Naadis) in Yoga Shikhopanishad have called the apex of Sushumna as Paranaadi (supreme subtle nerve). This is not a gross nerve as described by modern science but is in fact a third divine stream of energy that emanates from the balanced electrical flow of Ida and Pingala subtle nerves. Its gross form is virtually non-existent because subtly it is so widespread and gigantic that when the consciousness of a living being passes through it, it appears as though it is flowing in some gigantic galaxy of inter-stellar space. Over here one gets a glimpse of the gigantic cosmos of which our earth is a mere speck. It is impossible to understand the states of infinite suns, moons, galaxies, planets etc. of interstellar space or hearing and understanding cosmic movements as sound waves by going to the moon or sending rockets/space shuttles outside earth. If at all it is possible the only way is to dive deep within our

soul. It is only Kundalini which harbours our radiant soul force in seed form that has the capacity to tie a bond with all gross/subtle materials of the cosmos and thus attain immense benefits both materially and spiritually.

The Sushumna subtle nerve (in the spinal chord) flows in the Merudand or spine region. It rises up to the 4th ventricle of the brain i.e. in the Sahasrar Chakra (1000 petalled plexus). It enters this area in a way akin to a lotus flower that emerges from a pond and blooms forth. This Sahasrar Chakra represents the cosmos because in it lie all the glories of God (Brahman) albeit in seed form. The flame of Kundalini ultimately merges itself in this region. In this state one experiences eternal honey-like bliss or the bliss of sexual union. Thus it is said that one can attain God (Brahman or cosmic soul) with the help of Divine Serpent Power.

In this very body the importance of Kundalini is more great beyond doubt because it helps us become lords of omnipotent power. Thus we experience/realize our soul so as to attain God vision. Just as Lord Shesha is said to be the support of this world, in the same way a living being exists because of the divine energy of Kundalini. This super energy with the shape of a snake meets the Shunya Chakra of the brain in the upper region. Similarly in the lower region it is dependent on the Kundalini present in the genitals. Due to the strong influence of Prana and Apan air, it slowly becomes bigger, straighter, more powerful and mature. In the beginning stages of one's spiritual practices (Sadhana) this activity takes place slowly but when one attains the supreme goal (Sidhi) it becomes absolutely straight. When the doors of Sushumna subtle nerve opens, an intense flow of divine energy springs forth in the entire body. It can be seen especially on one's face. It is in this very human body that one can attain Kundalini or Divine Serpent Power awakening, divine wisdom, divine experiences and the infinite ocean of extraordinary bliss.

When the obstructed opening of the Sushumna subtle nerve is opened via spiritual practices, the devotee hears extremely sweet tunes. In the initial stages this sound is like the thunder of clouds, pattering of rain drops, gurgling of ocean waves, bells, cymbals, stringed musical instruments and buzzing of a bee. Later these are converted to Anahad Naad. This Naad is heard in the region that measures 4 thumbs above the navel. On hearing it one's mind is so immersed in it just like a snake who forgets everything on hearing the flute. Due to this Anahad Naad the bad psychic imprints of the devotee, that have been gathered from past millions of lives, are destroyed.

In Indian Tantra Kundalini Super Power is called a 2-faced female serpent. It's one face is in the center of the organs of excretion and reproduction i.e. in the Mooladhar Chakra. The other face is in the center of the brain i.e. in the Brahmarandhra. Great powers present in the North and South Pole of our planet Earth are continuously being exchanged from one pole to the other. Thus all the movements of earth go on aptly. In the same way a lot of give and take, takes place between the brain region and genital region of Kundalini or Divine Serpent Power. This exchange takes place in the Merudand or the spinal region. The bones of the spinal region unite these 2 poles of Kundalini. In reality the great serpentine nature of Kundalini can be seen in its snake-like body that spreads from the genitals (Mooladhar Chakra) to the brain (Brahmarandhra). Thus these 2 poles which abound with infinite energy are the 2 faces of the snake-like Kundalini.

The Merudand is hollow. Whatever is present within it has been described by modern anatomists in their own scientific way. Whatever is seen during operations and surgeries is a totally different

angle. Over here we are going to discuss the divine powers that can be experienced using the extremely subtle viewpoint of Yogic scriptures. According to Yogic scriptures of India, there is a Brahma Naadi (subtle nerve) in the Merudand (subtle spine region). Within this Naadi are the Ida and Pingala subtle nerves. These should not be confused with blood carrying veins. In reality Ida and Pingala are electrical streams. Just as at the upper end of an electrical wire is fitted a rubber shell which also has within it a cold /hot wire made of zinc and copper, so too is the case with Ida and Pingala. The Brahma Naadi is like a rubber shell and within it are the 2 hot /cold wires in the form of Ida and Pingala. It does not have a gross form that can be seen by doctors, scientists in operations or by using research apparatus. This is because they are divine creations of subtle electrical flows.

In the brain area you will ordinarily see only marrow within cell walls. Although with modern microscopes you may not see anything yet that divine center overflows with extraordinary energies. The total personality of man, his very thinking, his activities and bodily /mental existence is dependent on this divine center. Ordinarily the brain of all human beings seem similar yet deep down there is a difference in the amount of earth, space etc. present in it. On this basis a man is called good or bad charactered. This very subtlety has to be applied to Kundalini. Via surgery, laboratory research etc. you can never perceive the Mooladhar Chakra, Sahasrar, Brahma Naadi, Ida, Pingala etc. All these divine creations are so subtle that they cannot be perceived by our 5 sense organs of sight, taste, smell, touch and hearing. One can only directly experience these divine centers via a very subtle mind that is attained through spiritual practices (Sadhana).

This Divine Serpent Power or Kundalini super energy of the Mooladhar Chakra dwells in the area between the excretory system doorway and the genital organs. This area measures upto 4 fingers. According to Yogic scriptures of India, one can perceive a triangular molecule in the cave of this area. Generally all the bodily units are round in shape. But since the abovementioned area is nothing but an eddy of energy, it is triangular in shape. The speed of electricity in the human body and those of machines generally becomes fast and then slows down. This cycle of fast and slow speed continues uninterrupted. But the electricity of the eddy in the triangular molecule of Mooladhar Chakra is generated like the rotational (entwining) movement of a creeper plant attached to a tree. This cycle of self-control is generally of 3 rounds. Later this electrical stream gives up this extraordinary movement and starts flowing in a normal manner.

This stream continuously flows in the Merudand (spinal cord) upto the central point of the brain called Brahmastrandhra or Sahasrar Kamal (subtle 10,000 petalled lotus). Even the central atom of this energy center is different when compared to grosser bodily atoms. Because the former instead of being round, are flat in form. Their edges instead of being streamlined, are rough like the teeth of a saw. According to great Indian Yogis these teeth are totally 1000 in number. From a symbolic standpoint these teeth are compared to petals of the lotus flower. Thus it is said to be a blooming 1000 petalled lotus. And hence in Sanskrit this symbol is called the Sahasrar Kamal.

The mythological (Indian Puranas) description of this 1000 petalled lotus is very pleasing and full of deep import. It is said that Lord Vishnu lies on a 1000 headed serpent (Lord Shesha) in the Ksheersagar (ocean of milk). Lord Vishnu has 4 hands with each one carrying a conch, disc, mace and lotus flower. His consort Goddess Lakshmi massages his feet. Some attendants are guarding their abode. This Ksheersagar is nothing but the grey matter of the brain that is grayish and smooth. The 1000 hooded serpent (Lord Shesha) is the flat, rough-edged special molecule

of the Brahmarandhra. This is the center of divinity that dwells in all human beings. It is the abode of Lord Vishnu. Lord Vishnu always sleeps, meaning if it were in an ordinary person, the unit of God is equal in form but that it is never in an awakened state. Ordinarily human beings lead lives akin to animals and are thus looked down upon. When we see such people we feel as though God does not dwell in their bodies or if God does exist, He is sleeping. But if God awakens in any human body, the stature of thinking, activities, hopes of such a person is extraordinarily high. He lives a life of divine wisdom and light. Thus not only is he himself illumined but transmits divine light to other creatures who comes in contact with him. When we do not see human glories in an individual, when he lives a downfallen life of sorrow, poverty, despair and worry, how then can we say that God dwells in such a person? As against this you cannot say that the Lord does not dwell in him. Every creature of this world is a part of God and that within them, the Lord does exist.

As an answer to the above contradiction, we can say that no doubt God dwells within all creatures yet He is sleeping. The Lord resides in an ocean of brilliant thinking (Ksheersagar). This Ksheersagar is the Lord's abode. When an individual's intellect overflows with Ksheer in the form of clean, radiant activities and thoughts, know for sure that this is the Lord's abode (Ksheersagar). This is the deep import or Lord Vishnu sleeping on the 1,000 hooded serpent (Lord Shesha) in the ocean of milk (Ksheersagar).

Lord Vishnu's 4 hands hold 4 weapons. Conch meaning sound, power of speech and the capacity of awakening and influencing others. The disc meaning movement, activities and power of transforming circumstances. The mace meaning the power of overcoming, destroying and rectifying undesired and inappropriate conditions. The lotus flower meaning excess of good qualities like beauty, fragrance, sweetness, gentleness, magnanimity, gentlemanliness, generosity, self-control etc. These are the 4 weapons of Lord Vishnu. The Lord always keeps these 4 special qualities with Himself. Thus if in an individual the Lord is awake, know for sure that the above 4 special qualities too will abound in such a person. Goddess Lakshmi (of wealth) is Lord Vishnu's holy consort. Thus wherever the Lord dwells (i.e. He is awake) there overflows glories, divine powers, special qualities, success and good-will for all living and non-living beings. Lakshmi means divine glory or Vibhuti. She is Lord Vishnu's holy consort. Great saints are masters of great divine glories. Poverty always marries those who are wicked. As against this is a gentleman who has the choice of not hoarding wealth as per his wish. We should note that despite this he never lacks anything.

The presence of Narad, Hayagreeva and other attendants are symbols of many divine powers that exist with Vishnu and Lakshmi in order to help them carry out various divine tasks. Narad symbolizes the divine wisdom and radiance of Sattvik (pure) divine powers. Hayagreeva symbolizes might, enterprise, intense effort, wealth, daring and desire based important tasks. The power of Sattva Guna (purity) and presence of Rajo Guna (activity) are always conjoined to Lakshmi and Vishnu. If anyone is a devotee of God, if he has intense faith and has realized his soul (God experience), he will experience within himself the existence of Vishnu, Lakshmi, attendants, Ksheersagar, Lord Shesha and other such divine capabilities. In such a wise and radiant intellect exist all the above special divine qualities. Such a person's character is worth imbibing by all, he is enlightened and historical because forever will such a great person be remembered all over the world. Such a person's high leveled thinking and idealistic actions will help him overcome his animal-man qualities and instead will become a Human God. Lord Vishnu who sleeps on Lord Shesha (1000 headed serpent) is compared to the Sahasrar Kamal (1000 petalled lotus) in the Brahmarandhra (center of the brain) which is the North Pole of Kundalini. The import of this symbolic legend is indeed very deep. It is said if this North Pole of Kundalini as

the Sahasrar Kamal gets activated, an individual can directly experience the existence of Vishnu and his attendants. Such a person is called a Sidha/ great saint and lives a divinely exalted life.

Alongwith the South Pole of Kundalini i.e. the Mooladhar Chakra is conjoined the legend of churning the ocean (Samudra Manthan). It describes that once the demi-gods and demons got together to churn the ocean. As a result they came across priceless jewels. It is very clear that the author of this mythological tale has laid emphasis on the greatness of the Divine Serpent Power i.e. Kundalini Shakti.

There are 2 categories called demi-gods and demons. They differ in their inner nature. Because their mothers are Diti and Aditi, they have such differences yet because their father Kashyap Rishi is one, they have a common lineage. Thus the demi-gods and demons complement each other. The preceptor of demi-gods called Brihaspati and preceptor of demons called Shukracharya were themselves demi-gods. Their capabilities, austerities and far-sightedness were extraordinary. No doubt their methods differed a bit yet both were thought to be extremely important. The preceptor of demi-gods, Brihaspati, was a follower of the path of divine wisdom (Jnana-Marg). His sect gave importance to Yoga and his followers were called Dakshin devotees. The preceptor of demons, Shukracharya, was a follower of the path of secret sciences. His sect gave importance to Tantra philosophy and his followers were called Vaam devotees. Both Aagam-Nigam and Ved-Tantras are important in their own way. Divine wisdom and actions complement one another. The existing principles of demi-gods and demons complement one another. But when on leaving the path of cooperation they attacked each other with prejudiced minds, the era of bragging and intense prejudice commenced. Thus the demi-gods and demons started fighting with one another. There are many stories of the battles between demi-gods and demons when one reads the Puranas (Indian Myhtology) – yet there is not a total lack of tasks which both these parties undertook with a spirit of cooperation. The ocean was churned (Samudra Manthan) by both parties. When Prajapati realized that both the parties were becoming weak due to constant fighting, he advised them to cooperate with one another and work in tandem. Both parties accepted this advice and got ready to churn the ocean. This cooperation between demi-gods and demons is nothing but the coordination between divine wisdom and actions. Vishnu symbolizes divine wisdom and Shiva as actions. Demi-gods worship Vishnu and demons worship Shiva. This fact is very clear in the detailed science of Kundalini super energy.

Lord Vishnu who sleeps on the 1000 hooded serpent, Lord Shesha, dwells in the Sahasrar Kamal situated in the central region of the brain. The Lord of Mooladhar Chakra in the genital area in Shiva. There is a well-known story of Lord Shiva wherein Kaamdeva (God of sexual passion) incites Lord Shiva, who in turn opens his third eye so as to burn Kaamdeva to ashes. Because Kundalini or Divine Serpent Power lies close to the genital organs, it influences that region. Great sages control this frittering away of energy by opening the eye of divine wisdom (third eye of Lord Shiva). With reference to this there is one more mythological tale in the Indian Puranas wherein because Shiva was prone to lust, Vishnu cut Shiva's genital organ into 18 pieces. These 18 pieces fell in 18 places and thus in those areas manifested a Jyotir-Linga. Twelve Jyotir-Lingas manifested in this manner. Sexual lust can be converted into divine light. This is the deep import of the above tale.

The main ornament of Lord Shiva is a snake and generally all his images / photographs are seen with a snake coiled around his neck with 3 ½ rounds. In the image worship of Shivlingas, it is the

genitals of males and females that have been reinstated. In the images of Shiva's temples, the conjoined form of the male and female genitals are reinstated and cold water is poured over this Shivalinga so as to make it serene. Meaning although generally these genitals are looked down upon yet in reality there is no need to detest them. In fact within it are the seeds of extraordinary glory. Symbolically the snake lies between the Jalhari (water-pot with a hole at the base) situated at the top and Shivalinga (stone image) below. This symbolizes that the powerful Lord Shiva is the master of Kundalini. This should be looked upon as Kailash mountain and Manasarovar which is the abode of Lord Shiva and never as mere genital organs which are generally denounced by one and all. In fact by respecting its sacredness and importance, one should always yearn to utilize them aptly. One should not merely render listless the reproduction centers via creative activities like drawing, artistic skills, effort, endeavour and sentiments. Instead one should use Shiva's divine energy (Shakti) present in the Mooladhar Chakra situated near the genital organs for higher sacred purposed. This message of Indian Spiritual Science is extremely important for world humanity. It is this very fact that emerges from images of Shiva-Lingas.

In Krishna's Raasleela (sacred dance) wherein he danced with the Gopis (cowherd maidens) to the tune of flutes and Anahad Naad, there is a symbolic suggestion of immersing, tuning and inducing joy in all the sentiments of our inner nature. The symbolic suggestion behind Lord Krishna running away with the clothes of the bathing Gopis so as to render them naked, is to remove the veil that hides our secret power which so far has been maligned and detested. All such acts of Lord Krishna which to the superficial eye seem "lowly", are in fact very spiritual and full of deep imports. The "Bhairvai Chakra" spiritual method of Tantra science is thought to be anti-social and lewd. Hence it is not discussed and is kept as a secret. In order to activate Shri Ramkrishna Paramhansa's extraordinary divine powers, his Tantra preceptor called Mahayogini convinced him to undergo the "Kumari Pooja" (worship of virgin girls) spiritual practice. Paramhansa's holy consort Sharada-devi with great difficulty have up her shyness so as to help him in these so called lewd actions. In spirituality the scriptures of sex (Kaam Shastra) are also given importance. Accordingly Kunti gave birth to Karna blessed by Surya, Arjun blessed by Indra, Yudhishtira blessed by Dharmaraj and Bheema blessed by Varun. The point to note here is that although Kunti was a virgin she gave birth to all these sons by invoking divine powers. Anjani's son Hanuman was fathered by Maruta, hence the former is also called Maruti. Of course this scripture is based on a detailed scientific principle but because it can be discussed only with those who have apt credentials, we feel it is not correct to publicly describe all this. Thus many aspects of Tantra Science have been kept a secret. These secrets are only divulged to people with capacity to digest them and one is thus protected safely.

In Lord Krishna's biography there is famous incident wherein the serpent Kaaliya was defeated in a duel. Further the 2 wives of Kaaliya gave gifts to Lord Krishna and prayed for his blessings. Lord Krishna is an incarnation of Vishnu. It is the latter who controls an unruly super serpent. The human mind is a super serpent. When it becomes unruly it spits venom and thus heads towards a massive downfall. But if the human mind is mastered, its "2 wives" Ridhi and Sidhi come with innumerable gifts of divine glories along with a prayerful attitude. There is a famous story about Lord Shesha (Serpent) bearing the burden of earth on his head. The abovementioned Super Serpent is the substratum that bears the burden of our life. All the flames of Prana (vital force) are hidden in its deep recesses. It is the Lord of the great vital force.

In the episode of churning of the ocean, we have discussed demi-gods and demons in the above paragraphs. The cooperation between demi-gods and demons is nothing but the confluence of divine wisdom and actions. The Sumeru mountain is this triangular molecule which is the reason behind the creation of the Mooladhar Chakra (plexus). It is well-known that demi-gods lived on

the Sumeru mountain made of gold. It is beyond doubt that this Sumeru mountain was filled with extraordinary divine powers alongwith wealth of gold. The ocean was churned by using Sumeru mountain as the churning rod and Lord Shesha (serpent) as a rope. This serpent – rope overflows with electrical streams belonging to Ida and Pingala of the Brahma Naadi (divine subtle nerve). When divine wisdom and actions that are symbols of Shiva (demon) and Vishnu (demi-gods) churn the ocean, which again is a symbol of the intense spiritual practice of awakening the Divine Serpent Power or Kundalini Shakti, it was Prajapati Brahmaa (creator of the world) who became a gigantic tortoise called Lord Kurma to take the burden of the churning rod (Sumeru mountain) on his back. Lord Kurma incarnated so that the Sumeru mountain did not get submerged in the ocean. If this did happen the demi-gods and demons would not have succeeded in churning the ocean. Thus Lord Kurma took the burden of the enormous Sumeru mountain on his back. It is the Lord Almighty who takes up all the responsibilities of spiritual seekers. Thus one marches ahead on the path of success based on one's effort and faith. It was not as though the 14 jewels (mentioned above) had manifested in the very first attempt / leg of ocean churning. Both parties had to make tremendous, uninterrupted effort to churn the ocean. Spiritual seekers who want to reach the goal in a very short time, do not succeed in doing so. Only those seekers who are extremely patient, steadfast and have firm faith in God succeed in their spiritual endeavour.

As a result of churning of the ocean, 14 jewels manifested. They are called 1) Lakshmi 2) Kaustubh jewel 3) Parijat flower 4) Varuni 5) Dhanvantari 6) Moon 7) Kamadhenu cow 8) Airavat elephant 9) Rambha dancer 10) Uchaishrava horse 11) Nectar 12) Bow 13) Conch 14) Poison. According to this tale of Indian Puranas majority of the jewels were handed over to the demi-gods. This is because only pious beings can make apt use of divine powers / glories on the basis of their pure character. Thus such people benefit both materially and spiritually. On the other hand vile men lose all that they attain and as per the laws of nature they remain empty-handed.

Lakshmi means all-round wealth. Kaustubh Mani (jewel) i.e. Paras turns anything that comes in contact with it into something very priceless. Parijat flowers meaning tenderness, beauty, fragrance and joy akin to a blooming flower. Varuni means zeal for imbibing sacred ideals. Dhanvantari meaning a long, healthy life. Moon meaning peace and coolness. Kamadhenu cow meaning intense effort that destroys vile desires and fulfils sacred desires. Airavat elephant meaning might accompanied by patience and power of discrimination. Rambha dancer meaning artistic skills, sacred sentiments and an eye for true beauty. Uchaishrava horse meaning extraordinary daring and enterprise. Nectar meaning self-knowledge, and experiencing nature of the soul which is the ultimate goal of all human lives. Bow meaning attainment of required means. Conch meaning radiant speech that influences others positively. Alongwith these 13 jewels or divine powers is conjoined a great danger. Suppose a person who attains the above 13 jewels becomes arrogant and misuses these divine skills, these 13 jewels can create venom-like perilous results for oneself and others.

Ferocious demons like Ravan, Kumbhkarna, Meghnad, Hiranyakashipu, Bhasmasura, Vritrasura etc. had attained many boons and powers as a result of performing intense austerities. But because their psyche was vile and their attitude was extremely arrogant, whatever was attained was not lost and instead got converted into poison which paved the way for their downfall. The 14th jewel of ocean churning is poison too. This venom can be digested only by a true devotee of Lord Shiva. It was Lord Shiva who retained this poison, which was a result of churning of the ocean in his throat in order that the whole world be saved from mass destruction. This world of ours has many flaws. These flaws should not be allowed to enter our stomachs and nor should they be expressed externally in the form of insulting others etc. Wherever reforms are possible

one should make appropriate efforts to do so. Else one should neither “eat” undesirable stuff nor swallow it. Instead retain it in your throat region, as was shown to us by Lord Shiva. All spiritual seekers should do exactly this. Whenever one attains divine powers one should be alert every moment and see to it that they are not misused. Else they will work as poison in our lives.

Kundalini awakening is like the churning of the ocean. Every spiritual seeker can attain the above 14 jewels. All that one sees in the external world is present subtly in the North and South Poles of Kundalini present in the human body. Kundalini awakening is that key which opens the vault of jewels present in Sahasrar (North Pole) and Mooladhar (South Pole). Those who have this necessary spiritual daring will become the world’s most fortunate human being.

CHAPTER 4 - THE CHAKRA CENTRES AND CAPACITY OF ACTIVATING THEM

In ancient times researchers of soul sciences very intricately discovered conscious principles of the subtle world. In this very human body (microcosm) they found the mirror-image of the material world (macrocosm). Whatever one perceives in the gross world is present in the human body in a subtle form. Hence instead of carrying out research studies pertaining to the external world with the help of very expensive scientific technical apparatus, the ancient seers / sages looked upon the human body as a reflection of the gigantic cosmos and hence conducted research studies by diving deep into their souls within the body.

These ancient seers and Yogis while conducting research in the field of soul sciences concluded that amongst all spiritual practices (Sadhanas), activation of Kundalini Mahashakti or Divine Serpent Power is most important. After understanding the nature of the Divine Serpent Power alongwith its apt utility power, it was noted that Kundalini controls 2 main centers within the human body. These 2 centres are powerful as the 2 poles of the planet earth viz. the North Pole and the South Pole. Kundalini activation involves mastering of these 2 centres / poles in the human body. This spiritual practice involves many small / big experiments and their results. There are certain very easy experiments which when executed can make a person radiant, brilliant and positively active. There are other difficult and high leveled experiments pertaining to Kundalini activation. Such methods make the inner soul of a person so all-pervasive that he can contact all the divine powers of this gigantic cosmos. This cosmos overflows with extraordinary powers but laymen do not have the capacity to understand and utilize them for material and spiritual progress. But when a person via Kundalini activation comes in contact with all these cosmic powers, he can make use of all of them as per his requirements. Apart from this such an exalted soul can influence the entire cosmos so as to benefit the world both materially and spiritually.

A medium activation of Divine Serpent Power produces a lightning-like electrical flow in the human body. I have personally known a Sidha (realized saint / sage) whose body was filled with material electricity continuously. No one could touch him. If anyone dared touch him, he would experience an electric shock that one gets by touching naked wires. This realized saint always kept his eyes drooping. This was because if anyone made eye-contact with this realized saint, he would become unconscious. Once this realized saint stared at a piece of glass and instantly the glass piece cracked into tiny pieces. This was the result of contact with the bodily electricity of

that realized saint. When this electrical flow touches the psyche, one overcomes all limitations of the mind. When Valmiki contacted this divine mind of Narad and Angulimal, that of Lord Budha, both ferocious dacoits surrendered unconditionally at Narad's and Lord Budha's feet. As a result they gave up their vile activities and instead lived lives of sages. Yogic spiritual practices can create infinite power in the gross, subtle and causal bodies of the body, mind and soul respectively. It goes without saying that Kundalini activation is the most important aspect of Yogic spiritual practices. Even if one performs preliminary practices, one's worldly life becomes radiant and glorious. It is difficult to describe the miraculous heights one reaches when higher levels of Yogic practices are imbibed.

From a gross standpoint the human body is a living and thinking mass of flesh. Its activities revolve around nourishing the body and procreation. The mind is immersed in greed, attachment and ego based thoughts. A living being immersed in satisfying desires, sometimes tastes joy and at other times despair. Thus he lugs the burden of life only to enter the jaws of death. One sometimes gets sense pleasures and at other times loses all of them. One keeps building and breaking contacts with other creatures of the world. There is no beginning nor an end to the vicious circle of hope and despair. A living being like wet mud revolves around the wheel of a potter. Over here he loses or transforms his very existence. Man is very much a part of the cycle of creation, propagation and destruction of the world. Like all material objects man too undergoes this cycle.

The chemical analysis of the physical human body is very lowly and valueless. The market value of these chemicals is even less than animals, birds etc. sold in markets. If we try and sell man's blood, flesh, bones etc. in the market we will get a price less than that obtained by selling a living hen. Despite this man is considered the glorious peak of creation. This is because of consciousness dwelling in his body. This conscious energy can be seen as zest, might and beauty in the human body. The subtle body oozes with wisdom oriented glory, intellectual radiance and an enterprising mind. The ultimate causal body overflows with divine glories like faith, hope, love, service, generosity, compassion etc.

This conscious energy of all the 3 bodies viz. physical, subtle, causal is said to be more potent than all the intense energy vibrations of heat, sound, electricity, ether etc. of inter-stellar space put together. The ratio difference between material energy and spiritual energy is equivalent to the material potency measured by modern scientific apparatus and the soul power experienced by great Yogis within their bodies. We hear amazing talks regarding lasers, death rays, atomic energy etc. As against this if we deeply understand the creative potential of soul force, we will realize that it is impossible to measure it.

A very infinitesimal unit of the human body called the sperm has the capacity to produce a new human body. The atom is compared to the solar system. The microcosm (human body) is said to be the representative of the macrocosm (cosmos). This is not only a fact but is an abject reality. Under such circumstances man's very existence can be compared to that spark of fire which in its seed form has the capacity to burn up a gigantic forest. A seed has the potential to grow into a gigantic tree if it comes across conducive circumstances. In its true form it can generate innumerable other seeds.

There exist bipartite applications of divine energy. When it is purified thoroughly man becomes a saint, demi-god or God Himself. He thus accesses all the divine powers of such divine beings. If this very divine power is used for material progress, a person becomes very brilliant. He reaches the peaks of progress and carries out gigantic tasks which were previously impossible to execute. Thus every step of his is akin to victory. The bright pages of history radiate further due to the glory attained by such radiant, skilful and bright individuals. These eulogies pertaining to such divine men are not because of their attainments in the external world, but are based on the radiant conscious energy within their psyche.

The science of advancing one's conscious energy encompasses Yogic practices and austerities. Within the visible gross body lie 2 bodies called subtle and causal bodies and they cannot be seen by the human eye. The aim of Yogic or any other spiritual practice (Sadhana) is to make conscious, this unconscious subtle body. This will induce awareness / consciousness in the individual. One will overcome Maya (power of illusion) and become divine as a result of purification of the psyche. It is believed that when devotees, Yogi, men of austerities etc. attain Ridhi-Sidhis (divine weapons), it is the result of blessings from demi-gods, ghosts, demons etc. But the reality is that whatever is labeled as amazing, extraordinary or extrasensory is nothing but manifestations from within our soul. Purification of the mind / psyche is called God-realization or salvation. If we do understand this precept clearly, we will be called true knowers of truth.

Soul based practices have many applications. Innumerable methods and paths have been laid down by many schools of thought. Within Indian Sciences of Spiritual Practices, 84 Yogas (union with God) are most important. Their branches and sub-branches could add upto a few thousand in number. Hence it is even more tedious to keep count of well-known spiritual practices of other areas of this world. In Yoga practices, the path of Chakra activation is such that all over the world it has been widely accepted. Despite there being difference of opinion regarding the mode and nature of Chakra activation, people unanimously accept its existence and positive influence. Time and again activation of Kundalini Shakti i.e. Divine Serpent Power has been discussed within the arena of spiritual practices. This is the ultimate stage of success attained due to Chakra activation. We are all aware of the electrical energy that flows in the nerves of the human body. Telephone wires can only work if they are connected with electricity. It is the miracle of this very electricity that results in sensations perceived by our sense organs (eyes, ears etc.) and all ideas and sentiments in our brain. Layers of storms that manifest electromagnetic waves, arise in our body and thus our moods experience joy or despair. One's life is directed due to this sort of an influence. Great Yogis have always endeavoured to understand this divine conscious flow so that we can make apt use of it to augment our material and spiritual progress.

Research studies on conscious energy reveal that the Sahasrar Chakra (subtle 1000 petalled plexus) present in the center of the brain, is akin to the North Pole of planet earth and the South Pole is the genital region at the base of the spine which is where one finds the Mooladhar Chakra (subtle plexus). These are the 2 bodily centers that are the medium of give and take with cosmic consciousness (God) and an individual contacting the latter. The divine energy within them is the axis of life's very existence. The center of intellect and faith is above and the center of joy and might is below. The genitals are not meant merely for experiencing joy during sexual intercourse and producing children, because at the root of our genital organs lie artistic skills, daring, zest etc. These are said to be the basis of material progress. When a person loses this energy, he is denounced as a eunuch. Over here intense effort is described and not the act of sexual intercourse. The Mooladhar Chakra is the center of material powers.

The Sahasrar center of the brain is the root source of wisdom, intellect and other spiritual qualities. Spiritual practices like Pratyahar (cutting off the contact between sense organs and their objects for e.g. nose stops smelling things), Dharana (one-pointed focus of the mind), Dhyan (meditation on a single thought wave), Samadhi (trance or Superconscious State) are carried out in the brain region. A chain joins the Mooladhar which is a center of material powers and Sahasrar which is a source of spiritual powers. This chain is ordinarily called Merudand and in spiritual terms it is called Sushumna (subtle spine-according to Indian Yoga). What is the importance of the spinal cord? The answer is well-known amongst experts of anatomy. Alongwith the electrical stream within the spinal cord, are conjoined high leveled divine glories. A realized saint or one who has experienced the cosmic soul (God) truly knows all this. In this center flow intense electrical streams with great speed. It has 2 forms i.e. negative and positive. Ida nerve (subtle) is negative and Pingala nerve (subtle) is positive. When both these subtle nerves unite, we experience an energy flow which is called Sushumna (subtle spinal nerve). It can also be called Naadi. Naadi is either a nerve or a blood vessel like arteries and veins. Over here it means a subtle nerve and not a blood vessel. In this Sushumna there are 2 electrical streams. Suppose a great surgeon opens up the spinal cord to see the Ida, Pingala and Sushumna, please note that he will see nothing of this sort. This is because the Ida, Pingala and Sushumna described in Indian Yogic scriptures are very subtle in nature. Thus no modern, material apparatus can prove its existence. These subtle nerves can only be experienced by an individual who has purified his mind so as to make it very subtle and focused. Very briefly these are 2 types of energy centers. One is in the brain (spiritual) and the other near the genitals (material). The electrical streams flowing in the Ida, Pingala and Sushumna subtle nerves are like a bridge that joins these 2 energy centers. Symbolically Ida, Pingala and Sushumna are compared to rivers Ganga, Yamuna and Saraswati. It is called Triveni or 3-fold union.

When a river flows very speedily it tends to create eddies. When the atmospheric wind is hot and speedy, one experiences cyclones in the summer season. Just like eddies in a river and cyclones in wind, the conscious energy flowing in the Sushumna is said to be merely an intense stream of electricity. It is called an energy wheel. In Yogic scriptures it is said that there are 6 such energy wheels.

In Indian mythology called Puranas the symbol of effort and son of Shakti (divine energy) is said to be Kartikeya Skand. He is Parvati's son, yet according to Shiva Purana it was Kritikas (Pleide Stars) who reared him. Agni (fire) retained Kartikeya in its womb. Shiva's Retas (sperm) manifested as fire and Vaishwanar (bodily hunger fire) in the form of a female, imbibed this Retas in her womb and nourished it. Yatudhanas, symbols of innumerable obstacles, had rendered the life of demi-gods full of distress. These Yatudhanas were defeated by Kartikeya Skand. This son of Shakti had 6 faces.

This incarnation of Skand should be understood as the description of the influence of the 6 Chakras related to Kundalini super energy. Kundalini or Divine Serpent Power is nothing but the substratum fire present in the root of our genitals. When Shiva in the form of Sahasrar is activated, it manifests honey-like pollen and this is Shiva's Retas. Kundalini as the substratum fire held this Retas. The 6 Kritikas (Pleide Stars) nourished this Retas. These 6 Kritikas are the 6 Chakras. Thus this union of Shvia and Shakti (Kundalini) results in the manifestation of the great warrior Skand. Skand has 6 faces. Kartikeya whose 6 faces are nourished by the 6 Kritikas, should be looked upon symbolically as the influence of the 6 Chakras (plexuses).

The 6 Chakras are situated one after another in a vertical manner on the Merudand and the first one is situated in the genitals at the base called the Mooladhar Chakra. The last one called Sahasrar is situated at the top, in the central region of the brain called Brahmarandhra. This can be called a special powerhouse or microwave station. Above Mooladhar lies the Svaddhishtan Chakra in the navel region. After that comes the Manipur Chakra between the navel and heart region. Anahat Chakra is found in the heart region. Vishudha Chakra is found in the throat region. The Ajna Chakra is found in the center of the eyebrow. Finally the Sahasrar is situated in the center of the brain region called Brahmarandhra. Thus if you include Sahasrar Chakra there are 7 Chakras (plexuses). These Chakras are described on the basis of the demi-god, vehicle, colour etc. of that region. This is so that when a spiritual seeker activates these Chakras, he can gauge which stage he has reached and how far has he progressed.

What are the 6 Chakras? Where are they situated? What is their state? What is their utility? One should understand the preliminary answers to the above questions. The application of its utility and teaching varies and a spiritual seeker is given that teaching which is conducive to his mental state. The Merudand ends at the root of genital organs. Between these two there is a hollow space which is called Yoni Kand in spiritual terms. According to modern anatomists, the Sushumna nerve is merely a network. But according to subtle body scientists there lies a special bodily part in this region which is called the Mooladhar Chakra. Below this is a back akin to that of a tortoise. Hence it is called Kurma. Above it is the Merudand and is called Sumeru. Surrounding it is an energy principle lying coiled with 3 ½ rounds. This is the Mooladhar Chakra. This can be explained as a ball or Kand situated in a pyre or cave. This is the first Chakra. This is the root area of Kundalini or Divine Serpent Power. Although the fire in a stove is extinguished when no more fuel is added to it, yet one can experience some amount of heat in its vicinity. Ordinarily this is the state of laymen. With effort when one adds the fuel of Prana (vital force), the fire manifests. Its flame travels upwards.

Everyone knows about the 6 Chakras. In reality they are 7 in number. The seventh Chakra is Sahasrar and is generally not counted because it is the leader of all subordinate Chakras. Thus the 7 energy Chakras (plexuses) are symbols of 7 Lokas (worlds), 7 Rishis, 7 seers and 7 continents.

A description of energies and forms associated with each Chakra can be found in many scriptures pertaining to spiritual practices. No doubt some differences are there yet briefly following is the information commonly given by all –

1. MOOLADHAR – Earth element, yellow colour, smell Tanmatra, sound Lum, Bhu Loka, situated in the center of the opening of excretory organs.
2. SVADHISHTAN – Water element, white colour, taste Tanmatra, sound Vum, Bhuvaha Loka, situated below the navel.
3. MANIPUR – Fire element, colour red, sound Rum, Svaha Loka, form/ sight Tanmatra,

situated near the navel region.

4. ANAHAT – Wind element, grey colour, sound Yum, touch Tanmatra, Maha Loka.

5. VISHUDHI – Space element, colour sky blue, sound Tanmatra, Jana Loka, Sound Eem, situated near the throat.

6. AJNA – Tapa Loka, Sound Om, colour white, situated between the eye brows.

7. SAHASRAR – Satya Loka, shape of a 1000 petalled blooming lotus, golden colour situated at the center of the brain called Reticular Activating System.

With which material centers, energies etc. can the energy sources of these 7 Chakras be compared? As an answer a comparative symbolic description is given in various spiritual practice based texts is given as follows –

“All the pilgrim spots of earth dwell in the Mooladhar Chakra. One who bathes in this region attains Moksha or salvation.”

- MAHAYOG VIJNAN

“The heavenly pilgrim spot is situated in the Svadhishtan Chakra. Great Yogis bathe in the divine Ganges river flowing in this region. The Manipur Chakra is a divine pilgrim center and there are 5 ponds in it. Over there is the pilgrim spot of desires. All the contemporary pilgrim centers of the solar system are present in the Anahat Chakra. Those who bathe in these centers attain credentials so as to enter higher sacred Lokas (worlds).

- MAHAYOG VIJNAN

“The Mooladahr Chakra is Bhuloka, Svadhishtan Chakra is Bhuvaloka, Manipur Chakra is Mahaloka, Vishudhi Chakra is Janaloka, Ajna Chakra is Tapaloka and Sahasrar Chakra is Satyalokaa. Thus at the region below there are 7 nether worlds (Patalaloka). The base of the feet is Talaloka, the upper half of the feet is Talataloka, the center of the ankle bone is Mahatalaloka, the upper part of the ankle bone is Rasatala, the center of the thighs is Vitalaloka and the center of the groin is Patalaloka. Thus below the waist are 7 worlds and above the waist are 7 worlds. These add upto totally 14 worlds (Lokas) in our body. He who visualizes these

worlds in his body via spiritual practice, overcomes all pain and strife.”

- MAHAYOG VIJNAN

“In this body the 7 continents, all rivers, ocean, mountains, regions, doorkeepers of regions, Rishi-Munis, galaxies, planets, altars, demi-gods of altars, Brahma, Vishnu, Mahesh, sun, moon, space, wind, fire, water, earth, all creatures and whatever else present in this world are attached to this Sumeru (situated in the Divine Serpent Power or Merudand) and they all carry out their respective functions. He who knows this is a true Yogi.”

- MAHAYOG VIJNAN

From the above proclamation it is very clear that the human body is not merely a mass of 70 constituents (e.g. blood, flesh etc.) or biochemicals (e.g. fat, carbohydrates etc.). It is made up of not only 1) juices 2) blood 3) flesh 4) muscle 5) bones 6) fat 7) sperm but that deep within, lies a divine principle. All the above 7 constituents are influenced by the 7 Chakras and our body unknowingly remains healthy or unhealthy due to this influence. If the state of the secret inner recesses of the soul related to the 7 Chakras remain balanced, it can give us a healthy, long life span. Thus a healthy, long life span is not just dependent on proper food intake and exercises. It is a fact that despite eating proper food and exercising regularly, if our inner secret regions are not balanced, it will make our body unhealthy and can lead to premature death too. The same holds true for our mental center. These 7 Chakras influence various levels of consciousness and the annihilation of the conscious and unconscious mind, can be converted to upliftment of pure consciousness (soul). Spiritual practice based scriptures speak of attainment of Ridhi-Sidhis i.e. divine glories. But one can attain even greater benefits both materially and spiritually if one makes apt use of the storehouse of infinite energy present in our inner soul via scientific spiritual practices.

Life is a Yajna (sacred sacrifice). It is not merely as though offering worship materials to sacred fire is called Yajna. According to the level of the micro body and macro cosmos many small / big subtle Yajnas take place. The 7 Chakras are 7 sacrificial pyres of Yajnas. In the Yajna of Sadhana (spiritual practices) you have 7 fires, Purhoit of 7 Rishis, 7 demi-gods invoked, 7 Charas and the 7 results. This Yajna is executed via activation of the 7 Chakras within the jurisdiction of Kundalini Science.

“The 7 Pranas (vital force) were produced from it. The 7 flames of fire, 7 types of wood, 7 Yajnas and 7 Lokas manifested from God.”

-MUNDAKOPANISHAD (2/1/8)

“You are present in the 7 worlds (Lokas) as 7 divine energies and you control all of them. 1. In Bhulok as earth 2. In Bhupaloka as wind 3. In Savahaloka as ball of light 4. In Mahahaloka as great attainment (Sidhi) 5. In Janahaloka as procreation power 6. In Tapahaloka as skill of austerities 7. In Satyaloka as truthful speech.”

-DEVI BHAGWAT

Within our body there are so many sources of energy akin to these 7 Chakras (subtle plexuses). They are called glands. In the brain lies the Vishnu gland, in the heart is the Brahma gland and in the navel, the Rudra gland. Even regarding this there are difference of opinions because some opine that the Vishnu gland is in the brain. But we must not get entangled with these names. Instead we should understand that not only in the Merudand (spine) but in the head, heart and navel region there are so many important energy centers (Chakras) which when activated via various methods are called Granthibheda. Over here one more thing has to be noted that “Vedham” means “opening” in common terms. Yet spiritually it means “activation” or “awakening.”

Just like the 6 Chakras in the Sushumna subtle nervous center situated in the back of our body, there are 6 other Chakras in the front side of the body. They are called Surya(Sun) Chakra, Agni (Fire) Chakra, Amrit (nectar of immortality) Chakra, Prabhanjan (destruction) Chakra, Tadit (lightning) Chakra and Soma (moon) Chakra.

When mountain water gets concentrated in a particular area and springs forth, it is called a spring. In the mouth source of the spring, the water speed is extremely ferocious. When this water rises up and falls down a lot of chaos is witnessed and everyone knows how noisy the situation is. In the same way Chakras can be compared to eddies, cyclones and a spring of water. A volcano generally emits fire, smoke, lava from its opening. In the same way Chakras too release certain emissions. People are getting ready to generate infinite electrical energy from the tumultuous waves of the ocean. Those who have the capacity to utilize the energy released by these Chakras are said to be divine men.

Endocrinologists who study various endocrine glands of the body are absolutely amazed to note that the juices secreted by the glands are so infinitesimal in terms of quantity yet they can influence our body, brain etc. on such an enormous scale. Testicles, kidneys, heart, male endocrine glands etc. can be called bigger glands. Since their activities are more gross they can be easily understood. But to unfold the mysteries of the endocrine glands is that much more difficult. Even after intricate research it is difficult to draw apt conclusions. Subtler than these are glands called Chakras (in Indian Yoga) which are beyond the ken and reach of sense organs and modern scientific apparatus like electron microscopes etc. If at all one can see, understand and make apt use of these Chakras, it is only via an activated inner eye of wisdom. It is only on the basis of subtle Spiritual Sciences like Yoga etc. can one experience and utilize these Chakras for one's own self and world humanity.

Within Hathayoga spiritual practices, 6 Chakras have been listed situated in the Sushumna of the Merudand (Subtle spinal chord). They are 1) Mooladhar Chakra 2) Svadhishtan Chakra 3)

Manipur Chakra 4) Anahat Chakra 5) Vishudh Chakra 6) Ajna Chakra.

Amongst these, 4 of them have been deemed as nervous network by anatomists. The Mooladhar Chakra is called Pelvic Plexus. The Manipur Chakra is called Solar Plexus. The Anahat Plexus is called Cardial Plexus and the Vishudhi Chakra is called Pharyngeal Plexus by modern anatomists. Regarding the remaining 2 Chakras i.e. Svadhishtan and Ajna, there is a bit of disparity and difference of opinion between ancient spiritual seers and modern day research. We sincerely hope that this mystery will unfold in the near future.

There is a detailed description of the 6 fold wealth which one attains on activating the 6 Chakras. These can be called spiritual attainments too.

The 6-fold wealth is 1) Shama 2) Dama 3) Uparati 4) Titiksha 5) Shraddha and 6) Samadhan.

“Shama” means overcoming mental turmoil and agitation. “Dama” means mastering the 5 sense organs (eyes, ears etc.). “Uparati” means abhorring wickedness. “Titiksha” means enduring hardships with great patience. “Shradha” encompasses steadfastness on the path of sacredness alongwith faith and love for it. “Samadhan” means liberation from doubts and desires.

All these are specialties of qualities, action and character. Man rises high up the ladder of life due to great thinking and idealistic actions. Thus he attains inner contentment, zeal, respect from the external world and cooperation that a realized saint or sage attains.

Apart from this there are so many material benefits due to spiritual progress. These are called Sidhis. Soul based successes are called wealth and glories. Material progress is called high standard of living and Sidhi. Both these together can be seen as advancement of Extra Sensory Potential (ESP).

Shri Adi Shankaracharya has enumerated 8 Sidhis. 1 Sidhi of birth 2. Sidhi of knowledge of sound 3. Sidhi of knowledge of scriptures 4. Sidhi of enduring natural calamities. 5. Sidhi of enduring bodily / mental anguish. 6. Sidhi of enduring hardships meted out to us by other creatures of the world. 7. Sidhi of attaining wisdom 8. Sidhi of attaining knowledge

1. Sanma Sidhi means to know one's past lives. One is naturally attracted to relatives of past lives and one knows that they are relatives of past lives.

2. Shabda Sidhi meaning knowing the underlying meaning of a word. Words by themselves have less energy and one can twist their meanings as per one's whims and fancies. Only when a person's psyche is pure can he realize the true underlying meaning of a word.

3. Shastra Sidhi means understanding the true underlying meaning of scriptures and to understand in which context (country, era, character) these observations were made. No tenet or precept can be cosmic or meant for all times. How does one utilize the scriptural truth? This very subtle knowledge is Sidhi of words /sound.

4. Sidhi of enduring Adhidaivic agitations means steadfastly enduring pain due to natural calamities, accidental hardships, situations of separation from one's beloved ones etc.

5. Sidhi of enduring Adhymatic heat means control of emotions like sexual desires, anger, greed, delusion, envy, arrogance etc. Not to allow one's sense organs to cross the limits of sense enjoyment and obstructing the mind from becoming unruly. When due to this sort of control one's mind harbours discontent one should smilingly ignore it.

6. Sidhi of enduring Adhibhautik heat means to serenely endure hardships pertaining to the body like heat, cold, hunger, thirst, sleep, diseases etc. and disallow the mind from getting agitated.

7. Sidhi of Vijnan Shakti means a pious psyche, pure character, equanimous mind, serene nature, one with a dash of humor, a hardworking person, follower of all rules, disciplined, alert, performer of righteous duties, generous nature and contentment.

8. Sidhi of Vidya Shakti means steadfastness in emotions and faith with reference to the nature, aim, duty of the soul. One has firm faith in God and knowing that one's soul pervades every atom of the cosmos, one thinks everyone to be one's very own beloved. Such a person oozes with love for the world since he has overcome all agitations and the rush of blood nature of the mind.

In very exceptional cases one sometimes hears or sees Sidhis like 1. Anima 2. Mahima 3. Garima 4. Laghima 5. Prapti 6. Prakamya 7. Ishatva 8. Vashitva.

"Anima" means to make the body subtler than an atom. "Mahima" means to make oneself extremely gigantic. "Garima" means to make oneself very heavy. "Laghima" means to make oneself very light. "Prapti" means to experience far off objects very closely. "Prakamya" means to fulfill one's wishes. "Ishatva" means lordship or to control other objects or circumstances. "Vashitva" means to induce other creatures to act according to one's own wishes by controlling their thoughts.

There is another description of 8 Sidhis viz. 1. Entering another person's body. 2. Walking on water 3. Exaltation 4. Waking in fire. 5. Flying in air 6. Hearing of divine sounds 7. Overcoming

the veil of light. 8. Mastering all elements.

The above mentioned miracles / Sidhis are generally not seen in today's modern times. And wherever these are seen, the measure of fraud is much more. Thus instead of talking about such miracles which we rarely see, we should clearly understand that by activating our Chakras (Plexuses), we can advance both materially and spiritually. We can attain those pinnacles of success which ordinary limited human effort can never even dream of attaining.

CHAPTER 5 - SAHASRAR CHAKRA AND BRAHMARANDHRA ARE THE CENTRES OF DIVINE POWERS

The human body (Microcosm) is said to be a small sample of the cosmos (Macrocosm). The entire body of a big tree is hidden in a tiny seed. In a small sperm lies the cast of the entire human body. The manner in which the mutual attraction and activities of the planets of the solar system are executed, can be seen albeit at a microlevel within the atomic family represented by electrons, neutrons etc. In the same way the entire cosmos can be seen in a microform within this small human body. Whatever is visible / invisible in this gigantic cosmos, is present within this tiny human body. All the special characteristics of earth too are found in the human body.

All the energies, special qualities and glories of earth are found in the point of balance i.e. the North and South Poles. From here all movements /activities of earth are controlled. As a result this earth is an active ball and a playground for all creatures. If the North / South Poles lose their balance or they undergo some change, the entire earth will look like something totally different. It is said that even if a minor fist blow is executed on the point of center of balance in the 2 Poles, the earth will change its orbit by leaps and bounds. As a result this very nature of days, nights, seasons etc. will change and take up a new extreme form. Further this minor fist blow can induce earth to dash into other stars, galaxies etc. and thus get powdered to pulp. The cause is very clear. In that the 2 Poles control all the movements of earth. It is their energy centers that induces our earth to dance to its tunes like a puppet. All earthly activities are given the necessary capacity and inspiration to function aptly. The 2 Poles are the central points of earth's activities and energy centers.

Just as the planet earth attains energy and activities from the 2 Poles, so too the human body has 2 Poles. The North Pole is Sahasrar Kamal in the Brahmrandhra (center of the brain). The South Pole is the Mooladahr Chakra of Kundalini or Divine Serpent Power center at the base of Sushumna (near the genitals). According to Indian Mythology, Lord Vishnu sleeps on Lord Shesha (1000 hooded serpent) in the Ksheersagar(ocean of nectar). This Ksheersagar is nothing but the intense white ocean of love in our brain. Sahasrar Kamal is that atom which instead of being round like other sheaths is like serrated teeth of a cog-wheel. These teeth are compared to the petals of a lotus. The central point of energy lies in this atomic Pole. This Vishnu Pole or Sahasrar Kamal (1000 petalled lotus in the brain) is the very basis of attainment of sensory and extrasensory knowledge pertaining to the innumerable conscious and unconscious units of the brain. This region is the central point of all spiritual practices like meditation / trance / self-reflection / Yoga of devotion alongwith will power, soul power and Sidhis attained due to a strong power of resolve (Sankalps).

The North Pole lies in the central point of the head called Sahasrar Chakra. In the center of the head is a subtle 1000 petalled lotus and is called the Sahasrar Chakra. Within it dwells divine energy or Shiva. It is over here that Kundalini or Divine Serpent Power rises from the South Pole to merge into Shiva in the North Pole. From this area all bodily movements are controlled just as a puppeteer seated behind a curtain, controls his puppets via mere finger movements. It is also called the region of the soul etc. All energies and its sub-categories that create movements in this gigantic cosmos is found situated around the Sahasrar.

Sacred scriptures say that Kundalini is the very life force of all energies and Sidhis. A person who activates the otherwise latent (sleeping) Divine Serpent Power becomes the Lord of infinite grandeur of this world. In India this has been discovered right since ancient times. There is no end or limit to the potency of Kundalini Shakti or Divine Serpent Power.

But activating the Kundalini is not the ultimate goal of a living being. The ultimate goal of all creatures is to attain salvation (Moksha) i.e. merging the individual ego into the cosmic soul (God). The aim of any human life is to merge into Brahman / God/ cosmic soul. Yoga and other spiritual practices are meant exactly for this purpose. The same holds true for Kundalini too. This has been commented upon in Hathayoga Pradeepika as follows –

“Just as a person tries to open the lock of a bolt, so too a Yogi finds the path of Sushumna via Kundalini based practices. He then enters Brahmaloaka so as to attain salvation (Moksha).”

Only when a spiritual aspirant enters this Sahasrar Chakra, can he experience the joy of immortality, vision of the cosmos, control of cosmic powers and Samadhi or trance. The Brahmaloaka mentioned in the above lines is nothing but the Sahasrar Chakra. It is very difficult to reach this Chakra. Majority of spiritual seekers get stuck in the lower Chakras and merge into the lower type of bliss that they get in that region. Hence Sidhis (extraordinary powers) attained during preliminary Kundalini awakening are said to be obstacles. Just as a man thinks the material world to be the ultimate goal of life because of having immense wealth, grandeur and a beautiful wife, so too a person who activates his Divine Serpent Power thinks that Sidhis like hearing far off words, seeing far off objects, knowing other people's thoughts, predicting the future accurately etc. attained while activating the lower Chakras, is the be all and end all of life. Thus he totally loses sight of the supreme goal of rising upto the last Chakra i.e. Sahasrar and merging into it.

Even if a person reaches the Sahasrar Chakra, he cannot dwell in this region for a great length of time. How long can a spiritual seeker dwell in the Sahasrar Chakra? This depends on the nature of spiritual practice which he follows and how much inner spiritual energy he possesses. Many spiritual seekers dwell in the Sahasrar Chakra for a certain length of time and then get demoted into lower Chakras and their levels of lower bliss. But he who steadfastly “ripens” his Sahasrar Chakra, attains the omnipotent Lord and thus experiences infinite bliss eternally.

The Sahasrar Chakra lies 2 inches within the ears and 3 inches within the eyebrows. Its form is that of a ball of light in the hollow portion of the upper region of an opening called "Mahavivar" of the brain area. Via the process of Divine Serpent Power awakening, this Mahavivar opening has to be widened so as to enter the state of divinity. Hence it is called the "10th door" or Brahmarandhra too. In the Dhyandhyanbindupanishad it is said that –

"A Yogi is one who knows the light akin to a jewel in the brain. That jewel akin to 7 golds that is lit up by an electrical like stream, is found in the lower region of Meru and 4 fingers above the fire region. It seeks shelter in the Svadhishthan Chakra and is subtle sound manifest"

The scriptures while describing the powers attained in reaching this region say –

"Such a person knows the ultimate knowledge, he becomes omniscient (i.e. knower of past, present and future) and can do anything he wishes. He may perform any action, yet no sin accrues. None can gain victory over such a person."

In one way Brahmarandhra is the head office of a creature. It is a laboratory which helps us attain whatever we see in this visible world and all those things which are beyond our knowledge. According to Indian philosophy over here there are such rare auras of light made up of 17 principles which cannot be seen in the visible world with our gross eyes. All nervous elements and air tubules come out from this area and spread out into the entire body. The Creator seated in this white lotus, sends and receives orders and messages from any part of the body via any nerve. He can create movements in any area. He can clean and create a rain of vital force in any area without any technological paraphernalia which we limited creatures can never even dream of doing. All this takes place because of emission, contraction and relaxation of auras of light. It is this ball of light that induces the nose to smell, the ears to hear, the eyes to see, the tongue to taste and speak. This ball of light is under the direct jurisdiction of Almighty God dwelling in the Sahasrar Chakra. In the initial stages of meditation, this light is seen either as glow-worms, twinkling stars, shining petals or half/ full moon. Slowly and steadily its divine nature is experienced. As a result the gross sense organs become lax and the working arena of the soul shines brilliantly in the entire world. An ordinary individual can worry only about his immediate family members. But a Yogi enfolds the entire world in the embrace of his soul and extends upto other Lokas (worlds) too. He also has to ascertain whether there is any imbalance in the movements of planets, galaxies etc. In a gross manner denizens of our planet earth too are influenced by these activities. Hence even unknowingly such a spiritual seeker who enters the state of Godhood, can work only for the well-being of all creatures of the cosmos. Whatever rights and omnipotency is attained by such a great soul is taken up as a gigantic responsibility by him. He may seem to be having a human body yet he has no body consciousness at all. He knows everything. He sees and hears everything and can predict future events very accurately.

The substratums of the Intellectual Sheath and Mental Sheath viz. the intellect and mind dwell in this region. They unearth news of objects lying far away or those beyond the ken of the sense organs of knowledge. When one's soul resolve progresses into the intellectual arena after leaving the mental arena, one attains divine wisdom. It comes out from the Ajna Chakra so as to unite with the different types of rays of the cosmos and thus attains its knowledge. Just as with

the help of electrical waves, space shuttles can be directed to the right or left of planet earth (called traversing), just as with the help of a television you can see scenes of far off places so too man can see scenes in any part of the world or obstruct one's cosmic movement with the help of the rays of his resolve (Sankalpa). In the Mundak Upanishad (Chapter 2) and Chandogya Upanishad (Chapter 9) details of this self-realization have been given as follows –

“A self realized saint subtly experiences that God without Kalas(divisions) in the form of a light that is whiter than white and is present in the Golden Sheath.”

Many forms of Sahasrar based spiritual practices like Pratyahar (disallowing sense organs to contact their respective objects), Dharana (focusing of mind), Dhyan (meditation) and Samadhi (trance) have been put forth as studies. A description has been given about the good results attained due to their successful execution. The deep import of the successes of that region have been given in the form of material and spiritual progress.

Today even modern scientists accept that there are extraordinary energy centers in the brain. According to research studies conducted by the brain specialist Smithy, a pure intellect is controlled by different centres of the human brain. It is a production of a cooperative endeavour of all of them. This is the gist (region) which creates a human character and nourishes it. A mental level is created by memory, analysis, synthesis, selectivity etc. Where does its admixture and production take place? This has not been aptly deduced yet it is clear that this area should be in the cerebellum part of the brain. This is that very sensitive spot which if undergoes ripening, can induce advancement of one's inner personality. Spiritual seers of yore had discovered this center and had named it Sahasrar.

While deeply analyzing the brain so many layers are discovered which not only help us think but also creates our very character. This region of special capabilities is the “Frontal lobe”. In it one discovers man's personality, imagination power, ambitions, social behaviour, experiences, sensations and other important functions. It is not possible to influence this area by medicines or surgery. Only those spiritual practices like Dhyan (meditation), Dharana (Concentration) etc. can be made use of which are a part of Kundalini i.e Divine Serpent Power awakening.

In the above paragraphs we have merely made a minor reference of only one center of the brain. Yet it is well-known that the brain abounds with infinite mysterious powers. The conclusions drawn by today's modern scientists specializing in brain research, is very much in tandem with the discoveries of ancient Indian seers.

From a grosser type of classification, the brain can be categorized into 5 parts 1) Cerebrum 2) Cerebellum 3) Mid-brain 4) Pons 5) Medulla Oblongata. The last three parts that is mid-brain, pons and medulla oblongata together form a single unit called the “brain stem.”

According to Spiritual Sciences, 33 crores demi-gods dwell in heaven represented by the brain.

But 5 of them are chief representatives. All of these control various divine centers. The 5 regions of the brain listed above can be said to be the region of the 5 demi-gods. With their help the 5 energies of the 5 sheaths are produced and controlled. The 5-fold spiritual practices of Gayatri help evolve these 5 in unison. As a result a creature dwelling in Brahmaloaka or heaven, experiences a heavenly atmosphere.

So far our discussion revolved around a certain type of classification. Many scholars right since ancient times have been describing this very fact albeit in various ways. Even today this type of discussion continues. This one single precept pertaining to the classification of the brain and Sahasrar Chakra are described in various ways.

The Sahasrar Chakra is also called the “pot of nectar”. It is said that Som juice emanates from it. The demi-gods drink this nectar and become immortal.

According to modern brain anatomy, the brain is filled with a special “Cerebro-spinal fluid.” This fluid nourishes and protects the various centers of the brain. It drips from the brain’s membrane and is absorbed by various centers of the brain and the Sushumna (subtle spinal nerve).

The “pot of nectar” has 16 coverings. In the same way at certain places the Sahasrar is said to have 16 petals. These are nothing but 16 important centers of the brain. The Shiva Samhita too says that the Sahasrar Kamal has petals.

“One should meditate on the Sahasrar Chakra made of 16 Kalas situated in the centre of the brain and which shines like the moon.”

-YOGA MANJUSHA

These 16 Kalas of the Sahasrar are the 16 points of the brain related to the cerebrospinal fluid. If the previously 5 grossly classified parts of the brain are classified more minutely, they will add upto 16 in number as follows –

1) Cerebrum 2) Cerebellum 3) Medula Oblongata 4) Pons 5) Mid brain 6) Corpus Colosum 7) Corpus Stratum 8) Pituitary Gland 9) Pineal gland 10) Thalamus 11) Hypothalamus 12) Subthalamus 13) Metathalamus 14) Epithalamus 15) Corad plexuses 16) Ventrilces.

All these above parts have centers full of ESP (Extra Sensory Potential) that control the body. By activating the pot of nectar of Sahasrar, we can make the brain more active and thus attain extraordinary benefits. The scriptures have clearly said –

“Due to activation of the Sahasrar Kamal, a Yogi’s psyche becomes equipoised and thus merges into his soul. He overcomes bondage of the material world. He is full of all-round potential. He moves freely everywhere and his speech becomes nectarine.”

- SHATCHAKRA NIRUPANA

“One must meditate on the Ksheersagar ocean in the core of the forehead and on the moon-like light in the Sahasrar Kamal (1000 petalled lotus).”

- SHIV SAMHITA

“That Yogi who continuously drinks the nectar emitted by the Sahasrar Kamal can bring in a law to ‘kill death’. Meaning death is no longer death for him because he lives a life that has gone beyond death. It is in the Sahasrar region that Kundalini merges itself. At that time the 4 types of creation merge into God and everything becomes Godlike.”

- SHIV SAMHITA

“That Soma juice of Sahasrar Kamal which purifies Richas, Samveda, Yajurved, Brahmanas, may it purify me too.”

- YAJURVED

What exactly is the Sahasrar? This answer according to anatomists is that the electrical onrush from the center of the brain which controls bodily movement, does not get emitted from a substratum but that a special center is responsible for it. This is not man’s own creation but is a divine blessing. The liver, heart and other organs function as a result of this energy attained from a divine center. The blood nourishes various bodily organs and it is a fact. It is also true that the lungs are responsible for respiration and the stomach for digestion. Yet the question arises that when these organs carry out various tasks, where do they get the necessary energy to do so? It is not correct to say that respiration, digestion etc. give us the energy to survive because if this

were to be true, man could only die because of hunger or choking of breath.

This electrical onrush continuously gets emitted in spurts in the central region of the brain. It can be said to be an extraordinary electrical spring. From there a fire-worklike light is emitted in spurts. The heart experiences such rests in between heart-beats. There is a rise and fall even in wave-flows of heat, sound etc. The same holds true for the activities of the fount of energy in the central point of the brain. Scientists opine that the energy spurts are the main basis of the activities of various centers of the brain. This very principle has been elucidated by Indian Yogic scriptures in their own way.

“In the center of the brain is a jewel-like light. From that, electrical streams are emitted akin to heated gold. He is a true Yogi who understands this mystery.”

- DHYANBINDU UPANISHAD.

“The light of Brahman (God) dwells in the Brahmrandhra as fire. Its purifies our spiritual practice. This itself is fire of Yoga.”

- MATSYA PURANA

This brain dwelling energy fount can be called Sahasrar Chakra according to anatomical sciences. “Sahastra” means 1000 but here it means infinite. The Lord is said to have 1000 heads, 1000 legs etc. The sparks of energy emitted from the brain fount are not 1000 in number but are infinite in number. The number of drops of that shower is not 1000 only but connotes infinite number of drops. On the basis of this description this “1000” is the fount of energy called Sahasrar.

Today’s modern science accepts that infinite streams of electricity flow from the brain. As per requirements those streams flow in infinite special nerves in infinite directions. Based on each one’s function, scientists have classified these nerves into various categories. For example Ascending Reticular Activating System, Descending Reticular Activating System, Specific Thalamic Projection, Defused Th. Pro. And Brain Stem Reticular Formation. From the standpoint of Yoga, the combined influence of the above systems can be seen in the form of thousands of streams of electrical onrushes in the brain.

This is the very basis of the Sahasrar Kamal (1000 petalled lotus) and Lord Shesha (1000 hooded serpent). The form of Lord Vishnu sleeping on Lord Shesha abounding with Kundalini Shakti in the midst of the Ksheersagar or Brahmloka, is meant for understanding the state of Sahasrar. Ksheersagar means marrow of the brain. The coiled 1000 hooded serpent means the teeth of the axle of Sahasrar Chakra. A wheel of a cart too has an axle. The Lord’s Sudershan

Chakra (disc weapon) too has teeth. Thus Sahasrar can be correlated to the abovementioned details.

The Sahasrar has been compared to the sun (1000 rays) too. It is the energy that lights up the solar system and induces various activities in them. Every unit of human existence is influenced by the brain energy. Hence if the sun is said to be the presiding deity of the ball called Bhuloka (earth), it definitely is apt. The divine existence of Sahasrar has been compared to the sun –

“O Deveshi ! Within the stalk of the great lotus Sahasrar dwells the soul akin to Mercury. Although it radiates likes crores of suns, yet during emotions it is comparable to crores of moons. This supreme material is extremely grand and oozes with the Divine Serpent Power.”

- SKAND PURANA

“This sun is nothing but the divine principle and its material symbol is the material sun.”

- YAJURVEDA (23/48)

“Your indwelling nectar is one who is the indweller in the sun, whom the sun does not know, whose body is the sun and who controls the sun by dwelling within the sun.”

- BRIHADARANYAK UPANISHAD

Just as our solar system gets energy from the sun, in the same way the brain gets the necessary capacity for various functions from the energy source of Sahasrar Kamal. Many machines are used in mills, factories etc. These machines are attached to motors, transmitting electricity. When the motor functions, it transmits energy to the machine. But the electricity does not belong to the motor. It comes from another source. The brain is our motor and the bodily organs are small / big machines. The energy required for smooth functioning of mills, factories etc. comes from somewhere else. It is akin to the flow of grace attained by earth from its polar regions. This is a gift of interplanetary energy. A man is free and the author of his own destiny. Yet the energy that creates man's inner personality is said to be divine grace. The moment this stream of energy is obstructed, man dies instantly. Even if the heartbeats have stopped completely yet via artificial means it can be re-activated. But the moment the electrical onrush of Sahasrar stops, know for sure that this is ultimate death. Despite the fittings of a bulb being appropriate, if the electrical connection is cut off, we face darkness. Despite the bodily organs being healthy, if the brain energy flow stops, we cannot remain alive.

Grossly we may describe birth and death of creatures in a certain manner, yet according to subtle sciences like Yoga, birth and death are totally dependent on the activities of Sahasrar Chakra. This is not the end of the discussion because a lot more follows hereafter. Sahasrar is not merely the source of life but it is from here that the nature of one's character and level is charted out and determined. Even a little extra tilt, will change the course of flow of rain. When a particular form of slant that induces rain water to enter a particular river is changed, this rain water will enter another totally different river. At the beginning of the slant there was a difference of only a few inches yet when the rain water enters a totally new river, the difference in number of miles of area covered amounts to thousands. Many trains standing in queue at a railway junction travel in different directions because of change of levers. The changed levers are separated by the few inches only yet the trains that travel in different directions are separated by thousands of miles. The same holds true for the Sahasrar Chakra. In that even an infinitesimal change in the Sahasrar, can induce amazing transformations both within and without.

For a modern scientist even to think of reduction / addition in the grants given by interplanetary space to earth, means facing fearful worries and turmoil. Even a mere thought of taking one step in this direction, induces jitters in their minds. Even a slight bit of topsy-turvy can induce massive destruction. As against this if some conducive solutions are found it will greatly benefit all denizens of earth. Thus we can become lords of unimaginable comforts. Today scientists refuse to take big steps in this direction because of lack of knowledge. They have merely taken minor steps in conducting research on the earth's polar regions. They have yet not found the earth's axis and nor have they made serious efforts in this direction.

But no such danger is encountered when we talk of the Sahasrar which is the axis of the brain situated in the polar region of the human body. Material / worldly energy is like a demon. Even minor misuse of electricity, fire etc. can kill many people. As against this no major calamity comes in the way in the relationship of a body and its doting mother. This is the material difference between soul consciousness and material consciousness. Sahasrar is a center of union of the individual soul and cosmic soul i.e. God. This is a consciousness based give and take. Within it overflow high leveled sentiments. The nature of spiritual practices has been conjoined to the wealth of good-will. This divine grace of greatness overflows from it.

The Sahasrar Chakra is related to the Brahmarandhra. Brahmarandhra is the 10th door. The 9 doors are the 2 nostrils, 2 ears, 2 eyes, 1 mouth and 2 openings of faeces and urine. The 10th door is Brahmarandhra. Great Yogis give up their life by passing through this 10th door. The very reason behind which the 'Kapal Kriya' (rite) is carried out after death, is that even if a bit of vital force has remained behind, it should pass out from this 10th door and thus induced go to a higher state.

A newborn baby has a bit of a hollow space in the center of the scalp. In it there is a tissue instead of bone. It is situated between the parietal and acivital bones. As the body grows the bones too augment in size and covers the above mentioned hollow region. The Yogic scriptures say that divinity or cosmic consciousness enters the human body through this hollow region.

From the standpoint of bodily design, this region is not merely made up of bones because below its frontal area there are other principles. There is also the cerebral cortex beneath the bones of

our forehead that covers the brain region. Within it are carvings akin to those seen when a farmer ploughs his field. Thus it categorizes the brain into various parts. These parts are called sulks. The cortex is partitioned lengthwise by the longitudinal fissure and breadthwise it is called central cortex. The crossing or point of union of both these corresponds to the Brahmarandhra of Indian Yogic scriptures. In front of this Brahmarandhra, lies the most mysterious gland in the upper region of the brain called the Pineal Gland.

This Brahmarandhra is a very special doorway for the individual's bodily soul to establish a bond with the cosmic soul (God). Great Yogis give up their life force through this very doorway at the time of death. Thus they merge into the cosmic soul or God. It is very clear that while their bodies are alive the Brahmarandhra of great Yogis execute tasks of give and take of divine experiences and divine powers via the medium of Sahasrar Chakra of the brain. The Sahasrar Chakra and Brahmarandhra work in tandem like a unit. Thus in Yogic practices they are influenced and utilized in unison.

CHAPTER 6 - MOOLADHAR CHAKRA – THE SOUTH POLE OF HUMAN EXISTENCE

Amongst the 2 polar regions of human existence described previously, the second one is the South Pole called Mooladhar Chakra. The Sumeru center or Sushumna (subtle spinal nerve) situated between the excretory organs (stools and urine) also plays host to Kundalini or the great Divine Serpent Power which lies here in an inactive state. The “male” serpent of North Pole without its partner the “female” serpent and the South Pole’s “female” serpent without its partner the “male” serpent lives an unconscious life devoid of bliss. This results in man leading a lowly life despite having the Divine Serpent Power which is a symbol of all special powers. Such a person does not attain any extraordinary height, because both the poles of his body are inactive. But if anyone succeeds in activating these 2 Poles, he becomes the lord of all powers of the cosmos.

The urinary center is generally looked down upon and ignored by us all. But principally it is as important as the Brahmarandhra of the brain. It is the center of all our activities. The nose, ear and other openings are used to evict foul matter of the body but no one covers them. Hence the reason behind people covering their urinary area is to remain alert and protect the immense potential energy present in that area. Although the genital organs like other organs of the body are made up of only flesh, blood etc. yet our minds get agitated by merely glimpsing them once. When our minds are agitated due to seeing lewd pictures or lewd thinking, it is least amazing that seeing the naked genital organs even once agitates our mind. There is a mystery behind this which we should try and understand. The Divine Serpent Power situated at the base of the urinary tract is so intense even in its latent state that it is not advisable to allow a naked flow of its intense stream. By covering the genitals we are reducing the wayward scattering of Kundalini Shakti or Divine Serpent Power. Thus our minds do not get agitated. This is the reason why we wrap nappies around the genitals of small children too. A Brahmachari has to wear a loin cloth apart from his Dhoti. Wrestlers also do exactly this. It is imbibed also by Sanyasis and Vanaprasthis(people above 50 years of age and below 75 years).

We are all aware of the potency of Brahmarandhra in the brain. But very few people are aware of

the mystery of the Mooladhar Chakra which is the focal point of the activity force of Kundalini. It is the miraculous result of this region that man procreates another human being. As against this God does not create another God. When these parts touch each other, an extraordinary sentimental flow is experienced by a male and a female. Despite knowing that one's partner cannot be trusted because of a lewd character, one imbibes diseases, taints, sins, family break-up etc. because of intense sexual attraction. On the one hand where the center of mutual attraction between pure hearted married couples is righteousness, there one finds a bodily activity wherein the touch of Kundalini drops, induces a miraculous influence on each others' body and mind. Thus the husband masters his wife and vice-versa.

In the worship rites of a Shivalinga there is a great underlying spiritual precept. In it an individual is cautioned to accept that a very great aspect of divine power is present in that part of the body. He should further accept that this cosmos is the action energy of God and its symbol is Kundalini Shakti or Divine Serpent Power. One of the reason why a Shivalinga is bathed with holy water is that in order to attain great spiritual benefits from this divine power, it is necessary to cool it and not allow it to get hot. A Yogi and spiritual aspirant imbibes the spiritual tenet of sexual continence (Brahmacharya) so that the body's Divine Serpent Power in the Mooladhar Chakra does not get dissipated. Thus when the Kundalini Shakti gets focused it can be raised to higher levels. Ultimately this female serpent power unites with the male serpent power in the Brahmarandhra (brain) and thus attains eternal bliss.

In Divine Serpent Power or Kundalini Science the Mooladhar is the female genital organ and the Sahasrar is the male genital organ. This is a deep discussion on subtle principles. Although within it a poetic description of sexual acts and passion have been described, yet in reality no such activity actually takes place. In Indian Tantra Science alcohol, flesh, fish, Mudras and sexual intercourse have been included in spiritual practices in a symbolic manner. This can be correlated to the sexual union of these 2 root existences. This has nothing to do with the sexual union of a male and female's human body. These subtle spiritual precepts can be applied to the sexual passion of married couples. The more the give and take of sexual passion between a male and female is balanced, the more the sexual union will be satisfying and joy bestowing.

The Kundalini Shakti or Divine Serpent Power of Mooladhar Chakra coils around a Shivalinga like a sleeping female serpent. In an advanced state this "Moola" or substratum becomes mature. The Divine serpent raises itself from the lowly genital area of Mooladhar to the brain i.e. the Sahasrar. The small Shivalinga of Mooladhar becomes the gigantic Mount Kailash in Sahasrar. A small puddle gets the opportunity of becoming the might Maansarovar Lake. The sleeping serpentess on getting activated, coils round the Shivakantha and can now be seen as the valiant Lord Shesha. A small bud blooms forth as the 1000 petalled lotus in Sahasrar. The Mooladhar occupies a very small area but the area of Brahmarandhra is enormous.

Sahasrar can be called the wish-fulfilling tree of heaven, the imperishable garden that remains behind when the cosmos is destroyed, Bhagwad Geeta's Ashwatha tree whose roots are at the top end or the Bodhi tree that gave enlightenment to Lord Budha. All these comparisons are nothing but seeds of divinity that dwell in the Brahmarandhra. In an unripe state it carries out minor tasks of the mind and intellect. But when it gets activated it becomes as brilliant as the radiant sun. Due to its influence an individual and his area of contact overflows with a divine aura.

It is the inherent nature of all objects and creatures to go higher up the ladder of life. The nature of heat present in energy is to arise and march ahead. If the doors of advancement are shut tightly, the Divine Serpent Power experiences a downfall due to making inroads in the area of sexual passion. But if Kundalini Shakti gets a chance to raise itself high, this individual becomes divinely radiant and attains the capacity of manifesting light in areas of darkness.

The intense potential of the Divine Serpent Power is seen as Ojas in the physical body, Tejas in the subtle body and Varchas in the causal body. Thus all forms of brilliant light are seen as mentioned above. A very minor onrush of this inner potential can be seen as sexual passion. Sexual passion induces attraction and feeling of oneness with one's partner. One experiences joy in the act of sexual union. One attains the amazing capacity to sire a child. This is a very small sense organ but when the onrush of this inner potential overpowers an individual, his capacity augments amazingly. A major portion of man's psyche, effort, time etc. is involved in satiating this onrush. But we all know the price one has to pay for procreating children, due to sexual passion, in the form of rearing them. But if this sexual passion is raised to higher spiritual states, one can enter the portals of divinity.

Ordinarily the genital organs are correlated to sexual passion and union. But deep scientific research tells us that the Sushumna center of the Merudand (subtle spine) controls the reproductive centers of both males and females. This center is in the frontal half of the navel. A book called "Notes on Physiology" by Henry Oslo throws more light on this subject. He maintains that the control of activation and retraction of genital organs of males and females, is in the hands of the lumbar region of Merudand (i.e. the lower centers). From this standpoint the genitals are merely mediums of manifestation of sexual passion. Since its mouth source is Sushumna (subtle spinal nerve), it becomes clear that it is a wave of the Divine Serpent Power or Kundalini Shakti. Spiritual practices pertaining to this Super Power involves raising it higher from the lower levels of the genital region.

Napoleon Hill in his book "Think and Grow Rich" has thrown important light on the topic of sexual passion. He says that sexual energy is a special power that influences both the brain and the body. It inspires man to march ahead in a progressive manner.

Ordinarily the onrush of sexual energy tapers off due to it being relegated to a mere sense pleasure. Steam generally gets scattered away in all directions, yet if it is used aptly by focusing it, one can use it to cook food, run steam-engines etc. There are many high statured creative uses of sexual energy for eg. in writing sensitive poetry, service to the world with compassion, generosity etc., research studies that needs intense focusing of the mind and ultimately merging into God with faith and devotion.

Sexual desire is nothing but a type of hunger pertaining to spirituality. It can never be destroyed. The more it is forcefully obstructed the more it attacks you. Once you obstruct a flowing river, it gets the power to push you. When you fire a bullet (of a pistol) in air, it will attack whichever object that comes its way and create a hole in it before it ultimately calms down and fizzles out. When sexual passion is obstructed forcefully it intensely agitates and distorts our brain and body.

Regarding this precept Freud and modern psychologists have thrown more light on it and they advise us to utilize sexual energy for creative purposes. Thus the mind will go from one realm to another. One should demean the importance given to one realm and place trust in the greatness of the other realm. No major trouble is faced when one's desires and aspirations are turned in another direction. This is the scientific truth of Brahmacharya or sexual continence. There is only one solution to ward off agitation accruing due to insatiation and apt utilization of one's potential so as to reap rich dividends and that is, convert sexual energy into creative endeavours.

One can gain material benefits by conjoining sexual energy to art, music etc. If it is conjoined to the spiritual realm one can devote oneself to God or with intense effort succeed in spiritual austerities. Both these can be fused in the form of the combined method of Divine Serpent Power awakening. The Sahasrar Chakra is the center of devotion and Mooladhar Chakra, that of vital force based penance. By ending the "sleeping" state of both, one can easily radiate one's enterprising sentiments by activating the Kundalini or Divine Serpent Power.

The 4 goals of human life are religion, wealth, desires and salvation. "Kama" is generally thought to be sexual passion yet within the realm of supreme goals, it means humor, zest and bliss. This taste of bliss is the result of 2 complementary principles. When -ve combines with +ve we get electricity. When sexual energy and vital force unite, the vital force elements of the cosmos are created. Just like Prakriti (nature) and Purusha (God), a male and female are said to complement one another. Two complimentary existences work in human existence. They represent a male and female. The female is Kundalini dwelling in the Mooladhar Chakra and the male is God situated in Sahasrar Chakra. They are also called Shakti and Shiva. The goal of Divine Serpent Power awakening is to unite these 2 principles. The divine stream that emanates from this union is called Ridhi-Sidhi (divine powers) in the material world and salvation or Moksha in the spiritual world. This is also called self-realization or Nirvana of Lord Budha.

In Atharvaveda the Almighty Lord has been requested to incarnate as sexual passion –

"O God ! Your incarnation as sexual passion is not only supreme but is very beneficial too. It is not wrong to choose this form of yours. May you enter our minds as sexual passion and take us to the realm of sinless bliss, which destroys our intellect that errs."

- ATHARVAVEDA

While describing the inherent nature of Kundalini Super Power, scriptural scholars have used 2 terms viz. "Kama-Beej" or seed of sexual passion and "Kama-Kala" or artistic skill of sexual passion. Over here these terms do not have any connection to sexual lust or sexual intercourse. It is the very nature of Divine Serpent Power or Kundalini to induce zeal and bliss. This is the 2-fold leading manifestations of the body and mind. One is the substratum nature and the other is its complementary nature. Mooladhar is called the seed of sexual passion and Sahasrar, the seed of wisdom. When both unite the result is an act of discrimination. On this very basis lies the all-round progress of human life. Via Kundalini worship (activation) one plans this great opportunity.

Every human body has both the male and female principle. According to anatomists both these principles are present in every living being. When one of them predominates, a human being takes up that gender. With one's power of resolve (Sankalp Shakti), this inherent nature can be changed. Living beings of lower evolutionary scale manifest a bisexual character. With one single body, they fulfill both types of needs according to prevalent circumstances.

There are many human beings whose external body is of a particular class yet their inner personality is of a different class. Many a times man behaves like a woman and vice-versa. Apart from this, gender transformations too have been seen. Today surgery has become so advanced that a man is converted into a female and vice-versa. A certain male became a female and a particular female became a male. Thus they re-commenced their family life in a new way.

Although one principle predominates in both of the above yet there is a sort of one-sidedness. The more such a male lacks female emotions like softness, gentleness, sweetness etc. the more does he become harsh, emotionless etc. Thus with predominant harshness and bodily might he will make life hell for himself and others too. On the other hand if a female lacks a male's enterprising nature, she will get covered down by inferiority complexes. Thus she will act like a puppet doll. In reality both the male and female qualities should be balanced in a human being of any gender. Neither one should be exclusively predominant. In the same way the inner personality too should advance in a progressive manner. Only then will a perfect individual manifest. Thus Kundalini awakening lays down the foundation of this 2-fold progress.

Divine Serpent Power or Kundalini has been called "art of sexual passion." In certain places this has been described in such a way, that it appears as though it is merely a lewd sexual intercourse. Since Kundalini dwells near the genitals, it seems as though it should be used only to satisfy one's lust.

In order to understand this principle we will have to dive deep into this topic and study it with more subtlety. There is a great difference between the sexual intercourse undergone by a male and a female and the "art of sexual passion" of Kundalini activation. Both genders are present in the psyche of a human being. Every human being is a half male and half female. Lord Shankar is depicted as "Ardhanari-Nateshwar" i.e. half male and half female. Even Lord Krishna and Radhaji are painted in this manner. A married couple has 2 bodies but one soul. This is the gross description of such a painting. The subtle meaning is that every human being has both male and female characteristics within his / her personality. When one of the principles predominate, that individual is called either a male or a female. Thus if the male principle predominates, he has manly qualities and if the female principle predominates, she expresses womanly qualities. There are many men who manifest female qualities and there are many women who behave like men. If such qualities augment a gender transformation can take place in this very birth. The gender may change in future births. If the male-female qualities are equal a person becomes a eunuch.

The subtle region of the female gender is at the root of the genitals called the vagina.

Brahmarandhra, the central point of the brain is a "gender". Its symbolic representative called the Sumeru i.e. in the cave of the vagina within the Mooladhar Chakra, is present a seed of sexual passion. Meaning both are present in one area. But both are latent. Their activation is called Kundalini awakening. The spiritual practice of uniting both of these is called "art of sexual passion." It is also the role played by Kundalini awakening. Further, bodily sexual intercourse is but a shadow of this spiritual union.

In other words the inner sexual energy is called Super Power or Mahakali. A lone man or woman remain very busy in their worldly life. Within one's inner life if the 2-fold electrical energies do not complement one another, one experiences lack lustre and insipid situations in one's life. Thus Kundalini is awakened so as to attain all-round power and zest, by warding off the above lack luster life. With reference to this whenever spiritual practices have been elucidated in various scriptures, the term "play of sexual passion" has been used. In reality it is a description of spiritual sexual art only. Thus when the words vagina, sperm, seed of sexual passion etc. are used, it is done so only for activation of one's inner spiritual energy.

"In its center lies the Randhra alongwith the Mahalinga. It is self-begotten, facing downwards, dark in hue and beautiful. One must meditate on it."

- SHAKTANAND TARANGINI

"Within the Brahmarandhra dwells the Mahalinga. It is self- begotten and joyous in nature. It faces downwards. It is always active. It is directed by the seed of sexual passion."

- KALI KULAMRIT

"There are many who run here and there in the external world, since they do not pay heed to the Shiva dwelling within themselves. It is like a person ignoring food in his own hand and searching for it elsewhere. After renouncing indolence, worship Lord Shiva as the Linga in your soul. As a result you will reap rich success."

- SHIVA SAMHITA.

"The 'great drop' is its face. The sun and moon are its breasts. Sumeru is its half Kala and earth is its beauty. In all movable and immovable beings, it is the art of sexual passion that remains awake. Art of sexual passion pervades every pore of the cosmos. It is a greatest mystery amongst all mysteries."

- RUDRALAYA TANTRA

(The Yoni of Mooladhar Chakra are the male /female genitals)

“In the ‘Kand’ part of the 4 petalled Mooladhar Chakra is a radiant ‘Yoni’. Further in the stem of this substratum lotus lies the triangular ‘Yoni’. This Yoni is a great secret area in all Tantras.”

- SHIV SAMHITA

“This secret place is a divine Yoni. The fire emanating from it is extremely beneficial for all.”

- KATYAYAN SMRITI

“This Yoni lies between the Mooladhar Chakra and the Svadhishtan Chakra. It is the presiding seat of sexual passion.”

- GORAKSHA PADHATI

“The famous 4-petalled lotus near the excretory region has a triangular Yoni in its center. All great Sidhas (saints) bow down to it. It is also called the Kamakhya presiding seat made up of 500 colours.”

- GORAKSHA PADHATI

“In an object based Samadhi (trance), this triangle manifests as supreme light pervading every atom of the cosmos. It is Kalagni (fire of time). When a Yogi who practices meditation, concentration and trance sees this divine light, he no longer undergoes the vicious cycle of birth and death.”

- GORAKSHA PADHATI

There is a strong relationship between both of them. As long as this bond lasts, one’s soul force shines brightly and can be seen to manifest as Sidhis or divine powers. When this bond breaks man becomes weak and powerless. But when the “vagina” of Divine Serpent Power unites with

the “penis” of Sahasrar, man’s inner lack is warded off so as to experience fullness. All spiritual practices are aimed in this direction. It is also called union of Shiva-Shakti and merging of the individual soul (man) with the cosmic soul (God). This union has been depicted in various Indian scriptures as follows –

“Bhaga is a power. The Lord as sexual passion is God. Both bestow good fortune. Both are equally important. Both have equal power. Both are equally radiant. Their ageless power is the instrumental cause of creation of this world.”

- TRIPUROPANISHAD

The supremely blissful result of the union of seed of sexual passion and seed of wisdom has its basis in the union of Mooladhar and Sahasrar. This union is called success of all spiritual practices. This state is called divine sexual intercourse.

“O Parvati ! The union of Kundalini with Sahasrar is called divine sexual intercourse by great sages.”

- YOGINI TANTRA

“The divine sexual intercourse of great saints, Yogis, sages etc. is the taste of pure nectar that results when the individual soul (man) embraces the cosmic soul (God).

- TANTRASAAR

“Sushumna is Shakti and Brahmarandhra is Shiva. When both these unite it is called a divine sexual intercourse.”

- TANTRASAAR

This union creates the situation of oneness between the individual soul and God. By calling a living being the vagina and God as the sperm, their union is full of eternal bliss.

“ A creature told God- You are the seed, I am the vagina. This has been going on for eternity.”

- VAYU PURANA

It is in this context that the symbol of Shiva and Shakti's union is given. Shakti is compared to the ovum and Shiva to a sperm. When both unite it is said to give great results.

"Sperm is Shiva and ovum is Shakti. They are the sun and the moon. When both unite one attains the supreme state."

- GORAKSHA PADHATI

"Uma is the Veditri in the form of vagina and Maheshwara is the Peeth in the form of penis."

-LINGA PURANA

"Rudra himself is the Jataveda fire and Mahashakti is Svaha fire. The supreme Purusha Shiva is the producer and the supreme female producer is Shatarupa and Shiva."

- LINGA PURANA

"When Shiva as a sperm unites with Shakti as an ovum, a Yoga seeker attains divinity."

- SHIVA SAMHITA

God's direct form is Mother Nature and subtle form is Purusha. When both unite duality merges into non-duality. There are 2 streams of conscious energy in our body called Rayee and Prana. When both unite, a living being attains that sense pleasure which is said to be the ultimate joy of the visible world. When -ve and +ve poles of electricity unite, sparks of fire are seen alongwith a flow of energy. When the distance between complementary units is destroyed, it results in joy and success. As long as the high-statured units of consciousness in the form of Mooladhar Chakra and Sahasrar maintain a distance, one experiences an insipidness in life. But the moment they unite, the result is attainment of material and spiritual wealth. In this experience lies the union of the individual soul and God and its sensation is in the form of divine bliss. This divine bliss is of an infinitely higher stature as compared to joy resulting from sense pleasures.

When Shiva married Parvati, they begot 2 sons. One was Ganesha and the other Kartikeya. Ganesha is the god of wisdom and Skand is the god of energy. Kartikeya was born for the destruction of evil demons. This enterprising action of his, warded off the fear in the minds of the agitated demi-gods. Ganesha gave wisdom to man and made him the crown jewel of God's creation. Both these divine sons were the result of marriage between Shiva and Shakti. The union of Shakti (Kundalini) with Shiva (Sahasrar) is also called Divine Serpent Power awakening. When this pious deed is carried out, one's inner intellect becomes divine and the external world reaps rich success. One's journey of life is complete only when one walks on the path of progress with the aid of the above 2 legs. Thus the supreme goal is attained.

At the time of Ganesha's birth Lord Shiva introduced him to Parvati. Ganesha was thus handed over to Parvati. This is described as follows in Vamana Purana –

“This son of wisdom shall be called Ganesha. He will destroy innumerable obstacles faced by demi-gods. O Devi! All moveable / immovable objects, worlds and demi-gods will worship him. After speaking thus, Shiva handed over Ganesha to Parvati.”

- VAMAN PURANA

“At that time the 6-faced Kumara manifested. He was extraordinary because he destroyed all sorrows and hardships.”

- PADMA PURANA

“Soundarya Lahiri” written by Adi Shanakrcharyaji describes 6 Chakras and the 7th Sahasrar. He has called this group as the area of Kundalini or Divine Serpent Power. Mooladhar, Svadhishthan, Manipur, Anahat and Vishudhi Chakras are said to be symbols of 5 elements and that Ajna Chakra and Sahasrar represent God consciousness. On activating the 5 elements, the Kundalini Shakti can reach Brahmaloaka and can dwell with God. How this happens is described as follows –

“O Kundalini! While activating earth element in Manipur, fire in Svadhishthan, water in Manipur, wind in Anahat and space in Vishudhi, you give light to the Ajna Chakra. Further you dwell with God in Sahasrar Kamal.”

“It is you who sleep in the “KulaKunda” (Pyre) of Mooladhar like a coiled female serpent.”

- SOUNDARYA LAHIRI (10)

“You are sun-incarnate so as to ward off the ignorance of ignorant people. You are that stream, that flows as nectar of consciousness in people with weak intellects. You are a Chintamani necklace (gems that fulfils one’s desires) for the poor and a boat that saves people from drowning in this material world. You are like the sharp teeth of Lord Varaha (boar) so as to kill wicked demons.”

- SOUNDARYA LAHIRI (10)

Verses 36 to 41 of Soundarya Lahiri describe the awakening of the 6 Chakras and activation of Divine Serpent Power. These verses say that Sidhis like “Vaibhav” is present in Mooladhar, “Shanti-Sheetalta” in Svadhidhthan, “Amrut Varsha” in Manipur, “Ritambhara Prajna” and “18 Vidyas” in Anahat and “Blissful divine light” is present in Vishudhi. The Shiva-principle lies in the Ajna Chakra and the “great divine union” is present in the Sahasrar Chakra. These attainments are so great that a person becomes divine and is called a Rishi.

Adi Shankaracharya himself became a great saint from an ordinary Dravid child due to the grace of the Divine Serpent Power. He has described his own such experiences as follows –

“It is only after drinking the nectar of divine wisdom flowing from your breasts, that a Dravid child (Adi Shanakracharya) gained the capability of writing beautiful poetry like great poets.”

- SOUNDARYA LAHIRI

CHAPTER 7 - THE NATURE AND GOAL OF KUNDALINI BASED SPIRITUAL PRACTICES

We are all well aware of attainments based on intellectual brilliance and sharpness of the brain. An intellectual, educated person generally succeeds in his area of specialization. Thus since everyone is aware of this fact, they use up a lot of their wealth and time for educating their children. Great Indian Rishis and Yogis say that the center of this intellectual brilliance is the Brahmarandhra in the brain. It is also called the nucleus of the brain. With its aid not only does the brain state gets influenced but that the door of give and take with the subtle world is thrown wide open, akin to the bond between the earth and other planets with the sun.

The axis of the human body is said to be the Sahasrar Chakra in the Brahmarandhra (Brain area). This center not only influences the brain but decides its stature too. Further it opens the gateway of give and take with the cosmic consciousness by contacting it. Material and spiritual powers (Ridhi-Sidhi) can be attracted from this gigantic cosmos with the help of an activated Sahasrar Chakra. A tree attracts rains towards itself with its magnetic force. With its magnetic force, ore mines attract ores of its own kind towards itself and thus gets filled with it. Based on the type of magnetic force present in the Sahasrar Chakra, one can attract and collect that particular level of the invisible cosmic wealth. This very invisible attainment of one's life creates wealth of the nature of one's personality and that very stature. Thus it is the author of the creation of our character. This region is also the center of sense organ based knowledge and extra-sensory knowledge attained via a conscious and unconscious brain. It is from here that all spiritual practices like meditation, trance, self-reflection and Yoga of devotion etc. become more advanced so as to ultimately attain the goal. One's Ojas (enterprise), Tejas (discrimination faculty) and Brahmavarchas (soul force) augment from this region.

Another very important sexual center is "seed of sexual passion" dwelling in the root of the genitals that is similar to the South Pole. It is called the Mooladhar Chakra by Indian seers. Its utility and grandeur is of a very high stature. The brain is the source of knowledge and seed of sexual passion is that of capability. Soul force lies at the top and material power at the base. Emotions, thoughts, aspirations rain from above and enterprise, enthusiasm, fervour radiate from below. The upper center is the contact door of Brahma (creator) and the lower center is that of material nature or Prakriti. It is from these centers that give and take of various levels takes place.

The upper region accepts and the lower region emits. The upper region has a mouth which partakes food, water etc. Via the nose we breathe in air. The ears hear sounds and eyes sees objects. Thus the knowledge based wealth of the brain augments. Since the head region accepts things it is called the North Pole. Its axis is the Sahasrar Chakra.

We can directly visualize things being emitted from the lower region. It is from here that faeces, urine and sperm are emitted. Sexual passion manifests from this region and by dangling the carrot of a good feeling, it ensnares you in its net. Thus the net of marriage and children is woven. A major portion of life's wealth is utilized for this purpose. One can directly see how the act of emission takes place in the South Pole with the help of the sexual center. Ojas (divine light) manifests in the body. If it is made more subtle and advanced, one can augment mental Tejas and soul based Varchas thus making man more enterprising. But what happens is that these divine glories on contacting the emissions of the sexual center tend to get scattered away to nought. As against this if man only observes bodily and mental sexual continence (Brahmacharya) so as to utilize this focused energy for artistic and sensitive purposes, what can he not attain? Yet because of dissipation, all this energy gets wasted. In fact he experiences hardships even for maintaining his body, hence what will be his condition if he has to make efforts for achieving higher spiritual goals?

One of the miracles of the sexual center is that man can procreate children. Although it is God who creates all creatures, yet when we see man procreating another similar human being one yearns to call him a creator. It is indeed a miracle that man begets another human being from his own body. A magician manifests new objects from his hands, bags etc., yet none of them can create a human being. This miracle can only happen with the help of the sexual center of the human body.

The sexual center does not merely manifest desire for sexual intercourse because it is known to manifest art, beauty, zest, zeal and other creative instincts too. The word "eunuch" is thought to be an insult. From the standpoint of health such people are deemed unfit for political jobs. They cannot enter the police, army, navy etc. While carrying out Shradha and Yajna rites "eunuch" priests are not allowed to take part in them. In a certain sense Lord Krishna has insulted Arjuna in the Bhagwad Geeta by calling him a "eunuch". In the spiritual arena eunuch-like qualities are dryness, despair, inactivity etc. It is the center of sexuality that is held responsible for the rise and fall of such qualities. Procreation and other creative endeavours are related to this center of sexuality. Unification of many such facts prove that from the viewpoint of material prowess and success, how important is the Mooladhar Chakra in which lies the center of sexuality. Evolutionary scientists have labeled evolutionary inspirations as "sex" in the field of psychology. Over here "sex" does not mean sexual intercourse but connotes zeal, bliss etc.

Mooladhar Chakra is the symbol of seed of sex and the seed of wisdom is represented by the Sahasrar Chakra. But these are extremely important centers of human existence. An important point to be noted over here is that from the anatomical science standpoint, it should not be looked upon as some special organ because all of these exist in a subtle form. No doubt one finds organs in the gross body that can be correlated to those of the subtle body. Thus a give and take relationship exists between the gross body and the subtle body. Yet both have a separate existence. On the one hand the heart is a center of blood circulation and on the other it manifests emotions like love, oneness, of soul etc. We are generally advised to meditate on the cave of the heart. This heart is not the organ of blood circulation but is a special conscious center of the subtle body. In the same way the Mooladhar and Sahasrar Chakras are not any special gross bodily organ. Yet, they may be correlated to some gross physical organ. Their importance is limited to influencing the presiding subtle energy when they are incited. In one's spiritual practices these organs are made use of in some way or the other. They definitely help us to march ahead on the path of spiritual endeavours.

When the Kundalini or Divine Serpent Power is activated the otherwise lax relationship between the material forces and soul forces of the Mooladhar and Sahasrar Chakras are made more intense. The process of give and take between these 2 intensifies. These 2 "lakes" are joined by the bridge called Merudand (subtle spine). It is called the royal path. It is called Mahaprayan or Devayaan. This is symbolically represented by the Pandavas ascending heaven.

Kundalini Yoga is believed to be a spiritual practice that attains material and spiritual prowess. Kundalini or Divine Serpent Power activation encompasses the union of earth, which is a bodily power of Mooladhar and the sun of the Brahmastrandhra in the Sahasrar Kamal. Between the Mooladhar and Sahasrar lie 5 more Chakras (subtle plexuses). Kundalini Shakti present in the Mooladhar Chakra activates these 5 Chakras before ultimately uniting with Sahasrar. As a result all Ridhi-Sidhis (divine glories) get activated.

In order to activate the Divine Serpent Power present in the Mooladhar Chakra, various spiritual practices have to be undertaken. On the basis of various Vedic rites / rituals, spiritual seekers try to activate the 6 Chakras and raise their Divine Serpent Power upto the Sahasrar. They also take recourse to Pranayam (Yogic breathing), Pratyahar (cutting off the contact between sense organs

and their objects), Dharana (one pointed focusing of mind), Dhyana (one pointed meditation) and Samadhi (trance). In all these spiritual practices it is one's mental resolve (Sankalpa Shakti) that is made use of. With this power of resolve all those divine glories are attained which are described in Yogic texts.

The power of man's resolve is unlimited. If it is possible to activate it and make apt use of it, one can attain the impossible.

"A creature can become a demi-god or an ascetic as per his wishes. It is man's doership that can lead him up higher in life or create a downfall."

- YOGA VASISHTHA

"Seven Rishis dwell in our body. They always protect the body with their pious deeds."

- YAJURVEDA

Very few people pay heed to the fact that all divine powers are present in a latent state in man's inner being. The sense organs of the body know only objects of the external world but they fail to experience the divine glories present in the cave of their souls. Our intellect revolves around attainments of the external world but fails miserably as far as understanding the nature, goal and true utility of life is concerned.

"The Creator created sense organs that opened in the external world (i.e. the sense organs were externalized) and hence man tends to gaze outside. He fails to study his inner soul. It is only a very farsighted individual, who aspires for the nectar of immortality and hence goes deep within his soul."

-KATHOPANISHAD (2/4/1)

The main leg of the high leveled Gayatri worship is the activation of the 7 Chakras. These 5 sheaths and 7 Chakras are related to one another. Both types of spiritual practices succeed together. It encompasses divine practices, worship of Rishis, all-round advancement, goal of life etc. It is also said that –

“Gayatri is that divine energy which activates all Chakras right from Mooladhar to the Brahmastrandhra.”

- TANTRA KAUMUDA

If only all the divine glories of the cosmos present in the soul are searched for and made apt use of, man can become God from a lowly creature. This research effort is called divine wisdom and the process of activation is called attainment of divine light. “Chakra activation” is a process whereby one activates the 7 Rishis and thus one attains great benefits due to their divine might.

If we tend to emphasize only on the rites of Chakra activation and not add our power of resolve to it, our goal can never be attained. Alongwith power of resolve, a conducive atmosphere with reference to the sentimental level too will have to be created. The more one amasses earth element i.e. material wealth and sun i.e. soul or divine energy, to that extent one attains divine glories conjoined to Kundalini activation. Self-surrender is nothing but merging the limited ego into spirituality and bodily desires into soul based zest. In the spiritual arena this is called union of earth and the sun. Kundalini worship involves efforts that helps one reach this center of focus.

One fact has 2 names called weakness and narrow-mindedness. Via Kundalini or Divine Serpent Power activation, the inner fount of energy is released and one imbibes all forces of the cosmos within one’s soul. This imbibing of powers is that capacity of a spiritual seeker which helps him manifest divine glories. No doubt there is a need and utility of bodily and mental spiritual practices, yet they are fulfilled only when one’s limited ego is merged into the all-pervasive cosmic soul i.e. God. To the extent one’s surrender is apt and deep, one attains spiritual success.

Despite the fact that Kundalini power is only one, it fulfills goals of both the individual and the world in the form of consciousness and inert nature. Electricity of a power-house is of one single quality yet it manifests variedly in bulbs, heaters, coolers, ovens etc. The functions of all these have varied names and forms. The external forms of all these are so different that it is not possible to establish a relationship with one another. There is a great external difference as far as a fan rotating and a radio emitting sound. One machine is used to raise water to a higher level and another is used for melting ore. What a great difference. Yet it is one single electricity that helps in the functioning of these seemingly varied machines. In the same way Kundalini energy is one single cosmic life force full of intense power, yet it functions variedly in the inert material world and the world of consciousness.

In the world of consciousness the Divine Serpent Power functions as birth, growth, old age and death of all creatures. These activities are either visible or invisible. The light of this great power is seen as desire, wisdom, action, nature, psychic imprints etc. The activities of Kundalini energy in the world of consciousness encompasses an admixture of the 5 great elements, unification of many classes of various energies and birth of various creatures in different species based on

imprints of past actions. A divine existence is the cause behind various movements on earth in the inert world and known/ unknown movements in space. As a result of these changes a lot of turbulence is induced in these areas. It is Kundalini or Divine Serpent Power that is at work as far as slow movements seen within atoms/ molecules, movements of stars and galaxies, ebb and flow of ocean waves, earthquakes, seasonal changes, ether based activities etc. is concerned. If even for a micro-second Kundalini energy stops functioning, the entire cosmos will get destroyed. Everything will turn into lifelessness, darkness and gloom. All visible / invisible names and forms will get destroyed and thus nothing worth experiencing will remain behind.

Suppose a piece of wood wishes to become a ball of fire, it will then have to give up its very existence. If a seed says I will not give up my name and form and yet desires to become a gigantic tree, it is totally impossible. Narrow mindedness has no place in the area of soul advancement. The more one is selfish and egoistic, the more hardships he faces as far as material and soul progress is concerned. Soul power does not exist but if one is selfish one fails to benefit from them. Life's fulfillment lies in renouncing this limited ego. Without imbibing a traditional viewpoint, one can neither attain the goal of life nor can one succeed in activating one's Divine Serpent Power.

Augmentation in the realm of spiritual consciousness means intensifying the bond between the individual (micro) and the cosmos (macro) to such an extent, that they ultimately merge into one another. A living being is in essence a part of God. A "part" always wishes to merge into the "whole". As long as this goal is not fulfilled the "part" experiences turmoil. The storehouse of water is the ocean. Clouds emanate from this ocean so as to give us rain. This rainwater collects as ponds, streams, rivers etc. and they in turn yearn to merge into the ocean. Whenever there is a slope, water tends to move in that direction. The goal of this slope and flow is to gather scattered water and transport it to the ocean. The aim of soul evolution is to speed up a living being's desire to merge itself into God. Thus instead of being a limited, unfulfilled individual, it attains fulfillment by merging into the cosmic soul i.e. God.

But the fact remains that majority of human beings lead lowly lives. In Indian Mythology they are called sinners or the downfallen ones. They say that evolution travels upwards and demotion leads us downwards. When bodily consciousness dwelling in the Mooladhar Chakra wishes to move upwards, it leads towards the Sahasrar Chakra. Soul advancement is nothing but the transformation of the seed of sexual passion into the seed of wisdom.

Soul advancement encompasses many paths. Every effort that renounces individual selfishness is of this high stature. Soul progress means imbibing high ideals in one's thinking, scheme of things and daily activities. Kundalini or Divine Serpent Power activation is a very scientific spiritual practice. It has its basis in science of the body and mind. Both the material and spiritual elements have an equal position in it.

Ordinarily a living being is immersed in body consciousness i.e. it intensely identifies with its body. This has been depicted as Kundalini coiled around a Linga like a great serpentess with 3 ½ rounds. Its mouth faces downwards and emits venom. This Linga is attracted to the material world. A living being is this great serpentess. As far as soul wisdom is concerned, it has no clue about it. It neither is aware of its true nature nor the goal of life. Having drunk the wine of

delusion, it lies latent under the influence of spiritual ignorance. The 3 rounds represent desires, yearnings and ego. In between occasionally the thought of soul advancement too manifests. None can totally ignore the innermost voice of the soul. It will always demand attention despite the fact that at every step it is unheard. This is the ½ round that is added to the 3 rounds of Kundalini or great serpentess coiled around the Linga. The mouth of Kundalini faces downwards which means it is in a fallen state. Our lowly desires and activities never allow our spiritual advancement. Our powers get demeaned and hence we remain fallen. Sperm ejaculation and other activities always create our downfall. Their dire results are like poison. It is apt that the fallen state of a creature is depicted as a sleeping serpentess. Our existence in this world is as fallen as a sleeping serpentess. Our creation is like poison. Our activities are like sowing seeds of venom that manifest more venom. Our state is that of a fallen man who has drunk the wine of delusion.

When Kundalini awakens it leaves its latent state. It starts uncoiling / unwinding. It stands upright. It starts moving upwards along the Merudand (subtle spine). Instead of foul venom, its mouth now emits fragrance of nectar. This depicts our soul progress. Kundalini which rises up the Merudand ultimately unites with the great serpent in the Sahasrar. This has been depicted as the marriage of Shiva and Parvati. Sati went to her father's place without Shiva's consent and then she angrily gave up her body in the fire of Yoga. This is akin to a living being ignoring God and leading a downfallen life. Later the situation changes. Sati is re-born as Parvati. Parvati performs austerities and then marries Lord Shiva. This is akin to a living being performing penance to purify his mind and thus ultimately unites with God. The philosophy of Kundalini awakening is well understood via the following legends.

In reality the story of "Churning of the Ocean" in Indian Mythology is a symbolic representation of Kundalini awakening. In this story a description of the actual state of a living being is given and that how one can attain both material and spiritual success in life via Kundalini activation too has been elucidated. Kurma (tortoise) means God who is situated right below in a crouching position. In order to churn the ocean the Mandarachal mountain was placed on Lord Kurma's back. The churning rod required a rope and hence Vasuki serpent was made use of. The demi-gods and demons churned the ocean. This is the picture of "Churning of the Ocean". In our daily life the Lord's place is way below. He cannot hence help us in anyway. Somehow or the other the Lord shoulders the burden of a living being in a crouched, tortoise like position. The Mandarachal mountain means material prosperity. We use our wealth to satiate our arrogant ego and we hoard more and more of it. Vasuki serpent is a venomous living being. It is coiled around the Mandarachal mountain with 3 ½ rounds. It is pulled by the demi-gods and demons from 2 ends and thus his condition is very lowly. It is powdered to pulp. Form this picture we can understand our fallen state and thus we shudder to think of a dark future.

In our daily life we must give up an inert, beastly way of living. Our thinking should be churned like the above ocean so as to manifest divine light. There is a need to awaken our sleeping souls and transform our unconscious tendencies. One's entire life should be churned in order to transform it. If one renounces beastly behaviour and walks on the path of divinity, one can attain invaluable jewels that manifest while churning the ocean. If delusion, cravings, agitations cloud one's inner psyche, if our soul force gets depleted due to inner turmoil, we cannot earn anything in the business of life. Not only do we lose all the wealth attained from past lives but that we add more burden of negativities in our psyche. In order to avoid such a dire situation it is necessary that our minds get churned like the proverbial ocean. A revolutionary change is most required. The story of churning of the ocean can be correlated very easily to Kundalini or Divine Serpent Power awakening.

Desires tend to make a resolve so as to get converted to emotions. At such times its condition is like the holy Ganges river yearning to merge itself into the ocean. Ganges which originates in the Himalayan mountains, takes up a long journey with the soul aim of merging into the ocean. Kundalini is like the river Ganges which journeys up the Merudand (subtle spine) so as to merge into the ocean represented by the Sahasrar Chakra. On attaining its beloved, the holy Ganges was liberated from all agitations and became great because it merged into the mighty ocean.

Man will become God only when he builds a bond with God Savita which is the divine source of infinite consciousness. The sun is so radiant, so powerful. Those who know this yearn to become the son of Sun by trying to activate their Divine Serpent Power called Kundalini Shakti. Yet they forget that while walking on that path which evolves a minor ball of fire into God Savita, one should make one's existence (soul) as radiant as divine consciousness.

CHAPTER 8 - GAYATRI WORSHIP AND KUNDALINI ACTIVATION

According to Indian Mythology, Brahmaji (creator) had 2 wives. The first was Gayatri and the second was Savitri. Symbolically both are wisdom energy and material wealth. One is Para Prakriti and the other is Apra Prakriti. Para Prakriti encompasses the mind, intellect, psyche, ego, Ritambhara Prajna (divine intellect) etc. The second wife is Savitri. She is called Apra Prakriti, material consciousness or inert nature. All movements and activities of material objects are dependent on it. The movement of atoms, influence of chemicals, electrical heat, light, magnetic force, ether etc. are a part of it. Today material science make use of all these means so as to invent new things and thus helps augment our material comforts. This Apra Prakriti is Savitri. It is also called Kundalini Shakti or Divine Serpent Power.

Various bodily functions of living beings are carried out by Savitri which is material energy or Apra Prakriti. Thus the world progresses. Bodily activities include breathing, blood circulation, sleep, wakeful state, digestion, excretion, heat energy, electrical flow etc. Every object of the world is active. Non-stop does production, propagation and transformation take place. Living beings and material objects walk on the path of progress in their own way. Every unit of the cosmos is being pushed on the path of evolution. Apra Prakriti is that important center of incitement that induces inactivity to become active. It is this power that controls Sattva (purity), Rajas (activity), Tamas (inertia) and the 5 elements. Due to its grace one attains Sidhis and boons. It is also called Savitri i.e. the second wife of Brahmaji. Health of one's body, long life, might, zest, daring, beauty etc. are dependent on it. No doubt it is all pervasive yet its special centers are the polar regions of the earth and Mooladhar Chakra of the human body. In spiritual parlance it is called Kundalini Shakti or Divine Serpent Power.

Gayatri and Savitri complement one another. They never compete with each other like the Ganges and Yamuna river of Himalaya mountains. They can be called 2 streams of God consciousness. In reality both are bound to each other inseparably. They are one vital force with 2 bodies. Even a realized saint needs a body of flesh, blood etc. and means for sustenance. Without divine consciousness material objects cannot be controlled. Thus the world moves with efforts of both put together. If material objects and consciousness separate, none will continue to

exist. Both will then merge into its primary cause. Both of them are wheels of the chariot of world progress. One without another is helpless. A handicapped saint and a foolish beastly man are both half-baked. The body consists of 2 arms, 2 legs, 2 eyes, 2 lungs, 2 kidneys etc. God's body too controls this world with the help of 2 streams of divine energy. These 2 streams can be called 2 wives of God. The word "wife" is merely symbolic. How can the family of divine existence be similar to that of a human being? The element fire has 2 special qualities viz. heat and light. One can call them 2 wives of fire. If one abhors the term "Wives" one can replace it with the term "daughters". Goddess Saraswati is sometimes called Brahmaji's wife and at other times his daughter. Never should this relationship be looked upon as gross or material. This symbolic description is merely a comparison for deeper understanding. Soul force is called Gayatri and material force is called Savitri. Savitri worship is nothing but Kundalini awakening. Over here the latent state of the bodily vital force along with its distortions are warded off. Electricity is both positive and negative. Similarly by conjoining Gayatri with Savitri our spiritual endeavour will truly succeed.

The Gayatri worship included in our daily activities (Sandhya-Vandan) is ordinary. For Kundalini or Divine Serpent Power awakening a high leveled mode of worship/ meditation has to be followed. It can be called a chain that ties material nature to divine energy. This vital force stream directs all movements of the individual (micro) and cosmos (macro). Despite a male and female being powerful in their own way, yet they remain unfulfilled. In order to bind both closely, an unknown magnetic force is at work. Due to its pressure couples marry and later sire children. For e.g. this magnetic fire that binds man to a woman can be called a spark of Kundalini Shakti. This cosmic divine force called Kundalini induces a strong bond between inert nature and consciousness and thus the universal movements / activities are monitored. This Divine Serpent Power induces a strong bond between the individual body and consciousness (soul) so as to manifest desires in the body, cravings in the mind and steadfastness in one's psyche. All activities of a living being manifest as aspirations, deep thinking and action. All these are a creation of Kundalini Shakti. Else how can the inert 5 elements (earth, water, fire, wind, space) vibrate and how can the taintless soul experience agitations? All magic noticed in the movements / activities of the visible world is called "Maya" in spiritual parlance. In the field of spiritual practices it is called Kundalini. It can be called the root sensitive center of cosmic movements and human activities. When this key lands in the hands of a Master (realized saint), all locked doors of material and spiritual progress are thrown wide open.

Within Gayatri worship, in order to augment Ritambhara Prajna (divine intellect) , in order to intensify the tangible existence, one makes use of Kundalini worship. The aim of Gayatri worship is to activate mental consciousness and the goal of Kundalini worship is to augment material activity.

There is no limit to Sidhis of conscious powers that manifest from the brain region. This is utilized by Yogis, realized saints, far-sighted thinkers, scientists, artists, knowers of the soul and other great men so as to radiate their soul force. Who is unaware of the importance of the brain? In order to advance it further one makes use of school education, self-study, association with great saints, deep reflection, deep thinking, spiritual practices and even trance (Samadhi). This particular social arena can be called Gayatri worship or spiritual practices pertaining to Para Prakriti.

The second capacity is power of action. It controls all bodily functions which include breathing,

blood circulation, sleep, waking state, excretion, heat, knowledge principle, electrical flow etc. It is the doership of Aparā Prakriti. It is also called the power of action which induces movements in inert objects. This too is required in one's daily life. Good health, long life, might, zest, daring, beauty etc. very much depends on it. In social terms it can be called Kundalini Shakti or Divine Serpent Power. One worships this Shakti via eating, exercising, resting etc.

By itself divine consciousness of the brain region is predominant. The moment it gets scattered, one dies. But one must realize that our bodily material consciousness too is important. If it is weak man too becomes weak, ill, indolent, lackluster, ugly and a coward. He lives the life of a donkey who carries unwanted burden on his shoulders.

The central point of Gayatri is Sahasrar or the Brahmarandhra which is the brain of all brains. The central point of Kundalini is the seed of sexual passion in the Mooladhar Chakra. Both experience oneness and are inseparably bound to one another. Via Gayatri worship one attains divine spiritual glories and Savitri gives us material powers called Ridhi Sidhi. The high leveled spiritual practices of Gayatri worship get converted to spiritual practices of the 5 sheaths. Savitri is Kundalini or Divine Serpent Power and can be activated by 5 types of austerities. When Yoga (union with God) conjoins to austerities, a compact form of soul based spiritual practices is generated. Thus one attains all-round benefits. It is most appropriate that one imbibes that mode of worship wherein the Panchkosha's (5 sheaths) of Gayatri and Kundalini awakenings based on Savitri science are in tandem. Only when positive and negative electricity combine can there be a stream of electrical energy. The chariot of soul evolution moves towards this great goal with the help of these 2 wheels.

Grossly man's body seems to be made up of the 5 elements (earth, water, fire, wind, space), blood, urine etc. It seems as though it is nourished only by food, water and air. But if deep studies are undertaken one can see that in it lies the seed of all material and conscious energies of the entire cosmos. Whatever exists in the external gigantic cosmos is present in a micro form within the human body. If these seeds are nourished aptly, one will be wonderstruck to see a gigantic tree emerging from them.

Within us exist all demi-gods, all divine worlds, all realized souls called Sidhas, all Rishis, all pilgrim spots, all divine glories (Sidhis) and whatever that is great albeit in seed form. The only thing required is to give water, manure etc. to this seed. And lo behold! These seeds will later bloom into trees giving divine flowers and fruits of spirituality.

The aim of spiritual practices is to advance our inner greatness. No doubt in the external wide spread world there are many forces yet the all-pervasive task of looking after the cosmos is already determined. A man's character decides all reactions he faces. The task of attaining success and boons are actually done by the seeds of cosmic forces present within our soul. A part of the sun is present in our eyes. Only if the eyes are healthy can one gain all-round benefits from the sun. Only if our ears are healthy can we benefit from the sun. Only if our ears are healthy can we benefit from sound waves present in space. Similarly, if the divine seeds within our soul are purified, it is easy to build a strong bond with cosmic divinity and by attracting the latter to one's soul one can attain its grace.

The aim of spiritual practices pertaining to Kundalini awakening is to evolve and purify the divine seeds within our souls. The seeds of Shiva of Kailash mountain and Vishnu sleeping on Shesha serpent in the ocean of milk are very much present in the central point of the brain called Brahmrandhra. This region is also called Sahasar. The seeds of Mahakali are present in the cave of the genitals called Mooladhar Chakra. When these 2 forces are not united we merely get a superficial glimpse of their presence. When both these forces unite, an amazing stream of divine energy starts flowing.

When monsoons set in, arid lands become lush green. Those seeds which were lifeless in the summer season now start blooming forth. It appears as though a smart gardener has sown seeds of creepers, flowers, fruits etc. Kundalini or Divine Serpent Power activation is very much like the rainy season. The human body is a gigantic fertile piece of land. In it live priceless seeds. Until the monsoon season has not set in these seeds cannot sprout forth. But once it rains all these seeds manifest their prowess. Ordinarily those very divine glories and special qualities which we are blissfully unaware of start manifesting during this downpour.

Knowers of Divine Truth (realized saints) have unearthed an amazing unit of divinity in the 3 layers of the human body viz. gross, subtle and causal bodies. They have discovered innumerable seeds of divine power. They found all those cosmic powers within their individual bodies. Hence they lay stress on carrying out spiritual practices pertaining to their bodies and mind. Although divine powers pervade temples, mosques, churches, divine worlds (Lokas) etc. yet they are relatively more accessible within the human body. It is easier to discover them within than elsewhere. Kundalini based spiritual practices have to be carried out within one's body and when its success pours down like rain, one experiences innumerable divine powers manifesting. What can be found within our inner body?

Following is the answer –

“Within the human body dwell all streams, oceans, mountains, regions, Rishis, Munis, galaxies, planets, pilgrim spots, Peethas, demi-gods etc.”

- SHIVA SAMHITA (2/1/2)

“Jambudveep is present in the bones, Keshavdveep in flesh, Kronchadveep in veins, Shakadveep in blood, Shalmilidveep in skin, Plakshadveep in hair and Pushkar in the navel. Thus all the 7 islands (continents) are present in the human body.”

- MAHAYOG VIJNAN

In the same way the 7 oceans too are found in the human body. Lavan ocean is present in urine, Ksheer ocean in sperms, Dadhi ocean in marrow, Grit ocean in fat, Ikshi ocean in the navel and Sura ocean in the blood.

“The 7 pilgrim spots are present in the human body. Shri Shail is present in the head, Kedar in the forehead, Kashi in between the eyebrows, Kurukshetra in the breasts, Prayag in the heart and Kamalalaya in the Mooladhar (genitals). He who ignores these soul based pilgrim spots and instead wanders in the external worldly pilgrim centers is one who ignores priceless jewels and instead runs after pieces of glass.”

- JAVAL DARSHANOPANISHAD (4/48)

“Within the human body dwell all pilgrim spots and demi-gods. The chief rivers Ganga, Yamunaa, Saraswati, Godavari, Narmada, Sindhu, Kaveri, Chandrabhagaa, Vitasta and Iravati and other 72,000 smaller rivers flow in the human body. Further in the human body dwell the 15 Tithis, 7 days, 27 galaxies, 12 Zodiac Signs, 28 Yogas, 7 Karans, 9 planets and their satellites, families of galaxies and 33 crore demi-gods.”

- MAHAYOG VIJNAN

“Due to the speed of vital force wind, the demi-gods seated in the center of each Chakra awaken and thus Kundalini or Divine Serpent Power reaches the brain.”

- SHIV SAMHITA (4/46)

“Brahman resides in the heart, Vishnu in the throat, Rudra in the palate and Sarveshwar in the forehead.”

- BRAHMAVIDYOPANISHAD (41)

All pilgrim spots dwell in the human body. If soul based spiritual practices are executed with the help of Kundalini Science, the human body will manifest all pilgrim spots and thus all benefits pertaining to pilgrimages are attained. The subtle Yogic nerves called Ida, Pingala and Sushumna are compared to the confluence of the rivers Ganga, Yamuna and Saraswati in Prayag and this gives unlimited good merits (Punya).

“Ida is the river Yamuna, Pingala is Saraswati and Sushumna is Ganga. This is the Yogic Triveni or 3-fold confluence. One attains great benefits when the 3 unite.”

- SHATCHAKRA NIRUPANAM

“Between Ida i.e. Ganga and Pingala i.e. Yamuna flows Sushumna i.e. Saraswati. One who bathes in its confluence is indeed glorified and attains the Supreme Divine Abode. The confluence of Ida, Pingala and Sushumna is Shiva Teertha or pilgrim spot. He who bathes in its waters of divine wisdom (Brahman) has nothing to do with holy rivers etc. of the external material world.”

- MAHAYOG VIJNAN

“Ida Yogic nerve is called Varana and Pingala is called Asee. Between the 2 dwells Lord Vishwanath himself. It is Varanasi. This Varanasi has been glorified by seer saints, Rishis and scriptures and is said to be the ultimate supreme principle.”

- SHIV SAMHITA (5/123 – 117)

“Ida subtle nerve that moves in the left direction within the right half of the Ajna Chakra is called Ganga.”

- SHIV SAMHITA (5/132)

The presiding deity of the causal body is Brahma, that of the subtle body is Vishnu and that of the gross body is Shiva. In ordinary living beings these presiding deities lie in a corner as if tied into a knot. But when the 3 flames of Kundalini activation are lit up, it influences the 3 bodies. These 3 latent deities become active and manifest their light and influence. Those 3 bodies which ordinarily are not experienced by us become more powerful than our gross body, when their presiding deities are awakened. When the 3 knots called Brahmagranthi, Vishnugranthi and Rudragranthi are untied one is liberated from all lack and sorrow. Such a spiritual seeker manifests a divine aura.

The 3 legs of Gayatri point towards these 3 knots (Granthis) i.e. the 3 bodies. The combined spiritual practices of Gayatri and Savitri overcomes all layers of dirt on one's consciousness. Thus the divine consciousness radiates in all directions. In order that soul consciousness influences our material life, one has to take help of Savitri worship. A human body is most

required for making the soul the pinnacle of worldly glory. That capacity required to utilize Gayatri (soul) for worldly endeavours is attained via Savitri worship.

There are many scriptures which throw light on the deep import of Kundalini or Divine Serpent Power awakening via Gayatri worship.

“Those demi-gods which give us material comforts, cannot give us salvation or Moksha. Those who give us salvation do not give us material comforts. But Kundalini Shakti gives us both.”

- TRIPURA TANTRA

“Just as man opens the chain of a closed door with his own skill, in the same way a Yogi rises up the Sushumna path with the help of Divine Serpent Power practices and after entering Brahmaloaka (divine abode), he attains salvation.”

- SHAMBHAVI TANTRA

“The soul force Kundalini sleeps like a female serpent in the Mooladhar Chakra in a coil of 3 ½ rounds. As long as Kundalini sleeps, man leads a beastly life. Even after intense efforts he does not attain divine wisdom. When one’s substratum force is sleeping, it is obvious that his material world too is sleeping. But when Kundalini awakens, one’s fate and world too awakens.”

- MAHAYOG VIJNAN

“An awakened Kundalini gives birth to unlimited energy. First Naad or divine sound gets activated and then Bindu(material nature). The 4 types of speeches i.e. Para, Pashyanti, Madhyama and Vaikhari too get activated. One’s power of desire, power of knowledge and power of action too bloom forth and many bodily and mental powers too radiate.”

- MAHA MANTRA

“It is due to the perseverance of Kundalini Super Power that the world is active. He who realizes this truth cuts asunder all bonds of pain and sorrow.”

- SHAKTI TANTRA

“When our Kundalini Shakti awakens our speech becomes sweet. We progress in the fields of art and literature. It shines as a flame or moonlight in the Mooladhar Chakra. It can be imbibed with the help of vital force.”

- SHATCHAKRA NIRUPANAM

As a result of Kundalini awakening many cosmic powers, Sidhis and potentialities can be activated. This is a fact because as a result of spiritual practices the inner seed powers of a spiritual seeker are activated and they move upwards. These spiritual practices help one to conjoin the individual soul to God (cosmic soul). To attain this one must give up minor spiritual practices and take up special, high-statured spiritual practices. One must note that each spiritual seeker has specific methods to follow, based on his inner potentials. Hence there is no need of publicizing them and nor is it appropriate to do so.

END OF BOOK – 4

PART FIVE

CHAPTER 1 - COMMENCEMENT OF BRAHMAVARCHAS SPIRITUAL PRACTISES

Gayatri Meditation encompasses 3 legs: 1) Nityakarma i.e. Sandhya Vandan 2) Anushthan Purascharan with Sankalpa 3) Yog Sadhana of high stature. Nityakarma is a daily worship rite which is compulsory. Daily our psyche is clouded by taints, sins etc. In order to overcome these taints, one must carry out one's Nityakarma in the form of Sandhya Vandan. Thus one obstructs one's downfall.

With the help of Anushthan Purascharan, our latent consciousness radiates brightly and such a spiritual seeker becomes a deep thinker, radiant and enlightened. When daring and enterprise augment, one attains great success, both materially and spiritually. With the help of this power of resolve or Sankalp Shakti, one attains success while carrying out Purascharan for special goals. All this requires vows, discipline and self-control.

Nityakarma can be called primary education and Purascharan as higher secondary education. The latter encompasses Junior, High School, Matric and Secondary Education. After this one commences college/university education. This is akin to high levelled spiritual endeavour (Sadhana). Yoga and austerities are carried out by such spiritual seekers. In Yoga practices a living being's soul merges into the cosmic soul or God. This is further aided by self-study, deep

spiritual thinking and meditation. On this basis one gets established in deep thought, refined sentiments and firm faith in God.

Gayatri Meditation is beyond compare, if we study other methods that lead to soul progress. In fact Indian seers and Rishis have given it a lot of importance and have ordered us to follow in their footsteps. Indian religion has 2 symbols. One is Shikha (Pigtail) and the other Yajnopaveet (sacred thread). Both are compulsory as far as Gayatri Meditation is concerned. On the highest peak of the brain is established the Shikha (pigtail) representing the flag of wisdom. This flag is a symbol of discrimination in the form of Gayatri. Yajnopaveet represents Yajna or the action aspects of Gayatri. Their 3 strands are the 3 legs of Gayatri and the 9 strings of Yajnopaveet are the 9 words of Gayatri MahaMantra. In the field of worship, Sandhya Vandan is a Nityakarma (daily chore). Without Gayatri it cannot be executed. The 4 Vedas are the foundation stages of Indian religion and culture and their Mother is Vedmata Gayatri. The Vedas have been described in other scriptures like Puranas. Thus the entire body of Rishi-Literature is immersed in Gayatri. Gayatri and Indian religious culture can be correlated to a seed and a tree.

Thus it is of great utility not only for followers of Indian culture but for world humanity too. In the 24 letters of the Gayatri Mantra lies the entire philosophy of India, albeit in seed form. Amongst the varied spiritual methods of this great Mantra, austerities are its best foundation stones. It is of great value for children, adults, aged people etc. Such methods have been described that are either very easy or difficult to follow. Yet anyone can follow either of these as per one's inner state.

High levelled Gayatri Meditation has 2 aspects. One is Gayatri and the other is Savitri or Kundalini (Divine Serpent Power). Gayatri images have 5 faces. These correspond to the 5 layers that cover human consciousness. When these layers are uncovered, one's soul shines brightly. They are also called 5 sheaths or the 5 vaults of treasure. Our inner consciousness abounds in various divine powers but in a latent state. When they are activated, the 5 deities of the inner world too manifest. Because of their special characteristics, human existence shines brightly as divinity manifest. Prana, Apan, Saman, Udan and Vyan (5 types of Vital Forces), persevere to create zeal in our consciousness. They are called the 5 sheaths. Our body and 5 elements exist due to the presence of demi-gods. The 5 elements viz. fire, water, air, space and earth are the 5 elements of the demi-gods. They are seen in the human body and they control the visible and invisible objects/forces of the cosmos. A powerful consciousness controls it. This science is called spiritual practices or "Prayantra Science". Via spiritual practices pertaining to the 5 sheaths, one purifies the 5 fold aspects of matter and consciousness. This is Savitri based spiritual endeavour. Its deity is Savita. Savitri and Savita are an inseparable duo. In this particular spiritual practice, one looks upon the Sun as a symbol of the radiant Almighty Lord and thus a spiritual seeker tries to attract the Lord's divine brilliance towards his soul. Because of such austerities one attains the Lord's divine brilliance which is the Supreme Power of this cosmos.

The second leg of high levelled Gayatri Meditation is Kundalini. It is said to be the silken thread that conjoins matter with consciousness. It manifests as Vital Force flow and controls both individual (micro) and cosmic (macro) movements. Despite man and woman being capable in their own way, they remain unfulfilled. An unknown magnetic force brings them closer and creates a firm bond. Due to its pressure, couples unite sexually and gives birth to children. For e.g. this magnetic stream of energy that attracts a male to a female is called a spark of Kundalini

or Divine Serpent Power. This cosmic Kundalini binds Prakriti (matter) and Purusha (consciousness) very closely and thus this cosmos is created. Kundalini Super Power binds an individual's body with its soul very strongly and creates desires, hopes etc. in man's psyche. All movements of a living being manifest as desires, deep thinking and action. All these are a creation of Kundalini. Else how can the 5 inert elements move or how can the detached soul harbour desires? These magical acts seen in all the movements of the visible world are called "Maya" in Indian Spiritual parlance. In the arena of spiritual practices, it is called Kundalini Shakti or Divine Serpent Power. It is called the mouth source of world movements and human activities. When this master key is used, all locked doors of progress are thrown wide open. A spiritual seeker who masters this "unruly" Kundalini, attains the capacity of controlling his soul and cosmic movements. Within the realm of high leveled Gayatri methods, one uses the 5 sheathed meditation process for activating Ritambhara Prajna (divine intellect). In order to radiate the visible cosmos, Kundalini worship methods are imbibed. Brahmavarchas spiritual practices utilize both these methods. Before a spiritual seeker enters the realm of these spiritual practices, he/she should deeply understand its nature and philosophy.

CHAPTER 2 - THE NATURE OF HIGH STATURED SPIRITUAL PRACTICES OF THE FIVE-FACED GAYATRI

Indian religion gives a prime spot to Gayatri Energy and Gayatri Science. It is called Vedmata or Mother of Indian Religion and Culture. It is akin to Gangotri or the mouth of the holy river Ganges in India. This small 24-lettered Mantra has 3 legs. The 4th is "Om" with 3 Vyahvritis. These 4 legs have been described in the 4 vedas. The Vedas are the foundation stones of Indian Spirituality and Religion. Gayatri Meditation too encompasses such a widespread boundary.

The images/icons of Gayatri Mata depict one face and 2 arms. She has a water pot and a book in her hands. It means that by symbolizing Mother Gayatri as a great image of humanity and spirituality, it encourages all of mankind to worship Her. This form of devotion has 2 basis viz., wisdom and action. The book symbolizes wisdom and water-pot points out towards action. This truly is the Mother of Vedas. She is also the Mother of the world. She is widely accepted as an image for worship.

But as far as high leveled spiritual worship is concerned, this image that is to be worshipped is changed a bit. It becomes 5 faced. It is worshipped by all Yogis. Many symbolic representations are made in this 5 faced Gayatri and Her 10 arms. The 10 arms symbolize the subtle energy of the 10 senses. It says that the combined potency of all these 10 sense organs is equivalent to the might of Mother Gayatri's arms. It spreads in all 10 directions. The 10 Dignipalas guard the world. Gayatri's 10 arms are the 10 Dignipalas. The various weapons carried by Mother Gayatri symbolize varied streams of energy that influence various walks of life.

In this 5-faced Gayatri of high levelled spiritual practices is a hidden message which says that one must perform the 5 sheathed Gayatri worship. These 5 sheaths are the 5 demi-gods, 5 Vital Forces, 5 great qualities, 5 fold fires, 5 elements and the 5 bodies of the subtle world. By activating the 5 demi-gods via spiritual practices, one attains immense wealth and glories. The 5 Pranas (Vital Forces) are the 5 streams of consciousness that manifest great thinking. On its

basis, one's consciousness manifests, greatness and intensity. The Science of Pranas or Vital Force is a part of Gayatri Science. The word Gayatri means "Gay"= Vital Force + "Tri"= activation. Thus Gayatri is that divine capacity to activate our Vital Force. In the Kathopanishad, there is a description of the 5 fold Fire Science wherein this Prana connotes these 5 streams of energy.

Gayatri with 5 faces and 5 sheaths symbolizes the intensity of these 5 elements which help create the human body (micro) and the cosmos (macro). Grossly these 5 elements are earth (mud), water used for washing clothes, fire for cooking and space in which flows wind. But a subtle viewpoint tells us that the seemingly tiny atoms of these elements abound with infinite energy. Its chemical and energy potential is very great. This gross cosmos made up of the 5 elements and the subtle cosmos made up of the 5 subtle elements, is so extraordinary and mysterious. One cannot but say that this world is a divine image of the Almighty Lord. The amazing mysteries of these 5 elements are depicted as the 5 faces of Gayatri. It is further emphasized that if it is purified and utilized aptly, one attains the fruits of worshipping the 5 demi-gods. In Indian Mythology called Puranas, the 5 demi-gods viz, Earth, Fire, Water, Wind and Space are said to overflow with untold divine capacity. Kunti of the epic Mahabharat worshipped these 5 demi-gods and thus became the mother of 5 great children. The 5 faced or 5 sheathed high leveled Gayatri Meditation connotes the greatness of spiritual practices.

Human existence consists of 3 bodies viz. causal, subtle and gross. The causal body has 5 types of sensations, the subtle body has 5 vital consciousness streams and the gross body has 5 energy streams. We have been ordained by great Seer Saints to activate all these with the help of high leveled spiritual practices.

The 5 demi-gods are 1)Bhavani 2) Ganesh 3) Brahma 4) Vishnu and 5) Mahesha. These correspond to might, wisdom, creative energy, propagation and enterprise. These demi-gods pervade in the world as cosmic divine power. They are responsible for the balance and control of the cosmos. All these 5 forces are present in the human body and they bestow joy and wealth on this small universe. They are said to be the 5 demi-gods of the 5 sheaths present in an advanced inner world. If we succeed in our spiritual practices pertaining to the 5 sheaths, we attain the boons given by the demi-gods.

A Kosha (sheath) is also called a vault. The ocean is called Ratnakar because white jewels lie hidden in its womb. Even Mother Earth carries oil, petrol, gold, silver etc. in its womb. This sort of wealth is got only after digging deep. Our ancestors always hid wealth in the ground. Their heirs would attain it by digging deep into the ground. In the same way, God's wealth is hidden in our souls. By activating the 5 sheaths via spiritual practices, one can attain that infinite eternal divine "wealth".

The 5 sheaths that are the 5 bodies of the soul are given due importance. Scriptural scholars have divided human existence into 5 classes viz. 1)Food Sheath 2) Vital Force Sheath 3)Mental Sheath 4) Intellectual Sheath 5)Bliss Sheath.

The Food Sheath means sense organ energy, Vital Force Sheath means life force, Mental Sheath means thought waves, Intellectual Sheath means sentiments and Bliss Sheath means knowledge of the soul.

Living beings of lower species lie in a lower state. Worms, butterflies etc. think only about their sense organs. Their body exists merely with the help of their life force. Man's desire to live can even keep his weak body alive whereas creatures of lower species die even if there is only a minor increase /decrease of temperature, rains etc. They never yearn to live a longer life.

The potential of the Vital Force Sheath manifests as life force. The firm and steadfast desire to remain alive manifests as a force. On this basis the body benefits by attaining a long, healthy life. It is a radiant and brilliant character that paves the way for success in all spheres of life. Bang opposite to this, a man full of fear, weakness, anger, suspicion etc. gets insulted and demeaned by others. Wherever there is lack of action conjoined to zeal, one can only experience a downfall. Enterprise reaps rich dividend. Only valiant men are victorious and this cycle continues for years and years.

The Mental Sheath means deep thinking. The more this element is present in men's character, the stronger is one's will power. Every creature possesses a mind. Even worms, butterflies have a mind. Yet analyzers of the Mental Sheath say that one's mind should encompass farsightedness, logical arguments and discrimination. The mind is like wind. Instead of being confined to one direction, it strays in all directions like a beast in the jungles. Like birds, it flies in all directions. A deep thinking individual will try and give it a proper direction so that it may be used aptly for material and spiritual purposes. This is called mental control or victory over the mind.

Yogic scriptures have given all of mankind the deep import of concentration and focusing of thought waves. This does not mean that one stops thinking totally. It only means that the thought flow be given an apt direction and made use of appropriately. Those who attain such mental control, attain success in whichever endeavor they take up. When the mind is wayward, one cannot dive deep into one's psyche. Thus no benefit accrues. In this material world, specialists are given a warm welcome. Everywhere there is a demand for "A-One" which is not attained by a cunning intellect but is achieved only via apt mental control. In order to attain this sort of mental control, one has to perform spiritual practices pertaining to the Mental Sheath.

In general terms, the Intellectual Sheath can be called a flow of deep sentiments. It is conjoined to one's psyche situated in the deep recesses of one's consciousness. Sentimental force is subtler than thought force and its potency and power of inspiration too is greater. Man is not only a thinking being but is very sensitive too. These sensitivities create higher levels of aspirations and man gets agitated due to its incitement. On the other hand a thought flow merely creates movements in the brain. The demi-gods and demons have been categorized on the basis of the level of their sentimental consciousness.

Balanced spiritual practices pertaining to the Intellectual Sheath makes man compassionate,

generous, gentlemanly, self-controlled and taintless. Such a person can place himself in other people's shoes and experience their pain. He thus yearns to ward off others sorrow by serving them in any way he can. Under such circumstances, various pious, spiritual tasks are executed. Such a person's individual soul keeps expanding so as to merge into the cosmic soul (God). As a result he rejoices when others experience joy.

One can measure the state of the Bliss Sheath by analyzing whether man is agitated, worried, angry, discontented etc. or whether he is happy, contented, jovial etc. At a gross level it is believed that man attains joy or sorrow due to the influence of objects, individuals or circumstances. Yet a deeper analysis tells us that this is totally illogical. Each aspect has varied viewpoints. Man is happy or sad depending on what his thinking is.

When one realizes one's true nature and that of the world, one experiences bliss in all directions. Sorrow is nothing but the result of forgetting one's true inner nature and that of the world. This spiritual ignorance called Maya is the cause of our bondage to the material world. A living being experiences the 3 fold heat of the world which is akin to hell. In fact in this divine garden of the Blissful Lord there is not an iota of sorrow. We experience sorrow because of our false viewpoint. One experiences fear because one's viewpoint of other objects, individuals and circumstances is distorted. If we succeed in warding off this distortion, we can overcome this illusion. As a result we can experience bliss and only bliss in all directions.

This is the introduction of the 5 sheaths. Based on these investigations one can gauge a person's inner development. Further we can find out how deeply a person has dived into his soul or how advanced is his soul.

CHAPTER 3 - THE COMBINED SPIRITUAL PRACTICES OF GAYATRI AND SAVITRI

According to Indian Mythology i.e. the Puranas, Brahmaji had 2 wives viz. Gayatri and Savitri. The symbolic interpretation is that God has 2 chief energies viz. Para Prakriti (Consciousness) and Apara Prakriti (Material Force). Para Prakriti encompasses mind, intellect, psyche, ego and the soul. Apara Prakriti is the group of 5 elements that go on to make this material world. This Apara Prakriti is nothing but inert nature or material force. All movements of objects are dependant on it. The subtle influence of Apara Prakriti allows atoms to move on its axis and gives them the capacity to execute their functions. They control electricity, heat, light, magnetism, chemicals, ether etc. Modern material scientists make many inventions with the use of Apara Prakriti. In spiritual parlance, Apara Prakriti is called Savitri. It is also called Kundalini Shakti or Divine Serpent Power.

If one wishes to further differentiate Gayatri and Savitri, it can be said that the former is wisdom energy and the latter is action energy. Gayatri is the force of consciousness and Savitri functions within the realm of this material world. Due to the influence of both these energies, our world and its creatures exist. Brahmavidya is the Science of Gayatri Consciousness and Kundalini Science represents Savitri. Gayatri Energy is sanctified via spiritual practices of the 5 sheaths and Savitri

energy is purified via Kundalini Science. Gayatri practices unfold mysteries of pure consciousness and Kundalini gives us material power. One sided progress is undesirable. One's progress should be all-round in nature. Thus, we are wisely advised to execute both the 5 sheathed Gayatri method and Kundalini awakening. Instead of saying this is contradictory we must understand that they complement one another.

Emphasis is laid on combined spiritual endeavour instead of a one-side one. It is seen that off and on we commit errors regarding these 2 methods. A follower of the Path of Wisdom (Raja-Yoga) limits himself to devotional practices and a Hatha Yoga follower only performs rights and rituals alongwith austerities. One must note that both have immense utility. None is more important than the other. Yet if only one of these paths is followed, we are making a grave mistake. It is best that both be executed in unison. This sort of unison between Shiva and Parvati will give us a devotional boon in the form of Ganesha and material powers in the form of Kartikeya.

Gayatri practices awaken our mental consciousness and Kundalini or Divine Power awakening gives us material energy. Both complement one another. A powerful body and intellect, complement each other. They are like 2 wheels of a cart. One without another is of no value. A wise sage who is ill and an idiotic animal like human being remain unfulfilled. Therefore there is a need of both Gayatri and Savitri (Kundalini) modes of worship. Of course! As far as seniority is concerned Gayatri i.e. conscious energy of the mind is the leader.

There is no limit to the manifestation of conscious powers of the brain region. Great Yogis, thinkers, seers, artists, painters etc. make use of these powers and thus get revered by one and all. Tell me, who is ignorant of the miracles of wisdom power? Who is ignorant of the importance of the brain? In order to evolve one's brain, we go to schools, colleges, conduct self-study, associate with saints and meditate on God. This social arena is nothing but spiritual practices of Para Prakriti or Gayatri.

The second potential is Power of Action. It is called Apra Prakriti. All the activities of our body are executed by it. For e.g. it is responsible for our inhalation/exhalation, blood circulation, sleep, excretion, heat, knowledge principle, electrical flow in nerves etc. It is said to be the doership of Apra Prakriti. It is also called the Power of Action that induces movement in inert objects. It is not any less important in our daily living. Our health, bodily might, long life span, zest, daring, beauty etc. are dependant on it. In the social arena, it is called Kundalini Shakti or Divine Serpent Power. Ordinarily via eating, exercising, resting etc., we are worshipping this power.

Generally divine consciousness present in the brain is predominant. If it gets scattered one dies immediately. After having said this we must realize that our bodily material consciousness too is no less important. If material consciousness diminishes, one becomes weak, diseased, ugly in looks etc. Thus one leads a hopeless gloomy life.

Gayatri's center is Sahasrar or Brahmastrandhra which is the brain of all brains. The center of Kundalini Shakti is the Seed of Passion in the Mooladhar Chakra. Gayatri symbolizes divine

consciousness and Savitri symbolizes divine light. Both are inseparably related to one another. One is called the North Pole and the second is called South Pole. These are the 2 ends of our planet Earth. These 2 poles of human existence unitedly control all our activities. Via Gayatri we can attain divine powers and Savitri gives us material power (Ridhi-Sidhi). The high leveled spiritual practices of Gayatri Meditation get converted into 5 fold Yoga spiritual practices of the 5 sheaths. Savitri is Kundalini or Divine Serpent Power and it can be activated by 5 types of austerities. Combination of Yoga and austerities is the basis of soul based spiritual endeavour. Thus it is advised that one takes up both Gayatri of 5 sheaths and Savitri Science which encompasses Kundalini or Divine Serpent Power awakening. When 2 poles of electricity unite, an electrical flow manifests. The chariot of soul progress reaches the supreme spiritual destination via these 2 wheels.

It has already been said that Kundalini is Para Prakriti and it is situated in the Mooladhar Chakra of our body. It is also called Fire of Life. In the Mooladhar Chakra is a triangular seed of energy which corresponds to Sumeru.

A snake like electrical flow coils around this Sumeru which is none other than Kundalini Shakti. It is also called an electrical whirlpool. In quite a few rivers which flow speedily, whirlpools or eddies are created. In these eddies the water flow is circular. Ordinarily electricity flows in a human body via nerve centers but in the Sumeru of the Mooladhar Chakra, it moves in a circular fashion just like a whirlpool. It is called a female serpent. The form of Kundalini Shakti or the Divine Serpent Power is akin to a serpentess.

The energy of whirlpools in a river is gigantic. Huge ships too get capsized in such eddies. The energy of a whirlpool is 60 times more than that of a normal flowing river. In comparison to the normal electrical flow in a human body, the energy of Kundalini Shakti is infinitely greater. If one can truly understand its nature and science, if we can utilize it aptly, it is doubtless that man will attain immense power both materially and spiritually.

A medium activation of Kundalini creates extraordinary power in a human body.

In reality the great serpentess form of gross Kundalini can be seen in the snake-like body encompassing Mooladhar, Merudand (subtle spine) and Brahmarandhra (subtle brain). The 2 great powerful Chakras situated above and below are the 2 mouths of a female serpent.

The Merudand is porous and this can be described on the basis of Modern Anatomy research. Whatever is seen during surgical operations is a gross viewpoint. Whereas Yoga Scriptures which give a subtle description authoritatively maintain that it overflows with divine energies. According to Yogic scriptures there is a Brahmanaadi (divine subtle nerve) in the Merudand. It bifurcates into 2 subtle nerves called Ida and Pingala. These are not in anyway connected to our arteries/veins. In reality Ida and Pingala are 2 subtle electrical flows. Just as an electrical wire has a rubber shell connected at the top and within it is a hot and cold wire made up of zinc and copper, in the same way are these subtle nerves designed. Brahmanaadi is like a rubber shell and within it are 2 hot/cold wires called Ida and Pingala. They do not exist at the gross/physical level. They

can never be located via modern surgical operations. It is a divine creation of subtle electrical streams.

In the inner brain region generally one finds only marrow in all the cells. Nothing can be seen in a microscope, yet we are all aware that the ordinary looking units of divine centers of the brain have extraordinary power. Man's character, thinking, activities along with bodily/mental existence is totally dependent on these divine centers. Superficially the brain of all humans looks identical yet subtly there is a vast difference. On this basis man is categorized as great or lowly. This subtlety can also be seen in Kundalini Shakti or Divine Serpent Power. Even with the help of modern surgery, we cannot "see" Mooladhar, Sahasrar, Brahmanaadi, Ida, Pingala etc. All these divine creations are so subtle that they are not visible to the gross eye or modern advanced technology. Of course! One can directly experience them with one's subtle vision.

The distance between the excretory opening and genital opening is of the measure of 4 thumbs. In its cave lies a triangular molecule. The entire body has round molecules but this region is an exception. This triangular molecule is an energy whirlpool. Generally electricity of the human body and that in machines flows in a straight direction. Sometimes it does move backward but later it continues its march ahead. But as far as the subtle electrical flow of this triangular molecule of the Mooladhar is concerned, it moves circularly just as the money plant creeper. This circulatory movement has 3 1/2 rounds. Later this electrical flow gives up its circulatory motion in order to march forward.

This flow reaches the brain region i.e. the Sahasrar Kamal or Brahmastrandhra after traveling up the Merudand. The central point of this energy center is different from the other units of the body. In that it is flat and not round. Their edges are rough and not smooth. These edges are like teeth of wheels of machines. According to great Yogis these teeth are 1000 in number. Symbolically it is painted on a lotus flower whose petals are open. Hence this central point of the brain is called Sahasrar (1000 petalled) Kamal (lotus).

Just as energy and action are attained via the north and south poles of earth, so too the human body has 2 subtle centers. The north pole is Brahmastrandhra i.e. the Sahasrar Kamal in the brain. It is the center of meditation, Samadhi (super conscious trance), reflection on the soul, devotional practice (Bhakti-Yoga), will-power, soul power and Sankalpa (resolve) based Sidhis (divine glories).

The second South Pole is Mooladhar Chakra or Sumeru center. It is situated in between the excretory and genital opening. The great serpentess Kundalini which has terrific action power, lies latently over here. The great serpent of the north pole and the great serpentess of the south pole lie unconscious when they do not come in contact with one another. Despite the human body being a symbol of all special qualities, he lives a lowly life and ultimately dies like a moth in a flame. He never attains anything great. The reason is that both the polar regions of our body lie unconscious. If these poles are activated we can see cosmic powers manifesting in this tiny human body.

Generally the urinary area is looked down upon. Yet principally it is as important as the Brahmarandhra of the brain. It is the center of all our activities. We use our nose, ears etc to throw out unwanted matter but never do we cover them. The reason why we cover our urinary area is not to expose the divine energy lying within it. No doubt that our genital organs too are made of bone and flesh like other bodily parts, yet it is a fact that on seeing someone's genitals we get sexually incited. When lewd photos or pictures agitate our minds, why should we be amazed that it can also taint our emotions? Over here this secret should be understood. The latent Kundalini or Divine Serpent Power in the urinary area is so intense that its stream cannot be exposed. Hence by covering our genitals, we are protecting our energy flow and refraining from getting other people's mind getting agitated. This is the reason why nappies are worn by babies. A Brahmachari in addition to wearing a Dhoti, has to wear a loin cloth too. Even wrestlers do the same. The same method is applied to Sanyasis and Vanaprasthis. Taints like greed, avarice, ego, anger etc. agitates the Sahasrar Kamal of the north pole and thus all its energies are wasted due to scattering. When the brain worries over these taints, it cannot focus its thoughts and merge into Brahma or God. If the intense energy of the south pole i.e. the Mooladhar is utilized aptly we can carry out gigantic tasks. Human beings have infinite action energy. But it gets scattered away in lewd (sexual) thinking. If this energy is focused properly in a one pointed manner, man will give up his beastly behaviour and will imbibe the inner nature of divine beings.

The Puranas mention the incident of the churning of the Ocean. This is nothing but a subtle description of the activities of Kundalini Shakti in our body. Our urinary area is filled with salted water akin to the ocean. It can be said to overflow with jewels. These jewels are in the form of gross and subtle powers. As per the advice of Prajapati, the ocean was churned. The demi-gods and demons helped in this churning. The demons tried to pull the rope towards themselves i.e. towards selfish desires and the demi-gods wished to execute creative tasks. This pull and push situation was similar to churning butter from butter-milk.

The churning of the ocean further says that the Lord became a Kurma or a tortoise. On his (tortoise) back was placed the churning rod in the form of the Sumeru mountain. Lord Shesha (Serpent) was tied to this rod with 3 ½ rounds. The energy seeds of Lord Kurma and Sumeru (of the Mooladhar Chakra) are flat and not round. Its back is directed towards the navel area. Surrounding it lies the great serpentess Kundalini Shakti with a coil of 3 ½ rounds. Churning represents activation of Kundalini or Divine Serpent Power wherein our desires are brought under control. In this churning both demi-gods and demons try to establish their might. Even the divine sports of Lord Krishna i.e. the Raasa Lila is similar to this. We will not go into its details but will only say that control of our sexual and other desires is equivalent to Churning of the Ocean.

Spiritual practices of the 5 sheaths of the human body manifest extraordinary divine powers. Kundalini activation means awakening great divine powers within our body. Over here Kundalini Shakti is obstructed when it tries to move downwards and instead it is encouraged to move upwards. These spiritual endeavours help the individual soul to merge into the cosmic soul i.e. God. Instead of following ordinary spiritual paths we must execute high leveled spiritual practices. These are very difficult and rare. Yet the spiritual practices of Brahmavarchas try to make them more facile and easily attainable. Thus a person from any environment can raise himself both materially and spiritually.

CHAPTER 4 - VARIOUS STAGES OF SPIRITUAL PRACTICES OR SADHANA

So far uncovering of the 5 sheaths and Kundalini Shakti or Divine Serpent Power activation have been looked upon as very special but also very difficult to execute. To an extent this is true. Yet our endeavour has been such that all beneficial methods should be made available to the common mass. Due to the Lord's grace we have tasted success in a major way. This is proved by the fact that Gayatri Meditation which was previously a great secret and difficult to execute, has been made available to the layman. Within India and all over the world millions of human being have imbibed the easy path of Gayatri worship. Due to Mother Gayatri's blessings they are gaining strength of character. Kundalini worship alongwith that of the 5 sheaths that fall within the realm of Brahmavarchas spiritual practice, have been put forth in such a way that a man living in any situation can attain benefits of high leveled Yogic practices.

The 2 spiritual practices of Brahmavarchas give a lot of importance to concentration of the mind along with meditation. This is most required. Man possesses 2 great powers viz. Sankalpa (mental resolve) and sacred emotions. Both of these can positively influence the gross and subtle human bodies. Via concentration and meditation, these 2 bodies are made radiant and are then made apt use of. Thus concentration and meditation are the foundation stones of activating the 5 sheaths and Kundalini based spiritual practices. Generally each spiritual practice has 5 "helper" practices. A spiritual seeker slowly but surely augments them. The more it gains intensity the more one's concentration and meditation deepens. In this book we have laid emphasis on the methods of concentration and meditation. The other "helper" spiritual practices have been detailed in another book called "Brahmavarchas ki Das Sahayogi Sadhanayain".

In high leveled spiritual practices (Sadhana) the inner powers are given a special direction and flow. It is helped by our mental resolve and sacred aspirations. Extraordinary efforts are required to give an apt direction to these energy streams. Not only does a spiritual seeker make use of his own limited powers but seeks divine powers from the Lord. While chanting the Gayatri Mantra when we say "Prachodayat", we are in effect praying that may our consciousness walk on the path of greatness. In high leveled spiritual practices this ordinary prayer has to be converted into an intense Sankalpa (resolve), agitated insistence and radiant direction, only then do our spiritual practices become vitalized.

In both the 5 sheathed practices and Kundalini Yoga, one has to give a proper direction to one's mental resolve and sacred emotions. On this very basis one meditates too. After every step some time is given so that the inner soul imbibes it and puts it into practice. On the basis of the following directions generally 45 minutes are taken up while concentration/meditation are executed.

While keeping in mind these directions, it is difficult to execute meditation in that very manner. Only when one truly imbibes these directions is it possible. As soon as we lay emphasis on our memory, our mental energies used for meditation get scattered and thus the standard of our meditation diminishes. Hence it is best that a few people perform congregational meditation and one person speaks about the directions in a stepwise manner. One can even make use of a tape-recorder.

Shantikunj-Haridwar (India) carries out Brahmavarchas camps in which participants are taught to carry out special spiritual practices. It is very important that a spiritual seeker avails of an apt environment, direct guidance and powerful protection when he carries out spiritual practices. Thus in the beginning stages one should learn all this in Brahmavarchas Camps. Until then one can carry out concentration /meditation techniques. Never should one execute high leveled spiritual practices without proper guidance. "Helper" spiritual practices are varied and are meant for people with various mental states. Thus it is most required that they be carried out only with proper guidance. Once one learns it properly, one can march ahead slowly but surely on one's own. It is apt that concentration / meditation be executed in a congregational fashion.

Concentration / meditation should be carried out only once a week in one's own place. "Helper" spiritual practices can be executed daily, based on one's own inner state. Concentration / meditation practices should be undertaken in a quiet, serene environment. It should be carried out during Brahma Muhurat (i.e. in the morning between 3 a.m. to 6 a.m.). All spiritual seekers should be seated after cleaning themselves properly. Directions should be given by an individual or via a tape-recorder.

The benefits of concentration / meditation accrue only if a spiritual seeker understands its deep import and philosophy. Directions will vibrate in every participant's ears yet depending on one's inner capabilities, different people will show different stages of progress. Hence emphasis has been laid on listening and deeply reflecting on these directions and executing a meditation technique in which all this is put into practice. A spiritual seeker can execute a particular meditation technique every week based on his liking and mental state. If he wishes to carry out both, it is best he executes 5 sheathed practices and Kundalini activation once. Over here in the beginning stages, directions for mediation have been given and then its philosophy, spiritual principles and nature have been elucidated. With which direction of meditation, one should make efforts for what type of an experience? As an answer various paragraphs have been written.

Over here we should understand that one moves ahead stepwise on the path of spirituality. If one tries to rashly speedup things, the results will be nought. Every seeker who wishes to enter the realms of high leveled Gayatri Meditation is first asked to execute primary spiritual practices so as to make his psyche more receptive. In Shantikunj Camps, new seekers are asked to commence spiritual practices under apt protection. But outside of Shantikunj people are asked to go ahead only in a stepwise manner. Following is the method of concentration /meditation that has been classified in 3 legs.

1) Entry into the fundamental stages of meditation: This method commences with Dhyana Mudra which later gives experience of oneness with Savita Energy. This particular leg is found equally in 5 sheathed and Kundalini meditation.

2) Special meditation program: Over here via concentration /meditation the inner energy streams are made more conducive with respect to the 5 sheaths or Kundalini worship. Both these methods have different steps.

3) Shanti Paath at the end: This is carried out after special methods are completed and is undertaken in an equal manner in both meditation methods.

As shown above the beginning and end of both meditation directions are same. They differ only in the middle stages. Yet for better understanding the directions of meditation of 2 types are enumerated separately. But while speaking about it there is no need for repetition. Hence the description of primary directions of meditation (fundamental) has been given along with that of 5 sheathed meditation. In the end Shanti Paath (prayer to God for world peace) has been described.

CHAPTER 5 - HIGH LEVELLED GAYATRI MEDITATION

CONCENTRATION / MEDITATION FOR ACTIVATING THE 5 SHEATHS

1. ENTRY INTO THE PRIMARY STAGES OF MEDITATION:-

- a) Caution- Waist erect, both hands on one's lap, eyes closed, body steady, mind quiet, meditative posture.

- b) Divine world of spiritual practices- Lap of Ganges, shade of Himalayas, Shatikunj- the place of penance of 7 Rishis, Brahma Varchas, Gayatri Pilgrim Spot, continuous lit flame lamp, continuous Yajna, regular Mantra chanting, divine assembly, divine environment, protection of 3 divine centers, divine world of spiritual practices.

- c) Inspiration of our Holy Preceptor, our own sacred emotions, union of Ganga-Yamuna, union of individual soul and divine soul is God.

- d) Sensitive trance – desires quietened, yearnings quietened, ego quietened, agitation calmed.

- e) Divine vision – early morning, eastern direction, golden sunrise, golden sun, the life force of Gayatri i.e. Savita.

- f) Savita – icon, goal, one to be worshipped, Savita-light, knowledge, divine wisdom. Savita-fire, divine energy, Savita-Brahman, Savita-Varchas, Savita – Brahma Varchas, Savita to be worshipped. Brahma Varchas to be worshipped.

g) Oneness or non-duality – Spiritual seeker surrenders to Savita. Surrender- bidding adieu, merging, spiritual seeker and Savita becoming one, devotee and God becoming one.

2. SPECIAL MEDITATION APPLICATIONS :-

a) Five sheaths – 5 bodies of the individual soul, 5 faces of Gayatri, 5 Pranas of consciousness, 5 elements of the gross body, 5 demi-gods of the subtle world – 5 sheaths – activation of the 5 sheaths.

b) First is Food Sheath – Centre is the navel plexus (Chakra), fire plexus, energy whirlpool, powerful energy cyclone.

c) Entry of Savita Energy – From the navel plexus – in the Food Sheath.

d) Savita fire in the Food Sheath- Food Sheath, akin to Savita, akin to fire, bolt of fire, vault of fire.

e) Fire – divine aura, divine aura in every particle, divine aura in every nerve, divine aura in every pore of the skin.

SECOND IS VITAL SHEATH -

f) Centre is the Mooladhar Chakra, Vital Force plexus, energy whirlpool, powerful energy cyclone.

g) Entry of Savita energy, from the Mooladhar Chakra into the Vital Sheath.

h) Savita in the Vital Sheath – Electricity, Vital electricity, Savita, Vital sheath akin to Savita, like Electricity, Electricity ball, electrical vault.

i) Vital electricity – divine light in every particle, divine light in every nerve, divine light in every follicle.

j) Divine Light- aura, enterprise, daring. Activation of vital electricity, activation of Mooladhar Chakra, activation of the Vital sheath.

THIRD IS MENTAL SHEATH -

k) Centre – middle of eye-brow, Ajna Chakra, third eye, energy whirlpool, powerful energy cyclone.

l) Entry of Savita Energy, from the Ajna Chakra to the Mental Sheath.

m) Savita Light in Mental Sheath- Mental Sheath akin to Savita, akin to light, ball of light, vault of light.

n) Light – “Prajna”, Prajna Light in every particle, Prajna Light in every vein, Prajna Light in every follicle.

o) Prajna – balance, discrimination, activation of Prajna, activation of Ajna Chakra, activation of Mental Sheath.

FOURTH IS INTELLECTUAL SHEATH –

p) Center is heart plexus, divine plexus, energy whirlpool, powerful energy cyclone.

q) Entry of Savita Energy, from heart plexus to Intellectual Sheath.

r) Savita in Intellectual Sheath – “Deepti”- Intellectual Sheath akin to Savita, like flame, flame ball, flame vault.

s) Flame– faith-devotion, flame of divine light, Extra Sensory Potential or ESP.

t) Flame in every particle, flame in every vein, flame in every follicle, activation of heart plexus, activation of oneness of heart, activation of faith/devotion, activation of Intellectual Sheath.

FIFTH IS BLISS SHEATH -

u) Center- Middle Sahasrar in the brain, Brahmarandhra, energy whirlpool, powerful energy cyclone.

v) Entry of Savita Energy – from Sahasrar Chakra to Bliss Sheath – Sun of the inner world, Sahasrar- Golden Sun.

w) Savita Brilliance in Bliss Sheath – Bliss Sheath akin to Savita, akin to brilliance, ball of brilliance, vault of brilliance, brilliance satiation, contentment, peace.

x) Activation of Sahasrar Chakra, activation of soul wisdom, activation of divine knowledge, activation of Bliss Sheath, activation of the 5 sheaths, activation of the 5 elements, activation of the 5 Vital Forces (Pranas), activation of the 5 demi-gods.
SHANTI PAATH IN THE END

a) Om tamasomajyotirgamaya

Asatoma sadgamaya

Mrityorma amritam gamaya

Tamasoma Tamasoma Tamasoma

Jyotirgamaya Jyotirgamaya Jyotirgamaya

Tamasoma Jyotirgamaya

b) Om Om Om Om Om

CHAPTER 6 - HIGH LEVELLED GAYATRI WORSHIP

CONCENTRATION / MEDITATION OF KUNDALINI AWAKENING

1. ENTRY INTO FUNDAMENTAL STAGE OF MEDITATION-

- a) Caution- Spine erect, both palms in the lap, eyes closed, steady body, calm mind, meditative posture.

- b) World of divine spiritual practices- lap of Ganges, shade of Himalayas, austerity spot of 7 Rishis, Shantikunj, Brahma Varchas, Gayatri pilgrim spot, continuous flame lamp, continuous Yajna, regular Mantra chanting, divine assembly, divine atmosphere, protection via 3 divine centers, divine world of spiritual practices.

- c) Inspiration of one's preceptor – our own sacred experiences- union of Ganga / Yamuna, union of Soul and God (micro with macro).

- d) Sensitive Trance – desires calmed down, yearnings calmed down, ego calmed down, agitations calmed down.

- e) Divine vision- morning, eastern direction, golden sunrise, golden sun- Savita, Savita i.e. Gangotri's very life force.

- f) Savita – icon, goal, one to be worshipped, Savita light, knowledge, divine knowledge, Savita fire, energy, divine force, divine Savita – Savita Varchas, Savita Brahma Varchas, Savita to be worshipped, Brahma Varchas to be worshipped.

- g) Oneness/non-duality, seeker surrenders to Savita. Surrender – bid adieu - merging, seeker and Savita became one. The Lord and devotee became one.

SPECIAL MEDITATION APPLICATIONS -

- a) Savita energy enters Kundalini area i.e. Mooladhar, Kundalini Shakti or Divine Serpent Power activation, Kundalini i.e. Vital Force electricity or life force, Fire of Yoga, inner energy, divine light.

FIRST LEG – CHURNING

a) With the help of Savita, churning of the energy region, churning of Mooladhar, churning of the ocean, churning of life. Churning – Churning – Churning . Due to churning, one's inner power increases, Kundalini Shakti awakens.

SECOND LEG – RISING UPWARDS

b) With the help of Savita raising the awakened energy, raising of life force, raising of Kundalini or Divine Serpent Power. Rising up from the Mooladhar to Sahasrar via the Merudand (subtle spine). From earth to divine world via the Devayaan (divine path). Raising of life force, upliftment, elevation, rising, Kundalini awakening.

THIRD LEG – PIERCING

c) With the help of Savita piercing the 6 Chakras- incitement of energy sources via Vital Force electricity. Piercing Chakras – Sound – goal. Piercing – incitement – activation, activation of 6 chakras, activation of Svadhishthan Chakra, activation of Manipur Chakra, activation of Anahat Chakra, activation of Vishudhi Chakra, activation of Ajna Chakra, Kundalini awakening.

FOURTH LEG – EXPANSION

d) With the help of Savita expansion of Yogic fire, soul expanding into cosmic soul (God), spark converted to a forest fire, flame connected into a volcano. Individual soul expands, Kundalini activation.

FIFTH LEG - TRANSFORMATION

e) With the help of Savita transforming soul light into God light, lowliness transformed into greatness, desires converted to sacred emotion, separation transformed into union, man transformed into God. Transformation, augmentation, awakening – Kundalini awakening.

f) Divine Serpent Power rules over all centers, liberation from bondage, vision of God, Kundalini activation – the great awakening.

SHANTI PAATH AT THE END

a) Om tamasomajyotirgamaya

Asatoma sadgamaya

Mrityorma amritam gamaya

Tamasoma Tamasoma Tamasoma

Jyotirgamaya Jyotirgamaya

b) Om Om Om Om Om

CHAPTER 7 - THE BASIS OF CONCENTRATION / MEDITATION AND ITS BENEFITS

Mother earth is known to be fertile and a womb of jewels. We all know that skies give us life-giving water in the form of rains. There is no limit to the vault of valuable objects in the ocean. Yet human beings have infinitely more wealth than all this put together. If the veils of our inner character are uncovered, we will visualize demi-gods and incarnations of God in this small body made of flesh and blood. Only on the basis of enterprise and hard work can one earn wealth.

Every unit of our body is amazing. We will be amazed to see great mysteries if we dive deeper within it. Amongst all bodily organs the brain predominates. When one sees its conscious, unconscious and higher conscious activities, one will realize how great is the living being that directs its movements. Everyone is aware of how one earns money, fame, comforts via education, art skills and other profession. As a result every individual tries to augment his own intellectual skills and that of his family members. The bodies of all individuals are strikingly similar. The mind is very special. He who evolves his mind attains lot of success in life. Those who fail to do so tend to live a life of poverty and hardships. Man's downfall or upliftment is mainly dependent on his intellectual state.

This so far has been related to the conscious mind. The inner movement of bodily organs is dependent on the subconscious mind. Good or bad habits are gathered in this area. Depending on our hopes and aspirations, the motor of our life moves in either a good or bad direction. It is the subconscious mind that decides the nature of our body, its attraction, its strength and skill. It is unknown powers that decide our destiny. The creator of this mysterious unknown personality is

the subconscious mind, which directs all movements of a living being with the help of the intellect. Brain research scientists say that a very small area of the mysteries of the mind has been discovered. In comparison to the conscious mind (known), the subconscious mind (unknown) is more pervasive. Only a very small area of the brain is made use of by us. If only its latent state is awakened and made apt use of, one can see gigantic energy manifest in a tiny human body. If only we master our subconscious mind, we can become authors of our destiny.

Beyond the conscious and sub-conscious mind lies the superconscious state. It is inseparably bound to cosmic consciousness and a lot of give and take takes place between them. In comparison to the gross material world, the objects and energy flow of the subtle world are extremely more high statured. If a give and take relationship is set up with it, man can understand those divine mysteries, which are otherwise unknown. One can attain divine help, which is otherwise unavailable. With the help of gross powers we attain merely a few gross comforts that are transitory in nature. But with the help of subtle powers we attain those divine glories, which stay with us eternally. We have seen and heard of miraculous personalities who possess Extra Sensory Powers (ESP). Over here the special qualities of the superconscious mind manifest amazing skills and personalities.

It is very difficult to control the brain. No doubt our soul is powerful yet it lives a life of lack, poverty and hardships. The reason being that there is no self-control. Our activities akin to an unruly horse create agitation. If we fail to control our mind, how can we control external circumstances? We all want to change our circumstances but we never first control our psyche. Thus peace and joy run miles away from us. Great Seers/ Saints of the world proclaim "Control your mind and you will gain victory over the world". This is a fact because the moment you master your mind, it is easy to master external circumstances. Self-control means mastering your thought waves and hence your very thinking. We must direct our thinking in an apt direction. This is achieved via Dhyana Yoga or meditation. A particular form or thought is introduced in the slate of our mind. It is pressurized into moving along a very small focused periphery. It is forced to stop its jumping nature like that of a monkey. No doubt this task is very difficult, yet a powerful resolve (Sankalpa) and unswerving perseverance helps us make this task easy and successful. We have never controlled our mind in a regular manner. Our character is nothing but a symbol of our mind. Our mind is used to following the path of lowliness and thus we imbibe bad thoughts. If only we had tried controlling the mind, we would have made it cultured and sacred. Only then can we be revered as a great personality. One could then avail of cooperation and respect from all directions. It is the demeaning mind that makes us execute lowly activities. Thus we live a sorry life of poverty and pain. On the other hand if one wishes to raise one's lowly state, one will have to purify the mind by overcoming all taints within it. We will have to learn the art of self/mind control in order to purify our psyche. Dhyana Yoga or meditation is a powerful method that helps us attain mind control.

Meditation has many aims-

1. Controlling one's monkey like mind that runs hither and thither.

2. Utilizing the power of self-control for apt tasks.
3. Augmenting our intellectual potential via concentration of the mind.
4. Focussing our mind at a single point via a powerful resolve (or Sankalpa) so as to create miraculous movements.
5. Discovering the mysterious layers of consciousness with our own will power.
6. Discarding all mental taints.
7. Augmenting sacred activities
8. Maintaining a serene mind even amidst chaotic conditions.
9. Experiencing bliss and peace under any circumstance.
10. Influencing those areas of contact with our thought electricity and augmenting elements that bring joy and peace in the world.

All these are worldly / intellectual applications of concentration / meditation. Even a so-called atheist can get benefits with a little bit of alertness and zeal. This method of meditation is of a general and medium stature. Ever so today's highly intellectual human beings too will have to accept its great utility. Even a man of ordinary faith and sensitivity can benefit from meditation.

Ahead of this are high leveled benefits of meditation. For that a psyche full of intense faith in God and sacred sentiments is required. As a result one can merge one's individual consciousness with cosmic consciousness or God. Attracting and imbibing one's Guru (preceptor) and icon's divine powers is possible only with the help of these high statured meditation methods. Only then can the individual soul (microcosm) merge into the cosmic soul (macrocosm i.e. God). No doubt man is an infinite storehouse of divine powers and that he can activate them with his own efforts. Hence one carries out primary and medium leveled meditation techniques. But it is only with the help of high leveled spiritual practices that one can contact great divine souls and thus merge our individual soul with cosmic consciousness or God. The goal of high leveled concentration / meditation is attainment of God, attainment of the goal of life and union of a living being with God.

Just as due to augmentation of bodily, intellectual and financial wealth the association of our contact area and means of public welfare augment, in the same way purification of individual psyche benefits both the individual and the entire world. Via the gross world we attain a lot of benefits due to hard work. The glories of the subtle world are that much more infinite. Meditation is a very powerful tool which helps one build that will-power which can imbibe / attract these innumerable divine powers. Wild beasts of the forest are very dangerous, but when they are trained, we can make apt use of them. In the same way once we master the art of controlling and making apt use of our mental potential, our character and personality will become brilliant. The greatest achievement of human life is to attain inner/soul progress without any external help. As a result one can attain innumerable divine powers. Thus it is most required that we master the art of meditation i.e. Dhyana Yoga.

With the help of meditation we can attain God and get the superconscious experience of God realization. Further one becomes healthy, strong and one can attain secret divine powers. All holy scriptures maintain that only man can attain divine powers and glories. This is a fact. Our consciousness is omnipotent. Yet the reason why we fail to attain them is that we lack the art of mental control. He who masters this art of self-control, gains victory over the entire cosmos.

Via concentration/meditation of the 5 sheaths the 5 Vital Forces of our consciousness and the 5 elements of our body became so radiant that one becomes a leading personality of the world. The 5 faced images of Mother Gayatri symbolize the energies of the 5 demi-gods of the inner world. If concentration/meditation are executed methodically, one masters the subtle cosmos and thus one establishes an important relationship of give and take with it.

In the meditation practice of Kundalini Shakti or Divine Serpent Power awakening the doors of manifestation and utilization of infinite divine powers albeit in seed form are opened up. Kundalini is our bodily energy. With its help one attracts infinite energies of the material world and this one becomes powerful both materially and spiritually. During the uncovering of the 5 sheaths (Panchakoshas) the mysterious layers of conscious energy are unfolded. Soul power is made more radiant via the 5 sheaths and the body via Kundalini Shakti. In order to achieve this 2 fold aim, concentration / meditation predominates over all other spiritual practices.

Ordinarily people think that meditation means placing an image in front of our mind and trying to continuously imagine that form. This is only partially true. No doubt one makes use of this method, yet only those with a powerful mental resolve see this image blurred at first and later very clearly on the slate of their minds. Not everyone has this power of resolve (Sankalpa) and it is possible only for people with special mental capabilities. Only those people who combine their sacred emotions, imagination power, faith in God and focused mind so as to mentally visualize God's image very clearly, are capable enough of executing such a method of meditation.

As soon as an aspirant sits for meditation with eyes closed, he immediately thinks of things/people very dear to him. As though seated in a movie theatre they revel in this mental video of theirs. True meditation means trying to paint an image on our mental slate with the help of sacred sentiments. First one sees the image with eyes open and then one tries to visualize it mentally. This is called Trataka. Only then very slowly and steadily the mental image becomes clearer and thus our meditation keeps progressing.

Not every human brain is aptly designed to augment sacred sentiments or visualizing sacred images during meditation. Hence in order to focus our meditation, Drishya Yoga or Bindu Yoga is not recommended. The fundamental aim is to stop scattering of thought waves and instead focus them at a point. This can be achieved variedly with the help of 5 sense organs of knowledge. These are methods like Naad Yoga, via one's ears, Gandha Yoga via our nose, Rasna Yoga via our tongue, Sparsha Yoga via our skin. Over here one sees forms with the help of subtle eyes.

For seekers of a preliminary stage, it is best that their minds follow one thought flow which is sacred. The concentration/meditation of scientists, artists, musicians etc. is of this variety

wherein their minds revolve around one particular type of thought flow. Thus they perform extraordinary feats. The same tenet is used in concentration/meditation techniques with reference to 5 sheaths and Kundalini activation. Over here the thought flow is predominant. It is akin to seeing a movie on one particular topic. It is not necessary that one will get the holy vision (Darshan) of the particular God's image that one meditates on. In certain special types of mental reflection, infinite images appear every moment and then they disappear. Yet this is not true meditation. The following nature of concentration/meditation too is of this type. If importance is given to the directions laid down and one thinks deeply about them, know for sure that the true goal of concentration/meditation is about to be achieved. It is beyond doubt that one will benefit immensely from their sacred results.

CHAPTER 8 - THE SOLUTION AND NECESSARY PRACTICE OF DIVINE VISION

Darshan (vision) means seeing objects directly with our eyes open. Vision is always direct. The Lord's vision is generally in the form of gross images and pictures. It can also take place in the form of cosmic vision. This gigantic cosmos is an image of God with names and forms. Images placed in temples, churches etc. too are forms of God. Even our faith in incarnations of God and Saints can be in the form of moving images. With the help of acting we can establish divine inspirations in our psyche along with the help of our eyes. While reading books, our eyes with the help of pious wisdom and imaginations, establishes divinity in the brain. One gets these experiences in pilgrim spots, rivers, mountains, trees etc. This is direct vision. This is the method by which one influences consciousness with the help of gross objects.

Ahead of this is the event of entering the subtle world. Whatever is seen here is not material but is based on our sentiments. We do not see subtle objects with our gross eyes because they can only be seen with subtle eyes. This in turn is concentration/meditation. In meditation our divine eyes have to be made flame-like. Ordinarily they are blurred and dark. Whatever is seen in our imagination is something that is dear to us akin to seeing with our gross eyes. Apart from this what is not seen or has been inadvertently ignored by our minds, has to be meditated upon with intense effort. Our divine eyesight can be activated by inner Tratak(staring at one object). In inner Tratak an object of our liking is stared at with open eyes. Later we try to imagine this very object with our eyes closed. As a result of regular practice, the imagination potential of a spiritual seeker becomes so powerful that with the help of his divine eyes, he can clearly visualize any image during meditation. In the initial stages the image is very blurred but with due practice, the image becomes clearer and clearer. Tratak (staring) is carried out on images of God. Initially an image or icon is stared at with eyes open and a lot of love. Later when with eyes shut one imagines this image it can be visualized in the region of our sacred sentiments. If one is attracted to any special person one can see its meditation image both in the waking and deep sleep state. When separation commences or union is about to take place, one's yearning intensifies. Thus the image of a beloved one hovers on our mental screen. This Tratak hence is of an effortless variety.

Generally Tratak (staring) is carried out in a lighted flame. This flame is kept at a distance of 3 feet and at the height of one's shoulders. One stares at this flame for 10 seconds and then one reproduces it in the mind with eyes closed. When this method is mastered, one can at will visualize this flame internally without the help of the material flame lamp. Instead of a flame one can carry out this Tratak method on the moon, morning sun, stars, bulb etc. Later one can use

objects which have less light for e.g. trees, ponds, temples, great human beings etc. In mesmerism one is asked to stare at a black spot on a white piece of paper. This also is Tratak wherein later, the black spot is viewed mentally. In this manner one meditates on light, saints, or images of God.

In meditation imagination of form predominates. With the help of divine sight and imaginative eyes, a sentimental image is created in the mind. This is a very well accepted meditation technique. One can also meditate with the help of other sense organ. With the help of ears we can meditate on sound. Gross Naad Yoga means blowing a conch, ringing a bell etc. and then meditating on the sound that emanates from it. In the subtle world one can hear subtle sound called Anaahat. With the help of subtle ears, one makes one's mental state specially focused and only then this Anaahat can be heard. Thus in Naad hearing one can hear various divine sounds. In an advanced state one can hear divine messages of the subtle world with the help of Naad Yoga spiritual practices. Thus the unknown becomes known. When one smells something intensely with one's nose, one can smell it subtly with the help of meditation. This is a spiritual practice wherein one meditates with the help of one's gross and subtle nose. With the help of the tongue one can taste sour, pungent, salty, sweet etc. food items and then via meditation one can "taste" them subtly. With the help of our touch sense organ i.e. the skin, we can feel objects that are hot or cold. Later with the help of meditation, we can feel subtle heat or cold with the help of our subtle skin. Traatak means concentrating one's mind on one particular spot with the help of our sense organ. As a result our consciousness does not get scattered and our practice of focus of mind augments. Thus when this focused energy is meditated upon, we attain great success. Maharshi Patanjali defines Yoga as "Chitta Vritti Nirodha". It means obstructing our thought waves from getting scattered and utilizing this focused energy for a higher goal. It is this method that helps us open our divine eye of wisdom.

So far we have discussed the technique of rendering our divine eyes capable of imagining images in our mind. Now we shall discuss the technique of creating sentimental images in our psyche. This is the epilogue of concentration / meditation. In the prologue stage we intensify the capacity of our divine eyes in order to create imaginary images in our psyche. The second leg encompasses conversion of these imaginary images into sentimental images. One must experience these images as real and not merely a figment of our imagination. If with due alertness and seriousness one imagines some thing, it will appear "live" on our mental screen. When our brain is stormed by the fear of a ghost, we feel the ghost to be absolutely true and real. This imaginary ghost can be even more dire than enemies we contact with our gross eyes. This ghost can never be imagined in an unmindful or absent minded state. In fact what is required is an intense belief that can become a fact. Over here there is no need of an image, event or a particular technique.

One cannot gain all-round success if one tries to create emotional mental images only during a set period of time. What is required is that like rehearsal of a drama one should keep practicing during times of a leisure etc. Before we see a movie in a theatre it has to undergo the process of shooting. Even before shooting the actors have to rehearse each scene. Only when the rehearsal is perfected, a particular scene is shot. The same technique is applied for meditation wherein the mental image which has to be made real, is practiced again and again during times when one is free.

In the Brahma Varchas technique of concentration /meditation, one is not taught the method of

focusing one's mind on a particular image. Instead the thought flow is made to follow one desired direction. In the primary stages a seeker is asked to focus his mind on the image of Mother Gayatri and visualize her hands, legs, jewellery, vehicle etc. with devotion. Thus in the kindergarten stage a devotee-child is introduced to its God-Mother. This Divine Mother nourishes and rears Her child. As the child grows up it is introduced to its father. A father's contribution is required for his child's education, marriage etc. This happens only after the child grows up a bit. As the child grows in age, the mother's affection decreases a bit and what is required is one's father's contribution. Gayatri is our Mother and Savita is our Father. In high leveled spiritual practices, one meditates on Savita. Savita predominates in our concentration /meditation. Over here it is not enough if one merely visualizes a ball of flame with one's divine eyes. Instead its inspirational flow is made to pervade every area of one's soul. Thus a compact thought flow is created. It is akin to a movie.

Meditation is higher in stature than concentration. Focussing of mind is merely obstruction of scattering of thought waves. Thus our goal is not merely concentration or focusing of mind. Good results are only attained if this concentrated / focused energy of the mind is utilized for higher purposes. Mesmerism studies initially asks one to concentrate on black or white colour. Later this concentrated energy is utilized for curing a patient. A dam is built so that the flow of water is obstructed and then this in turn is directed to various fields, gardens etc in the form of small water streams. A bullet is concentrated in one's rifle and then it is aimed at a particular spot. In the first leg the scattering of thought waves is obstructed and later, this concentrated energy is utilized either for material creative tasks like scientific research, literature etc. or to realize God as the cosmic Soul. In Brahmavarchas meditation technique, Savita energy is conjoined either to the 5 sheaths or Kundalini Shakti. This gives results akin to harvesting after seeds are sown in a field. Hence this technique is not merely focusing of the mind but that the different aspects of the soul are purified. Thus sentimental images can be created in the mind.

One should see to it that during concentration/meditation the sentimental images, experiences etc are in tandem with the instructions laid down. Hence one must keep practicing even during hours apart from one's daily routine of meditation. This sort of practice is not as intense as the one pertaining to our regular practice hours. Yet it never goes waste and can in fact create great results. Never should one lose hope if in the initial stages of meditation, the image is blurred or incomplete on one's mental screen. Instead calmly persevere more. Thus slowly but surely the sentimental image will become clearer and no longer will there be major lapses on our part. All this takes time so never despair. Thus even if no immediate success is achieved, one must calmly and steadfastly persevere. One day the ripened state of meditation will definitely be attained.

Many immature devotees never make efforts to create sentimental images in the mind. Instead foolishly they yearn that images on their mental screen should appear on their own, just as one sees images appearing on the television screen. They say that we should just be seated quietly like a movie spectator. This is as ridiculous as a man who wants a blooming garden with flowers and fruits but refuses to work hard and sow seeds. This is very much impossible. Others opine that by hearing, reading or mentally reciting these instructions, one can see sentimental images in the mind. This is like a person who wishes to fight with a wrestler so as to gain a prize of a few lakh dollars, without taking apt training of becoming a good wrestler himself. Only actions breed reactions / results. Those who are well aware of this fact, steadfastly try and make their divine eyes more brilliant and thus achieve the goal of creating sentimental images in their mind. Brahma Varchas meditation practices helps such aspirants succeed in their endeavour. They definitely succeed in unveiling the 5 sheaths and unearthing divine jewels in their psyche.

CHAPTER 9 - ENTRY INTO THE FUNDAMENTAL STAGE OF MEDITATION

(A) DHYAN MUDRA

For concentration / meditation it is most required that our body is steady and mind is serene. If the body keeps moving, if our hands feet etc. are not motionless, it will not be possible to attain steadiness which is compulsory for meditation. In the same way if our thoughts scatter here and there, if our imagination becomes wild, we will not be able to unveil the covering on divine consciousness and that desired sentimental images in the mind will not manifest. If the mirror keeps shaking we will not see our clear reflection. If a horse keeps jumping a rider cannot sit on it. It is most required that while trying to sit on the horse called the mind, our mind should be calm and devoid of turbulence during meditation. In the same way if the body keeps moving, the nerve centers get agitated and thus the mind too gets agitated. Hence it is most required that when one meditates, the body and mind should be steady and calm.

For concentration/meditation one should sit in the Dhyana Mudra. The latter has 5 legs viz. 1)steady body 2)calm mind 3)spine is erect 4)both hands in one's lap (left hand down, right hand on top of it) 5) eyes closed. One should try and sit cross-legged. It is difficult to sit in the lotus posture or Sidha posture for 45 minutes without experiencing pain. If our legs experience pain it is not easy to meditate. Thus sit in the Sukha posture i.e. cross-legged. One should see to it that for 45 minutes one does not have to move one's legs. In the meantime if there is pain in the knee or some other problem, one can move one's leg. All this is for those who have leg, knee etc. problems. But for those who are healthy it is ordained that their legs remain unmoving for at least 45 minutes of meditation. When one is ill, one can sit on an armchair and because of this problem one can spread one's leg.

While sitting in a meditative posture one should not only steady the mind, but that one's thought waves too should be calmed down. All bodily parts, starting from the head to the feet, should remain steady. As soon as we become introverted our body appears light in weight. Further, one experiences the heart beats very naturally. One must meditate on this lightness or heart beats. As a result our intellect will be obstructed from becoming extroverted.

(B) DIVINE ATMOSPHERE

If the area of meditation along with the environment is conducive, one will definitely taste success. A farmer or a gardener knows very well which type of seed should be planted in what type of land and in which season. If due importance is not given to this, our results will be nil even if the seeds and our hard work are appropriate. We all know how water and air influence our health. In order to carry out spiritual practices, a serene and clean area has to be looked for in one's residence. From the sentimental viewpoint there is a need of a more sacred and conducive environment. Pilgrim spots were eulogized in the past because their environment was

very sacred. Keeping this precept in mind, we have chosen the historical region, where the 7 Rishis of yore had performed intense penance, for Brahma Varchas austerities. Ganga is famous for purity and the Himalayas for its serenity. This in turn influences our mind. Hence almost all great divine souls like Lord Rama, Lord Krishna etc. headed for river Ganges and the cool shades of the Himalayan mountain. Any conducive environment is a creation of apt activities.

In order that spiritual seekers attain natural steadiness and inspiration, in order that they progress on the spiritual path, the forest Brahma Varchas of Shantikunj (Haridwar, India) has been propagated as a powerful Gayatri pilgrim center (Website : www.awgp.org). Over here is lit an eternal flame lamp, Yajnas are executed continuously, Mantra chanting is encouraged and spiritual discourses for self-reflection are arranged on a daily basis. Other unknown and invisible powers too shower their nourishing principles in this area. It is hence that in comparison to spiritual practices carried out in an impure, tainted environment, those executed in a divine / sacred environment gives infinitely more success. One is protected both directly and indirectly. Just as the heat of the breasts of a hen gives maturity to its eggs, so too protective powers of such divine regions helps one attain success in a relatively easier manner.

Those who can reside in such a divine environment should avail of its benefits. Apart from this when you perform penance in your own residence, you should mentally feel as though you are in a sacred environment and can thus attain good results. One attains good merits by imagining Charanamrit in Pooja and Achman, river water of holy regions in one's bathing tub and looking upon an image as God's real form. If one mentally imagines that one is performing spiritual practices in holy pilgrim spots, one's mind will gain untold benefits.

At the time of concentration / meditation after closing one's eyes, one should imagine that one's soul has reached the holy atmosphere of Brahma Varchas and that one is attaining immense benefits due to its divine influence. A mind with a very powerful resolve (Sankalpa), attains merits pertaining to desired environment.

While seated in a meditative posture (Dhyan Mudra), a seeker should feel he is seated in Shantikunj – Haridwar (India). All round is spread the fragrance of Yajnas. The serenity of the holy river Ganges pervades in all directions. The atmosphere has a divine aura due to the influence of Rishis, pure souls, saints etc. It is as though a divine armour has manifested due to the divine brilliance of great saints. A combined divine influence of all of them induces divine sentiments in the hearts of all creatures.

(C) CONFLUENCE OF THE RIVERS GANGA AND YAMUNA

There are 2 aspects of the concentration/meditation techniques of Brahma Varchas.

1. The divine center that inspires this technique showers untold grace.
2. The spiritual seekers' self-imagined sentimental images. In this manner there is help and

grace of 2 personalities in an equal manner for this goal. For the success of such spiritual endeavour, this confluence is extremely beneficial.

A student studies very hard in a focused manner, passes with high grades, gains respect and thus gets benefited. Despite all this benefactors who gave him a conducive environment to study and the guidance of good teachers, play a major role when this student gets high grades in his examination. If pious benefactors had not provided him with text books, shoes, school uniforms etc., such a student would never succeed in his academic life. The same holds true for this student's teachers, because if they had refused to guide him in his studies, the student would definitely have failed in his exams. There are some subjects in schools / colleges which are difficult to grasp without the help of good teachers. If students are not given practical training in art, music, surgery, engineering, they will never be able to pursue their respective professions.

No doubt that along with the concentration / meditation of Brahma Varchas, an aspirant has to carve out imaginary images in his mind, yet what is most required is the will power and inspirational power of the guide (Guru or preceptor). Wherever this confluence exists, there success knocks at one's door. Thus it is compared to a 3 fold confluence.

This meditation technique helps spiritually advanced souls reach their goal faster and in a relatively easier manner. Only a person whose psychic spiritual imprints of past infinite lives are powerful can withstand the onslaughts that one comes across on the path of spirituality. Men with an immature mind coupled with weak faith cannot imbibe divine light. But those with a powerful psyche have attained great benefits. Keeping this in mind aspirants at the Brahma Varchas Institute have benefited both from benefactors and spiritual guides. A lonely seeker is like the river Ganges. His effort is the main stream. It is only when Saraswati and Yamuna rivers join it that it is called the King of all pilgrim centers. Thus the pious merits pertaining to it are n-fold. The spiritual practices mentioned over here are of this stature.

In the midst of a divine environment, a seeker full of zeal and radiant thinking should experience that he is not alone. This is because a special spiritual force exists so as to help him march ahead on the path of spirituality. The zest within and intense spiritual endeavour creates a huge wave which ultimately merges into his soul. This in turn creates another extraordinarily powerful wave. Consequently one gains enough daring and zest to take gigantic steps on the path of spirituality.

(D) SENTIMENTAL TRANCE

There are generally 2 states of peace and meditation – one is bodily sleep and the other is mind based trance. Mental meditation is called peace/steadiness and balance is called equanimity and same-sightedness. When this state is achieved the seeds of spiritual practices start sprouting. Bodily meditation is sleep. We all know that sleep is as important as eating food.

Yoga Nidra means overcoming bodily agitation and tension with the help of a powerful resolve. Generally this state is achieved during deep sleep yet it can also be attained via relaxing postures, Shavaa Asan and resolve that makes the body actionless. This mental resolve based sleep is called Yoga Nidra. Over here the body is tension free and one's resolve is awake. If the resolve dies down then this state is converted to ordinary sleep. In order to overcome bodily tension during concentration / meditation, it is best to attain the above state in optimum measure. The more the resolve to relax the body and mind is powerful, the more this state is achieved and thus the all round benefits of meditation accrue.

There are just a few lowly actions that incite, agitate, scatter and demean our mental arena or emotional area. If only these lowly actions are warded off can we attain a high intellectual, farsighted and discrimination oriented state. There are 4 chief actions that intensely harm our bodily and mental balance viz. 1) desires 2) yearnings 3) ego 4) turbulence. Due to its distorted state one's viewpoint turns lowly and thus our actions become vile. With such an agitated mind one cannot even execute common routine tasks and spiritual practices are very much dependent on a calm and pure mental state. A boat capsizes under stormy conditions. Similarly our inner turmoil converts our life into hell.

In order that during both the schedules of concentration / meditation these 4 remain calm and that they do not attack us, Brahma Varchas meditation technique makes us cautious with reference to these foes. It helps us invoke that holy peace which wards off these enemies. If this mental resolve remains steadfast we can experience a trance like state and our meditation will help us reach our goal.

We must experience that the waves of divine zeal from this divine confluence is influencing our body and mind very intensely. Distortions like selfishness, ego etc are expelled like dark clouds. Thus our psyche over flows with divine bliss.

(E, F, G) ONENESS AND DIVINE VISION

Divine vision means – a vision of conscious greatness which lies beyond the importance and attraction for material objects / comforts. This is self-realization or vision of God. Since our eyes are made up of matter, we can perceive (see) only material nature. Our soul and its purified form i.e. God is conscious in nature. Hence God/Soul cannot be “seen” by our inert eyes. God can only be experienced by an extremely pure mind. When the individual soul merges into the cosmic soul (God) one gets divine experiences and it can be called a divine vision.

In order to awaken meditation and intellectual experiences, one has to engrave some divine images in the mind. They are called demi-gods. The supreme symbol of divinity is Savita. Savita's body is Sun. Savita is radiant consciousness.

The early morning Sun is golden and serene. Gold is an extremely heavy, lustrous and priceless metal. It never rusts. We all are aware of its beauty. Because of its golden special quality the early morning golden sun is said to be a symbol of Savita. It is best used for concentration/meditation. The life force of Gangotri is Savita. In the Gayatri Mantra one prays for a pure intellect from Savita. In various religious sects, demi-gods of various names and forms are worshipped and meditated upon yet almost all religions look upon brilliant light as a symbol of Almighty God. The radiant sun is its supreme representative. By looking upon fire too as its symbol, we light lamps, carry out fire sacrifices etc. Many methods of meditation on light can be looked upon ultimately as solar worship. In the concentration/meditation of Brahma Varchas, in the high leveled spiritual practices of Gayatri, Savita is the icon. Savita is the ultimate goal, which one meditates upon.

Savita represents regularity, hard work, disburser of light, bestower of life, destroyer of distortion, awakening, lone traveler, leader etc. These are those very qualities that man is directed to imbibe for his overall well-being. Yet the 2 outstanding qualities of Savita are 1) Light and 2) Heat. Light symbolizes divine wisdom and heat represents energy of fire. These are 2 legs that help us reach the goal of human life. Wisdom is soul power and bodily strength is material power. Wisdom is Brahma and material power is Varchas. Both together are called Brahma Varchas. This is also Savita. It represents the spiritual power of wisdom and material power of bodily strength. For all round progress one has to generate both these powers. During Savita meditation we are advised to attain both these powers. When we say sun is our idol (God), we mean that its inherent powers must be imbibed by its devotee. One must worship and pray to the Sun. Worship means divine yearning. In the Brahma Varchas mode of concentration/meditation one visualizes Savita with divine eyes. Its power and special qualities become our idol and goal. By proclaiming its divine glories as our idol we make necessary efforts in that direction. This is the basis on which we divinely visualize Savita i.e. with our gross eyes closed.

We have to establish Darshan. While augmenting its omnipotency one slowly becomes one with it. This is the first leg wherein we visualize idols of God in temples. As a result of oneness with demi-gods when one prays with faith and devotion, an actual give and take relationship manifests between God and His devotee. When 2 ponds are joined by a pipe, the water levels of the 2 ponds becomes equal. Even so God and His devotees become one due to intense faith and devotion. The more their aspiration, viewpoint and activities become similar, to that extent their centre of existence too manifests similar qualities. Such true devotees are virtually equal to God. They are called Rishi, incarnation, prophet etc. From the stand point of self-contentment and balance of the world too, their state is indeed of a very high stature.

Oneness is that state which is called attaining God, liberation from bondage etc. In Vedant this state is called Advaita (non-duality). Over here duality merges, separation ends and non-duality takes over. That yearning of oneness is achieved wherein the individual soul represented by the Ganges river, longingly rushes towards God who is the ocean. The confluence of Ganga Sagar (Calcutta, India) is a holy spot. When the union of the individual soul with God as cosmic soul results in non-duality, God becomes a living being and the living being becomes God. Scriptural scholars describe this as Soham, Shivoham, Ayamatra Brahma, Tatvamasi etc. (I am God)

The only way to attain this state is self-surrender. Under such circumstances a devotee renounces all his desires and only yearns for whatever his Lord wishes. As a result there is no more mental agitation due to desires, hopes and the selfish ego. We can never be agitated by

delusion and avarice. Narrow minded selfishness is replaced by widespread generosity. By looking upon oneself as the Lord's flute one sticks to the Lord's holy lips. Like a puppet one gets attached to the puppeteer (God) via a string (devotion). This is self-surrender. It is also called merging into God. A stream merges into the Ganges river and thus itself becomes the river Ganges. A drop prides itself in becoming the ocean after merging into the latter. Wood enters fire and becomes fire. A moth enters a flame and thus surrenders its life to it. In the same way when a devotee renounces his selfish ego, he merges into God. Surrender means seeking shelter at the Lord's feet. Over here shelter does not mean protection but it means acting as per the Lord's wishes. When iron gets attracted to a magnet, the iron too imbibes the magnet's magnetic force. Plants that grow in the vicinity of a sandalwood tree too imbibe the fragrance of sandalwood. Salt when mixed in a glass of water, gives up its separate name and form and thus becomes one with water. When the Lord's qualities and glories start manifesting in a devotee, know for sure that the goal of self-surrender has been fully attained.

Amongst the various holy qualities of Savita, when a certain amount of radiance, brilliance and divinity manifest in a devotee's character, to that extent self-surrender has been attained.

H) Imagine that one is facing the eastern direction. The early morning golden sun has just risen. Savita's brilliance, Gayatri's Vital Force in the form of golden aura pervades the entire cosmos. We are like an aquatic creature in the midst of the ocean of golden light.

I) We must augment our sacred love for the golden Savita who is our beloved idol. Savita is showering us with divine energy, divine force and Brahma Varchas for our material and spiritual well being. Savita yearns to enfold us in its arms represented by the rays of the golden sun.

J) Our soul is totally attached to Savita. Just as when 2 flames are brought closer, they start merging, just as the moth rushes to the flame, just as fragrance becomes one with wind, so too do we merge into Savita. We are becoming one just as wood in fire and a drop of water in the ocean. We are experiencing extraordinary bliss.

2 (A) THE NATURE OF THE FIVE SHEATHS

The 5 sheaths have been looked upon as 5 bodies. 1) Food Sheath is the gross physical body 2) Vital Sheath is the etheric body 3) Mental Sheath is the astral body 4) Intellectual Sheath is the cosmic body 5) Bliss Sheath is the causal body. The physical body can be seen by the gross eyes and can be touched too. Surgery can be performed on it and it can be treated by medicines. Apart from this the other 4 bodies are made of such subtle principles which is although not perceived by our senses yet can be experienced by the intellect. Its existence can be felt via the reactions to the activities of these 4 bodies. The Vital Sheath is that body which is experienced as a ghost after death, which is light energy in form and which has electrical flow in a human being who is alive. The Mental Sheath consists of miraculous achievements due to intellectual greatness in the field of science, art, literature etc.

Prana (Vital Force) is electricity that functions in nerves and cells. Mind is attached to the atoms of the brain. Yet this Vital Force and mind are the independent levels of consciousness which manifest in the central region of the nervous and brain system. On the one hand we experience our soul through the medium of the body, yet the soul exists separately from the body. The Intellectual Sheath is like consciousness which is called Extra-Sensory-Potential (ESP) or sacred sentiments. When the Bliss Sheath is activated we attain self-realization or vision of God. One thus attains the divine eye of a Sthitha Prajna, Jeevan Mukta or Paramhans (saints).

Ordinarily the divine layers of consciousness lie in a dormant state. A very small portion of it is utilized by us in our day to day activities. The remaining portion is like a locked vault full of wealth. It is only when via spiritual practices we attain the necessary spiritual credentials can we avail of these divine glories. When a Father dies, his children inherit all his wealth. Yet this wealth is handed over to his heirs only after they mature and become adults. If these children are not adults, that wealth is kept under lock and key by an appropriate guardian. An entire tree is potentially present in a seed. Yet the tree manifests only after the seed is sown and watered regularly. A living being is like a seed which potentially harbours a gigantic wish-fulfilling tree. This divine glory manifests only when we execute sacred spiritual practices.

The aim of activation of the 5 sheaths is that these 5 intense streams overcome their unconscious state and instead evolve as intense potential and inspiration. The 5 sheaths are present within the 3 bodies. The Food Sheath is equivalent to the gross, physical body. The subtle body is equivalent to the Vital and Mental Sheaths. The causal body is equivalent to the Intellectual and Bliss Sheaths. Classification can be carried out in both ways. The 3 bodies and 5 sheaths are akin to 1 dollar and 100 cents. Twelve months and 1 year is one and the same thing. The same holds true for the 3 bodies and 5 sheaths. The body can be described either as one having head legs, hands etc. or as having blood, urine, heart etc.

According to spiritual seers these 5 bodily sheaths have extraordinary capacity. Just as each sperm can potentially give birth to a child, so too every sheath has the capacity to manifest a divine being. Aladdin along with his lamp had 5 Jinnas at his beck and call who carried out all his commands. In the stories of Vikramaditya there is a description of 5 divinely embodied valiant men. They carried out those tasks which cannot be carried out by ordinary human beings. This is a creation of the soul centre. These valiant men, Jinnas, or divine beings are children produced by our own consciousness. Regarding "Shadow beings" it is said that if our own shadow is activated by either standing under the hot sun or via a mirror, it carries out those tasks which an embodied servant is known to execute. "Shadow beings" is nothing but creation of a new personality of our own stature. Via the 5 sheaths we can create 5 shadow beings i.e. 5 powerful personalities. They are like skilled, trusted servants who steadfastly carry out all our commands.

In the above spiritual practice, these sheaths are activated by contacting special centres and entry of Savita energy in Chakras (plexus) via meditation. Every sheath is correlated to a specific Chakra. These Chakras have 2 special skills viz. attraction / imbibing and circulation /generation. Hence they are compared to eddies and cyclones. When any object enters an eddy, it is engulfed by the latter (attraction/imbibing). Any object entering a cyclone first rises up and then is taken away to far off regions (circulation). Due to the influence of Savita energy, both these capacities of the centres augment. On this very basis one can accept divine grace, circulate it in the soul centre, experience other's emotions, spread one's own taints etc. Hence while

activating/unveiling these sheaths, it is most required that the energy and activities of these centres be included.

Meditate on the fact that due to Savita's sacred light one's inner world is experiencing a dawn – like state. Every organ, every sheath is getting activated. By “drinking” Savita energy, we are becoming radiant and powerful. A variety of divine streams are manifesting in our body.

2 (B) FOOD SHEATH

The Food Sheath is also called the gross, physical body. This is because it is dependent on food for its existence. If this body is deprived of food, it will die instantly. When it gets good/bad food it remains healthy/diseased. Over here food means water and air also. Eatables, water and air together satisfy the needs of the gross body. All 3 together mean food. Thus the gross body that is dependent on food is called the Food Sheath.

Whatever is seen by the gross eye is the well-known sense organ perceivable form of the Food Sheath. It can be seen, known, understood and one can perform surgery on it too. Within it is one more centre called life. This life is an admixture of the soul and the body. As long as both are united a creature continues to live. When these 2 separate a creature dies. As long as the soul is alive we call it a living being. When this state changes it is called either soul or a ghost. Life pervades every pore of the body. It works in every cell, nerve etc. The centre that functions in the cosmic arena carries out its own tasks. Due to its influence stars exist, the world is created/destroyed etc. In the same way the heart, lungs, kidneys etc. carry out their functions as per the directions from the brain centre. Their activities are quite extraordinary in their own way. Its creation, propagation and transformation can only be amazing. Even so all these organs and related units can help in fulfilling the needs of other areas. Just as the various cosmic forces and activities maintain the balance of the cosmos, so too is the case with the human body. Via ecological studies we can understand that the state of the cosmos is akin to some Cosmic God and whatever exists over here, complements one another. In the same way despite our bodily organs and atoms carrying out their specific functions, yet they all contribute to the overall state of the body.

Anatomy is a science that describes the overall designing of the body. When one studies the human body, it is simply amazing how skillfully its creator has designed it. Every organ of the body performs specific functions. Ahead of this is the Science of Physiology. It describes the various functions and nature of various organs of the body. It is the spiritual literature of organs. Thus the science of the human body is covered by Physiology and Anatomy. No doubt the body is studied via scientific apparatus, yet a major portion of it can only be understood by a subtle intellect. It is the philosophical science of the human body. It describes a special centre which can be called spiritual body. The body is made up of 5 elements. This elemental admixture cannot be perceived by the sense organs because it is very subtle in nature. It is certainly not gross.

While deeply studying the above observations, one understands that a mysterious bodily centre

does exist. It is the Food Sheath which is classified into 2 parts viz. 1) Gross – perceived by the senses and 2) Subtle – not perceived by the senses. Both together is called the human body. Anatomy studies only the gross body. Spiritual Sciences are subtle. In the arena of spiritual practices the body is utilized only for purification and maintaining an apt balance. To achieve this one executes Asan, Pranayam, Neti, Dhauti, Basti, Vajroli, Kapalbhathi, Brahmacharya, Vrata, Upvaas etc. It is only the subtle philosophy of the above methods that is conjoined to spirituality. The higher stages of spirituality influence consciousness and not so much the gross body. The 5 sheaths are described by Spiritual Sciences. Although the Food Sheath is related to the body, one cannot say that the body only is the Food Sheath. One can only say that the gross aspect of the Food Sheath is the human body.

The Food Sheath described in spiritual practices (meditation / concentration) pertaining to the 5 sheaths can be called Life Body. Life's very existence cannot be perceived by the senses. It can only be perceived by a very subtle intellect. It is that deep state on which is dependent the state of the human body. Many a time, despite our eating, resting etc. habits being conducive, we undergo ill health and despite medical treatment we remain weak and ill. The cause of this is that taints have entered our Life Body. The eating/resting habits of Yogis generally are such which modern anatomists call dangerous yet they enjoy good health and a long life. The reason is that their Life Body is taintless. It is so well nourished that it cannot be influenced by a major negative attack of movements of Mother Nature. If a layman moves around naked in cold mountainous regions like Himalayas, he will fall sick whereas Yogis dwell naked in such areas without undergoing ill health. Further they eat such herbs etc. which according to modern physicians is not at all nourishing. The fact that despite all this Yogis remain healthy and live a long life proves that their Life Body is so powerful that no negative influence of any kind can shatter them.

Thus in Spiritual Sciences this Life Body is said to be supreme and is discussed under the topic of the Food Sheath. Of course! The gross body too is included in it. Both can be called comparatively as the soul and its body and that they complement one another.

This very subtle portion (Life Body) of the Food Sheath is awakened, nourished, made radiant and purified via various spiritual practices. The more one succeeds in this mission, the more one's body attains the capability of fulfilling the spiritual goal. In order to attain this goal one undergoes spiritual practices pertaining to the Food Sheath along with concentration / meditation.

b) Meditate i.e. mentally visualize that there is a network of the gross body, small /big organs, veins, nerves, muscles etc. All these are made up of small big life bestowing cells. Every cell is an independent unit. Each has its own capability, quality and nature. Make a resolve so as to divinely influence each cell. Its centre is the navel and every organ is subtly conjoined to it. The navel manifests energy akin to an eddy of divine light.

2 (C, D, E) MEDITATION ON THE MANIFESTATION OF SAVITA

Savita energy is used in the activation of the Food Sheath. The 5 sheathed spiritual practice is a high statured Yogic practice of Gayatri Meditation. Mother Gayatri encompasses Gayatri Mantra

and its chanting. It is also called Mother of Vedas because she is the Mother of Vedic knowledge which in turn is the substratum of knowledge and wisdom. Gayatri is the very life force of Savita. In high leveled Gayatri worship, Savita energy is made use of. It is with the help of Savita that one awakens the 5 sheaths. In the activation of the Food Sheath, Savita energy is invoked.

In the preliminary steps of meditation, Savita is re-instated in the psyche as an idol, goal, icon and god. One establishes an inseparable bond of oneness with Savita. In the spiritual practice of the Food Sheath, via meditation / concentration, Savita energy is invoked in the gross and Life Body.

The central point of the gross body is said to be the navel. A mother nourishes her foetus in the uterus via the navel area and hence it is the preliminary face. The head and heart are the leading organs of the physical body but the centre of the Life Body is the navel region. In Ayurvedic nerve examination, the centre of the nervous system is said to be the axis of the gross body. Yogic (subtle) nerves too emanate from this area. The navel is said to be the central point because it is exactly in the middle of the body. The axis of any object is always in the middle.

A body is said to be alive only if heat is present in it. A dead body becomes very cold. One digests food due to the heat present in the stomach. Blood circulation too depends on the presence of heat. It is this all- pervasive heat that fights various illnesses. It bestows zest and zeal. It is called radiance. Sun is the centre of fire that pervades earth. If the sun starts cooling, earth too will follow in its footsteps. It is this life bestowing fire that imbues attractiveness to the human body, that brightens our eyes, that induces various activities in the body. The moment this heat diminishes, our bodies will start withering. One will feel sad and lifeless. When there is lack of vitality in lethargic /indolent men despite everything else being alright, it becomes the main cause of bodily weakness and immaturity.

In meditation/concentration methods of the Food Sheath, Savita energy enters the entire gross body and Life Body via the navel. Faith is converted into energy. The magnetic force of mental resolves (Sankalpas) is extraordinary. Within meditation the union of faith and resolve is that principle which attracts material comforts and divine powers of the subtle world. If the level of meditation is merely wayward imagination, its result too will be mediocre. As against this if this sentimental image is imbibed with deep faith and trust, its result will be that Savita energy will enter the entire body via the Nabhi (navel) Chakra which is also called Agni Chakra.

If this meditation is rooted in deep faith, it will manifest both immediate and far off positive consequences. Due to meditation, heat augments in the body and breathing and blood circulation too become intense. Later too one feels as though bodily movements have become more intense. One overcomes sadness and zest and zeal are on the rise.

Meditation helps circulate Savita energy in the entire body, radiates our Life Body and induces vitality in our character. One feels like putting in that bit of extra effort when one wishes to attain fame and self-contentment. Any activity can be deemed successful only if the activity gains glory and the doer attains respect. This state is achieved via proper planning. It is further aided by subtle inspiration which induces vitality in the inner personality. External actions many time seem

burdensome and due to lack of inner zeal, one faces failure. As against this if one's inner inspiration augments, one easily marches towards the desired goal. The first leg of progress hence is inner inspiration and zest.

Savita energy enters the Food Sheath and makes it fire-like or like radiant heat. This sort of meditation/concentration on Savita gives extraordinary soul based experiences. Of course! These are not mere inspiration of the soul because behind it is also one's deep thinking that attracts important cosmic powers towards itself with the help of magnetic forces. This can actually be experienced by a spiritual seeker.

(C) Savita energy is entering the navel in the form of sharp radiations. It incites the navel plexus (nabhi chakra) and an intense light manifests. One must experience that it is being circulated in the entire body.

(D, E, F) Savita energy is transforming the body into conscious energy of fire. It is pervading the entire body in the form of a stream of light. The body feels like a ball of fire. Every unit of the body manifests divine imprints. Every organ oozes with light, zest and hard work.

2 (F) THE VITAL FORCE SHEATH

The Vital Sheath is that portion of the subtle body which is akin to a storehouse of electricity. The human body too is a machine. Machines function with the help of energy obtained from coal, steam, oil, electricity etc. In ancient times this energy was obtained from human beings, beasts etc. and hence we use the word horse power. The human body has so many "screws / nails" etc. that if one starts counting these units, it will number to billions of them. These units unite to form organs which in turn amazingly carry out various functions. Its movements are due to a special kind of bodily electricity. It is special because although it is similar to material electricity (machines etc.) yet it possesses some original qualities. Hence it is called Vital Force electricity. In Spiritual Science it is called "Prana" i.e. Vital Force. It is this special force that helps all organs of our body like the heart, stomach etc. to carry out specific functions.

The science of machines used in factories etc. is of its own kind. Grossly it is seen that material electricity and machines work in tandem, yet it has its own special existence and independent science. No doubt machines and electricity work in tandem yet one can easily visualize their independent existence. With the help of vital electricity, all the units of the body execute their functions. Hence it can be understood to have merged into the bodily principle. Despite this vital electricity is said to be a special type of potential. It pervades the entire body and its light and influence externally is limited to a certain periphery. The earth's force of magnetism works within it and it spreads outside to quite far off regions. Planets, stars etc. are bound to one another due to this magnetic pull and on this basis a lot of important give and take takes place amongst them. In this manner the work arena of vital electricity is both within the body and outside too. The periphery of vital electricity that is spread out both within and outside the body is called Vital Sheath.

Brain anatomists know fully well that the nervous system, akin to a spider's web that spreads out in the entire body, is conjoined to the brain and they carry messages akin to telephonic wires. If there is ever a slight movement in any part of the body, its message is received by the brain and the latter in turn takes a quick decision and solves the problem by sending the solution to those affected bodily parts. If an ant bites us in the leg, the message reaches the brain and the brain "tells" the hands to scratch it so as to get relief. All this takes place in the span of a few microseconds. That energy which helps the brain and nervous system to function smoothly is called vital electricity. That portion of the brain which thinks, reflects etc. is said to be conscious in nature. Those activities that are carried out continuously within the body is under the jurisdiction of the unconscious mind. Examples of this are blood circulation, breathing process, contraction/relaxation of muscles, digestion etc. Vital electricity helps both the conscious and unconscious mind to function smoothly. This electricity not only controls brain activities, but also those of the entire body. This vital electricity is measured via EEG in the brain and ECG in the heart. Ordinarily it is experienced as heat in the body. Its result is bodily movements.

It is only when the measure and balance of vital electricity is appropriate that one experiences mental equipoise. As against this if there is some problem, one's bodily organs do not function aptly and many diseases manifest. Medicines can overcome chemical aberrations because they too are made up of chemicals and thus are working in a known arena. As against this diseases that are the result of vital electricity imbalance are very rarely cured by medicines. In fact doctors label these diseases as incurable and thus accept defeat. If the vital electricity of these diseases is corrected one can overcome these diseases. There are many schools of mesmerism which influence vital electricity and this cures various diseases. Generally diseases pertaining to the brain and nervous system are the result of imbalance seen in vital electricity.

Bodily zest and mental zeal is generally dependent on the state and balance of vital electricity. When the balance tilts towards the higher end, man becomes agitated and hyperactive. If the balance tilts towards the lower end, the reactions are self-rejection, inferiority complex, sadness, sense of fear, suspicion etc. When the vital electricity is aptly balanced, the face is lustrous, the eyes are bright, the mind is zestful, the mind is enterprising, actions are enthusiastic etc. In one word it can be called brilliance. In Spiritual Science it is called Tejas. It is nothing but the equipoise nature of vital electricity. Light spread out around any individual is called aura. It is generally more intense near the face. Generally we see photographs of saints, God etc. with the sun-like a halo behind their heads. It is nothing but a symbol of divine aura.

So far we have dealt with the brief and partial description of vital electricity that flows within our body. Now we will talk about the activities of this electricity that works outside the body. We all know about the good/bad reactions that ensue when we establish contacts with external objects. This contact is sometimes ordinary and sometimes very intense. In fact when creatures contact one another, they are in fact establishing a give and take nexus of this vital electricity. Fire influences nearby objects and heats them up too. Ice too influences objects that are close by. Depending on the inner radiance of an individual, man's vital electricity influences either a small or a bigger area that surrounds him. Other creatures who contact this vital electricity get influenced in some way or the other. Radiant people can easily influence others and their character is imbibed by others. In the hermitages of great Rishis, a cow and tiger would drink water from the same pond without any malice towards each other. Radiant men can thus influence men, beasts, birds and even inert objects and places. This is also the basis of greatness of pilgrim spots. Over there at one time dwelt a great individual and his/her influence is

seen even during contemporary times. No doubt as time goes by the influence could diminish, yet the influence of living legends is seen in people who are in contact with them. The influence of a prostitute's attraction for lust, terrorist's terror, sacred influence of great men etc. transforms the psyche of those coming in contact with them either positively or negatively. This is the miraculous result of vital electricity.

Many beliefs of our ancient culture encouraged people to ward off the negative influence of vital electricity and instead benefit from its positive influence. At that time these beliefs were useful but today they have become dry tradition. In fact because it has taken up the distorted form of blind tradition, they are not only useless but a source of danger too. The disparity in the form of touchable and untouchable was made so as to encourage good qualities and shunning bad qualities. This reason was also applicable to which person should be asked to cook and serve food and which set of people were to be avoided. On this very basis a suitable groom was chosen for a bride and vice-versa. If they are not matched aptly, the vital electricity runs far ahead with great speed and when a high charactered person contacts a low charactered person, the former loses his/her vital electricity. In Indian culture when one associates with great saints and bows down to them by touching their hallowed feet, one is actually imbibing sacred vital electricity from the saint.

A person who is full of austerities and whose vital electricity is radiant, can change the very nature of his/her environment. During summer, heat in various objects augments. During monsoons the atmosphere is wet. During winter the atmosphere is cold. In the same way great saints influence the atmosphere while they are alive and thus transforms the psyche of world humanity. Like great men, vile men too have vile vital electricity and they too influence creatures who come in contact with them. The vital electricity of both great and vile men attack one another in space. This fight is nothing but the eternal battle between the demi-gods and demons.

In order to nourish the body, in order to ward off diseases etc. one makes use of various methods. The functional arena of the vital body is much more gigantic than that of the gross body. Its importance and influence too is greater. Even if a very weak, diseased body (physical) has a very potent Vital Force, such a person may be ill or one with a very short life span like Adi Shankaracharya, yet such a person will carry out superhuman tasks. As against this if the physical body is very strong but the vital body is extremely weak, one can be compared to a living skeleton i.e. ultimately it is almost lifeless.

Vital Force (Prana) means life. When it leaves the human body, one is said to be dead. This dead body starts stinking almost immediately when the Vital Force leaves it. It is found in the cosmos as a cosmic Vital Force. One can imbibe this force as per one's capacity. After death, it is the Vital Sheath that appears as a ghost. Vital Force Science is the Science of Converting the Vital Sheath into a powerhouse of the Super Vital Force and also the attainment of miraculous results of vital electricity. In Kathopanishad (Indian Vedic text) Nachiketa, a spiritual seeker, was taught the Science of Vital Force Fire (Pranagni Vidya). This very spiritual practice of Vital Force Sheath is an important leg of Yogic scriptures. Via various techniques of Prana Yoga one is trying to attain this goal. In Brahmavarchas methods i.e. within the concentration/ meditation practices of the Vital Sheath, one can amazingly attain the goal.

Meditate on the fact that within the body lies a divine electricity circulation arrangement. Vital electricity flows in every atom of the body. The entire body overflows with this miraculous force. The bodily centre of this flow is Mooladhar Chakra. Over there lies a self-illuminating whirlpool of divine Vital Force. Along with the speed of the eddy, its streams are emitted and reach out to all parts of the body.

2 (G, H, I) MEDITATION ON SAVITA MANIFESTATION

Electricity runs in all wires of a machine, yet the machine is controlled by a starter or switch. A lock is akin to a machine but it is opened and closed with a key that is inserted into a key-hole. Although food after digestion is sent to all parts of the body, it is eaten only via the mouth. Similarly the Vital Sheath is a complete body but it is controlled by the Mooladhar Chakra.

Mooladhar Chakra lies in the middle area of the urinary and anus opening. It is not attached to the skin and is found deeply embedded in the anal cave measuring 3 fingers. It means it lies close to the ultimate bone region of the Merudand (subtle spine). At a gross level one finds some nerve networks, plexuses, hormonal glands and vaginal area. But none of these can be called the Mooladhar Chakra. Chakras (plexus) are subtle. They cannot be seen by our gross eyes which can see other material objects. Only on the basis of various observations can one prove the existence of Chakras (plexus) and pinpoint their function. In those regions where these Chakras are found, the activities of subtle bodily parts present in that area are similar to those of the Chakras. This is akin to a sandalwood tree which lends its fragrance to surrounding areas. Nervous networks of the "plexus" body are found near the Merudand (subtle spine). Many call them Chakras, yet it is not true. They are important parts of the subtle body and is a centre of subtle energy. Mooladhar Chakra is one of them.

The central point of the Vital Body is the Mooladhar Chakra. It is also the door that leads one to the Vital Sheath. Over here door means the focal point that unites the micro (individual) and macro (cosmos). Just as a foetus during pregnancy is conjoined to its mother via the umbilical cord, so too these Chakras are the conjoining region in the form of doorways that unite the micro (individual) and macro (cosmos). Just as an atom rotates around its axis, so too this Chakra moves on its own axis like an eddy current. Just as during summer, an agitated flow of hot air creates cyclones etc., so too is the movement of these Chakras. As a result of this speedy revolution, an energy centre is created. With its help, many divine and extraordinary tasks are executed.

In the meditation/concentration practices of Vital Sheath, one imagines that Savita energy enters the entire Vital Sheath via the Mooladhar Chakra and pervades it. Since Prana (Vital Force) is akin to electrical energy, the nature of Savita energy in the Vital Sheath is akin to an electrical force. One must imagine that Savita's electrical energy after uniting with the bodily energy, magnifies its potency infinite fold. The entire Vital Force is pervaded by electricity and it is akin to a powerhouse of electricity. In spiritual parlance vital electricity is called Tejas. A spiritual seeker meditates on the fact that a flow of electrical energy that manifests from Savita is moving in every particle, nerve and pore of his body. The soul is pervaded by vital electricity and thus it radiates brightly. This divine electricity becomes radiant and thus our character and personality blooms. This augmented vital electricity activates our zest and zeal and induces us to give high statured

cooperation to others.

During schedules of meditation/concentration pertaining to the Vital Sheath, one deepens one's faith with reference to Savita energy intensifying its manifestation in one's inner being. This is not some dry, wayward imagination and is in reality a fact. If such sacred sentiments are united with deep faith, a spiritual seeker will actually experience the intense manifestation of the vital principle.

The final leg of concentration is completed via an "awakened" soul based inspiration. The direction given is – "Awakened Vital Sheath, awakened Mooladhar Chakra, awakened vital electricity, awakened aura, awakened zest, awakened zeal". These should not be merely chanted. In fact with steadfastness, directly experience that truly all the above mentioned principles have awakened.

Meditate – Mooladhar Chakra is the centre of circulation of bodily electricity, the light of Goddess Savita enters in the form of sharp rays of divine light. As a result there is an intense manifestation of divine vital electricity. It is circulated in the entire body. The vital light is sacredly influencing every pore. The psyche exudes radiance, aura and daring. As a result one gets the capacity to do anything for the sake of sacred ideals.

2 (J) THE MENTAL SHEATH

The Mental Sheath also includes the intellect and psyche along with the mind. Apart from this is a fourth unit called "ego". This ego is included in the Intellectual Sheath. Over here ego does not mean arrogance or high handedness but it means doership i.e. the feeling of "I" and "mine".

The mind imagines, the intellect analyzes and then draws an apt conclusion. On the basis of repeated actions by the psyche, certain habits manifest which are called psychic imprints. All these 3 together form the Mental Sheath. Ordinarily the consolidated effect of the conscious/ unconscious activities of the brain is called the Mental Sheath. With great caution, the Creator has protected the brain along with its family of consciousness in a cave-like skull.

The gateway is said to be the Ajna Chakra. It is said to be in the centre of the 2 eyebrows. It is also called the third eye. The third eye of Goddess Durga and Lord Shiva has been depicted in various images at this very spot. The third eye is a symbol of farsightedness. Generally people lack far sight. For minor material gains they shun spiritual progress. They carry out undesirable tasks which then creates a destiny (in future lives) full of pain and sorrow. Farsightedness induces a person to become like a farmer, student, gardener, wrestler, businessman etc. who initially undergo a lot of hardships but later reap rich dividends. If any one attains this farsightedness, he/she will make apt use of material and spiritual gains and thus they can glorify their lives.

Generally, the third eye is depicted in photographs of Lord Shankar. It is said that “sexual passion” tried to induce His downfall. Hence Lord Shankar opened His third eye and burnt sexual passion to ashes. This can be correlated to lack of farsightedness leading to attraction for those fleeting sense pleasures which seem vain when one attains the power of Viveka (discrimination). When we know something is dangerous, we tend to stay away from it. Just as Lord Shiva warded off pain by burning the Lord of sexual passion (Kama-deva) to ashes, so too a person full of farsightedness will protect himself from undesirable attractions. Generally this third eye remains closed and thus the aim of concentration /meditation of the Mental Sheath is to awaken this third eye. It appears to be a minor thing, yet it is nothing less than attainment of supernatural powers.

The Ajna Chakra is correlated to the optic chiasma, pituitary gland and pineal gland. These glands are in a deeper recess that lies between the eye-brows. The hormones emitted by these glands influence very important centres of the body. In fact they also control hormonal secretion of other glands. Its mature or immature state can induce good or bad reactions in the body. Ordinarily despite the acceptance that these mysterious glands and their secretions are very important, they are said to be beyond human control. No such solution has been found wherein the state of these glands can be balanced or improved via human effort. If it were true that a solution has been found, man would become a master of his character, fate and future.

Scientific researches of the soul and great seer Yogis have found that one can influence not only the brain but also the mind and other parts of the body. Such influences can transform those regions. On attainment of focused power of resolve (Sankalp Shakti) and capacity to incite, this task becomes simpler and easily possible. This power of control and capacity to influence (incite) is attained via deep meditation (Dhyan Yoga). A wayward mind, steam spread out in all directions and unloaded bullet are of no use at all. But when all of them are focused aptly at a central point, their potential is gigantic. Focused steam helps run a train and also one can cook food with a pressure cooker. Light focused at one point can manifest fire. A loaded bullet aimed at a spot can destroy it to pieces. Via mediation we can focus our thought waves at a central point and thus we gain immense soul force. If this soul force is made use of for beneficial tasks, it will be a great boon for the entire world. All these benefits have been listed in religious texts.

With the help of Yoga of Meditation we can utilize our focused power of resolve on any bodily organ and thus ward off its weaknesses and diseases. Thus this organ will become more powerful and potent. By influencing the Mental Sheath via meditation / concentration, we can augment the intellectual capacity and radiance of the brain. Further we can manifest latent potential of any of its special centre and ward off their distortions. Just as the needle of an injection can prick any part of the body, in the same way via Yoga of Meditation we can use our focused power of resolve for gigantic tasks, which cannot be executed by human beings. This sort of success is said to be divine and superhuman because those very tasks are executed which are beyond human control.

The Mental Sheath is the region of thought. It includes layers called conscious, unconscious and superconscious. Generally the centre of thought energy is said to be the brain, yet it spreads out in the entire body. The brain via its inspiration activates it and induces it to carry out various tasks. When there is an apt tandem between the brain based inspiration and the widespread

consciousness in the entire body, the deep recess of all organs very easily satisfy the aspirations of the brain. Thus it becomes the basis of fulfillment of desires. As against this if there is lack of cooperation, the organs do not help in fulfillment of the aspirations of the brain. We all face the difficulty of not having the capacity to control our bodily movements. We realize that we cannot control other beings, but when our own body is controlled by our brain, why can't we control the brain in turn? The cause of this ironic situation is lack of mutual cooperation. A worker makes full use of his boss's weakness and thus spreads the net of indiscipline. This holds true for our body (servant) and the mind (boss) too. Via spiritual practices pertaining to the Mental Sheath, we can overcome unruliness of the mind and replace it with a very pure disciplined one. Victory over the self (mind) is equivalent to victory over the world. Mental control is the very soul of Yogic power. One who masters his sense organs is called a miraculous Yogic Sidha. With the help of powerful arms one can carry out gigantic tasks. With the help of wealth power one can buy a lot of material comfort. Everyone is aware of all this. Despite all this the miracles of mental control is way high. Spiritual practices of the Mental Sheath helps one attain a multi-faceted mental force. It is altogether a different story if one wants to program a special centre of the brain for some material task. This can be achieved via school education or under the watchful eye of a specialist. As against this if one wants to evolve one's mind to higher levels, there is no other option but spiritual practices pertaining to the Mental Sheath. All these practices are subtle in nature.

We all are aware that the bodily power of the Food Sheath and the vital power of the Vital Sheath helps in making our lives joyous and progressive. The high statured will power attained after purifying the mind has even greater potential. Generally will power is thought of as daring, yet it should aptly be looked upon as that which makes the all-pervasive mental force of the body, great and radiant. This advancement is such a manifestation of the deep recesses of one's personality which makes man cultured and is thought of by others as one who has attained superconsciousness. The subtle bodies are progressively more important than the visible bodies. Ahead of the bodies made up of food and Vital Force is the body made up of one's mind. Spiritual practices pertaining to the mind are even more potent than those of the body. The body is a vehicle and the mind is its driver. Knowers of this fact will easily realize the greater importance of concentration / meditation carried out so as to evolve the mind further.

(J) Experience that every unit/cell of the body is pervaded by the mental principle and aspiration – thought based elements. It is conjoined to the brain and Ajna Chakra (in the middle of the eye brows). Experience that a divine eddy has manifested from this centre and from it, thought waves are emitted that pervade the entire body.

2 (K, L, M) MEDITATING ON SAVITA'S MANIFESTATION

From the standpoint of designing, electrical apparatus seem compact, yet in order that it actually functions, electricity from outside has to be supplied to it. The body is compact, yet food/energy from external sources is required for its nourishment. The body certainly is compact, yet in order to manifest its special potential, important resources from the external world are required. The inner strength of a seed blooms with the help of water, fertilizer etc. In order to manifest high leveled radiance in an individual's consciousness, one needs the assistance of divine consciousness. This goal is fulfilled via various Yogic spiritual practices. The more one strengthens one's bond with God, greater is the bond of give and take between them. Sun is an idol created by divinity. Its conscious state is called Savita. From the standpoint of worship, the Sun is incomparable as far as being a very taintless, inspiring symbol of divinity. Over here there

is no dilemma of sectarian differences. Thus Savita is an apt medium which is the basis of an all-encompassing method of devotion.

One imagines Savita entering the Mental Sheath via the Ajna Chakra. It then enters the brain and spreads out in the entire body. While one is meditating one experiences that the entire thought arena of the soul is filled up with Savita's light and energy. One's body becomes hot if exposed to sunlight and similarly situations of joy induce zest in the mind. All these situations can be directly experienced. One must make efforts to directly experience these special qualities attained due to entry of Savita energy in the Mental Sheath. If one has intense faith in one's spiritual practice, one will directly experience the true entry of Savita energy in the devotional arena. We all know how gleeful are people who drink alcohol. We also know the effect of ghosts who enter bodies of human beings. So too is the experience of Savita energy entering one's soul and Mental Sheath which is very clear-cut. All this does not happen accidentally. It is not as though a spiritual seeker sits in a dumb posture and that a divine power manifests in his body on its own. In order that the holy river Ganges manifests on earth, Bhagirath had to perform intense austerities. In order that one's devotional attitude be led to a higher level, it is required that a spiritual seeker carries out intense spiritual practices. In order to learn the art of painting, one attends primary classes which seem very foolish to an accomplished artist. Yet only intense efforts can make one a good painter. This holds true for "painting" a picture of one's chosen idol in the mind. It is indeed stupid to expect that on day one of our spiritual endeavor, we will see a very clear picture of our idol on our mental screen. Such a thing never happens and such desires only end in despair. The Science of meditating on one's idol (painting the picture in the mind) is nothing but spiritual penance. One has to continuously put in extra effort. In the beginning stages one is unable to see the idol clearly on the mental screen (while meditating) but slowly but surely the picture becomes clearer and clearer. Ultimately the picture becomes so clear which is akin to the one aspired for by a childish spiritual seeker on day one of his meditation.

When Savita energy enters the Mental Sheath, one actually experiences that area overflowing with Savita. It becomes illumined. The state of the soul is akin to a gigantic powerhouse of light. The nature of visible light is converted to divine wisdom or Prajna in the devotional arena. Light and Prajna are one single principle. Its nature is light and quality is wisdom. When Savita energy enters the Mental Sheath it means that consciousness attains divine wisdom (Prajna). It is pervaded by Ritambhara (divine intellect). This is how Savita manifests in the Mental Sheath. This state can also be called awakening of Viveka i.e. discrimination and its balance. Savita manifestation in the Mental Sheath means conversion of these sentiments into deep faith, i.e. establishing faith, belief and aspiration in the inner being. This is the goal of concentration / meditation pertaining to the Mental Sheath.

Awakened directions are imbibed as though one has actually attained them. There is no past or future tense because only the present exists. Thus awakening pertains only to the present tense. Mental Sheath awakened, Ajna Chakra awakened, third eye awakened, light of wisdom awakened, divine wisdom (Prajna) awakened, discrimination awakened, balance awakened. Along with these directions one should experience that the awakening is entirely in the present. It is not necessary that awakening is total and that its total influence will be seen immediately. This is because it can be partial and stepwise too. When the moon is waxing on the 2nd night, it seems small in size but later it waxes to fullness on a full moon day. In the same way the program of awakening of the Mental Sheath along with meditation/concentration marches ahead slowly and steadily.

Savita energy enters the Ajna Chakra in the form of pointed rays of light. Intensity seen in the whirlpool of the Chakra- a vision of divine light, radiation of light, it spreads in the entire head region. The blaze of Prajna (divine intellect) enters every pore of the brain, our mental resolve (Sankalpa) becomes firm, potent thoughts are circulated in the entire body, the mind principle pervades the entire body, one's thinking radiates brightly.

2 (N) THE INTELLECTUAL SHEATH

The Food Sheath, Vital Force Sheath and Mental Sheath are at the level of nature (Prakriti). They are related to the human body. Although all 3 of them are conscious, their consciousness is woven with the body. They exist due to the help of the 5 great elements (earth, water, fire, wind, space). On the basis of chemical and molecular activities of the 5 gross elements, that part of consciousness "moves" which is visible in the above mentioned 3 sheaths. On the basis of the measure of objects and their state, they get influenced. The Food Sheath withers if it does not get food. The Vital Force Sheath weakens if it does not get a conducive atmosphere. One's thought process staggers if the mental arena is influenced by alcohol, drugs, chloroform, unconsciousness etc. Good food nourishes the body, encouragement enlivens the Vital Force and education brightens one's mind. It is hence clear that although all 3 are conscious in nature, principally they are dependent on material nature i.e. Prakriti. The sense organs are conjoined to these 3 sheaths. They experience joy /sorrow in tandem with objects and circumstances that they encounter. From the standpoint of convenience it can also be called gross. After death the Vital Force Body becomes a ghost. Higher in stature are Pitrus (ancestors) whose subtle bodies are made up of the Mental Sheath. Ghosts are lower in stature, they are ferocious and lack peace. Pitrus are compassionate, full of discrimination and cooperative. All these 3 bodies can be pinpointed in some way or the other via our sense organs and scientific technology. Our physical body is made up of the 5 elements. The subtle portions of the 5 elements called Tanmatras create the Vital and Mental Bodies. Hence the above mentioned 3 bodies are said to be a part of material nature and their consciousness is classified as gross.

The subtle category has 2 bodies – Intellectual and Bliss. They have a relationship with the subtle world and divine consciousness. The creation of Intellectual Sheath is most suited for give and take with the subtle world. It predominates with divine sentiments. The luscious experience of the Principle of Love is Supreme. No other aspect of life or the world can give so much bliss. Hence Divine Love is equivalent to God Almighty. This Divine Love manifests in various ways like oneness of soul, unity, affection, compassion, friendship, generosity etc. On the basis of an individual and circumstances, its flow and forms are varied. Although the measure of love for a wife, son, mother etc. is the same, one's nature of behavior varies with all of them. Behavioral variations are clear-cut when we express joy on seeing happy people and sorrow on seeing unhappy people. In reality it is a sensation of sympathy. Love dwells in one's heart. When we speak of gentlemanliness, oneness of heart etc. we correlate it to the bosom. Thus the Intellectual Sheath encompasses the heart and centre of sacred sentiments.

At the level of barter, the relationship between 2 men depends on selfish give and take. As against this a deep bond with another soul has its basis in one's inner sensitivity. A prostitute's relationship is dependent on money and it begins, evolves and ends for the same reason too. As against this the relationship between a mother and her child, that between a husband and wife is totally on the basis of an unselfish bond. This is called sacred sentiment. The etiquette that we

see in society is merely social wiliness whereas oneness of soul is very deep and pure. Its source is one's heart /bosom. Hence it is called love and is labeled sacred and supreme akin to Almighty God.

Over here we should note that when we use the word "heart", it has nothing to do with the heart (a bag of blood) as described by Anatomy. Instead it means a centre of sacred sentiments. Since the centre of the Intellectual Sheath is somewhere near the anatomical heart, it is called "heart". In spiritual parlance "light" means "wisdom". It is not the brilliance of light. Thus when we use the word light no misconception should creep in and neither should the heart be looked upon as an organ that circulates blood. In fact they are only symbols.

The Intellectual Sheath is correlated to the Hriday Chakra (Heart Plexus). It is also called Brahma Chakra. It is aptly named thus because it flows in the direction of divine consciousness. The Lord is attained via devotion. It is devotion which helps unite a living being (Jiva) with God. The initial form of devotion is faith. Faith is a root and devotion is a stem. Intense love for pioussness is called faith and devotion encompasses sacred sentiments like compassion, service, generosity etc. This devotion could be towards God or towards sacred ideals. Where there is an apt basis for the principle of faith, there one can be devoted to individuals or objects too. Via the medium of pilgrim spots, idols of God etc., one can augment one's devotion towards preceptors, great saints etc. In this manner after devotion to God commences, it can evolve further as attachment to God. In order to establish faith in a steadfast manner, Viveka (discrimination) is of great help. Initially a test is carried out as to whether a particular individual or object is apt for the purpose of faith. When the test says that greatness exists, faith augments by leaps and bounds. When attachment to God is the result of lack of proper thinking or done in frenzy or when someone incites us to do so, it never remains steady. In the absence of rationality, only blind faith manifest and it is wavering and unsteady. Blind faith executes tasks that are vain and useless and only faith full of rationality and discrimination can result in high leveled renunciation and sacrifice.

In the material world love is correlated to sexual attraction and attachment but in reality these are mere shadows of love. True love is the divine energy of high leveled sacred sentiments conjoined to the Intellectual Sheath. It is also called God. It is the ocean of divine succulence. It can be directly experienced as faith and devotion and is akin to absolute truth. The result of distorted faith is akin to a snake in a rope or a ghost in woods. The miracle of faith results in manifestation of God in an idol. Aspiration and steadfastness are those legs of faith which mould our character. When the Bhagwad Geeta author says "one's character is equivalent to one's faith" he is absolutely right. Our character is not dependent on bones, herb, education etc. but depends on our faith, steadfastness and trust pertaining to our self, our aspirations and our beliefs. Thus this Hriday Chakra or the Intellectual Sheath is called the seed and substratum of an entire individual. In fact the Food Sheath, Vital Force Sheath and Mental Sheath are merely its decorative coverings.

Magnetism that manifests from a purified Intellectual Sheath helps us attract divine principles from the subtle world and thus help fill up our souls with the same. It is the force of divine sentiments that help attract divine principles. Thus devotion and love are the basis of soul progress. Via devotion to the preceptor and God's idol one attains the goal of devotion to divinity. All successes like attainment of divine forces and God depends on the magnetism of sacred sentiments pertaining to the Intellectual Sheath. All the Poojas, worship rites, austerities, spiritual practices etc carried out in order to attain various Sidhis (divine powers and glories) have only

one goal in mind and that is to ripen the faith of a spiritual seeker. The more it intensifies, the more one attains boons etc. of divine worlds (called Lokas). A radiant Intellectual Sheath of the Hriday Chakra makes man a Rishi, Superhuman, divine soul and God Himself.

Just like the visible world, the subtle world is conjoined to the Intellectual Sheath. All movements of the gross world depend on the movements of the subtle world. Although an entire tree is present in a seed and an entire human being is present in a sperm, we fail to see both of them. In the same way the subtle world is the very life of the gross world. In tandem with one's inner aspirations function our bodily activities. In the same way our world's past and future are present in the subtle world. In the gross world we perceive a very hazy portion of the present and that too only with the help of our sense organs. In fact a major portion of it is not perceived. The subtle world is like a vast ocean. The gross world can be termed as merely a few superficial waves of the subtle world. Ordinarily our activities and knowledge are restricted to the gross world, yet if the Intellectual Sheath is potent enough, we can see and understand all the movements of the subtle world and thus be well-informed of past and future events. Our divine sight can see far off things, events etc. and also that which is invisible or unperceived by our sense organs. This divine potential is also called ESP or Extra-Sensory Potential. (especially in Neurobiology). Sidhas (realized saints) possess many extraordinary qualities. They not only gain knowledge of the circumstances and possible events of the subtle world, but they have the power of influencing them too. Curses result in adverse circumstances and boons result in conducive circumstances. It is the gigantic effort of Sidhas (saints) which helps in influencing the subtle world for the welfare of all.

A living being is so greatly attracted by the material comforts of the gross world that he agrees to dwell in his body which is nothing but a rotten bag of urine, stools etc. At the time of death no one gives up the body voluntarily and in fact fears death. An individual soul volunteers to enter the painful cycle of birth and death again and again because it wishes to taste the so called joyous experiences of the material world and its fleeting objects. The joy of the subtle world along with its experiences is infinitely more than that of the gross world. Those who relate to the subtle world, those who see it, experience it, taste joys akin to heaven. These people have so many divine glories (Vibhootis) that they share it with those who are in need. Hence they themselves remain happy and bestow joy on others too.

The centre of the Intellectual Sheath is the Hriday Chakra. It is easy for the soul consciousness present in the whirlpool of the Chakra to merge into divine consciousness. These attainments are such that they supercede everything else.

Meditate on the fact that subtle waves of an eddy of divine light within the heart pervade every pore of the body and that this divine light is spreading in every corner of interstellar space.

2 (O, P, Q) MEDITATION ON SAVITA MANIFESTATION

In the concentration /meditation pertaining to the Intellectual Sheath one imagines that Savita energy is manifesting via the Hriday Chakra. One experiences that Savita energy is manifesting

in every nook and corner of the Intellectual Sheath. Savita is said to be the centre of light and energy. Wherever Savita enters, there those these potential manifest. One realizes that the Intellectual Sheath is being illumined and it is more powerful than what it was before. During meditation one must experience that the Intellectual Sheath is full of light and power.

In the Intellectual Sheath Savita is said to be light in form and is called "Deepti". Deepti is that stream of divine light which is full of the power of inspiration. Brahmavarchas is divine power and Atmavarchas is soul power. Deepti is Savitavarchas. It is full of light and inspiration. Ordinarily it can be called Prana or Vital Force. Of course! It is much greater than inspiration. Inspiration does give a sense of direction to one's life yet Varchas has that radiance which has the intense power to push /incite us towards a sacred direction. Apart from experiencing the Intellectual Sheath as a ball of Savita, or a store house of Savita, one imagines Deepti circulating in every pore and every cell of the body.

Deepti influences the Intellectual Sheath in 2 ways- one in the form of divine sentiments and two in the form of extra-sensory knowledge. Extra-sensory knowledge is divine vision and divine sentiments can be called oneness of heart. Due to the inspiration of Deepti, good will augments and pious emotions like oneness of heart manifest. One should deepen this type of faith in one's inner being. Pain should be experienced when others are in sorrow – joy should be experienced when others are happy. Thus the precept "All are mine, I belong to all" is strengthened in one's psyche. Hence narrow minded selfishness gets transformed into a sense of well-being of all creatures. Such a faith when intensified gives us proof of self-progress and advancement.

While concentrating / meditating one should nurture the belief that the soul based existence of the Intellectual Sheath is a citizen of the subtle world. In that country it attains the right to reside and carry out business and other types of give and take. Each citizen of his country benefits from his country's progress and he himself contributes to its advancement. In the same way the more one activates one's Intellectual Sheath, the more one's level of membership of the subtle world advances. On the basis of that progress one can attain lesser or greater benefits of the subtle world. Extraordinary knowledge gets awakened sometimes in an individual without any effort on his part simply due to the psychic imprints (sanskars) of past lives. There are people whose extra-sensory Potential (ESP) awakens without carrying out any special spiritual practices. Yet all these are exceptions. With intense effort via spiritual practices of self-advancement, one can manifest divine energy called Savita in the Intellectual Sheath. Such individuals live in this material world like indwellers of other divine worlds (DevaLokas). Thus they are honored and revered by one and all.

The powerhouse of Savita energy enters the Hriday Chakra, the aura of Chakra whirlpool augments, divine sentiments are circulated in the entire psyche. There is direct contact of the vibration of the subtle world with the Hriday Chakra – experience that a give and take bond has been established. Experience that your soul pervades in infinite existence (God). Oneness of heart, faith, divine wisdom are evolving further. The body experiences love, affection and compassion in the form of horripliation.

2 (R) THE BLISS SHEATH

The Bliss Sheath is that level of consciousness in which is experienced one's true nature. Due to the existence of one's world (loka), one's substratum, one's glory and one's basis, a living being feels as though it has been created from the "whole" and that it itself is omnipotent. Generally the discussion of this reality is heard in discourses, lectures etc. People tend to talk a lot about this divine knowledge and yet it is mere lip service. It is never realized deep down in one's psyche. If one day this divine state is experienced, know for sure that one has attained the greatest boon of self-realization. It is also called self-wisdom, experience of one's soul nature, vision of the soul, self-liberation etc.

There are 2 aspects of self-realization – according to the first one when one experiences one's nature as divine consciousness one says "I am God", "I am Chidanand", "I am Shiva", "I am Existence – Consciousness – Bliss" and thus one's individual soul merges into the cosmic soul. The second aspect encompasses the vision of all beings, objects etc. of the cosmos as a part of one's very soul and vice-versa. Every object of the cosmos is transient, fleeting and inert. When one experiences joy while contacting these inert objects, the joy does not belong to the objects, but that one's own soul reflects joy. Thus every living being has its own separate existence. They are bound to each other merely as a duty and responsibility. None are our very own and none are aliens. We are all toys of God and live as companions of one another. As soon as this wisdom dawn in the psyche, one's avarice for material gains and attachments towards so called beloved ones disappears. It is delusion of the mind that induces unwanted, unnecessary activities. Intellectual intoxication leads to ill-will, vile thinking and lowly action. These then result in bodily / mental diseases and thus this rare to attain human body lives a life equivalent to hell. Inner downfall (mental) results in anger, lack of contentment etc. Those who deeply understand this do not face pain in this world which is actually a divine garden of God. When the darkness of ignorance is warded off, one sees the divine light of God in every atom of the cosmos. Since there is bliss everywhere nothing can influence the psyche.

This self-realization is nothing but the purified state of the Bliss Sheath. In it there is always an untold, eternal joy. One experiences God (Brahman) within oneself and one's own existence within the womb of God. Under such circumstances one's inner soul ceaselessly experiences contentment, peace and heavenly bliss. One needs nothing else after attaining a human life and a divine boon such as self-knowledge. One is totally contented in a blissful manner. This is called true, eternal satisfaction. When darkness disappears what remains is light only. All sorrow, fear and danger is conjoined to spiritual ignorance. When ignorance is destroyed one attains zest akin to heaven, nectar and Soma juice. People who attain this self-realized state are called Paramhans, Sthithapragna, Avadhoot, Brahma-gnani etc. They are also called Jeevan Muktas (liberated while alive). They also include Avatars (Incarnation of God), Prophets, Yuga Purushas, realized saints etc. They never encounter personal problems nor do they have any desires. They desire only what God desires and looking upon the requirements of current times as their own needs; they execute gigantic tasks for its fulfillment and yet deep down they are totally dispassionate and detached. Success/failure never affects them. They only yearn that their attitude and action are of high, sacred statures. This is the most clear sign of a purified Bliss Sheath. They overflow with the immortal nectar which is showered on all those who contact them (realized saints) either personally or mentally. They laugh and help others laugh. They bloom and help others bloom. They swim and help others swim to safer shores. Such Super Humans can be compared to a sandalwood tree. All plants, trees growing near a sandalwood tree imbibe sandalwood fragrance. Such personalities are like Paras (touch stone). When iron comes in contact with Paras, it turns into gold. These great souls are like a Kalpa-Vriksha (wish fulfilling tree) because when one sits under this tree, all one's desires are fulfilled. Whoever tastes nectar becomes immortal. The awakened consciousness of the Bliss Sheath is like nectar because a

minor grace from it helps others attain supreme bliss. Due to sunlight, the dark night gets transformed into daylight. A personality illumined by the light of soul bliss, engulfs the darkness of its era and like the early morning sun at dawn, spreads light in all directions. They glorify themselves and glorify that era, world, history and a line of followers.

When spiritually one experiences that the soul is one's true nature which is separate from the body, one loses identification with the body and thus the painful cycle of births and deaths is warded off. Those whose body identification is strong are harassed by desires, hopes and their ego. Such people give material joy a lot of importance and thus lead harassed lives. Thus they remain uneasy, angry, devoid of peace, worried etc. They are harassed by infinite ego based desires and experience a sense of lacking and failure. When the psyche realizes that "I am the soul and not the body", it knows that its desires are like toys of children. Hence one's entire psyche is focused on purifying one's soul. No doubt the body has to be looked after, yet it should not be the ultimate goal of life. As a result, this transformed mental state positively changes our entire life. The viewpoint of great-realized saints is very much different from those human beasts who are afflicted with mental delusion and spiritual ignorance. Great men act exactly according to their way of thinking. In fact whatever they think has to happen. Their inner being overflows with self-contentment and faith. Thus the Bliss Sheath is activated so as to attain a divine inner state and heavenly bliss in this very life.

The Bliss Sheath is that supreme state of consciousness wherein man despite leading an ordinary life externally is called a realized saint. These saints shower blessings on the entire world. Amongst the activation of the Five Sheaths, concentration/meditation of the Bliss Sheath transforms the personality to such an extent that it is like a man living on earth slowly ascending to the inner state of divinity.

Meditate on the fact that the body is not a gross object and that it is divine light in nature. A shower of electricity flows in the centre of the head i.e. Sahasrar Chakra. These electrical flames are full of divine zest, divine energy and sacred inspiration.

2 (S, T, U) MEDITATION ON SAVITA MANIFESTATION

By itself the Bliss Sheath is a divine body enclosed within the gross body, yet if you wish to influence it, catch it, one has to establish a bond with its central point that is called Sahasrar Chakra. Sahasrar is said to be in the middle area of the head and is also called Brahmarandhra.

Interstellar forces manifest on the North Pole of Earth. The Earth fulfils various requirements with the help of these forces. Man too is like a planet. The middle centre of the head called Brahmarandhra is like the North Pole of Earth and it balances our entire body. The central, point of the head is Sahasrar. It is conjoined to divine existence. A foetus of a pregnant lady is joined to the womb via the umbilical cord. In the same way Sahasrar (centre of Brahmarandhra) is the cord which helps the individual soul (creature) contact the cosmos soul (God).

In Indian Mythology (Puranas) there is a strange but exciting description of Brahmlok, Vishnulok and Rudralok. Brahmlok means – infinite ocean of water, lotus with 1000 petals, Brahmaji seated on the lotus and spiritual austerities. Vishnulok is Lord Vishnu resting on a bed comprising of a 1000 headed serpent (Shesha). Shivalok is Kailash mountain, Manasarovar, and Shiva wearing a garland of a snake. The description of the Lokas (abodes) of these 3 gods can be correlated to the Sahasrar Chakra situated in the middle of the human head. Brain fluid is the ocean of Vishnu or Manasarovar. The 1000 headed serpent, 1000 petalled lotus, snake around Shankar's neck and the serpentess representing Kundalini (Divine Serpent Power) are the thrones of Brahma, Vishnu, Mahesh, preceptor etc. This symbolic description can be correlated to the wet material in the centre of the head, Sahasrar Bindu at its centre and divine give-take conjoined to it. The pigtail is the flag of glory. This pigtail is considered to be as pure as an idol of God as per Hindu tradition and during the "head shaving" ceremony it is established on the head via various ceremonies.

Sahasrar Chakra is the road via which Savita energy enters the Bliss Sheath. Like other Chakras its nature is like a powerful whirlpool of energy. It is also called 1000 petalled lotus. Thousands of rays of the sun, thousands of waves of the ocean and thousands of eyes/arms of God are well known. From this centre too thousands of divine stream emit special fountains. Keeping all this in mind it is also called 1000 petalled lotus. Sahasrar means 1000 rays. These rays have minute teeth. They are like petals of a lotus. Just as a fire cracker emits infinite sparks, in the same way infinite energy flows from Sahasrar Chakra and thus benefits various centres of the soul in varied ways.

In concentration/meditation of the Bliss Sheath one deeply imagines that Savita energy after entering Sahasrar, merges into all the Sheaths. If the mental resolve is full of faith, hope and radiance, the magnetism of Sahasrar can attract and imbibe gigantic amounts of Savita energy. It is experienced as an aura. Aura generally means light mixed with beauty and a face full of magnetism and inspiration is said to have a radiant aura. But over here we are talking about the aura of the soul and not the body and hence it is seen to be contented, satisfied and peaceful. Contentment means satisfaction. Satisfaction means bliss. Peace means lack of mental agitation and a balanced mental state. These 3 boons depict the cultured, great thinking of consciousness that works in the 3 bodies. The gross body is contented. The subtle body is happy. The causal body is calm and peaceful. This is that very state in which a peaceful smile manifests. A very light hearted zest manifests. Kabir calls this state "Sahaj Samadhi".

Sahasrar is said to be the Savita of the inner world. Savita is said to be the early morning golden sun. The sun of the universe shines in the sky. Sahasrar is Savita of the living being's body. It is called the rising golden sun. These activities carried out by Savita within the limits of the universe are also carried out in a similar manner by Sahasrar in the 5 sheaths of the soul, in the 6 chakras and other gross / subtle parts.

Activation of the Bliss Sheath encompasses soul knowledge, spiritual knowledge and divine knowledge. Thus concentration/ meditation is executed so that spiritual seekers benefit from the 3 fold grace via the divine light of Savita.

The ball of rays of Savita energy enters the Sahasrar Chakra, vibration of divine light in the centre of the head, sprays more clear, they are becoming more intense. These waves of light spread out in far flung regions. Everywhere is the soul principle, one experiences one's soul principle, experiences one's soul (self) everywhere. Amazing peace, satisfaction, experiencing contentment, omnipotence, Sthitha Pragna (realized saint), wisdom of the inner state of an Avadhoot. Experiencing oneness with the soul and God.

3 (A) THE 5 NAMES AND 5 LEVELS OF KUNDALINI

Meditation/concentration practices pertaining to Kundalini (Divine Serpent Power) awakening has its first leg as preliminary meditation. It has already been described in the meditation practice of 5 sheaths. Hence over here we commence a description of special meditation programs pertaining to Kundalini activation.

By using 5 words we can describe Kundalini Shakti (Divine Serpent Power) 1) vital electricity 2) life giving electricity 3) fire of Yoga 4) inner energy 5) divine light. The directions of these words elucidate not only its nature and result but also its stepwise evolution. The more this activation/awakening intensifies, the more its levels are raised. Thus, when one goes deeper and deeper into one's soul one comes across innumerable divine glories (Vibhootis).

From the standpoint of Anatomical Studies, Kundalini is taken to be vital electricity and life force. Vital electricity is that electricity which keeps our nerves conscious, makes our brain powerful and induces movements in various bodily organs. It is something like electricity of machines. Although it can be measured using advanced technology, it is only an admixture of living principles. This is because it has a special quality of influencing and getting influenced by thoughts and emotions that cannot be seen in an inert machine.

On the basis of increase/decrease of vital electricity man's zeal, daring, will-power and self-confidence increase/decrease. Skills are nothing but a confluence of all these special qualities which in the form of zest influences the mind and as enthusiasm influences bodily movements. Mutual give and take takes place on the basis of increase/decrease of this electricity. They influence and get influenced by one another. Radiant people not only succeed in leaving behind their imprints in the areas they contact but they also succeed in transforming the entire atmosphere. When this very vital electricity conjoins to inner greatness, man imbibes the thinking and activity of great people. Such a person does not need advice from anyone and is not influenced by any opposition or lack of it. Daring is a very intense force which works as an intense will power (Sankalp Shakti). Even if the available means are very few they execute great tasks that are gigantic in nature.

This vital electricity induces beauty, magnetism and attraction in the body. It adds zest in the psyche. Wherever its measure is apt, there indolence or lethargy cannot dwell. Over there mismanagement or lack of discipline has no place. A progressive life commences due to zest and vigour and one marches ahead in that direction which the psyche wishes. The preliminary Sidhis (divine powers) of Kundalini (Divine Serpent Power) activation are of this stature. Kundalini is first

seen as this vital electricity.

This Super Power is also called Life Force. Ordinarily Life Force is that powerhouse on the basis of which man remains steadfast. He becomes powerful and lives a long life. He patiently remains equipoised despite facing hardships, lack of comforts and dangerous situations. This power helps him fight and overcome diseases and remain calm even if these diseases persist for a long time. Without this power man is lifeless and a little bit of pain can agitate him a great deal. Even if a minor illness attacks his body, he will sleep for weeks together and only after a few months can he start normal duties. A little bit of hardship induces so much worry in his psyche, it seems as though all the pain of the world has entered his psyche. An agitated man will not only commit suicide but can also inflict pain on others. He loses his sense of rationality and in the name of self-defence executes undesirable actions. Life Force induces equipoise, daring and discrimination (Viveka) in one's psyche.

It is believed that man lives a long life due to nourishing food and material comforts. This is only partly true. It is a good habit to work in tandem with Mother Nature (Prakriti). Yet this topic does not end here. Then there is no cause of strength of a person persisting under dire circumstances. How has the Eskimo race survived despite intense cold in the North Pole region? This question cannot be answered by saying that it depends on nourishing food because they hardly avail of it. In the Uzbekistan region of Russia, even today, you find human beings who live for 100 to 175 years. Its cause cannot be pinpointed to good food, material comforts etc. In fact it is the miracle of the divine storehouse of Life Force. With the help of Life Force one can remain alive despite lack of nourishing food, material comforts etc. The food eaten by great Yogis of the snow clad Himalayan Mountains (India) is not very nourishing by medical standards, yet they amazingly lead very long lives. Many demonic minded people behave in a very unruly manner and are very powerful like demons. Over here too is a storehouse of Life Force. Bheeshma (of Indian epic Mahabharat), sleeping on a bed of arrows, accepted the boon of "death at will" after a great span of time. This was nothing but his power of resolve (will-power) that ordained his extremely weak body to remain alive. This command was executed perfectly. That divine capacity conjoined to consciousness which helps one remain alive via balanced way is called Life Force. Bodily/mental strength is totally dependent on it. If Life Force decreases, a man with a very strong body too leads a helpless life. This Life Force is generally more potent in women than men. As a result she endures pregnancy and delivery pains and despite breast feeding her kids she does not become weak.

Life Force is a special capacity which plays a major role in making one's life powerful and balanced. Of course! It is not a creation of bodily blood, flesh etc. Its roots lie in the deep recesses of the soul. It rises from this region and makes the mind and body very powerful. When Kundalini Shakti (Divine Serpent Power) exhibits radiance in one's day to day life, it is called Life Force. Thus an important aspect of Kundalini manifests in the material world as Life Force which is like vital electricity.

The third name of Kundalini is Fire of Yoga (Yogagni). On the basis of spiritual penance it can be manifested with intense effort. When any object is heated, it becomes hot and undergraduate students of Science too know about the energy that manifests and spreads out with the help of heat. Exercise leads to bodily strength, studies lead to intellectual strength and professional endeavor leads to wealth-based power. In the same way, Fire of Yoga is the radiance that manifests due to the penance pertaining to soul based endeavor. Yoga is the union of Soul and

God, behaviour and sacred ideals and action and discrimination. When 2 energy flows meet at a point, a third extraordinary stream emerges. When the -ve and +ve streams of electricity are separate, they are inactive, but when they unite, an intense electrical flow manifests. Fire of Yoga is the energy that manifests due to austerities based on union of behaviour and sacred ideals. Fire of Yoga gives one the capacity of showering others with boons or curses. The manifestation of miraculous Sidhis (divine powers) conjoined to extra-ordinary saints is a result of Fire of Yoga. This Fire of Yoga is one of the many forms of Kundalini Shakti (Divine Serpent Power).

Kundalini's fourth name is Inner Energy. Bodily energy is seen as varied forms of endeavour. Mental energy manifests as discrimination of the intellect and enterprise in sacred arenas. Higher and deeper classes ahead of this is called Inner Energy, meaning soul force. Soul Force struggles against soul based obstacles and tries to ward them off. We all have taken up bodies of lowly animals, birds etc. in our past lives and hence we have collected many vile psychic imprints. When these vile psychic imprints manifest from the deep recesses of our consciousness, they suppress our sense of discrimination (Viveka). Thus sacred idealistic thinking is relegated to one corner of the mind and thus inner agitation gets a chance to engulf our psyche. It is only soul force that can fight with these mental distortion and weaknesses. An undesirable flow from all directions forcefully pulls all living beings towards itself. Soul force after warding them off, forces it to listen to the directions of the soul and act accordingly. In order that a space craft (rocket) enters interstellar space, after passing through the earth's atmosphere and its magnetic layer, a lot of energy (fuel) is needed in the preliminary stages. It is easy to get attracted to a life of sacred ideals but it takes a lot of mental strength to actually live such a life. It is virtually impossible to walk on the path of soul progress because on the one hand greed, attachment and other distortions ensnare us and on the other hand there is the pressure of near kith and kins and the undesirable atmosphere that spreads in all directions. It is only soul force that can overcome all these obstructions and it not only helps us lead a life of greatness but helps us attain the means required for it.

In order to rise higher, energy is required. This sort of work is carried out by a water pump, cranes etc. This energy is also required to fire a bullet from a gun and jumping high into the air. Negative progress that leads to one's downfall is like water flowing from a higher level to a lower level. As against this if we yearn for positive progress i.e. the path of greatness, we must take recourse to our soul force. Keeping this fact in mind, Kundalini's (Divine Serpent Power) fourth name is Inner Energy.

Kundalini's fifth name is divine light. Beyond the gross, subtle and causal bodies of the bodily, mental and emotional centres are the regions of the soul i.e. divinity. Various Upanishads and scriptures of spiritual practices describe a light in the cave of the heart that is of the measure of our thumb. Many spiritual practices have been designed and recommended so as to visualize this light. This vision of light is also called self-realization, attaining God etc. The psyche i.e. the Intellectual Sheath is said to be the centre of a living being. The soul light of the Intellectual Sheath is a glimpse of Kundalini Shakti (Divine Serpent Power).

Sahasrar is said to be Brahmaloaka (divine world). The region where God is realized / experienced is called Brahmaraandhra. In this "raandhra" i.e. cave hides God. When God comes out of this cave, a spiritual seeker can see Him. It is called a symbolic vision. Actually divine light is not seen but is instead deeply / subtly experienced. One experiences that the individual soul (living being) has merged into the cosmic soul (God). When one's actions are inspired by God, know for sure that

the influence of divine light is augmenting in a living being's soul.

Soul light helps manifest latent glories in the soul arena and thus man gets an opportunity to become divine. One can see him lead a divine life. The manifestation of divine light is a higher realm. It can be seen as a layer of Brahma-Varchas in the soul arena. The Lord's grace manifests in this region. This point of contact helps establish a bond with God. On this basis a bond of give and take takes place between the Soul and God. Sahasrar is the abode of God. It encompasses Shiva of Kailash, Vishnu lying on Shesha and Brahma seated on a lotus. By itself one part to God is always present in every life, but its level and measure is dependent on the intensity of divine light. Western spiritual scientists accept the supreme nature of this light which they call Latent Light or Divine Light. Indian Rishis and seers call it Savita. Savita is nothing but the radiant form of God. Savita is the very life of Gayatri. When Kundalini (Divine Serpent Power) is activated, the living being situated in the Mooladhar Chakra rises upwards with great ferocity to unite with divine existence dwelling in Sahasrar. The goal of life is to unite the soul light with divine light and it is also the ultimate leg of Kundalini awakening. When a spiritual seeker reaches this state his inner being takes up a form akin to Savita. Incarnation of God (Avataras), Prophets of God, Paramhansas, Saints liberated in life (Jeevan Mukta) etc. are of this stature. Vision of light (Darshan) is nothing but direct experience of the sensation of divine light. It can also be called attainment of God. Ultimately the divine consciousness of Kundalini attains this very state. Thus we pray "Tamaso ma Jyotirgamaya" i.e. let us enter light from darkness.

The 5 names of Kundalini 1) Vital Electricity 2) Life Force 3) Fire of Yoga 4) Inner Energy 5) Divine Light describe the stepwise evolution of soul based radiance and thus leads us on this path.

Meditate – this body is an external part of this Great Power. Seeds of energy and oceans of energy dwell in the Mooladhar Chakra. Due to attacks of mental resolve in that area or while contracting / relaxing muscles, one experiences vibrations of live electricity in the body. One experiences strange sparks.

3 (B) THE FIVE LEGS OF KUNDALINI MEDITATION / CONCENTRATION

MANIFESTATION OF DIVINE LIGHT VIA CHURNING –

The first leg of concentration/meditation during Kundalini (Divine Serpent Power) awakening is churning. We all know that churning results in creation and augmentation of energy. When we rub our hands, heat manifests in our palms. When we churn curds, they become warm and this heat helps butter come up to the surface. Electricity too is generated via friction. Lightning seen in skies too is the result of cloud friction. When our inner being is churned, divine light manifests. In the Yogic technique of Pranayam we are executing the act of churning via inhalation / exhalation. The entry /exit of blood into various organs too is called churning, as a result of which the bodily temperature maintains an apt balance and all functions are carried out smoothly.

At birth itself man avails of a lot of Kundalini Vital Force. Yet it is in a latent state. It is called a

“sleeping serpentess” because despite being ferocious like a serpentess, it is sleeping and that too with its mouth facing downwards. Sleeping with mouth facing downwards means inclined towards a downfall. Our energy drains away from our sense organs via sexual passion, desires etc. This energy is used for tasks that look very attractive in the beginning but ultimately it gives us nothing but pain and sorrow. An activated / awakened Kundalini rises upwards which means our downfall is obstructed and that we are marching ahead on the path of true greatness.

In order to awaken someone who is asleep, we have to shake him. This is akin to churning. This takes place during sexual union too. It results in incitement, calmness and pregnancy.

A detailed description of the churning of the ocean is given in Indian Mythology called the Puranas. The demi-gods and demons together churned the ocean and as a result 14 great jewels appeared. Our soul is too like an ocean. Within it demi-gods can be called God and demons can be called Mother Nature (Prakriti). When both work together the result is material and spiritual glory. These are like the 14 super jewels attained while churning the ocean. Life is like an ocean, which if left alone gives you nothing but salty water. As against this if you churn it, if its latent qualities are manifested, a man who previously lived an ordinary life now reaches pinnacles of greatness (material and spiritual). Right from historical great men to unknown divine men, they have glorified their own lives and inspired thousands of others to walk on the path of greatness. Its cause is certainly not bodily/mental prowess or material comforts but it is the miracle of their inner radiance. To attain this one has to purify the soul and transform it. These 2 endeavours can be compared to a churning rod that moves back and forth while making butter. This is akin to churning one's very life. Just as churning helps manifest butter hidden in buttermilk, so too churning of the mind leads to manifestation of divine qualities. This is exactly what is described in the churning of the ocean in Indian Mythology i.e. the Puranas.

The element fire pervades the gross, subtle and causal bodies of a human being. It is also called energy. Miracles are seen via will power, knowledge power and action power. On its basis man's aura can be measured. If this fire and energy is left untouched, it lies latent. One will not even know that they exist, yet if they are manifested, their mere spark can take the form of a blazing inferno and thus we can experience its great light and influence. Many forward thinking human beings have manifested this fire of life via intense perseverance. Spiritual practices (Sadhana) too are a high statured effort. It is extremely useful in intensifying one's soul potential. In the first leg of Kundalini (Divine Serpent Power) awakening, churning is executed via meditation / concentration which helps manifest hidden fires/energies of the gross, subtle and causal bodies. As a result fire and energy of the soul influences various aspects of human behaviour. The more one's spiritual endeavour ripens, the more it becomes radiant. This is nothing but churning of fire and energy.

In ancient times sacred fire for Yajnas (fire sacrifices) was kindled via a churning wooden rod (Arani). Two pieces of wood were rubbed against one another so as to kindle fire. In the same way inner churning of one's being is equivalent to Arni Manthan. It is also called churning of one's Prana (Vital Force). When we exercise our bodily heat augments and becomes more steadfast. Churning of one's inner energy/Vital Force makes a spiritual seeker very powerful.

Everywhere one can see the good results of churning. Churning of life commences with

Mooladhar Chakra churning. As a result latent divine potentials are awakened. It is said that extinguished flame lamps are re-kindled when the Deepak Raga (Indian musical tune) is sung. This belief could be doubted but it is a fact that via concentration/meditation the flame of life is re-kindled as a result of all round inner churning. Like Arni Manthan the flame of life is kindled. Due to this manifestation, heat in cold and light in darkness is seen. This is the first leg of Kundalini awakening i.e. churning which results in manifestation of divine light.

Meditate on the fact that Savita energy after entering the Mooladhar region induces intense vibrations. This vibratory energy churns the Mooladhar region. It thus heats up that area. The flames / tongues akin to the Fire of Yajna blazes more ferociously and sways in all directions.

3 (C) THE UPWARD RISE OF AN AWAKENED LIGHT OF LIFE

It is not necessary that one's skills and radiance be used for great tasks only. Many a time it is misused and gets scattered to naught. Many human beings possess bodily might, intellectual prowess, skills, material means etc. Yet instead of using them aptly they execute such tasks which on the one hand seems to be bestowers of joy and yet it ultimately leads to one's downfall. Such human beings themselves undergo pain and inflict sorrow on others. We are all aware of people who are addicted to alcohol/drugs etc., people who behave in an unruly fashion and who work with wicked intentions. No doubt these demonic people have power but because it is misused they undergo a downfall in life. Not only does this power go in vain, but it creates a bad destiny. In fact it would be more appropriate that such people lack power and material means. No doubt they would then face hardships due to lack of means yet they would not have to face long term dire consequences of vile activities.

It is a great blessing to attain power only if it is utilized for great/sacred tasks that help you rise upwards both materially and spiritually. Like material power good results of soul power can only manifest when its flow is directed towards great endeavours. The second leg of concentration/meditation of Kundalini awakening, is called "upward movement". Demons like Ravan, Kansa, Hiranyakashyap, Bhasmasur, Vritrasur etc. had attained the second type of power via tough austerities, yet because they misused this power, it became a prime cause of their downfall. Via spiritual austerities based on Yoga and penance no doubt one's soul power augments, yet its results can be very painful. In Kundalini (Divine Serpent Power) awakening this fact is kept in mind and the power attained is encouraged to flow upwards i.e. on the path of greatness. By itself a flame of light, tongues of fire etc. tend to rise upwards, yet a vile intellect forces it to move downwards. Thus one has to be extremely cautious and alert. Of course! During a downfall apt use can be made of soul awakening and soul light. Such tasks are executed by Tantriks, Kapaliks and Aghoris. As a result demonic nature imbibed a bad name, else power was accumulated even by people of this category. Even a dacoit can imbibe the spiritual quality of "daring" and thus succeed in his heartless / vile activities.

Upward movement is the second leg of meditation/concentration. One meditates on the fact that Kundalini light that has awakened in the Mooladhar is rising upwards. It moves upwards along the Merudand (subtle spine) and after journeying along the Sushumna path, it unites with Sahasrar Chakra. It is called the great union. Mooladhar energy is called the Great Serpentess and Sahasrar Aura is called the Great Serpent. Like the sexual union of a husband and wife, the union

of the great serpent and great serpentess wards off their lack of being complete. It is like the union of +ve and -ve poles of electricity that generates an active flow of electricity.

The onus lies on a spiritual seeker to see to it that he gives an upward direction to the energy flow of an awakened/activated Kundalini. Via the Sushumna path (hollow area of Merudand or subtle spine) it rises upwards and like lightening it unites with Sahasrar that lies in the Brahmarandhra. This lightening like movement is experienced by a spiritual seeker externally as itchiness, flutteriness, hair-standing on end etc. near the spinal cord. Since Kundalini is an energy of the subtle body and not the gross body, its activities are experienced as subtle emission. Very rarely is some vibration experienced near the spinal cord of the gross body.

In the symbolic representations given by spiritual scriptures, this upward movement is called the great journey of the soul entering Brahmlok via the Devayan path. It is believed that this happens only after one dies. Further we must realize that apart from the belief that salvation takes place after death is a fact, it is also true that Merudand path too is called Devyan path and the awakened soul consciousness that rises upwards does ultimately reach divine worlds. Brahmarandhra is nothing but Brahmlok. God dwells in Sahasrar. Over here a living being experiences divine bliss and becomes a Jeevan Mukta (liberated while yet alive). Salvation / liberation (Mukti) is equivalent to attainment of God. Nearness to God i.e. Salvation is said to be of 4 types 1) Salokya 2) Sameepya 3) Sarupya 4) Sayujya. These are stepwise movements of union. Salokya means reaching Brahmloka. Sameepya means becoming like God i.e. Brahmin. Sayujya means the individual soul (living being) merging into the cosmic soul (God). Incarnation of God, Avadhootas and great saints are of this stature. Despite the fact that liberation after death is a reality, one can yet attain Jeevanmukti (salvation while alive) and taste its immortal nectar. This is equivalent to the last stage of concentration/meditation wherein Kundalini (Divine Serpent Power) on awakening rises upwards.

Consciousness dwelling in the Mooladhar Chakra is so intensely conscious of the body that it is ensnared by the painful bondage to the material world. Bondage to the world encompasses desires, lust, greed, delusion, arrogance, envy, vanity etc. These can be cut as under only when a person looks at himself, his needs and his goal beyond the body. That is an individual should overcome body consciousness which is nothing but deluded attachment to the body. As long as we look upon ourselves as the body (I and mine) and look upon likes /dislikes as profit/loss, till then it is impossible to cut the robe of delusion that binds us to the material world. When we travel in a plane at a great height, everything below appears tiny and dwarfish. In the same way when our inner consciousness rises up spiritually, all these things adored by the body (e.g. desires for sense pleasures, sense of I and mine) seem very petty. As a result the sky of the soul appears to be very clear and endearing. The sacred results of concentration/meditation carried out in the second leg of Kundalini awakening are of this type. This bliss is not merely a superficial joy but that such an intense stream of soul force is conjoined to it which helps us attain spiritual and material glories and grandeur.

The synonyms of "upward movement" are upliftment, elevation and prosperity. From this we gain a glimpse of the state of people of such stature. Even a lowly man can attain material comforts and means but in order to attain spiritual greatness, the only means are high statured qualities, actions and character. When Kundalini is elevated one is inspired to work for inner greatness and that substratum of prosperity manifests which helps man reach great heights of life.

In the first leg of Kundalini awakening the act of churning is executed. It is akin to zest for intense effort. One has to persevere intensely so as to destroy vile psychic imprints and augment sacred qualities. This is the only way in which a sleeping state is awakened. The second leg of soul progress is to induce upward movement /elevation of energy that manifests due to awakening. It is only when one lacks proper direction that waywardness manifests. In fact misuse totally destroys energy. Hence as soon as sacred energy manifests, it should be utilized immediately for higher tasks. This is the basis of material progress and this path leads to soul advancement too. If downfall is obstructed the result will be elevation. It is only when a hole in a pot is sealed properly, can one fill the pot with water to its brim. The soul which evolves as a result of Kundalini (Divine Serpent Power) awakening attains glory by following this path.

Meditate that via the medium of subtle streams, Savita energy is forcing an awakened Kundalini to flow upwards along the path of the Merudand (subtle spine). Infinite waves of Savita energy heads in that direction. Along with it Life Force too rises upwards in a stepwise manner.

3 (D) AWAKENING AND PIERCING THE CHAIN OF CHAKRAS

The body has infinite energy centres. They lie dead-like in a latent state but when they awaken, they execute actions with the ferocity of a lion. Boons of divine glories are said to be blessings of some external authorities and are attained via entreaties. But this is not true. In fact they are manifestations of radiance of one's inner world. Soul awakening and God's grace are inseparable.

The energy centres activated via spiritual practices and which show miraculous activities in the arena of life are said to be innumerable. Yet 6 of them are predominant. They are called Shat Chakras or 6 Chakras (subtle plexuses). At the base of the Merudand lies the Mooladhar Chakra and at the top lies the Sahasrar Chakra. Between these 2 lie Savidhashtan, Manipur, Anahat and Vishudha Chakras. Thus 6 Chakras lie on the Merudand (subtle spine). Certain scriptures differ on this subject. If the Ajna Chakra is included in the 6 Chakras, Sahasrar would then become a central authority. If Sahasrar is included in the 6 chakras the Ajna Chakra will be categorized separately and will be named a window, searchlight etc. If both the Ajna and Sahasrar Chakras are included then the total number of Chakras will be 7 and not 6. Thus it is the fight between number 6 and 7. In reality all these Chakras are influential centres of divine energy. None of these are less important and one's soul consciousness marching on the path of progress cannot afford to ignore any one of them. We have to respect both these numberings. Yet we benefit from all 7 of them.

In Indian Mythology (Puranas) the 6 Chakras are depicted as the 6 faced Kartikeya, the son of Lord Shiva and Parvati (Shakti). Fire kept him in its womb and the 6 Kritikas (planet with 6 stars called Pleiades) nourished him. As soon as coolness set in, he defeated many ferocious demons and thus helped the demi-gods re-assert their reign in heaven. The description given in Indian Mythology clearly indicates the nature, mystery and fruits of the 6 chakras situated on the

Merudand.

The number 7 too is very important. If the nature and importance of the 7 islands, 7 oceans, 7 worlds, 7 Rishis, 7 horses of Sun's chariot etc. are understood deeply, one can gauge the potential of the 6 chakras and the fruits of their activation. The body is said to be a ball of flesh i.e. micro, yet if one understands its divine capabilities, one can say it is the entire cosmos i.e. macro.

These Chakras lie on the Merudand (subtle spine). Ajna Chakra is said to lie between the eyebrows, yet it too lies on the Merudand path, albeit slightly deeply. Sahasrar Chakra lies in the middle of the head region. If Sahasrar is the Sun, Ajna Chakra is a satellite i.e. moon. Both are inseparably bound to one another and lie very close to each other. Thus both of them lie in the upper region of the Merudand and the remaining Chakras too are related to the Merudand. Yet when the topic of activation of Chakras is discussed, only 6 chakras are included. The seventh is called the centre of Sahasrar awakening and a profound symbol of God. Awakening lays great emphasis only on the 6 Chakras.

When Kundalini Shakti (Divine Serpent Power) awakens in the Mooladhar Chakra, it rises upwards. Wind moves upwards when it comes in contact with heat. It is seen that when cloud formation takes place and cyclones move upwards, heat helps related objects to rise up too along with the cyclone. It is not as though that energy awakening easily results in an upward movement. It generally faces obstacles. One has to patiently overcome them. They are like milestones on a long journey or are like rest houses. Chakra awakening is also called Chakra penetration. Just as separate flowers, pearls etc. are joined together in one thread after piercing each of them with a needle, Chakra piercing is something akin to this. Results of Chakra piercing are akin to threading pearls in one string.

It is only when one digs very deep in the earth that one comes across water, ores, oil etc. The human body too is like earth. Quite a bit of its wealth is represented by the 6 Chakras. When family members are sleeping, robbers enter their house, loot them and thus a great calamity ensnares them. In the same way when the 6 chakras are latent, our foes like anger, jealousy, greed etc attack us. The inner foes are desires, anger, greed, delusion, arrogance and envy. External foes can at the most rob you of some material wealth but inner foes attack your psyche and thus inflict darkness on it. Thus the more our psyche awakens to that extent these foes disappear. As soon as the early morning sun rises, night wandering beings run away in holes etc. Generally violent animals, robbers, dacoits etc. carry out vile activities only at night and during day time all these activities come to a virtual standstill. This holds true for inner demons too. Soul progress is obstructed when our beastly character is not overcome. In the third leg of Kundalini awakening, along with purification, penetration and awakening the goal of overcoming obstacles too is fulfilled.

In order to convince Sugreeva that He could kill his brother Vali, Lord Ram penetrated 7 gigantic trees with a single arrow. Chakra penetration which is akin to this is also called soul enterprise. It is like waking up the demon Kumbhakarna (who slept for 6 months at a stretch). Lord Vishnu lies down on a bed of a 1000 headed serpent. If He can be awakened, divine sports of incarnation of God can be witnessed. Our soul which lies in a latent sleep is an irony. Only if it is awakened via Kundalini (Divine Serpent Power) activation, we can see amazing divine activities.

Awakening of Chakras is akin to a partial endeavour of soul awakening. A long journey cannot be undertaken at one shot because in between rest is a must. A train reaches its destination only after pausing at various stations. Chakras too are such stations of rest where one overcomes one's tiredness and thus we gather some energy for the ongoing journey. School children are given prizes, gifts etc. so as to encourage them to work harder. Same is the case with Chakra awakening wherein spiritual seekers attain divine powers. To the extent a Chakra is activated, to that extent one attains divine glories. These are called miraculous Ridhi-Sidhis.

Synonyms of Chakra penetration are penetration of a goal, penetration of a word, penetration of Chakravyuha. Many benefits accrue from these penetration activities. Penetration of a goal means to achieve that goal. In a war it is most necessary to aim at a target aptly so as to overcome one's enemy. When a scheme is designed, the goal is determined and intense effort is made to achieve it. The goal of life is to attain omnipotence or fulfillment. Thus there can be many other targets, which are called goals. Penetration of a goal gives untold joy and benefits.

We have all heard of an arrow akin to a word. Inspiring words can transform one's inner being. Naadyog is Yoga of Sound. It is also called Divine Sound. Its penetration is a kind of attainment of God. Penetration of the 6 chakras is comparable to penetration of sound.

Chakravyuha is designing of war. In it one's enemy is surrounded from all sides. In order to catch a mad elephant, it is surrounded from all sides and thus it gets trapped. Hunters are known to use this technique. They create an uproar so as to encircle lions, tigers etc. Once this is done the ferocious animals become targets of hunter's bullet. Chakravyuha is a skill of war. In the Mahabharat War, Abhimanyu was ensnared in such a Chakravyuha and thus was killed. A living being too is ensnared in such a Chakravyuha. This trap is called bondage to the material world. It is also akin to slavery. Overcoming this bondage is called liberation or salvation (Moksha). A living being ensnared by vile thinking and actions, dies like a bird trapped in a hunter's net. A hunter traps a deer in his snare. A fish gets trapped due to its desire to eat a piece of flour. Similarly a living being is ensnared by its own demonic psyche. When a person overcomes this trap (Chakravyuha) he is called fortunate. It is thus not an overstatement to say that Kundalini (Divine Serpent Power) awakening is similar to piercing a Chakravyuha in a battle.

In the third leg of meditation/concentration of Kundalini awakening, the 6 Chakras are pierced. Regarding this a clarification is made that due to churning activities in the Mooladhar Chakra, vital energy is awakened which then rises upwards. It journeys along the Merudand path and reaches Sahasrar in the head region. In between it has to overcome many obstacles. It has to rest at many stations and has to take part in competitions that give away prizes. Scattered pearls have to be first gathered and then threaded on one single thread. All these are tasks pertaining to Chakra penetration or awakening. The awakened vital energy called Kundalini situated in the Mooladhar marches ahead along the Sushumna with its intense force and thus penetrates the Chakras that it encounters on the way. Since one's resolve and faith is very deep while meditating, one's deep imagination, which looks superficial on the one hand is actually full of intense power. Thus along with penetration of Chakras it fulfils all required goals.

Meditate – Sushumna in Merudand (subtle spine) is like a powerful tube light. Special energy centres lie in it. At the base is Mooladhar, above the genitals is Svadhishthan, Manipur near the navel, Anahat near the heart, Vishudhi near the throat, Ajna Chakra in the middle of the eyebrows and above it near the head is Sahasrar Chakra. Meditate on illuming glands. The light particles of Yoga of Fire in Mooladhar are emitted like bullets and dash against those Chakras. Movements in the energy centres of Chakras along with awakening is experienced. From it streams of energy erupt.

3 (E) THE WIDESPREAD NATURE OF ONENESS OF SOUL IS THE BASIS OF SOUL PROGRESS

The fourth leg of meditation/concentration of Kundalini awakening is to manifest its all pervasiveness i.e. make it limitless. A living being ensnared by the shackles of narrow selfishness never progresses either materially or spiritually. Superficially it seems as though selfish, egoistic people are prosperous. It may appear as though he is amassing wealth via foul means. Since he does not use any of it for sacred purposes, he seems to be very wealthy. In the beginning this may appear to be true but ultimately what was thought to be an attainment, is not so in reality because of selfishness attached to it. In fact because of delusion such people are hurting themselves and their own interests.

Narrow selfishness dances to the tune of lusty merriment, passionate desires and arrogance of the ego. Vile thinking and actions push it into the crater of pain and sorrow. Selfish gains generally lead to bad habits, addictions to alcohol/drugs etc. or else the next generation burns to ashes, all the illegal money they inherit. Such a person never even thinks of walking on the path of spiritual greatness. He thinks deludedly that by performing some small religious rites he can attain those benefits that are bestowed by God on his true devotees.

The true meaning of spiritual progress is to merge the individual soul (ego, micro) into the cosmic soul (God, macro). The great Vedic Mantra i.e. "World united as one family" can only be realized when we believe that "All are ours and we belong to all". Thus all beings and objects of the entire cosmos become a part and parcel of one's cosmic soul.

A narrow minded individual is a human being and when his soul merges with the cosmic soul, he becomes God Himself. All great men of the world have had to perforce develop a very generous attitude. The life of saints and Brahmins are a proof of this. Devotees of God while standing on the foundation stone of "simple living, high thinking" have had to prove that they had immersed their psyche into God. If a person is devoured by narrow minded selfishness know for sure that his faith, spirituality and so called religious attitude are nothing short of mockery. Soul progress very much depends on "experiencing oneness with all living /non-living beings of the world." This is called a life of true Yajna. Spirituality is synonymous with Yajna. If we make our lives a Yajna, God will manifest in our human body.

The fourth leg of Kundalini based meditation/concentration is attained only when one's soul

becomes all-pervasive. One imagines deeply that the spark of Mooladhar energy is not ensnared in a limited area but that it is taking the form of a gigantic inferno which is influencing a widespread area. A small flame instead of remaining limited is determinedly taking the form of a huge blazing fire so as to make its area of influence widespread. Kundalini, after evolving in the Mooladhar area, pervades in the entire existence of the soul and thus the entire body comes under its jurisdiction. Kundalini (Divine Serpent Power) is no longer limited to the Mooladhar area, instead it pervades one's entire life. How can one's soul remain limited? It too becomes cosmic (i.e. micro becomes macro). That thinking and action which were utilized for one's body and close relatives, now experiences oneness of soul with every atom of the infinite cosmos. Thus egoistic selfishness has been replaced by true spirituality that enfolds all beings/non-beings of the cosmos.

This is neither a futile dream nor merry-making imagination. Instead it is a fact that enters our day to day life. While concentrating, one should deeply imagine that a small spark is taking the form of a gigantic inferno and that a flame has been converted into a blazing fire. No longer will the needs of the body and relatives engulf us like a ghost. Instead selfishness will be replaced by divine endeavour.

No longer will one get satiated by filling one's stomach with food and procreating children. This will instead be replaced by greatness of thinking and imbibing of sacred ideals. Just as we were previously immersed in fulfilling our bodily and family requirements, so too we will look after the needs of our earth, country, diverse religious, society and varied cultures. Ere this thinking starts influencing our intellect more clearly and gets imbibed in our daily lives, know for sure that our concentration/meditation practice has replaced our selfishness with a sense of well-being for the entire world.

Meditate on the fact that a small flame in the Mooladhar Chakra has taken the form of a mighty fire, streams of light from all Chakras are spreading in all directions. The Merudand is illumined like a tube-light. In all bodily centres we are experiencing vibrations of divine sensations. We experience the manifestation of unlimited energy in our inner being. A sense of oneness with the world, love, compassion etc. after spreading in all directions is encompassing the entire cosmos in its womb.

3 (F) THE FINAL LEG – TRANSFORMATION

Are we succeeding in our spiritual endeavour or are we failing miserably? Only on one basis this question can be answered and that is are we giving up our animalistic thinking and behaviour and replacing it with divine glories. If our attitude is beastly, if we are all the time immersed in greed, envy etc, if we are just eating, drinking and procreating, if our desires have engulfed our psyche, know for sure that all our so called spiritual practices are mere futile imaginations and mental jugglery. We have failed to achieve the true goal of spirituality. Is the Lord's grace pouring on us? The answer is yes only if our thinking and actions are marching ahead along the path of greatness. It is crystal clear that so far no human being ensnared by beastly behaviour has succeeded in attaining the Lord's grace and soul fulfillment. Such a person may continue performing superficial rites and rituals, yet without mental purification he will only head towards a downfall. Gold is tested by exposing it to fire. In the same way while performing spiritual

practices, one's soul progress is measured by gauging as to how much has that person imbibed sacredness/high ideals in his thinking and activities. How much has one's beastly nature been transformed into divinity?

In the Bhagwad Geeta the activities of spiritual seekers has been depicted differently in comparison to human animals ensnared by Maya (power of illusion). Symbolically it has been said that when a materialistic person sleeps, a Yogi (spiritual seeker) remains awake. When a Yogi sleeps, a materialistic person is awake. This riddle means that the viewpoint, goal, nature and endeavour of seekers walking on the path of divinity is very much different from those who are deludedly attached to the material world. Those objects and sense pleasures which are very dear to materialistic, deluded people are totally ignored by men pursuing the divine path. Great men have no attachment to fleeting and transient material joys. Instead they walk on the path trodden by other great men which is called "foolish" by deluded men attached to the material world. It is thus clear that revolutionary changes have taken place in the life of a spiritual seeker. It is but natural that a layman will look upon such a person as extraordinary in comparison to himself (layman).

Kundalini (Divine Serpent Power) is nothing but soul force. When it intensifies, inner distortion disappear which previously obstructed us from following the path of sacred ideals. Greed for material pleasures and pressure of so called "friends" do not allow us to attain divine glory. Despite a general desire and a conducive environment, man fails to achieve anything. His life revolves around feeding the stomach, procreation, sinful actions and thus like a donkey carries others burden in a painful manner. This results in leading a mediocre life. When a person starts marching against the general materialistic trend in society, (like a fish swimming against the current of the ocean) know for sure that his soul and Kundalini have awakened. An augmented soul force shows many miraculous deeds. One is inspired by this force to imbibe the Mantra "I shall march ahead alone" and thus walks on the path of soul greatness. One's decision is dependent solely on God's directions and one never acts according to the advice of materialistic men. If the need arises they take help of sayings, advice etc. of other saintly people only. The golden pages of history are a proof of this. One can attain immeasurable amount of elements that give daring inspiration.

Soul weakness means wild imagination of becoming great, while in actuality one is walking on the path of vileness. The inner radiance of Kundalini awakening "kicks" away this irony and replaces it with a daring, high thinking resolve. The more one augments this resolve, to that extent no external force will have the power to push us into a hell-like life. The result of this awakening is Kayakalpa or bodily transformation. May be our old bodies have not been transformed into a useful one, yet one's old, weak mind can be transformed in a youthful / zestful mind. A lowly living being ensnared by tantalizing desires, greed and delusion, on realizing the nature of self-glory starts transforming his inner being. This is called Kayakalpa. This transformation can not be executed without the help of a strong soul force. If in a gross manner one wishes to understand the subtle nature of Kundalini awakening, one should look into a person's life and find out whether he is imbibing sacred ideals in his day to day life. The final leg of Kundalini (Divine Serpent Power) awakening enfolds the high leveled transformation of one's viewpoint, goal, inclination and action. This faith is intensified during meditation/concentration. In the inner being a golden emotional picture of a bright future that encompasses an all-round transformation is painted so that a change is seen in the external world too.

Mooladhar energy gets transformed on uniting with Sahasrar which shows that the seed of sexual passion is being transformed into the seed of wisdom. Lowly creatures run lustily after desires, sexual passion etc. which leads to their downfall similar to a fly getting stuck in sugar syrup. Another comparison can be made with a fish which gets caught when it bites the hook of a fisherman's rod that has a ball of flour attached to it. When our soul awakens, the eye of discrimination opens up. Thus our mind is no longer inclined to run after sexual passion because now it yearns for divine wisdom. The joy experienced by materialistic people who pursue sense pleasures is a minute speck of the bliss enjoyed by people who dive deep into the ocean of divine wisdom. Such a mind makes a powerful resolve (Sankalp) while living a life of Viveka i.e. discrimination without faltering even a wee bit. To the extent Kundalini awakens, to that extent all-round transformation becomes more intense. At such times sacred wisdom directs us on our path of divinity. Everyone can see this great change within themselves. Everyone experiences this change. Not only this but one sees one's own body, the world, objects and other living beings in a transformed state. When our materialistic eye is replaced by the inner eye of wisdom, the world is experienced in a transformed manner. Every moment one experiences God in every atom of the cosmos.

Spiritual Kayakalpa means lowliness being transformed into greatness, desires being converted into sacred sentiments and man being transformed into Almighty God Himself. It is also said to be a transformation of Tamas (spiritual ignorance) into Sattva (purity), hell into heaven and bondage into liberation. When the individual soul becomes God i.e. when deficiency is converted into omnipotence, one attains that goal of human life which is very difficult to attain. The last leg of concentration/meditation of Kundalini (Divine Serpent Power) i.e. transformation, induces a deep yearning in a spiritual seeker so as to attain the above state. Intense yearning itself becomes the path and gives one the necessary means to attain the goal.

Meditate on the fact that vibrations of the energy centre of Mooladhar Chakra are merging into the Shiva Centre in Sahasrar. Thus Shiva and Shakti (energy) have become one. One realizes that a divine authority has taken over our body. The soul, desires, sexual passion and other taints after getting heated in divine light have taken the form of divinity. Selfishness is getting converted into oneness with the entire world, the desire for one's own joy is being converted into a desire for cosmic joy and all desires are being converted into peace and contentment. The soul aura merges into the Infinite and thus becomes Brahmavarchas or divine aura.

4 (A, B) WINDING UP WITH SHANTI PAATH

The final leg of both types of meditation/concentration is Shanti Paath in the end. It is most required that all literary articles include an Epilogue. The same importance is given to Shanti Paath in the end after meditation /concentration has been executed. There are many reasons why utmost importance is given to Shanti Paath. One of them is that while meditating, a spiritual seeker's flow of pious sentiments and power of resolve becomes very intense. Consciousness enters the deep recesses of the psyche. After meditation it slowly re-enter the material plane. At such times it is most required that this intense sentimental flow and mental resolve be given an apt direction. When brakes are made use of by a driver of a fast moving car, special attention is given to the steering wheel. The same holds true for the completion of every meditation schedule. Shanti Paath after meditation is over, induces alertness in a spiritual seeker and gives his consciousness an appropriate sense of direction.

The second reason is that during meditation, a spiritual seeker experiences that his soul has conjoined to cosmic consciousness. He experiences that he has attained divine grace. When one comes out of this Bhava Samadhi (trance), when one awakens from Yoganidra (Yogic sleep), it is most required that one continues attaining it. No doubt during Shanti Paath at the end of meditation helps spiritual seeker to slowly awaken from a trance, yet he all the time experiences that he is getting even more divine grace than what he got while he was in Samadhi (trance).

There is one more aspect which needs to be discussed. When a person spends some loving moments with a realized saint or has contacted a divine power, his faith and respect towards the saint manifests. At such times the saint pours his special grace on this person who in turn feels extremely glorified. At the end of a meditation schedule, a special give and take of faith and grace manifests between a spiritual seeker and God. It experiences even more intense and satiating than the entire meditation practice. For many spiritual seekers this process of manifestation of faith and partaking of divine nectar is more endearing and beneficial than the entire meditation schedule.

Initially one chants “May I enter into divine light from darkness. May I enter truth from that which is false. May I enter the realm of immortality from the mortal plane”. Every spiritual seeker should experience it as a prayer from the deep recesses of his soul. This prayer should be chanted again and again. As a result a spiritual seeker re-enters his natural state and together he prays to God (idol) that he marches towards light, truth and immortality. Thus the distorted ego of the waking state cannot manifest and the powerful resolve of soul progress does not wither away. This is akin to a prayer of intense faith at the time of farewell and parting.

After that one echoingly chants “Om” 5 times. It is said to be the blessing and grace of one’s idol and Supreme Divinity. “Om” is imperishable divinity. Along with this divine echo, along with these divine sound waves, one must experience one’s idol, one’s beloved God and one’s supreme lover who bestows His blessings on us. One’s divine sentiments should be equivalent to the faith and bliss with which a devotee washes God’s feet with Panchamrit (5 – fold nectar) and partakes it reverentially. A spiritual seeker who is re-entering his natural state while deeply inhaling and exhaling, should experience every pore of his body drinking the nectar of divine sound vibrations. He feels he has been glorified, that he has become omnipotent and that he is in a state of eternal satiation.

In this manner meditation should end with Shanti Paath. After this do not speak for some time and remain silent. Later with a calm mind one should take up serious, silent activities like study of scriptures (Svadyaya). It is most required that one stays away from agitation, unruliness, running around etc. Via such schedules of meditation / concentration a spiritual seeker definitely attains eternal benefits.

(IN HARIDWAR, INDIA)

(Website :www.awgp.org)

Brahmavarchas Research Institute 's (Shantikunj) Scientific Study Department requires help of all those people who realize the utility of aims based on the foundation of scientific spirituality. Such people should have the inclination of pursuing this goal.

One will have to study many texts for philosophical research. For this Brahmavarchas library is not enough. Hence other great libraries of the world which abound in such scientific spiritual literature will have to be studied carefully. Especially libraries of well-known Universities of the world will be of great help to us. Of course! There are few colleges that own literature of this philosophical stature. One can also approach Public Libraries. If such well-known libraries, institutes etc. are contacted and requested to give us the required reading material, it would benefit our Institute a great deal.

Many programs and research studies are carried out by government and non-government organizations for material goals. No doubt their fundamental aim is material, yet sometimes certain facts emerge which are useful for science and spirituality. Thus if one keeps in touch with such organizations, Brahmavarchas can be kept well-informed about their research results. It will definitely help researchers of Brahmavarchas Research Institute.

It is a fact that such articles are published in regional publications which give thorough knowledge of spiritual principles. One can send cuttings gathered from regional publications to Brahmavarchas which describe re-birth, fruits of actions, Extra Sensory Potential (ESP) and mysterious movements in Prakriti (Mother Nature). Such contributions form a major department of Brahmavarchas Research Institute.

In order to keep in touch with research institutes and local libraries and thus gather important literature, it is important that help be taken of great thinkers. Thus research scholars of Brahmavarchas are being sent to regions where useful literature is available. Those who are interested in this project can contact –

Brahmavarchas Research Institute

Shanti Kunj

Haridwar

Uttranchal

India

Website – www.awgp.org

Such respected individuals will be made honorary members of the Research Institute and will be given appropriate directions. This type of Svadhyaya (self study) will prove beneficial for them both materially and spiritually.

END OF PART 4- 5

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PART 6
CHAPTER 1 - GAYATRI CONNOTES SAVITRI AND SAVITA

Since Gayatri Mantra has been described as the 4 Vedas, it is called Vedmata or Mother of Vedas. Despite being Mother of Vedas, Gayatri is a Vedic Mantra. Each Mantra of the Vedas encompasses a Chand (Metre), Rishi and demi-god. After reflecting and chanting it, Viniyoga (attainment of a goal) is executed. The Chand of Gayatri Super Mantra is Gayatri, Rishi is Vishwamitra and demi-god is Savita. In layman's terms sun is called Savita. Gayatri is also the presiding deity of Savita and hence it is also called Savitri. Savita and Savitri are called a couple. In preliminary meditation Gayatri which is Savitri's divine energy is depicted as a female. In a human form She is depicted as an idol of a Goddess. This is indeed most appropriate. By meditating on such a Goddess, a spiritual seeker imbibes the Goddess's sacred motherly

qualities such as purity, oneness of heart, greatness, goodwill, service and spiritual endeavour. By worshipping the idol of this Goddess one develops respect for all women of the world. In the Vedas, a pure intellect, Ritambhara Prajna, discrimination or Viveka, farsightedness etc. have been given a feminine gender. Hence it is apt that symbolically this divine thought flow has been painted as a female. No change accrues in the nature of Gayatri Super Power when it is depicted as a female idol in our preliminary spiritual practice.

Even in devotion based on name and form (Sakar), Mother Gayatri is visualized on the mental screen as a Super Power seated in the center of a radiant sun. She is understood as one seated within the sun i.e. "Suryamandal Madhyastha" and this precept is taught to others too. Spiritual seekers who worship God as having name, and form, meditate on a Goddess seated at the centre of a brilliant sun with a book, flower and waterpot in the hand. Spiritual seekers meditating on a formless God (Nirvakar) visualize God on their mental screen as brilliant light in cosmic space. Whether worship is Sakar (with name and form) or Nirvikar (nameless and formless), both meditate on the brilliant sun. Without brilliant light one cannot meditate on Gayatri Super Power.

"An intelligent human being should meditate and do Mantra Japa on Goddess Gayatri represented by the sun at sunrise, noon and sunset (Trikal Sandhya)."

- SHAKANAND TARANGINI (3/4)

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Alongwith Japa (Mantra chanting), a Nirakar (formless God) spiritual seeker meditates on solar aura as a representative of Gayatri's image. In Sakar (God with name and form) devotion one meditates on Gayatri's female image within the radiant sun. It is most required that a brilliant solar aura surrounds Mother Gayatri's divine image. It is indeed a mistake if Mother Gayatri's image is not surrounded by a solar aura. At the end of Gayatri worship, Japa is completed via Arghyadan (offering) to the sun. During worship rites it is a must to use a flame lamp, incense sticks and invocation of fire since these represent the sun. A part of Purascharan involves offering Ahuti (sacred materials) to Yajna fire. Fire is invoked since it is a nearby representative of the sun that resides billions of miles away.

Savita and Savitri are coupled together not on the basis of some vain imagination but on the basis of certain precepts. The visible sun made up of fire element is merely a gross idol of the conscious demi-god Savita. The very nature of idol worship involves manifestation of consciousness via inert material objects which are mediums. Conscious divine light is Savita. It is invisible. It is widespread and present in all regions in the form of cosmic consciousness and divine radiance. In order that soul consciousness deepens its bond with it, one meditates on its image represented by the sun (ball of fire). In a different manner solar worship means manifestation of cosmic (divine) consciousness in the individual soul consciousness. The soul can be compared to our planet Earth and divine cosmic consciousness as the sun. It is due to the sun's grace that life exists on Earth. The Sun is the very soul of the world (Surya atma jagatsthuscha). Just as there is a downpour of life on Earth from the sun, so too on the Earth of our soul there is a downpour of vital light from divine consciousness. Thus in our inner being sways greenery in the form of glories and they bloom forth. On this basis Gayatri is conjoined to its demi-god Savita. Gayatri is also called Savitri which is Savita's energy (divine energy).

In this manner by meditating on a divine female form one gets established in higher states of devotion. Savita is Gayatri's very life. After visualizing the physical body, one can gauge the true state of an individual only by understanding his inner character. This is why we march ahead so as to establish contact with Savita. Within its realm there is no disparity or imbalance. It should be understood only as a stepwise progress.

Gayatri is called vital force and vital force is called Savita. Thus one concludes that Gayatri is Savita incarnate. Gayatri is pure intellect and Goddess of Ritambhara Prajna (divine intellect). Vital force and Savita fulfil this goal. This triangle according to scriptures have corners that are conjoined to one another. There are many quotes that say that Savita is Gayatri's demi-god. For example –

“O greatest among all Rishis! Its (Gayatri's) demi-god is Savita. Gayatri is the Chand (metre) and Rishi is Vishwamitra.”

“Savita (Sun) is Savitri Mantra's demi-god. She is the presiding deity of Vedic Mantras and hence is called Savitri.”

“We worship the supreme light of Savita (demi-god) who inspires our intellect to walk on the path of spirituality.”

“The Lord Surya (Sun God) gives birth to the entire world and hence is called Savita. Savita is the demi-god of Gayatri Mantra and hence its divine energy is called “Savitri.”

- AMARKOSH

-

“Goddess Savita manifesting as the solar system inspires our intellect to imbibe sacred ideals and shun unrighteousness. Hence we worship Her and it is appropriate that we yearn for Her supreme divine aura.”

- SHATPATH (3/1/13)

- SHATPATH(7/7/9)

“Gayatri is said to be Prana (vital force) and Prana is sun. The Shrutis say – This rising sun manifests as vital force (Prana) in all creatures (Pranis).”

- SHATPATH (1/3/5/15)

This sun is light. Divine light is Savita. Gayatri is said to be brilliant like light. Savita is a symbol of light. Hence Savita's light is the same as supreme divine aura of Gayatri. It is further said –

“There should be no illusion regarding Savita light. In order that it should not be looked upon as material light, a clarification is made that this light is a divine principle in its pristine purity. Not even one spiritual seeker should err by saying that Savita light is not divine light.”

- T.A. (10/5/3), GO.UP. (5/3); TA (13/7/2); KO (17/6); TA(12/1/2); GO, PU. (5/15); TA. VRA. (15/10/5); KAPI. SAM. (30/2)

“God is called Savita because He succeeds in creating elements and purifying our psyche.”

“Sun is God, it is the command of great Rishis, they teach us to believe that God dwells in the sun.”

- CHANDOGYA UPANISHAD (19/1)

“I AM THAT PURUSHA (LORD) WHO DWELLS IN THE SOLAR SYSTEM.”

-YAJURVEDA (40/15)

“God is equivalent to solar light.”

- YAJURVEDA (23/48)

-

“That Goddess Savita in Whom a scholar immerses his mind and intellect and also performs sacred deeds, is the One knower of all. We eulogize that all-pervading Sun God.”

- SHWETASHWATAR (2/4)

“That Lord is meditated upon in the solar system via one’s speech and mind.”

By giving many examples in the Gayatri Upanishad, we are being told that both are inseparably bound to one another like body and Prana (vital force). Both are like 2 genital organs (male and female) which indulge in sexual intercourse.

When a spiritual seeker meditates on Gayatri’s divine light, he becomes radiant. He who is radiant, indeed is powerful. If a person merely develops his muscles without making his mind radiant and strong, he cannot be called powerful.

“He who has a brilliant aura indeed is powerful. What does one gain by merely developing bodily muscles?”

- NEETEE

In reality Gayatri worship is meditation on radiance, vital force and divine might. Hence its higher spiritual endeavour is called Science of Brahmavarchas. A person who executes these spiritual practices gets a great chance to walk on the path of all round progress.

“A person who knows the secret principles of Gayatri, attains the supreme goal along with good merits, glory, wealth etc.”

- GOPATH BRAHMAN

In various scriptures it has been further said that Gayatri’s demi god Savita- sun is the center of knowledge of world life and science too. Whatever is written in the Vedas is but a description of Savita energy. Great Yogis try to attain it via austerities, faith and Yogic practices. We may look upon it variedly in accordance with its name, form etc., yet it is Goddess Savita who is our true idol. Every spiritual seeker has to endeavour intensely so as to attain Savita.

“Fire, Sushumna (subtle spinal chord), Moon, Gandharva etc. dwell in the sun.”

- SHRUTI

“This sun belongs to Rig Veda in the morning, Yajur Veda at noon and Sama Veda in the evening.”

- SHRUTI

“Rig Veda is the sun’s aura and Yajur Veda and Sama Veda are its idols. It is God as Time.”

- SURYA SIDHANT

“I bow down to Sun who is the supreme abode represented by Riga Veda, Yajur Veda and Sama Veda.”

- SURYA PURANA

“One does not undergo any more births if one discovers the soul via austerities, sexual continence, faith and wisdom and thus one attains Aditya (Sun God). Aditya is Prana’s (vital force) abode. It is salvation and the supreme state. A living being gets shelter from it.”

“All those conscious and inert materials present in the cosmos at this very moment, which were there in the past and which will remain in the future, have manifested from the sun. In fact they merge into the sun. Sun is Prajapati (Creator). It is the species of existence and non-existence. It is the imperishable, undivided and eternal Lord. He pervades the entire cosmos. All the demi-gods are His rays.”

-SURYOPANISHAD

“It is called Aditya because it is the first ray of the entire world. It is called Savita because it creates all beings / non-beings of the world. It is called Surya (sun) because it destroys the darkness of the world.”

- SURYASIDHANT

“The sun while rising in the east lights up the east, west, north, south, lower areas, upper areas and all the corners of the world with its rays. In its rays dwells the vital force of the entire world.”

- PRASHNOPANISHAD

“I have seen and directly experienced the vital force. This vital force protects all the sense organs. It can never be destroyed. It circulates in the body via subtle nerves. It comes and leaves via the mouth and nostrils. In the body it dwells as air and in the cosmos as the sun.”

- AITEREYA UPANISHAD

Great Rishis/ Munis who follow the path of Savita worship merge the light of their soul into, God who is the Super Vital Force, via Yogic practices. In the Mahabharat there is a description of Shukadevaji attaining a certain spiritual state after performing spiritual practices which is given below –

“Shukadevaji said – By giving up my body which is in a Yogic state, I will enter the radiant sun.”

- MAHABHARAT

Upanishad authors after directing us to meditate on Super Goddess Savita have also thrown light on Her importance. It is said aptly that she wards off all taints of the soul.

“May the inspirer of the world viz. sun, protect me from all sins that emanate from thoughts of anger etc. May all the sins committed by me at night via my mind, speech, hands, legs, stomach, anus and genitals be destroyed. I myself give Ahutis (Sacred Yajna offerings) by saying ‘Svaha’, to God who is sun manifest in nectar.”

TAI.A.PR. 10(A).32

“You are the soul and inner witness of all beings. All living / non-living beings of the world are

dependent on you and it is you who inspire the otherwise inert mind, sense organs and vital force.”

- BRAHMOPANISHAD

In Trikal Sandhya i.e. worship offered at dawn, noon and dusk, there is a description of 3 symbols. At dawn it is Brahmi, at noon it is Vaishnavi and in the evening it is Shambhavi. Gayatri is said to be seated on a swan, eagle and bull. In reality it is the 3 fold-form of the 3 Vedas. Goddess Savita is Riga Veda at dawn, Yajur Veda at noon and Sama Veda at dusk. It fills up the spiritual seeker's psyche with the 3 vaults of wisdom found in the Vedas. Riga Veda is related to Yoga of wisdom, Yajur Veda to Yoga of action and Sama Veda to Yoga of devotion. Savita meditation induces receptivity in our psyche towards these 3 Yogas. These 3 precepts are described as Brahma, Vishnu and Mahesh. Riga is Brahma, Yajur is Vishnu and Sama is Mahesh. Via these 3, a person meditating on Gayatri by doing Trikal Sandhya attains wisdom, glory and pious qualities. It is on this basis that God as Savita is depicted as 3 different images.

While describing Savita worship, Maharshi Yajnavalkya has given a compact gist of its importance, special features and its fruits as follows :

“I bow down to the Om manifest Lord! O Lord! You are the soul of the entire world and are “Time Manifest”. You pervade in the hearts of all and also the external world right from Brahma (creator) to a blade of grass. Despite this you are totally detached from all of them and hence You are the one without a second Almighty Lord. You nurture all the living beings of the world via Samvatsaras made up of moments, ages, wink of an eye etc. and also by pulling water and then releasing it.”

-YAJNAVALKYA

Within Gayatri Meditation, whether a spiritual seeker worships God with name and form or without them, he must meditate on Goddess Savita's radiant light. In both formless light and meditation on Mother Gayatri's image, one has to meditate on the radiant light of Savita. Thus both Savitri and Savita are related to one another. Both of them are like an inseparable couple. Never forget this fact.

CHAPTER 2 - THE RELATIONSHIP BETWEEN SAVITRI AND SAVITA

The relationship between Savitri and Savita is that of body and its vital force. A body is required for illumining and experiencing a living being's existence and in order that our bodies remain alive, we need vital force (Prana). Both are mutually bound to one another. One without the

other leads to lack of mobility, status, utility and grandeur. Thus Savitri and Savita are inseparably related to one another. Both are an admixture. Symbolically Savitri is said to be Savita's wife.

In short that one who rises, who sets in the evening, who gives light and heat, is the ball of fire, the sun – is Savita. It too has its own force and capacity. All worldly activities take place as a result of its influence. Hence its potential that induces various movements in the material world can be called material Savitri. Right from ancient time upto today, scientists are trying to conduct research studies on the varied facets of Super Power Savitri. Indeed they have attained a great deal of knowledge within this realm.

Today we have discovered innumerable forces in the fields of electricity, steam, fuel, atom etc. and on its basis modern science is marching ahead. Scientists are trying to land on other planets etc. Arrangements are being made on our Earth so as to make extraordinary discoveries. They are trying to transform the human body and give it a long life. All these are results of wisdom pertaining to various aspects of Savitri Energy. There is a lot more left to be discovered in comparison to all that we have unearthed in the realms of Savitri and Mother Nature. Even if man continuously attains new Sidhis (powers) till eternity, yet it is impossible to unearth innumerable forces of Mother Nature. The vault of Savitri is endless and limitless. It is so limitless that one fails to even imagine it. It can be seen with the gross eye as Gayatri manifest and also understood with the help of other sense organs.

In this world made up of 5 elements, the rising sun itself is Savita and the innumerable forces that are created due to its influence are none other than Savitri. We can get benefits from this couple. Due to its influence we remain alive and can attain desired materials. In the Shrutis (Indian Vedic texts), sun is said to be the soul of the world. The vital force (Prana) which helps creatures take up various bodies, which helps plants grow and which help the 5 elements function normally, has manifested from the sun. If the sun starts manifesting coolness, this Earth would become a mass of snow and would hence become lifeless. One would not be able to see any sign of life. Hence Savita in the form of this ball of fire is given extraordinary importance in our material life.

Via machines, we are no doubt using Savitri i.e. the rare mysterious forces of Savita, yet we can get more benefits by using Tantra and Mantra techniques. It is very much similar to modern scientific research. One may use the art of Yoga of sun in any way, yet it can increase a lot of our material comforts and its utility will augment further in the years to come.

The true demi-god of Gayatri Mantra is Savita and it is much higher in stature than the material sun. It is said to be the supreme source of infinite suns of the cosmos and is also called the controller, creator and benefactor of the world. If one succeeds in building a bond with it, one can easily see that the benefits of spiritual Savita are infinitely more than those compared to the visible sun. We can certainly attain benefits, after having taken up a priceless human body, by meditating on Gayatri i.e. the Lord's power and Savita-Savitri. Truly, the goal of human life is to worship Gayatri and meditate on Savitri.

None should harbour this illusion that Gayatri is different from Savitri and vice versa. Know for sure that it is one energy with 2 names. If this energy is utilized for material gains it is called Savitri and if it is used for spiritual gains, it is called Gayatri. Fire used to burn a dead body is called "Lohita" and fire used to cook food is called "Rohita." Thus it is clear that fire is one only but since it is used for 2 different purposes, it is given 2 different names. In the same way divine energy too is given different names like Para, Aparā, Savitri and Gayatri. When divine energy is conjoined to Savita principle, it is called Savitri. Since that supreme principle is a demi-god of Savitri, it is called Savita. It is Gayatri's own form.

When one meditates on Gayatri's Varenjam, Bharga Deva Savita form, know that it is supremely radiant, omnipotent, Savita as the Supreme Goddess and Prasavita Almighty Lord Himself. You may call the multifaceted Lord's supreme energy as Gayatri or Savitri, yet both in essence are one. Following are various proofs of Gayatri and Savitri being one –

"In this manner scholars know that Vedmata (Gayatri) is called Savitri."

- GOPATH BRAHMIN

"As 'Om' all the 3 Vyahritis and the 3-legged Savitri Mantra is said to be the mouth of the Vedas."

"O Gayatri ! O Savitri! I bow down to you and offer obeisances again and again to your hallowed feet. O Saraswati! My prostrations to you too. O Turiye! You are God manifest."

"O 3-legged Goddess Gayatri- Savitri! We bow down to you. O immortal, imperishable Mother! Do protect me from the ocean of the material world."

- VASHISHTH SAMHITARTH WATRIK STROT

"O Light of Truth! O Absolute One! O Goddess! O Mother Gayatri as God manifest! O Savitri! Do command a servant like myself to offer worship rites to your family."

"O Avrate! O Munis- Pitrus who are a group of all demi-gods! O Savitri! Please accept this Aarti (rite) for my Sidhi (Success)."

"O One who has the form of the radiant sun! O Sun-Savitri! O Pure One! You are Divine Knowledge. You are Super Science and Mother of the Vedas. My humble obeisances to you."

As mentioned above Savitri and Gayatri are one and the same. If for some special reason, a demarcation has to be made, we can say that energy used for material purposes is Savitri and Gayatri is energy used for spiritual aims. Savitri based Mantra Japa (chanting) gives material comforts and Gayatri Mantra chanting gives us Moksha i.e. liberation from material bondage of the world.

“Those who chant Savitri Mantra attain material benefits and those who chant the Gayatri Mantra attain salvation.”

Following is a description of Savitri's form –

“Savitri encompasses 3 legs, 6 Kukshis and 5 heads. Her face has the colour of a blazing fire and her eyes are white and lotus-like.”

- SUTASAMHITA, GAYATRI VIVARAN

Since Savitri rules over the divine, bodily and material areas, She is said to be 3-legged. It is said Lord Vaman had measured the kingdom of King Bali i.e. the 3 worlds, with His child-like feet that measured 3 feet. Similarly the 3 feet of Savitri too measures all the 3 worlds. Meaning due to Her influence, our state will be happy in all the 3 worlds. The 3 worlds mean the sky, nether world and earth but over here it means that Savitri's light reaches the 3 areas represented by spirituality / body/ wealth or divinity / body / materialism. When one meditates on this Super Power, all these areas create situations of joy and zest.

The 6 Kukshis mean the awakening of the 6 Chakras. These 6 energy centers hidden within our bodies awaken when we worship Savitri. If a factory has 6 machines and all of them do not work, the factory will close down. As against this if each machine starts functioning, the factory too will start production in full speed. The 6 Chakras hiding in the human body are like a powerful boiler, engine and generator. Once they become active, man no longer remains ordinary and will henceforth be looked upon as a great realized saint (Sidha). Savitri's close proximity is said to be the foundation stone of activation methods of the 6 Chakras. Hence Savitri is said to possess 6 Kukshis.

The 5 heads symbolize the 5 Sheaths(Koshas) viz. Food Sheath, Mental Sheath, Vital Force Sheath, Intellectual Sheath and Bliss Sheath. These are layers that cover a living being. Each one of them are like vaults of precious stones.

Savitri's demi-god is Savita. Hence she is said to be coupled with the presiding deity. Within the realm of Savitri meditation, one has to take recourse to Savita Meditation coupled with Mantra chanting (Japa). One also mentally visualizes sunlight and thus this becomes Gayatri Meditation. The photographs of other deities could be without an aura but not in the case of Gayatri because She is Savita's energy. It is said –

“Savita creates all types of sentiments in all living beings. The name Savita means one that creates and gives inspiration.

“He who fears the material world and desires liberation, bows down to the supreme radiant light found in the solar aura.”

“The light present in Savita deity is said to be supreme (Varenya) divine knowledge and we meditate on it.”

This has been further clarified in Yoga of Sandhya and it is said that when we meditate on the sun, it is not merely a ball of light but is the supremely radiant Lord who inspires our intellect, inner consciousness, sentiments and aspiration to walk on the path of sacred ideals. That conscious Purusha (God) who inspires our intellect to walk on the path of spirituality is none other than the revered Savita who is Lord incarnate as righteousness.”

Even Rishis Agastya and Parashar have laid emphasis on this precept. While meditating on the Gayatri Mantra, one is inspired to imbibe Savita. This Savita does not merely give us heat and light but inspires our inner consciousness to reach higher pinnacles of greatness.

“We meditate on the revered light of Savita deity who inspires our intellect to follow that path of righteousness.”

- AGASTYA

“We meditate on that well-known light of Savita deity which inspires our intellect to merge into the divine principle.”

- PARASHAR

Many spiritual seekers perform Gayatri worship in order to worship the sun. A spiritual seeker

who visualizes Gayatri as his Mother meditates on Her Mother form in the middle of the sun. Even if we meditate on the Gayatri Mantra in any other manner, it will have to be conjoined to the sun. Since sun is Gayatri's deity, it is but natural that it be conjoined to the sun.

From the standpoint of gross science, the sun is a mass of fire. Amongst innumerable galaxies of interstellar space, our sun is merely a star amongst billions of stars present in a galaxy called "Spiral". Its diameter is about 9 lakh miles and is 110 times larger than Earth. The sun's family consists of 9 planets and each of them have satellites. Mercury, Venus and Earth have 1 satellite each. Mars has 2 satellites, Jupiter has 12 satellites, Saturn has 9 satellites.

Apart from this there are thousands of smaller planets, asteroids, meteors etc. in our solar system. All of these are bound to the sun via certain forces and they thus circumambulate the sun. The sun itself (along with its planet members) circumambulates its galaxy i.e. Spiral. Each circumambulation takes 25 crores years. Astrologers believe that ever since the sun came into existence, it has circumambulated 16 times.

Today's modern physical science too has made the above discovery. They say that the sun emits rays containing 7 colours, electrical flow and atomic rays. Further research has been undertaken, yet all knowledge pertains to the gross sun. It is like dissecting a human body to understand its anatomical make-up. Yet it is very necessary to gain wisdom about the body's intellect, characteristic, activity, nature, sentiments, consciousness and soul. Without this wisdom, the knowledge acquired is only limited to the gross, physical body. In the same way it is most required that we know the consciousness (soul) nature of the sun. Without this wisdom, a seeker following the path of Gayatri can never attain his goal merely by gaining knowledge about the gross, visible sun.

This Earth is filled with an ocean of infinite consciousness, life and energy. The atoms of inert nature move about with the help of vibrations of consciousness. Inert objects do not possess any energy or consciousness. At the time of cosmic destruction (Pralaya), they become lifeless and inert like a pile of ashes. All movements seen in this world are due to the influence of cosmic consciousness. Just as the soul is active in an inert gross body, so too the ocean of consciousness functions in inert nature. It is called Savita in the Gayatri Mantra. The sun which is a ball of light and fire, is an external, gross form of Savita.

Each one of us can feel the heat of the sun and see its light. This is its gross energy. Within it is a subtle power i.e. life force. The soul of the sun creates living beings, nurtures them and propagates them. We can produce light and heat via machines, yet it cannot create life. Scientists are well aware of the fact that if the sun is destroyed, life could never exist on Earth.

The sun is called the "soul of the world" in the Shrutis. The sun moving in the sky can be called a ball of heat and light, yet its soul is the life of the world. The other name given to this life force is vital force. The soul of the sun is called super vital force. This super vital force gets partitioned in such a way so as to be seen as vital force in individual creatures.

“Gay” means vital force. “Tri” means Trana or upliftment. Thus Gayatri is that science which uplifts our vital force. Gayatri Mahamantra gets vital force from its deity – Savita and after imbibing a part of it within his inner being, a Gayatri devotee glorifies himself.

A portion of that Almighty Lord, who nurtures this gigantic cosmos, appears from the medium of this Super Vital Sun. The divine resolve of “one becoming many” has burst forth as Super Vital Force. As long as this Super Vital Force remains in existence, so long the cosmos will continue to exist. The day the Almighty Lord withdraws this resolve (Sankalpa), that day this Super Vital Force will disappear and what will remain is a cosmic void. This divine resolve is not some foreign object but is very much a part of Almighty Lord. The Lord is infinite and His existence is limitless. A portion of that infinite, limitless, unthinkable Lord controls the world and manages all its activity. That Super Vital Force is the soul of the sun called Savita deity. All creatures have a bond with it. It is desirable that all living beings imbibe more and more of the Super Vital Force of the Lord for the external and internal progress and peace in one’s daily living. In order to attain this goal we meditate on Savita deity via Gayatri Mantra.

The ball of fire merely gives heat and light. Heat and light can be generated from machines. Hence the question arises as to whether there is any need of worship and devotion? Gayatri conjoins a spiritual seeker to the soul of the sun called Savita energy. Thus by imbibing the Divine Super Vital Force in the body and psyche via Savita energy, one attains material comforts and supreme soul bliss which is our life’s supreme goal.

When this Super Vital Force enters our body it is seen as good health, long life, radiance, brilliance, power, zest, enthusiasm, hard work and controlled sense organ energy. When this Super Vital Force enters the mental arena it is seen as zest, zeal, enterprise, focus, steadfastness, balance, self-control etc. When it manifests in the spiritual arena it is seen as renunciation, penance, faith, compassion, love for all, discrimination etc. The more these 3 areas abound with Super Vital Force to that extent man becomes whole from being incomplete, gigantic from lowliness, and great from being small in stature. This is the sole path of self-upliftment. This is the reason why we attain Savita deity (Super Vital Force) via Gayatri.

Savita no doubt is a synonym of sun, but know for sure that just as the soul is different from the body, so too Savita is different from the sun. The sun which is the deity of Gayatri Mahamantra is itself Super Vital Force. This fact has been clarified in various scriptures.

“That Sun am I.”

“Prana (vital force) is the sun.”

- SHATPATH (10/4/7/23)

“As soon as the sun rises, vital force fire circulates in the entire world.”

- PRASHNOPANISHAD (1/7)

“Prana is the sun with infinite rays which creates all creatures in various ways.”

“All living beings get vital force from this very sun.”

- SHRUTI

“In the external world this vital force as the sun dwells in all the 10 directions.”

- PRASHNOPANISHAD (1/7)

“This sun which is world incarnate, widespread, basis of all, illumined and which possesses rays of light, rises as the very life force of all creatures.”

- PRASHNOPANISHAD (1/7)

“All living beings are created from the sun, are nurtured by the sun and ultimately merge into the sun. That very sun am I.”

The sun is a gross symbol of Gayatri's deity, Savita. Via laboratory research, scientists try to gain knowledge about nature and how to use the same. In this manner they discover certain material glories and thus augment material comforts. Great Yogis of Spiritual Sciences too conduct such

scientific research studies. In the laboratory of their body and mind, great Yogis create a bond with subtle nature with the help of extraordinary energy centers and thus attain rare divine powers (Sidhis).

Those tasks performed by powerful technological apparatus can be carried out via scientific applications of the body. This technique is called "Tantra." Just as one can kill another individual with a gun, so too "Kriya" of the Tantras can create bad omens. Just as electricity changes the form of ores, so too copper can be converted into gold. Many Sidhas (Yogis, saints etc.) have achieved this great feat. Nagarjuna, Ravana etc. were Tantra scientists of the demon sect. Via intense austerities, these demons had gathered so much atomic energy within their body that with the help of their powerful mental resolve, they created situations as per their desire.

Great Rishi Munis who followed the Dakshin Path too achieved the above feat albeit via Yogic practices that were sacred. Hence their technique was called Mantra Yoga. Dakshin means purity (Sattva) and Vaam means darkness (Tamas). Hence they were categorized as Mantra and Tantra respectively. They are identical only as far as their fruits / results are concerned. All material gains attained by a Mantra Science follower are also attained by a Tantra Science follower. The Super Power of Savita called Savitri is one only. Yes! There may be various ways to contact it. One way is to perform studies with the help of technology. The second way is to gain benefits via scientific research in laboratories.

Today because of the intense hard work of many workers in laboratories, Technological Sciences have reaped rich dividends. Scientists of Tantra and Mantra fields did not give much importance to these sciences because they feared intense austerities which had to be performed. With the result there is a virtual void over here. Today the need of the hour is that judiciously one should work in the areas of Mantra and Tantra. Instead of looking upon the wisdom of Rishi- Munis of yore as a figment of one's imagination, one should utilize Spiritual Sciences for the material and spiritual progress of world humanity.

CHAPTER 3 - MEDITATING ON SAVITA DEITY VIA GAYATRI

A well-known fact regarding sound is that take a tuning fork and a wire with the same vibratory movement. On the wire place a small folded piece of paper. Now lightly bang the tuning fork to an object so as to induce vibrations and then bring it close to the wire on which is placed a folded paper. As a result the paper on the wire starts "dancing." At such times the contact medium between the wire and tuning fork was space only. The vibrations in a tuning fork induce vibrations in the wire too. It is because of the fact that vibrations were induced in the wire that the paper attached too it started moving.

There is another experiment. Tune a drum to the scale of Pancham (5th note). If the clouds thunder in the Pancham scale during the rainy season, one must see the effect of its thunderous sound on the drum placed on earth. The leather of the drum will tear up on its own and this miracle is due to the powerful vibrations of sound.

Just like the 2 experiments mentioned above, the 24 lettered Gayatri Mantra manifests vibrations which helps man and the sun (having same elements) establish a mental bond. The sun and a human being are the same, from the elemental point of view. The scriptures say –

“The sun is the very soul of this world.”

Our consciousness is the soul of the world as the body. The 24 letters of Gayatri have the power to induce similar vibratory movement in both their consciousness and thus a bond is established.

There is a scientific law that when a higher energy stream flows towards a lower energy center, the flow continues until both the energies attain equal levels. The power attained via Gayatri is a mature state of the above fact. When man's consciousness in his material body becomes all-pervasive, same sighted and omnipotent like solar consciousness, he can decipher the state of water, wind and people's health and can also read other peoples' minds. He also becomes the lord of other subtle powers. He can also destroy the entire world but because he has established a bond with the solar deity, the Gayatri devotee is compassionate, pure intellected and imbibes a sense of goodwill towards all like the sun. To put it differently if a Gayatri devotee starts utilizing his sacred qualities and pious thinking for the welfare of the world, the goal of spiritual practices undertaken by him will be easily achieved.

If a person is seated in a peaceful manner and some one approaches him with a request, the request will generally be fulfilled. If a pond is absolutely tranquil, a pebble thrown in it will induce vibrations. This is an admixture of the nature of sacred sentiments and science. All the Acharsamhitas and scientific experiments carried out by Indian preceptors had their basis in the principles mentioned above. In the past I myself too had taken recourse to this subtle philosophy and in conducting one experiment. It was in the form of a Great Yajna that had 1000 Kundi (pyres). I had previously read that if at a specific hour, in a specific manner, Gayatri Meditation and Yajna is performed, one can influence the spiritual powers of the solar deity in a specific manner and also attract it towards our soul. Not only does an individual gain joy, wealth and peace of mind, but that society as a whole, the nation and the entire world too attain it.

The 1000 Kundi (pyres) Yajna of October 1958 was of this type. Later weather scientists too agreed with our observations. Between the year 1st July 1957 to 31st December 1958, astronomers of the world declared it the “International Year of the Quiet Sun”. It was given this name because the sun had quietened down and thus gave the opportunity to world scientists to carry out various experiments. At around this time we had started Yajna preparations. Gayatri devotees, a year back, had executed Gayatri Purascharanas (rites) and in the year 1958 (October) after performing a Yajna of 4 days, it was ended on Sharad Purnima. Gayatri's deity is Savita and hence the goal of Gayatri movement was to study it and make apt use of it. On such occasions it is relatively easier to attain divine powers. With these divine powers, the underlying aim was to usher in world well-being.

After this gigantic Yajna, we were keeping a close watch on all world activities. We were amazed

to note that not only nature changed her course, but that the psyche of world humanity too had transformed positively. Today people of Europe who previously led lives of "Eat, drink and be merry", are taking great interest in spiritual matters. India will definitely benefit even if the results will be seen mainly after the year 1995 A.D. In one's daily life the sun is quiet at sunrise and sunset. Hence Indian seers have ordained us to chant Mantras at dawn and dusk. Research studies conducted on the sun's material nature ordains us to carry out special spiritual practices during Navaratri. Modern science too agrees with this.

According to the time cycle lasting over ages, the world is to witness two great revolutions in the near future. These changes are due to sun's spots which bring natural changes every 11 years. But, in the coming years, for some special reasons, there will be a break in the time cycle and the Sun will bring forth revolutionary changes which may include very heavy rains, famine, epidemics, war, earthquakes and the kind. Only those people will survive from these calamities who have established their identity with the sun spiritually.

Such warnings have been given by us since sometime in the past, which are based on the science of astronomy and such forecasts are backed by modern science also. Indians have lived under the yoke of foreigners like the Mughals and Britishers for the last 1,000 years and this stage is coming to an end before the close of this century as is revealed by the science of the Sun.

The earth traverses a distance of nine crores and thirty lakh miles to revolve round the sun, moving at the rate of 67,000 miles per hour, taking 365.25 days for completing one revolution round the sun. In four years' time, 0.25 days makes one complete day (which in a leap year according to the Gregorian calendar) having 366 days. Thus for entering into a new year of its own and to reappear on the same axis, the earth takes $365.25 \times 4 = 1,461$ years).

In this fashion, a cycle of 1,461 years will be completed by earth by the end of this century. The world is going to witness the great power of the sun in action and the earth will lose its own physical powers i.e., powers created by man, which are not based on spirituality but which are based on material sciences. Only those will survive this great avalanche, who have their moorings with the sun and his powers like the flowers on the surface of the ocean, or like the boats tied up with the moorings. The Gayatri upasakas will no doubt watch such changes with awe, but will derive power from the sun to remain moved and undisturbed and unperplexed, like the child being showered with love, although the mother may seem enraged at times. This child is not afraid of its mother.

One should not be under the impression that the whole human race and culture will be wiped out in such a calamitous situation. Till the sun is there, the world will be there. In the field of consciousness, the animal kingdom is only a part of the sun. The sun will remain for a 100 crore years and he will supply life-power (Prana Shakti) and light. Till the sun exists and till hydrogen exists, this world will remain. The earth is feeling today like taking a bath and cleanse itself, and the changes in nature are an indication of such a desire.

The scientists engaged in the study of sun's rays – the magnetic field of the earth, and the outer space have come to the conclusions that the sun is agitating at times on his own. What is the reason? The scientists have not been able to analyse the causes. They have no answer so far. But they believe that during a period of 11 years, there is a period of one year when the sun is agitated very much. The agitated sun churns the entire universe (Saura Mandala) of which the world is a part. At that time flames are thrown out and there is spray of minute atoms. The modern scientists have not been able to know with what such subtle and minute atoms mingle. But the spiritual scientists have already recorded that along with other atoms, these extra atoms create the agitation and the gross matter is not affected much, but the subtle nature of man i.e., his thoughts, emotions, decisions and even faith tend to change. Although one cannot comprehend such changes easily, one can feel the revolutionary changes in the society and other fields viz., commerce, trade, labour, employment and in social behaviour. Such changes confirm the fact that the sun is not a fire-ball of matter alone but is the master of life and psyche. Those who understand this will surely enter into the firmament of Gayatri. They will develop better attitude towards Sadhana and try to acquire knowledge and maintain self-control. Such people alone will guide the world.

The modern scientists have known and analysed the influence of the sun on gross matter. We get light, heat and rain due to the sun. The sun maintains different temperatures at different places on the earth and in water and gives motion to the wind. The sun nourishes the cornheads. We get minerals in vegetation and even in flowers due to the sun only. All these are as a result of the heat of the sun, and external influence he exerts on matter. The temperature at the center of the sun we are told, is 1,100° F. No matter in the world can sustain this heat even for a fraction of a second. This influence of the sun is visible and this experience has become so common that people have forgotten its importance. The sun at times assumes a temperature as high as 290,00,000° F. When compared with this high temperature, the earth seems to be possessing nearly freezing temperature. Due to the tremendous heat of the sun, the granules that spread in the universe start agitating. The size of these granules varies from 600 sq. kms. to 1,400 sq. kms. and they are round or evenly angular in shape. These granules at times shine and at times not, and seem to merge in the sun's orbit and they seem to have disappeared. But due to these, there is a mysterious upheaval on the earth. Their waves are like that of a filament-snake, moving round the sun and causing changes in the atmosphere and as a result of this, several changes in nature on the earth are seen. There is no fixed cycle for such changes but such serious changes do take place once in a period of 11 years. Particularly, such a period is more useful for attaining spiritual powers – Siddhis. By doing japa during such periods, one can attract such moving atoms and fix and contain those atoms in one's body and get physical, spiritual and material benefits. That is why a campaign for Gayatri Upasana and its propagation has to be conducted so that everyone benefits spiritually. In such a campaign, all the Gayatri devotees have to play their roles.

In the year 1966, it was the 19th cycle of this revolutionary changes period. In that year, during the months May and June there were unprecedented floods in the U.S.S.R., Czechoslovakia, Bulgaria, India, Italy, the U.S.A. and Afghanistan etc. Bulgaria witnessed the heaviest snowfall ever recorded in its history on 16th June. Cuba had unprecedented floods on 18th May in which thousands of trees were uprooted, and the crops were washed away. The house-tops were blown off. During this period only, India had heavy floods and many thousands were rendered homeless.

We have already mentioned above that the coming years are going to witness tremendous changes in Nature. Particularly the years 1988 and 1999 will be witnessing nature's wrath in an

unprecedented way. It will not be a wonder if territorial changes also take place in some countries during such periods. All this visible change is due to the sun only. The scientists have failed to answer us the why and how of it, because they have analysed only physical powers of matter but not the spiritual power which affects matter even.

According to the science of Gayatri, there are two main principles of creation. One is life (Prana) and the other gross matter. Gross matter cannot move without the life-force. The body of man which is created out of the five elements is very much natural. This is a part of Gayatri sound, and just as the sounds of Gayatri Mantra merge into the air, similarly the human body is also created and merges in Nature. The second principle is Prana i.e., life. Prana is the foundation of Savita (the Sun) whose visible part is material but the invisible part is psychical where there is intense activity. The sun in this part is very powerful. That is why it is said in the Shrutis 'pranah Prajnam udayatyesa suryah', etc. the sun in combination with Prana creates life. The sun's material replica is gross but at the same time it is full of power of Brahma.

The sages have called the sun as Trayi-Vidya etc., combination of three (1) gross matter (out of which the physical body is made), (2) the body as such, and (3) the mind (which gives inspiration or impulses for activity).

When we see visible changes in the sun, we wonder with awe, but if we establish our link with him through Gayatri mantra and identify ourselves with the sun, we can get the three spiritual benefits viz., health, vigour and a contented, composed and satisfied mind. These are things essential for peace, prosperity and happiness of mankind.

When the world humanity will fully understand this science, there will be no lack of joy, peace and wealth. As against this, those individuals of the world who will try and understand this spiritual philosophy (during the phase of confluence of Era Transformation) and spread it in the entire world will gain more name, fame and glory.

CHAPTER 4 - EVOLUTION OF VARIOUS FORCES VIA SAVITA-MEDITATION

The sun is said to be the creator of visible nature. In the same way the sun is the creator of our bodies. It is in the navel. That navel which is not given due importance by modern doctors and scientists, has been given a lot of importance in Indian Yogic scriptures. During pregnancy a mother is bound to the baby in her womb via the navel and via the navel (umbilical chord) the child gets nourished. The navel spreads out in the entire body. Every spiritual practice (Sadhana) that activates our subtle vision first activates the navel. A Kundalini spiritual seeker too has to initially practice Pranayams (Yogic breathing methods) called Anulom / Vilom and Suryabhedan. Patanjali in his Yogic text says – by focusing the mind on the navel plexus one attains wisdom of gross objects in the body. Western scientists call it solar plexus, yet their knowledge regarding it is very minimal.

“He who meditates on the fire that dwells in the navel becomes radiant, brilliant and one whose

hunger in the stomach augments. He attains a long life. He begets many children, attains a lot of wealth and name and fame. It is a rule that never spit and eat while facing fire.”

- CHANDOGYA UPANISHAD

YOGA VASHISHTHA (6/1/81/63-64) believes that the sun of the navel is the gateway to Kundalini Shakti or Divine Serpent Power. Further details are as follows –

“O Rama! In the stomach region of this machine called the human body, near the navel, masses of flesh shiver (the sun too is a shivering plasma or fire). Further Kundalini Shakti that dwells between water that flows upwards and downwards is like a necklace of pearls in an ordinary pouch.”

The precepts of Yogic Sciences is as factual as it is amazing. Indian Yogis had discovered this energy center which converted matter into energy. (This was when Westerners did not even know what energy was). Generally this energy is very latent and in an ignored state. Due to excess food intake it gets depleted too. As against this if this wastage is obstructed, extraordinary tasks can be executed. This can be directly seen in the lives of many individuals.

Ordinarily the stomach of a human being is said to have the capacity to digest only fruits, flowers, grains and juices. If there was the question of digesting iron, one would need the heat found in atomic energy reactors. If a person is capable of digesting venom that is as solid as steel and poisonous as cyanide, without the help of any external material, machine etc., it proves that his stomach does contain a blazing pyre of fire. In the past there have been many extraordinary instances. There is no need to give details regarding this as of now.

What we are trying to say is that man has so much extraordinary potential within him that he can become the master of many forces. Solar based spiritual practices have proved to be of great help in manifesting these forces. Via Gayatri Meditation, when one establishes a bond between the visible sun in the external world and the sun present in the navel of our body, one can manifest extraordinary capacity in the form of divine forces.

Gayatri is said to have 5 faces. All the icons are symbolic and behind them lie special inspirations. The 5 faces of Gayatri point out to the fact that the human body is made up of 5 sheaths. Each sheath is akin to an infinite vault of jewels. Majority of world humanity takes help only of the preliminary stage i.e. the Food Sheath (physical body) and attains a few material comforts. The intellect of majority of individuals is of this mediocre type. As against this if a man of discrimination activates the other 4 sheaths and makes them very powerful, he himself will become materially and spiritually very great.

These 5 sheaths can be activated only via Savitri spiritual practices. The 5 faces of Gayatri means activation of the 5 sheaths with the help of Savitri energy. Savitri is said to be white like white fire i.e. white light is her true form. On this basis one meditates on Savitri. Savitri energy overflows with light and heat akin to sun. While meditating on it one imagines a form in the middle of light. Since Savitri is the presiding deity of Savita, it too is a mass of light. One has to perform meditate on its light. She takes a spiritual seeker towards light, from darkness and gives him special Brahmavarchas, intense Ojas and radiant Tejas (divine forms of light). Hence it is said to be one who possesses white fire.

Lotus eyes means big eyes. Amongst all flowers, lotus is big and is said to be very fortunate. The eyes see things. Lotus eyes symbolize farsightedness. Savitri worship bestows these special qualities on its devotee. It sees the spiritual seeker's potential, thinks of the future and creates a great future for the devotee. Those facts which cannot be thought of by ordinary men with small eyes are thought of by Savitri seekers since they attain divine eyes i.e. divine wisdom. With such divine eyes a seeker not only attains material and spiritual prosperity but helps others do so too.

Scriptural scholars have described Savitri's greatness and have said that she has 3 legs, 6 Kukshis, 5 faces and eyes that are white, fire-like and lotus shaped. Truly all these special qualities are present in this super power. Anyone who worships Savitri with deep faith and proper spiritual practices will never lack any thing in life and will never face failure both materially and spiritually.

It has already been said that Savitri's deity is Savita. Hence it is said to be related to its presiding deity in an inseparable manner. One has to take recourse to Savita during Savitri worship because it is Savita's energy. Energy and the bestower of energy are always conjoined to one another. Hence Gayatri / Savitri are always included in solar light.

"An intelligent devotee should meditate on Gayatri within the solar aura, in his heart and only after worship rites and meditation should he chant Mantras (Japa)."

The soul overflows with divine light which is Gayatri's light. Radiance by becoming fire of hunger, digests our food. It gives heat and induces mobility. It bestows intelligence in the head, sentiments in the heart, radiance in one's personality and greatness in life. This light gives us self-realization and vision of God. Just as our small eye ball helps us visualize this gigantic world, so too the supreme radiance in our soul makes us saintly. It leads us towards light from darkness.

The soul is said to be light in form. While meditating the soul is always visualized as divine light. Self-realization means visualizing this divine light in the deep cave of the soul. Idols and icons with names and forms are merely photographs of our imagination. It helps us only so far as bestowing maturity / ripening of our meditation / concentration is concerned. In higher stages of meditation one has to take help of divine light. It is spiritual fire of wisdom. It is called Aditya, divine aura and Akhand Jyoti. The more one attains this divine light, the more he becomes one

with Almighty God and Savita deity. It is the flame of light in all inert-conscious objects of the world and thus divine powers and the 5 elements are able to function aptly. This light twinkles in galaxies, planets etc. Our well-being is solely dependent on merging with this divine light.

Thousands of Vedic Mantras describe and eulogize fire. This fire is not that found in cooking gas but is that divine radiant light which illumines and influences the microcosm (Creatures) and macrocosm (God or cosmic soul). It is Fire of Yajna. As Vaishwanar, it is worshipped as Aditya and Savita. This divine brilliance dwells in fire and the sun too. Hence it is looked upon as being separate despite dwelling in them.

“He is our Inner Witness (God) who despite dwelling in fire is separate from it, Whose body is fire, and Who controls fire by dwelling in fire.”

- SHRUTI

Savita, the deity of Savitri, is not the one that rises in the morning and sets in the evening. It is merely a symbol. The sun is the covering layer and Savita is its soul. Savita creates light, living beings, awakening and energy. No doubt the visible sun possesses these very qualities, yet the inspirers and establishers of these special qualities within our soul is none other than God Himself as Savita. Savitri energy is conjoined to it. Both are mutually bound to one another. Each one's function is dependent on the others' function. One is God and the other is Goddess. Both are inseparable like 2 bodies and one soul.

Savita helps us attain God via Savitri/ Gayatri. It is only a mother who can introduce her child to its father. If the medium viz. mother did not exist this would not happen. In the same way without the intervention of Gayatri Super Power, the soul can never attain the great fortune of becoming a Prince in the Lord's cosmos and becoming the rightful heir of His grandeur.

This precept has been further elucidated in the Upanishads with examples as given below –

“Who is Savita and Savitri? The answer is fire is Savita and earth is Savitri. Deity of water is Savita and water is Savitri. Wind is Savita and space is Savitri. Yajna is Savita and Richa is Savitri. Clouds are Savita and lightning is Savitri. The sun is Savita and interstellar space is Savitri. Moon is Savita and stars are Savitri. Mind is Savita and sentiments is Savitri. That wise individual who realizes this all-pervasive, radiant Savita is indeed glorified. One attains Moksha (spiritual liberation) only via Savitri.”

In the form of questions and answers the above Mantras have described Savitri's inner nature. A spiritual seeker's questions have been answered by giving examples of the relationship between Savita and Savitri. Water is visible material and Varuna is its soul i.e. presiding energy. Wind

dwells in space. If space did not exist, where would wind dwell? If there were no wind, what would be the utility of space? In the same way Aditya depends on earth.

The Mantras are large. It has examples of many pairs which induces a spiritual seeker to imbibe the fact that Gayatri is the medium via which one attains the goal of life i.e. Almighty God. If a devotee truly wishes to attain God, attain the divine state, merge into God, attain liberation and true Brahminhood, he must seek help of Savitri / Gayatri who is the presiding Goddess of Brahmavarchas (divine light).

CHAPTER 5 - SPIRITUAL PRACTICES FOR MANIFESTATION OF DIVINE LIGHT

In order to attain Brahmavarchas or divine light, there are many high statured spiritual practices. Their methods and fruits are varied. In this book it is not possible to describe them. Spiritual practices of manifestation of divine light which help attract the vital force of Savita / Savitri / Gayatri and ripen them in one's soul, is one such amongst high statured spiritual practices and meditation methods. In a certain manner it is self-fulfilled and one can take its help for carrying out Gayatri Meditation.

Preliminary spiritual practices involve worship of Mother's photograph. It is of great importance as far as purification of devotional sentiments and intensification of faith is concerned. Despite this one has to take help of higher leveled meditation techniques for attaining the goal of spirituality. Due to meditation on the idol of God one attains the power of intuition, power of predicting the future, dreams that depict future events, vision of Goddess and manifestation of divine sentiments in one's psyche. As against this the 3 types of Muktis (salvation) viz. Salokhya (dwelling in God's abode), Sarupya (attaining God's own form) and Sayujya (becoming one with God) are the foundation stones of Self-Realization. This state is achieved when one practices merging of one's psyche into Gayatri's radiant light. It further results in a trance (Samadhi) which is an intense state of merging one's soul into divine light. Such a spiritual seeker experiences a merging with Savita's light and experiences the cosmic soul (God). From this standpoint it is most required that one undergoes spiritual practices that lead to manifestation of divine light.

For this there is no need of photographs or images. If at night one's eyes open, one can execute them while lying down on bed. One can meditate even on an armchair. While keeping the body in a relaxed state and focusing of the mind, one must perform spiritual practices at convenient times. What is the time limit? This depends on how much time you can spare. This time should be partitioned in a 3-fold manner. In the first part strive for manifestation of divine light in the physical body, in the second part strive for manifestation of divine light in the subtle body and in the third part strive for manifestation of divine light in the causal body.

The inspirational rays of the Lords' divine light always flow in the subtle world. Any spiritual seeker can imbibe this via faith, mental concentration and devotional meditation as explained in this book. Those spiritual seekers attached to the Gayatri Parivar should spare 2 hours for this spiritual practice. In that one experiences one's energy flow contacting Great Divine Powers and one gets special joy while meditating at such times. These times are at 8-10 p.m. at night and 3 to 5 a.m. in the morning. One must utilize time during these hours for meditation as per one's

convenience.

In the beginning stages the time used should not exceed half an hour both in the morning and evening. Slowly this half an hour can be extended to one hour. One can meditate also in the early part of night and its final phase. Both together should include time between 1 and 2 hours. At the most utilize 2 hours for the entire day of 24 hours. If excess divine light is imbibed, it creates difficulties. Hence imbibe only as much as it can be digested. It is the devotee himself who will decide at what time will he perform these spiritual practices, how many times, in what manner etc. Based on one's circumstances one must make necessary schedules and make sure that this schedule is followed implicitly. In order that we attain our spiritual goal it is apt and most required that there be a specific time span and apt circumstances. Spiritual practices that lead to manifestation of divine light should be carried out as follows: -

1) Relax every part of the body. Devotionally feel that the mind, body and soul are absolutely calm, devoid of worries and blissful. By thinking thus for 5 minutes one attains peace in one's psyche which helps meditation.

2) Meditate on the fact that divine light pervades all corners of the world. Light is spread out above, below, within, without etc. From the sun, Mother Gayatri's aura is approaching you and that you are surrounded on all sides with Gayatri's divine light.

3) Through various bodily openings this divine light is slowly entering every organ and skin pore of the body. The heart, lungs, liver, intestines, head, hands and legs are imbibing this divine light so as to get apt nourishment. Our tongue, genitals, eyes, ears, nose etc. are being illuminated by this light and thus are also being sanctified. Their lack of sense control is being burnt to nought. This light of sacredness is purifying every pore of the body.

First meditate on the thought that our bodily blood, flesh, bones etc. are manifesting divine light. Then after meditating on its strong, sacred, zestful and illumined form, meditate on the subtle body. The brain (head) is the abode of the subtle body.

4) Meditate on the fact that innumerable centers of mental energy and thoughts are hidden in the tender particles spread out in the brain. Gayatri light has entered all these centers and all these particles shine like jewels.

5) As soon as this divine light enters one's psyche it destroys its spiritual ignorance, lack of self control, selfishness, delusion, fear and attachment and replaces all these with discrimination, higher thinking, balance of mind and sacred aspirations. This light of Mother Gayatri converts our ordinary thinking to the viewpoint of great men. Further we are imbibing this divine light with greater faith and measure in our brain.

6) Meditate on the thought that the infinite manifested light of interstellar space is entering the light (that measures one thumb) present in our heart. This thumb like light's narrowness is being warded off and is attaining greatness. Thus a give and take bond is established between micro (living being) and macro (God).

7) The small light of a living being is conjoined to the supreme light of God like the proverbial moth who gets burnt in a flame. We are surrendering our lowly ego by giving Ahutis (sacred offerings) of it to the gigantic Yajna fire Who is none other that Almighty God. Like the Indian partridge (red legged) it experiences joy by looking upon this divine light as the moon. Thus it experiences untold bliss.

8) As a result of this sacred union, waves of good-will towards the entire world rise in the psyche. Ideals and greatness have attained fulfillment. One's aspirations to follow the Lord's commands and ideals, intensify further. By visualizing the Lord in every atom of the cosmos, one realizes firmly that "The world is united as a single family." One imbibes the ideal of "Service towards all world creatures" and thus one tastes the bliss of devotion to one's beloved Lord.

The greatest force that bestows material and spiritual life in this world is spirituality. With its help man realizes his true nature (Who am I? I am the soul and not this physical, gross body). He sees at an experiential level that all living beings are part and parcel of One Super Power and they can experience a sense of oneness with this Super Power. These divine sentiments infinitely augment our energy. Via spiritual practices of "Divine light manifestation" man experiences the true nature of the all-pervasive soul principle. The more this subtle experience intensifies, the more one's soul experience, self-realized state and experience of being the soul and not the body, intensifies.

END OF BOOK 6

PART 7

CHAPTER 1 - THE 24 ENERGY STREAMS OF GAYATRI

Gayatri is the very soul of Indian Philosophy. It is said to be the supremely inspiring Guru Mantra. A Guru (preceptor) educates us and gives us the necessary capability too. In Gayatri one finds intense energy along with divine consciousness full of sacred wisdom that is used for sacred purposes. Hence it is called Brahmavarchas.

Gayatri's deity is Savita. Savita has 7 colours and 7 horses along with infinite rays. Gayatri has 1000 forces. It is described as 1000 names. Gayatri Sahasranam (1000 names) is very famous. Amongst them Ashtottar Shata (108 names) is well known. Within these 24 predominate. These 24 names are described in Vishwamitra Tantra. Amongst these forces 12 are followers of the

Dakshin Marg (path) and 12 are followers of Vaam Marg (path). Dakshin is called Agam and Vaam is called Nigam.

“Gayatri has innumerable names. All divine forces are embedded in it. We visualize Gayatri in all Sidhis”

“Twenty four thousand names predominate in Maha Prajna. Amongst them 2400 are given greater importance.”

“Amongst the 2400 names only 1000 are known to one and all. Amongst these 1000 names, 108 have been chosen.”

“Gayatri of 24 letters has 24 such names which gives us a glimpse of Gayatri’s sacred grandeur.”

“Twelve names amongst the 24 names of Gayatri are present in the Vedic category. The other 12 are in the Tantrik category.”

“Twenty four divine forces dwell in the 24 letters of Gayatri. Hence we worship and pray to its various forms.”

“The following 12 are Vedic 1) Adi Shakti 2) Brahmi 3) Vaishnavi 4) Shambhavi 5) Vedmata 6) Devmata 7) Vishwamata 8) Ritambhara 9) Mandakini 10) Ajaya 11) Ridhi 12) Sidhi.”

“Following are 12 Tantrik forces 1) Savitri 2) Saraswati 3) Lakshmi 4) Durga 5) Kundalini 6) Pranagni 7) Bhavani 8) Bhuvaneshwari 9) Annapoorna 10) Mahamaya 11) Payasvini 12) Tripura.”

Twelve energies pertaining to Knowledge and twelve energies pertaining to Science together form the 24 lettered Gayatri Mantra.

Gayatri is divine consciousness. It dwells in the cosmos in an all-pervasive manner. It inspires and manages all activities of the conscious and inert worlds. A part of it dwells in other creatures so that they can carry out their daily chores. Ordinarily in man its special quality is present as existence and an intellect that is the presiding deity of greatness. With Gayatri’s help one can attain material comforts. It dwells deep in one’s psyche and lies in a latent, sleep-like state. Those who work hard, activate Gayatri with effort. The result of this awakening is heavenly joy externally and salvation within. With its help man attains both material and spiritual grandeur. Their divine

intellect helps them attain glory. Vaibhav means wealth, skill, glory etc. Aishwarya means a great personality which in turn is of 5 types. 1) Saints 2) Maharshis 3) Rajarshis 4) Brahmarshis and 5) Devarshis. These are 5 stages of greatness. The classification of the 5 deities is found in these 5 special qualities. These are 5 forms of greatness that manifest in varied forms within varied areas. Those with Vaibhav (material wealth) are called demons and those with Aishwarya (sacred grandeur) are called Supermen (saints etc)

In order to attain material wealth, means of knowledge are required which is called education. In order to attain spiritual grandeur, wisdom is required. Wisdom is called Ritambhara Prajna or divine knowledge. Its wisdom aspect is Yoga and spiritual practices is called penance. The supreme endeavour of human life is Yoga and penance. Gayatri / Kundalini is latent and in a sleep-like state in the deep recesses of our psyche. The more one succeeds in awakening and activating it, the more one becomes a great man, Saint, Sidha and incarnation of God.

Gayatri's divine consciousness is omnipresent and hence it is omnipotent too. Spiritual practices connote intense efforts made to establish a deep bond of a higher stature with Gayatri. A predominant method has been elucidated for this purpose. Devotional sentiments evolve further along with imbibing of a devotional body. Spiritual practices succeed only if our meditation is full of devotion. In a human body one can establish a divine personality in the divine body and one can perform meditation/concentration too. Keeping this viewpoint in mind spiritual seers have given human forms to divine forces in a symbolic manner. These are nothing but Gods and Goddesses. Gayatri is looked upon as Adi Shakti (primordial power). In Nirakar worship (formless) one meditates on the rising sun and in Sakar worship (with name and form) one meditates on divine energy seated on a swan.

In brief Adi Shakti Gayatri should be known as cosmic consciousness. It has infinite waves. From the great ocean of Gayatri manifest innumerable waves of energy. Despite each appearing to be separate entities, they are a part of this gigantic ocean of Gayatri. Amongst thousands of Gayatri's energies, 24 predominate. These streams of energy are used for various purposes. The spiritual philosophy of the 24 lettered Gayatri is described as the 24 Avatars (incarnations of God), 24 deities, 24 Rishis, 24 Gurus (preceptors) of Lord Dattatraya, 24 Geetas etc. One meditates on the forces present in these 24 letters of Gayatri in the form of 24 Goddesses.

We will take the example of electricity in order to understand the above precept. Electricity is present everywhere and it has no name and form. A powerhouse is built to concentrate electricity at one point. This electricity is then made available to a switch. Switches are attached to machines, tube-lights, fans etc. Tube-light gives light, an air-conditioner gives coolness, a heater gives heat, radio emits sound, television emits both voice and pictures etc. Thus the benefits and manifestation of electricity is varied. Their machines too vary. Despite all these different manifestation, the nature of electricity does not change even a wee bit. This variedness is the result of different applications. Similarly Adi Shakti Gayatri is one but she manifests variedly. Hence she has many different names and forms. Sometimes when we see these forms we think them to be separate. Yet a wise person knows that Gayatri is one but Her manifestations are different and infinite. Her forms are different because of differences as far as function and application are concerned. Thus this illusory appearance of separateness. Spiritual seers see only one among many. This is very much true for the 24 energies of Gayatri.

A tree is made up of many parts like roots, trunk, leaves etc. Their names, taste, smell, characteristics vary. Despite this all of them put together become a giant tree. The tree is one but manifests various parts. The same holds true for the 24 energies of Gayatri. The colours and 7 horses of the Sun are said to be separate. Their characteristics too differ. Despite all this they are all a part and parcel of the Sun. In order to worship the 24 energy streams of Gayatri, different names and forms are used. Despite this one should never harbour the illusion that these 24 energies are separate or that they contradict one another. In fact they should be looked upon as different organs of one body and that they complement one another.

CHAPTER 2 - PRIMORDIAL ENERGY – GAYATRI

God was One. He wanted to play a game (Leela) and hence He became many. This desire power of God is supreme. Its omnipotence created this infinite cosmos. Divine Energy is the very first manifestation of God's desire to create these conscious and inert worlds. This Divine Energy is also called Gayatri Shakti. Ever since this world was created, mental resolves led to effort and effort in turn led to production of objects. This will go on till eternity. We can see material objects directly with our physical eyes. We utilize and experience the presence of objects only. All this pertains to the gross world. Subtle sighted scientists know fully well that the underlying existence of material objects is dependent on atomic bonding. Atoms are nothing but groups of electrical waves. This is a very subtle topic. Those spiritual scientists, spiritual seers etc. who dive deeper realize deeply that electrical waves are not independent and that it is the effect of divine consciousness. Speedy movements are seen in material objects of this inert world. Behind this movement is a purpose, a balance and a rational scheme. It can be truly understood that deep down in this visible world is a very farsighted existence and a compact arrangement. Due to the inspiration of this force, innumerable movements take place in the cosmos so as to achieve various targets. This force is soul energy. It is also called Gayatri. This gigantic cosmos of the Lord who is taintless, absolute, beyond thought, formless and omnipresent, is managed by this energy called Gayatri.

Gayatri is 3-legged. Tirtharaaj is the confluence of the rivers Ganga, Yamuna, and Saraswati. Similarly Mantra Raj (King of Mantras) is none other than Gayatri. These 3 legs of Gayatri encompasses existence, consciousness, bliss, truth, Shiva, beauty, purity, activity, spiritual ignorance, God, living being, nature, Bhuloka, Bhuvarka and Svaloka. It also includes solid, liquids, gaseous elements, creatures (of land, water etc.), creation/ propagation / destruction of the world etc. Gayatri dwells in cold, heat, monsoon, day, night, dusk etc. Gayatri's energy is present in Fire of the Vital Force, Fire of Time and Fire of Yoga.

At the commencement of creation, divine sound (Shabdabrahma) manifested. It is called "Om". Om has 3 parts viz., A, U, M. These are further classified as Bhū, Bhuvaha, Svaha. Their leaves are the 3 legs of Gayatri. Thus Gayatri Mantra is a creation of divine sound (Om). In Indian Mythology (Puranas), when the world was created, Brahmaji manifested from the lotus that bloomed in Vishnu's navel. A heavenly voice gave the Gayatri Mantra to Brahmaji. He chanted this Gayatri Mantra with devotion and hence attained the necessary power to create this world.

Brahmaji performed Gayatri based austerities for 100 years and only then he attained the power

of creation. Thus Gayatri is the Primordial Energy. Within Yoga of Knowledge, Yoga of Action and Yoga of Devotion dwells all thought wealth and special qualities in the form of the 3-legged Gayatri. A spiritual seeker can reach the Creator by building a bond with this Primordial Power. He attains those special qualities, which are found in God. True living means vision and union with God. This task is fulfilled with the help of this Primordial Power who is otherwise called Adi Shakti Gayatri. Adi Shakti blesses a spiritual seeker with Ritambhara Prajna (divine intellect) and he thus becomes a Brahmarshi. Human animals are trapped in the vicious net of lowly desires, egoistic behaviour etc. As against this the psyche of a divine human being overflows with faith, steadfastness, sacred aspirations etc. Steadfastness means good actions, Prajna means sacred wisdom and faith means good-will. Thus a spiritual seeker attains contentment, satiation and divine energy. Due to satisfaction and devotional sentiments, a spiritual seeker is always immersed in eternal bliss. He overcomes all pain and sorrow. He surrenders more and more at the hallowed feet of Adi Shakti Gayatri and thus attains divine glories.

CHAPTER 3 – BRAHMI

Three deities are very well known. They are Brahma (creation), Vishnu (propagation) and Mahesh (transformation). Brahmi Shakti (divine energy) dwells in them and it is given a male gender name i.e. Brahma. Brahma is a special quality of this world which is its creator. This energy is present in Brahmi and Divine Mother too. Mother Earth and a human mother are glorified because during creation they give joy to others and thus themselves become happy. This is the blessing of Brahmi Shakti. The more one attains it, the more one becomes great. Destruction is the principle of demons and creation is that of demi-gods. Men involved in beneficial creative endeavours are akin to divine men. By meditating on Gayatri's Brahmi Shakti, the divine principle called Brahmavarchas augments in the soul of that spiritual seeker. Brahmins are deities of Mother Earth and hence are called Bhudevas. Within Sattva/Rajas/Tamas and within Satyam / Shivam / Sundaram, the first aspect is Sat (existence) and it is nothing but Brahmi Shakti. When it is imbibed deeply, one's character becomes pure and sacred. One's social life too manifests sacredness and one lives a life of "simple living, high thinking".

Brahmi Shakti's vehicle is a swan. Brahmi has a book in one hand and a water pot in another hand. She is very young. This symbolic form of Brahmi Shakti helps us understand Her better and it is easy to attain Her compassion and grace. Gayatri's Vehicle is not an ordinary swan (Hansa). In fact it is a Rajhansa seen in men and is called Paramhansa. The characteristics of a Rajhansa are purity, gentlemanliness, greatness and love for high ideals. The characteristics of a Paramhansa are love for spiritual knowledge, austerities and the desire for Moksha (liberation) while yet alive. As a result of Gayatri devotion man no longer remains ordinary and instead becomes a Rajhansa. When he persists with higher spiritual practices, he becomes a Paramhansa. He is seen as a divine soul and a Sidha.

A swan can separate milk from water. It is said to have a diet of pearls. It never touches another being and hence this is a sign of inner purity. Thus a Hansa (swan) is more inclined towards Viveka (discrimination) in thinking, carrying out apt tasks, staying away from excesses etc. The nature of divine consciousness (Brahmi) too is of this type. Gayatri's vehicle is Hansa. In other words this Super Divine Power keeps those individuals closer to it, who have a swan's character as mentioned above. It means that due to diligent spiritual practices, purity of character (Sattva) augments in the psyche of a spiritual seeker.

The book symbolizes pious knowledge and water pot indicates pious actions. These 2 boons rest in the hands of Mother Gayatri. Brahmi spiritual practices induce waves of great thinking in our psyche. Zest and zeal for sacred tasks augments in our hearts. Gayatri is said to be a Brahmin's Kamadhenu (wish fulfilling cow). A spiritual seeker who partakes Brahmi Shakti's Kamadhenu's milk becomes a true Brahmin. He is indeed blessed with self contentment, respect from others and divine grace.

Rishis and Sidhas are totally devoted to God. One's Mantra chanting gives desired results only if one's external life and inner being is extremely pure. These characteristics are attained by contacting Gayatri's divine energy.

In the story of Savitri and Satyavan, Savitri had chosen Satyavan as her husband. She had seeked Yama's blessings so as to free Satyavan from the jaws of death. It is only when Satyavan who attained a spiritual seeker like Savitri could go beyond death via the medium of Brahmi Shakti.

CHAPTER 4 – VAISHNAVI

Vishnu's energy is Vaishnavi. Vaishnavi helps in propagation of the world and managing it properly. Creation is at the beginning and propagation is in the middle stage. The former is like childhood and the latter like youth. A youth is more mature and has the capacity to manage his life more capably. He is full of zest and enterprise. It is called Rajoguna (activity). The sacred stream of 3-legged Gayatri is Vaishnavi. Via such spiritual practices a spiritual seeker attains those divine glories and spiritual achievements which gives him a well-managed, happy life.

Vaishnavi is also called Lakshmi. In the material arena it means wealth. In the spiritual arena it means sacred glories. On its basis one attains benefits of different levels.

Vaishnavi's vehicle is an eagle, which has special qualities. The eagle's eye sight is much more sharp than that of other birds. When an eagle flies high in the sky, it jumps down to the ground with great speed so as to swoop on its prey. The eagle flies much more speedily than other birds. Lethargy and indolence stay miles away from it. An eagle is a symbol of alertness and awakening. An eagle is that attitude which strives hard to ward off undesirable thinking and darkness. Farsighted people are compared to eagles. An eagle is a bird who is devoid of lethargy and indolence. Vaishnavi's grace and love flows towards those people who lead enterprising lives. Vaishnavi worship and meditation augments spiritual and material wealth. The inner poverty of a seeker's mind is destroyed. Their psyche now starts overflowing with sacred qualities. Indeed such people attain glory. Further their material poverty too is destroyed totally.

Vishnu's female form is Vaishnavi. Vaishnavi has 4 weapons viz; conch, disc, mace and lotus.

The 4 hands of Vaishnavi holds these 4 weapons. Whenever Vaishnavi's image portrays 2 hands, the hands will hold the conch and disc. Conch symbolizes mental resolve and disc means mobility. Mace means energy and lotus means tenderness. All these are divine qualities.

All the weapons of Vishnu are owned by Vaishnavi too. Those who are attracted by these 4 weapons are blessed by Vaishnavi. In other words when Vaishnavi pours Her grace on an individual, his psyche will manifest the above 4 sacred qualities that are symbolically depicted as 4 weapons.

CHAPTER 5 – SHAMBHAVI

The third stream of the 3-legged Gayatri is Shambhavi. It is an energy that brings about desired transformation. It is like converting old age into youth i.e. oldness into newness. Indolence is transformed into activity and death into life. It is akin to re-birth and neo-creation. Gayatri's Shambhavi Energy transforms a weak person into a powerful one and an ugly person into one of radiant beauty. In a certain sense it is called Shiva-Shakti.

Shambhavi has 2 weapons. 1) Trishul 2) Hand drum. Trishul with its razor edge overcomes the devotees' material, spiritual and natural hardships. There are 3 characteristics that induce sorrow in man's life viz 1) Ignorance 2) Lack 3) Weakness. These 3 are overcome via 1) Wisdom 2) Spiritual Practices 3) Intense endeavour. The 3 weapons of self-control have to be used. Trishul is a congregation of all 3 of them. He who meditates on Shambhavi is said to be the owner of a Trishul. If Gayatri worship is carried out with great devotion, one's personality starts blooming wherein after changing one's mental state, one attains a progressive and prosperous life.

The hand drum means awakening of sound which is a symbol of zest. The hand drum of Shambhavi means that any one who contacts this energy stream will get the necessary zest and zeal for neo-creation.

Shambhavi's vehicle is a bull. As per Lord Shiva's character, all living beings are under the influence of Maya (power of illusion) A bull is powerful and works very hard. It has a serene nature and makes intense efforts. Its energy is utilized for creative purposes. Despite being very powerful, it uses its potential for creativity. Very rarely is its energy used for destructive purposes. A bull represents qualities like hard work, enterprise, patience, serenity etc. Shambhavi helps those who augment the above characteristics. Shambhavi is worshipped so as to augment one's sacred endeavour.

Shambhavi is the third eye that lies between our eyebrows. The third eye represents farsightedness. This source of intuitive wisdom is called divine vision too. With reference to Extra Sensory Potential (Neurobiology – ESP) it is said to be the centre of far sightedness, future knowledge, indirect knowledge etc. It is the centre of spiritual practices of spiritual seers. It is also called Ajna Chakra and when it opens (awakens) one overcomes lowly and undesirable

elements. Lord Shiva had opened his third eye and burnt Kamadeva (deity of sexual passion) to ashes. Damayanti too had activated it and burnt a tiger to death. She knew that the power to curse others resided in the Ajna Chakra. In other words activation of the Ajna Chakra evolves one's farsighted qualities. With its help one can realize how lowly psychic qualities destroy us both materially and spiritually. A layman destroys his future merely for fleeting gains in the present. As against this a far sighted person weighs all pros and cons with reference to the present and far off future too, only then will he make necessary plans of action. Such an attitude converts a common man into a great human being. Shambhavi meditation opens the third eye or the Ajna Chakra. Thus like Arjun of the epic Mahabharat we can have God vision, God realization etc. This thinking lies far away from the minds and imagination of ordinary men.

CHAPTER 6 – VEDMATA

Gayatri is called the Mother of Vedas (Vedmata) because Her 24 letters describe the 4 Vedas. Brahmaji (creator) first got the Gayatri Mantra from a heavenly voice. In order to execute his responsibilities, he required wisdom, science and the necessary means. Hence he performed Gayatri austerities. The result was that he attained special powers to create the world. Definite methods were given in order to gain benefits from the contact, use and mysteries of the world. These methods were called Vedas. Gayatri Super Power helps create the necessary mental state while creating the Vedas. Hence this Primordial Energy was called Vedmata (Mother of Vedas), Vedas dwell in all cosmos of the world. More pervasiveness was required so that men could understand them. On the basis of Indian Mythology Brahmaji described the 4 legs of Gayatri with his 4 faces and these became the 4 Vedas.

The initial description of "Om Bhur Bhuva" became the Riga Veda and "Tat Savitur Varenyam" became Yajur Veda, "Bhargo Devasya Dheemahi" became Sama Veda, " Dhiyo Yonah Prachodayat" became Atharva Veda.

An entire tree exists in its minute seed. An entire human being exists in a sperm. All elements of the solar system are present in a tiny atom. In the same way all wisdom and science pertaining to the visible world are present in the Vedas. Further, the gist of the Vedas exists in the Gayatri Mantra. Hence Gayatri is called the presiding deity of knowledge and science and is thus the Mother of the Vedas. In many verses of our scriptures, she is called Mother of Vedas or Vedmata. Vedas are vaults of Knowledge and Science. It is the inspirational meaning of Richas and is a storehouse of hidden energies present in various words of the Vedas. Gigantic experiences dwell in the Vedas. According to Sound Science if Vedas are chanted in a scientific manner, the psyche of the chanter is raised to higher statures of spirituality with the help of which divine inspiration manifests. In fact so much Ojas, Tejas, and Varchas (divine light) manifests which help the devotee carry out gigantic and otherwise impossible tasks. Vedic Mantras have hidden mysteries which help man bring about required changes in the world's social, political, spiritual etc. atmosphere. Scriptures describe the intense energy flow present in Mantras.

Vedic wisdom is said to be farsighted and intuitive. Those who imbibe it, lead a very bright life. Four Vedas have 4 texts, Brahmaji has 4 faces so as to magnify knowledge. The 4 types of speeches viz. Vaikhari, Madhyama, Para, Pashyanti gives the world all required directions. The 4 Rishis viz; Sanak, Sanandan, Sanatan and Sanat who eulogized Gayatri are said to be the 4

incarnations of Vedas. The 4 Vedas describe the 4 Varnas and 4 Ashramas. Vedic knowledge glorifies one's mind, intellect, psyche and ego. Kamadhenu (wish fulfilling cow) gives us milk in the form of righteousness, wealth, aspirations and salvation. The divine inspiration of Vedmata induces us to attain the credentials to imbibe divine wisdom. When Vedmata is meditated on by a spiritual seeker, he attains the divine light of the Vedas. Such a person is a true knower of the Vedas and is called a realized saint. It gives us spiritual knowledge, pious knowledge, soul knowledge and divine knowledge.

CHAPTER 7 – DEVMATA

Gayatri is also called Devmata. This is because when a devotee sits on Her lap, his psyche attains divinity. He slowly marches ahead on the path of soul progress and is hence akin to deities.

Anyone who meditates/reflect on the teachings present in the 24-letter of Gayatri experiences a new awakening in his consciousness. One's psyche accepts that the goal of human life is in executing sacred, divine tasks. Those who lead a wayward life full of spiritual ignorance and those ensnared by the mire of greed and attachment, keep facing hardships and pain. As against this, as soon as Gayatri's sacred light reaches one's inner being, a person truly awakens. He gives up selfishness and starts working for world welfare. He becomes more enterprising so as to reach this goal. This is the result of divinity manifesting in the human psyche. The more one imbibes divine wealth, the more one experiences heavenly bliss and peace. His character attains such a high stature that it manifests sacred culture. They are recognized as divine souls. Such divine souls not only uplift their own material and spiritual life but that they help others do so too. Like a sandalwood tree, they spread their fragrance of purity in all directions. Thus anyone contacting this holy fragrance too becomes holy.

The predominant result of Gayatri Meditation is manifestation of divinity. Both internally and externally, a spiritual seeker becomes divine. One by one, all vile activities come to a standstill and one marches ahead on the path of sacred actions. Taints present in the deep recesses of one's activities and psyche fall off like leaves of a tree in the autumn season. They are replaced by sacred qualities akin to flowers blooming in spring season.

Demi-gods always give. If Gayatri is truly worshipped, one's divine nature intensifies. Deities have 2 qualities. They are great as far as character is concerned and idealistic as far as endeavour is concerned. Each moment, with their direct and subtle grace, they induce a heavenly atmosphere.

Demi-gods are always youthful. They are never harsh. They are ever happy and contented. They always hope for the best and never waver under the most harsh circumstances. They never experience sorrow and hence those who manifest these qualities are called divine men. Demi-gods live in heaven. Greatness of thinking i.e. positive thinking encompasses 3 qualities viz. zest, bliss and contentment. Demi-gods are desireless. All their desires are fulfilled by a Kalpavriksha (will fulfilling tree). Anyone can attain this state. Such people have minimum requirements in life.

All their aspirations are meant for sacred purposes. They have no ego based desires and are not egoistic. They always have enough time to satisfy their desire for world welfare. When divinity manifests in one's mind, circumstances become heavenly with bliss and contentment. Devmata perform takes a Gayatri devotee to this higher stage.

CHAPTER 8 – VISHWAMATA

Gayatri is also called Vishwamata (World Mother). A mother loves all her children equally. She yearns to see all her children happy and satiated. Vishwamata avidly desires that all her children (of the world) live in peace, harmony and with an attitude of world brotherhood. She wishes that world humanity serve each other with a pure heart and induce an atmosphere of world peace. Not only should human beings live harmoniously but that they should be at peace with all other creatures of the world.

Our ancient culture, its glory and good-will created a Golden Era. In the near future Vishwamata's sacred affection will help in neo-creation of the world. She will play the role of an incarnation of God while making all beings of the cosmos cultured, well-managed and advanced. The present endeavour of world's neo creation in the form of Prajnavatar will be looked upon as the sacred affection of that Super Power. In future the slogan "World united as one family" will be imbibed by world humanity. Based on the 4 sacred ideals viz. unity, equality, affection and purity, the ethics of all individuals and society at large will be imbibed. There will be one world language, one religion, one universal nation and culture. Inequality in the areas of gender, communities and wealth will be warded off. This principle of unity and equality will be imbibed in future by the entire world as was the case in ancient times. One's life will include a multifaceted psyche of purity. In ancient times society manifested oneness and cooperation and this will be the case in future too. Vishwamata will play Her divine role in creating the necessary mental and external circumstances.

The flag of Viveka flies in the form of a pigtail on our scalp. In order to bind the body with the rope of righteous duty, one wears the Yajnopaveet (sacred thread) and both these are symbolic images of Gayatri.

The Lord's cosmic form can be found described in many Mantras. It is the social manifestation of the cosmic Lord's spiritual philosophy. When we talk of world humanity, world brotherhood and a universal family, the individual's importance is replaced by that of world humanity. Individualism is replaced by communism. It is like sheer surrender to God. The supreme goal of life is to give up selfishness and establish a bond with the cosmic soul (God). This is achieved via self-reflection, divine reflection and Yogic practices. When our worldly life includes sacred aspirations and traditions, it becomes the cause of manifestation of divinity in man. As a result his mental state oozes with heavenly peace. It is nothing but the inspiration of Vishwamata Gayatri.

Gayatri Super Power is called Vishwamata (Mother of the World). Anyone seated in Her lap imbibes family values. A close relationship with Vishwamata helps us destroy the bondage of lowliness and narrow mindedness. A true spiritual seeker can thus easily experience the Holy

Mother's grace.

CHAPTER 9 – RITAMBHARA

One stream of Gayatri is called Ritambhara or Prajna. One prays to Savita deity for the “Dhee” (intellect) element. It is none other than Ritambhara Prajna. In order to understand its nature and attain it, Divine Sciences have been designed. The spiritual philosophy of Divine Sciences helps evolve one's Ritambhara Prajna. There is nothing more sacred than Ritambhara Prajna. Lord Krishna calls it righteous knowledge. With its grace one's divine eye opens. These divine eyes help us attain self-realization, God realization and spiritual vision. All this is a grace of Ritambhara Prajna.

One may attain material comforts via a cunning intellect or one can be the centre of attraction too. Despite all this for soul progress one requires good-will, oneness of heart and gentlemanly behaviour both within and without (i.e. sacred sentiments). Ritambhara Prajna is that centre which manifests farsighted discrimination (Viveka). The more one attains it, the more one becomes a saint, gentleman, Rishi, Maharshi, Rajarshi, Devarshi etc. A material intellect achieves material wealth. A spiritual intellect achieves soul forces and glories. This spiritual intellect/vision is called Ritambhara Prajna. It glorifies our life and leads us towards supreme fulfillment.

The Lord's supreme blessing is Ritambhara Prajna (divine intellect). It wards off our bondage to this material world. Savita's light is called Ritambhara Prajna which is like sunrise that wards off the darkness of night. As soon as Prajna manifests, man's desires, thinking and actions undergo a gigantic transformation. It now no longer rots in the mire of lowly desires and vile thinking and instead leads a sacred life of great thinking.

Such great men cannot be affected by what others are doing. Instead they harbour only compassion for the common man whose life is akin to one who is under the influence of alcohol. Great men yearn to uplift such deluded beings. Despite this great saints never force anyone to accept their philosophy of life. Ritambhara Prajna (divine intellect) of saints helps them to compassionately and patiently cut off the bondages of the material world.

Great saints listen only to righteousness and the Lord Himself. He who wears the armour of Ritambhara Prajna attains true glory and are honoured as saints in every corner of the world.

Great thinking gives us the wisdom of utility of material objects and good intention of all creatures. Thus they change their way of transacting with them and surmise the situation in a gist. This sort of thinking is heaven. Desires and egoistic behaviour induces fear in mankind. When it is overcome, one's mind is full of steadfastness, divine intellect and faith. Thus peace and contentment take over. Jeevan Mukti (or liberation in life) means warding off lowly desires and imbibing sacred ideals. It is only after one achieves this state that one attains soul realization, God realization and Existence – Consciousness – Bliss.

Gayatri worship helps us attain Ritambhara Prajna. In other words a person having this Prajna attains the vision of Gayatri. Thus both Gayatri and Ritambhara Prajna complement one another. One of them cannot exist without the other. Those who are truly blessed by Gayatri have a direct vision of the light of divine aura called Ritambhara Prajna. In comparison to common men they are higher up the ladder of life due to their great thinking.

CHAPTER 10 – MANDAKINI

The visible Ganges river and the invisible Gayatri are similar. One stream of Gayatri is called Mandakini. Bathing in the Ganges purifies us and our sins are destroyed. Gayatri purifies our psyche. We can ward off our mental taints and distortions like greed, avarice, envy etc. Ganges and Gayatri were born on the same day. Both of them are the gross and subtle symbols of one goal.

Due to Bhagiratha's penance, Ganges manifested on earth. Brahmaji too had to make gigantic efforts for the manifestation of Gayatri. In order to attain Gayatri's grace in this human life, one needs to execute intense austerities. Gayatri's seer is Rishi Vishwamitra. Via penance he attained this glorious state. Vishwamitra had given the responsibility of manifesting Gayatri in the hands of Lord Rama and Lakshmana. Vishwamitra taught them certain Spiritual Sciences and thus both brothers became powerful. This science called Bala and Atibala are other names of Gayatri and Savita.

The river Ganges purifies our body and Gayatri our soul. Ganges sanctifies the dead and Gayatri those who are alive. Ganga washes off our sins and Gayatri destroys our very intention of sinning. The shores of the Ganges is very conducive for Gayatri Meditation and worship. Their confluence is as meritorious as the confluence of the rivers Ganges and Yamuna. The Saptarshis (7 Rishis) had chosen the shore of Ganges so as to attain spiritual power via Gayatri Meditation. Thus one hand of Gayatri has a water pot that contains Ganges water that is like immortal nectar. Those individuals who wish to perform high leveled Gayatri Meditation generally opt for the shores of the river Ganges.

In great stories of various saints there is a description Saint Raidas and the river Ganges. Anasuya had manifested the river Mandakini near Chitrakuta (U. P., India). Gayatri worship helps one's psyche attain the purity of holy rivers. As a result purity or divine intellect manifest.

Amongst many streams of Gayatri, one of them is Mandakini. When one seeks its shelter one's sins are destroyed and thus purity of thought, word and deed manifests.

CHAPTER 11 – AJAPA

A state is attained due to Gayatri spiritual practices wherein a give and take relationship between the individual soul and cosmic soul (God) is established. This divine union gives us untold benefits. This state is called Ajapa.

Ajapa Gayatri involves various spiritual practices, one of which is called Yoga of Hansa. Gayatri's vehicle is Hansa (swan). Yoga of Hansa involves chanting of "So Ham" i.e. I am That (God). The word Gayatri means protection of our vital force, "Gay" means vital force and "Tri" means protector. Via Pranayam (Yogic breathing exercises) a special vital force manifests. Gayatri spiritual practices include 24 Pranayamas. Amongst them "Soham" spiritual practices were given more importance. This Soham's vital force continues working on its own ceaselessly. In ordinary beings will power, thought power and bodily tasks are executed. In Soham, all these tasks are carried out by the soul. There is hence no need of the body and mind.

When we inhale air a "So" type of sound manifests. When we exhale air "Ham" sound manifest. Of course! All these sounds are very soft and subtle. Our gross ears cannot grasp this sound. In fact it can only be heard when one is in deep meditation. When a quiet mind is focused, the inhaled air makes the sound "So" and the exhaled air makes the sound "Ham". On hearing Lord Krishna's holy flute, Gopies experienced divine ecstasy. Similarly when a spiritual seeker hears the "Soham" sound in deep meditation, he experiences divine bliss.

Various scriptures have described Brahmanaad (divine sound). A superficial description of it says that Yoga of sound is listening to spiritual discourses along with a devotional psyche. As against this in higher stages of spiritual practices, hearing of "Soham" is the ultimate goal of one's spiritual practices. Great Yogis call it Anahat.

Gayatri has fundamentally manifested from Omkar (Om). It then expanded into the 24 letters of Gayatri. Thus the seed of divine sound is "Soham". While performing Yoga of Divine Sound practices one hears subtle sounds like a bell, thundering of clouds, flute, drums etc. These divine sounds manifest from the very deep recesses of Mother Nature. When one attains the capacity to hear these divine sounds, all its mysteries unfold. A spiritual seeker attains subtle wisdom with the help of which he understands the movements of the gross and subtle worlds.

Ordinary spiritual practices are carried out with the help of the body and mind. As against this Ajapa Gayatri practices are related to the soul. Thus one's spiritual practices continue on their own. Ajapa is a spiritual practice that has its own energy. Soham is one such spiritual practice that involves deep meditation. When it conjoins to the soul, a cyclic movement commences in a ceaseless manner that generates energy. With the help of this energy a spiritual seeker attains divine wisdom or soul wisdom. This wisdom is then utilized for world welfare.

The Hansa (swan) of Ajapa spiritual practices is Gayatri's vehicle. When one worships it, one's Viveka (discrimination) is activated. A person is called a Rajhansa (royal swan) when he imbibes

sacred ideals in his thinking and activities. He then rises higher and is called Paramhansa (Supreme Swan). Gayatri's Ajapa energy helps one attain this supreme divine state.

CHAPTER 12 AND 13 – RIDHI AND SIDHI

What is the glory, importance and results of Gayatri Super Power? This answer can be found by examining the weapons present in the hands of Gayatri's deities. Deities (both male and female) are special flows of Gayatri Super Power.

One of the 24 deities of Gayatri is called Ganesha. Ganesha or Viveka is the god of intellect. Whenever our compassionate farsighted intellect augments, know for sure that Ganesh is present. The root of Gayatri Mantra is sacred knowledge. Ganesha is Gayatri's leading energy stream.

Ganesha dwells with 2 divine female friends. One is called Ridhi and the other is Sidhi. Ridhi means spiritual glory and Sidhi means material power and wealth. Just as Gayatri and Savitri are said to be consorts of Brahmaji (creator) so too Ridhi-Sidhi are Ganesha's consorts. The Almighty Lord's 2 wives are Para and Apari Prakriti. With their help all movements in this world of matter and energy take place. While deciding upon the nature of Ganesha who is discrimination, spiritual seers depicted him as having 2 wives. An intellect of discrimination (Viveka) is most required for spiritual and material progress. This principle is called Ganesha and his consorts are called Ridhi and Sidhi.

Ridhi means self-knowledge, soul force, soul purification, self-contentment, inner zest, self-unfoldment, good qualities and spiritual grandeur. Sidhi means skill, enthusiasm, cooperation, wealth, knowledge, power and material grandeur. All these qualities are found in Gayatri and Savitri. Both are a couple. Whenever Ridhi dwells, there lies Sidhi. Both of them fan Ganesha. A man of discrimination attains both material and spiritual wealth. This is the reason why one sees Ganesha's photograph with his 2 wives Ridhi and Sidhi.

Ganesha holds a chain in one hand and Modak (sweet meat) in another hand. Chain means discipline and Modak means joy. Those who lead disciplined lives attain joy too. Ganesha gives you both Ridhi and Sidhi. Ridhi means soul glory and Sidhi means material power. When one adheres to the rules of life and thus leads a disciplined life, one becomes powerful both materially and spiritually. He faces no obstruction while procuring material comforts. Great personalities are full of laughter and joy and hence it is compared to the Modak of Ganesha. They themselves experience bliss and spread the same in the entire world. The magnetic personality of such great men attracts forces from the visible and invisible worlds. This is very much required for their own progress and joy.

A deep misunderstanding prevails as far as Ridhi-Sidhi is concerned. People wrongly believe Ridhi-Sidhi to be the art of performing magical acts. They wrongly correlate Ridhi-Sidhi to magical

acts like man flying in air, walking on water, becoming invisible, changing forms, attracting objects towards oneself or inducing their disappearance etc. In fact all these are but superficial magical acts. It is like magicians using means like hypnotism, mesmerism etc. to perform magical shows. Their aim is just to show off their magical skills or ensnare gullible people in their trap. All this sort of vain show has been strictly prohibited by all great spiritual texts of the world. These scriptures advise us to ignore these magical power as and when they manifest in us. In short such superficial acts of magic have no connection with pure Spiritual Sciences.

True Ridhi helps a spiritual seeker attain contentment, faith and divine grace via high thinking. Thus a human being becomes divine. Such divine men positively influence the entire world and induce world humanity to imbibe sound ideals in thought, word and deed. True Sidhi lies in attaining material gains and sharing the same with the entire world. After looking after one's own needs and those of one's family members, the rest should be used for the material and spiritual upliftment of the world. This indeed is a true miracle. The more one marches ahead on this path, the greater he becomes and thus is called a Sidha (saint).

Gayatri has 2 names viz; Ridhi and Sidhi. Those who are pious in thought, word and deed attain both Ridhi and Sidhi. Thus they are glorified in the true sense. True Gayatri worship naturally results in attainment of Ridhi-Sidhi. Gayatri is a visible Sidhi. Those who imbibe Gayatri attain Ridhi (spiritual powers) and Sidhi (material powers).

CHAPTER 14 – SAVITRI

The Primordial Energy (Adi Shakti) has 2 streams 1) spiritual 2) material. Spiritual energy is called Gayatri and material energy is called Savitri. Gayatri has 1 face because it represents Non-duality and oneness of soul. Savitri has 5 faces. The body is made up of 5 gross elements. Its 5 sense organs experience sound, form, taste, smell and touch with the help of 5 Tanmatras (subtle element). Vibration of consciousness i.e. the 5 Pranas (Vital Forces) control our bodily movements and its presiding deity is Savitri. The 5 sense organs of Knowledge and the 5 sense organs of Action help us in our daily living.

The subtle body is made up of 5 sheaths. In scientific terms they are called Physical Body, Astral Body, Mental Body, Causal Body and Cosmic Body. In spiritual terms they are called Food Sheath, Vital Force Sheath, Mental Sheath, Intellectual Sheath and Bliss Sheath. Within these sheaths are infinite storehouses of Sidhis and divine powers. They are the 5 deities that dwell in our body. As long as they sleep i.e. lie latent, man leads a life of weakness and poverty. As soon as these sheaths awaken, these 5 deities help man prosper both materially and spiritually. In the Dakshin Marg spiritual practices, Gayatri predominates and in the Vaam Marg spiritual practices, Savitri predominates. Desire based devotion is of Savitri type. As per the requirement Beej (seed) Mantras are used. Gayatri is used for soul upliftment. The 3 Beej Mantras of Bhū, Bhuvā and Svā are conjoined to it which uplifts our gross, subtle and causal bodies. In Brahmavarchas spiritual practices, both are included.

In the wisdom aspect of the 5 faced Savitri, 5 precepts have to be adhered to in various arenas.

In our ordinary life hard work, management, economy, cooperation and gentlemanliness are the 5 precepts to be followed. These 5 precepts vary according to the different fields in which they are adhered to. These 5 precepts give success in different arenas and they in fact are the 5 deities.

Amongst the innumerable energy streams of Gayatri, Savitri is extremely close by and very potent. Both Gayatri and Savitri are so intensely bound to one another that they appear to be one. In reality both are like the body (Savitri) and soul (Gayatri). In order to benefit both materially and spiritually, one should meditate on them.

CHAPTER 15 – SARASWATI

Wisdom consciousness has 2 aspects. One is Prajna (subtle intellect) and the other is Budhi (gross intellect). With the help of the subtle intellect one realizes the cosmic soul (God). Our gross intellect helps us carry out various tasks of the material world in which we live. The gross intellect lies in the head region and the subtle intellect lies in our psyche. Gayatri is the presiding deity of the subtle intellect (Prajna) and that of the gross intellect is Saraswati. As per one's requirement, one must imbibe both these.

Saraswati is the Goddess of art, music, literature etc. She encompasses thinking, sacred sentiments and affection. Saraswati's Veena (musical instrument) symbolizes music, book symbolizes thinking and Her vehicle peacock symbolizes art.

In the worldly sense Saraswati is said to be the Goddess of education. In various educational institutions, Vasant Panchmi (Indian calendar) is celebrated as Saraswati's birthday. Education means converting a beast into a human being and giving eyesight to a blind man. Pious thinking helps one become a true human being and pious thinking is the function of the gross intellect. Credit is given to the gross intellect when one advances materially. It is very much appropriate that it is looked upon as Saraswati's blessings. Without this grace man would be living a life of an animal roaming in the jungle. Saraswati is worshipped so as to teach mankind the importance of education and advancement of one's intellect. In a certain sense it is the worship of the intellectual aspect of Gayatri Super Power.

It is said that men of weak intellect like Kalidas, Vardacharya, Nopadera etc. meditated on Saraswati and only then were they revered as great scholars of their times. It means that they made intense efforts to focus their minds and thus their intellectual powers bloomed forth.

These great men in the past must have activated their otherwise weak intellect and thus attained intellectual proficiency. This is nothing but Saraswati worship. Method of meditation is an important aspect of emotional sciences. Spiritual practices give greater results when they include faith and oneness of soul. Scholars of psychology accept that spiritual practices (Sadhana) is as important and potent as exercising, studying, working hard etc. It then manifests the mysteries and potentials of the arena of consciousness. The same holds true for Saraswati worship. If it is

carried out strictly according to scriptural injunctions, one can help one's gross intellect soar in the skies of greatness.

Gayatri Super Power's Saraswati aspect is very beneficial for those who have a weak intellect. Saraswati based spiritual practices ripen our intellectual capacity and overcomes mental turbulence by making the mind more focused. Gayatri's Saraswati principle overcomes problems related to the brain like lack of sleep, headaches, tension etc. Man becomes mentally weak because either he lacks the power of decision making or that he keeps forgetting things or that he dislikes various things. In order to overcome all this one must worship and meditate on Goddess Saraswati. It is also helpful in inducing enthusiasm for intellectual studies and Svadhyaya (study of the soul or self-reflection).

The importance of a sharp, pure intellect should be conveyed to others. One should also give importance to earning wealth ethically and procuring material comforts. Saraswati which is an energy stream of Gayatri Super Power helps us attain both material joys and spiritual progress.

CHAPTER 16 – LAKSHMI

One more stream of Gayatri is Shri. Shri also means Lakshmi. Amongst various blessings of Gayatri, one of them is Lakshmi (both material and spiritual wealth). He who is blessed by Lakshmi no longer remains backward and poverty stricken. Shri means cleanliness, purity and proper management. It helps overcome poverty and ugliness.

Lakshmi is that potential which makes material objects more useful for all mankind and one attains more of it. Generally Lakshmi is correlated to material wealth. In actuality it is a gross quality of consciousness. On its basis one can use objects which were previously rendered useless. Even if one has less Lakshmi, one can make apt use of it for sacred tasks. Such a person is a true owner of Lakshmi. Other rich men may possess a lot of material wealth but if it rots as one's fat bank balance instead of being utilized for world welfare, it becomes the cause of misery. One ray of Gayatri is Lakshmi. He who attains it even in small amounts and uses it for world humanity, indeed attains true bliss.

A person can not be called fortunate just because he amasses a lot of wealth and fills up his vault. In fact if such wealth lands up in the hands of people with vile brains, it becomes intoxicating like alcohol. Such men thus become arrogant, unruly, egoistic and lusty. Ordinarily people who amass a lot of wealth become stingy and arrogant. One vehicle of Lakshmi is an owl. An owl is compared to a foolish man. Men who lack culture amass a lot of wealth and hence are called foolish. Such wealth is always misused which results in one's own downfall and that of society too.

Two elephants reverently spray water on Lakshmi. She is seated on a lotus which is a symbol of delicateness. Good management encompasses beauty and delicateness. Some call it sacred

activity. Lakshmi is also called Kamala (lotus) which also connotes skill. Skill means apt use of materials for sacred endeavours along with hard work and ethics. Shri (Lakshmi) principle creates and propagates with great skill. Lakshmi sees to it that we do not misuse even a penny and that each penny is used for world welfare.

The 2 royal elephants who chant Lakshmi's Mantra and devotionally spray water on Her, symbolize hard work and a focused mind. They are inseparably bound to Lakshmi. Wherever this duo dwells, there no lack of glory, grandeur and cooperation will be experienced. Great men are always showered with equality and success. At every step they come across opportunities to rise higher in life both materially and spiritually.

One stream of Gayatri's philosophy and spiritual endeavour is Lakshmi. Gayatri Mahamantra says that if powers of skill are augmented, there Lakshmi's compassion abounds. Another energy flow of Gayatri devotion is Shri. Shri worship activates the magnetic potential in our centres of consciousness which helps attract material wealth and grandeur. In a focused mind, the Goddess of sacred intellect, Saraswati, does not allow us to hoard this wealth. Instead Saraswati inspires us to use it for the material and spiritual welfare of the world.

Lakshmi is the Goddess of joy, zest and humour. She generates an atmosphere of laughter and joy. Poverty also includes lack of cleanliness. Beauty and cleanliness is another name of artistic decoration. Since Lakshmi is a Goddess of beauty there an atmosphere of cleanliness, joy, management, hard work and economy that is devoid of stinginess will prevail.

He who devotionally bathes in the sacred stream of Gayatri's Lakshmi aspect will attain Shri. Shri which is both material and spiritual wealth benefits not only its devotee but also the entire world at large.

CHAPTER 17 – DURGA

One more stream of Gayatri Super Power is Durga. Kali is also Durga. Kali is Mahakal's consort. Mahakal is the God of cosmic time. Kali devotees always accept the importance of time and hence they never misuse it.

Lethargy destroys the body and indolence, one's mental energy. If both these are overcome an ordinary man reaches pinnacles of greatness. Time is nothing but Lord's grace. Apt use of time helps man attain all that he desires. The Lord is subtle in nature. Human Birth has many benefits. Amongst them is the wealth of time. We should not misuse time via lethargy and indolence. If we use time for sacred tasks, we can progress both materially and spiritually. This precept applies to Gayatri's Kali image worship.

In order to attain a particular goal, one should make a daily schedule and follow it implicitly with a focused mind. One is indeed worshipping greatness if faith is being imbibed in one's daily task. Thus it becomes the very basis of attaining greatness.

Kali has many other names like Durga, Chandi, Amba, Shiva, Parvati etc. Loneliness is always incomplete even if it is powerful. The more one gets help, the more one succeeds in life. The importance of congregations and association is manifold. Congregation and cooperation is the foundation stone of progress, prosperity and power as far as an individual and society is concerned. Until today whatever man has attained has been due to a cooperative effort. In future too this will be the basis of world progress.

In the story of Durga's incarnation, the demons defeated the demi-gods in a battle and thus there was terror everywhere. In order to evade this terror, Prajapati gathered the aura of the demi-gods. With the help of which he created Kali. Thus Kali was an intense storehouse of energy. Kali or Chandi destroyed the demons and thus the demi-gods retained their heavenly abode. From this story it is very clear that collective energy is very powerful. It can be used for any sacred task so as to attain success.

Durga's vehicle is a lion which is a symbol of daring. Durga's activities are full of struggles. In order to gain victory in the battle of life, one has to combat one's mental taints and weaknesses. In one's external life, one is daily attacked by undesirable elements. Thus there is no option but to fight them. No doubt we all desire to live in peace yet it is very difficult to stay away from obstacles in life. Hence one has to perforce combat them. The Durga principle of Gayatri Super Power gives us daring, valour and enterprise which is most required for overcoming obstacles in life.

CHAPTER 18 – KUNDALINI

One more energy stream of Gayatri is Kundalini. Kundalini is material energy and it lies entwined in our souls. Kundalini is inseparably bound to all living beings. Kundalini is also called vital electricity, life force, inner energy, Fire of Yoga etc. A conscious electrical stream flows in our nerves. Its 2 ends are called poles. These poles are akin to the North and South Poles on earth. The North Pole is present in the centre of the brain called Brahmrandhra. This area has the Sahasrar Chakra which directly contacts cosmic consciousness. The magnetic force of the North Pole on earth attracts energies of the cosmos towards itself. Similarly the Sahasrar Chakra of our brain attracts divine energies of cosmic consciousness. One end of Kundalini lies in the Brahmrandhra (scalp region) and is called the Great Serpent. It is in a coiled state. It is also called Sheshanag, Shiva's serpent etc. Gayatri Meditation helps awaken this otherwise sleeping serpent. In turn its terrific potent power helps attract infinite divine glories of the cosmic soul.

The other end of Kundalini (Divine Serpent Power) is Mooladhar Chakra. It is a small energy whirlpool that lies in the centre of the excretory organs and is called the South Pole. Creation and

distribution of material energy of a human body takes place over here. It is also called reproductive energy. From here manifest zest and enthusiasm. Many forces that work in the human body manifest from this region. The brain and heart are said to be the most important organs of the human body. The brain of the subtle body is the Sahasrar Chakra and is called the Great Serpent. The heart of the subtle body is the Mooladhar Chakra and it is the South Pole of Kundalini Super Power. The stream that flows between the North and South Poles is latent or "sleeping". As a result man lives the life of a beast i.e. eat, drink and be merry. Just like animals, man too begets children. Kundalini awakening leads to manifestation of divine energy and hence man attains extraordinary power. A give and take relationship between the Great Serpent of Sahasrar Chakra (North Pole) and the Great Serpentess of the Mooladhar Chakra (South Pole) is established. This is the result of Kundalini awakening. The confluence of material and spiritual potentials too manifests miracles. It is like the meeting of 2 electrical wires that creates an intense flow of electricity.

Yogic practices help purify our brain energy. Tantra Sciences induces intensity in vital energy and with its help one can make one's material and spiritual potential more powerful. Kundalini is the presiding deity of Tantra Sciences. Mooladhar Chakra represents Bhuloka. Sahasrar represent Brahmaloaka. They come and go via the Devyan Marg i.e. the Merudand (subtle spine). This path has 6 Chakras. The 7th target is Sahasrar Chakra. It is represented by the 7 Lokas, 7 oceans, 7 mountains, 7 Rishis, 7 Puris, 7 pilgrim spots, 7 notes, 7 islands, 7 days etc. Kundalini awakening activates all these 7 milestones. Thus a spiritual seeker becomes powerful both materially and spiritually.

In the human body an intense stream of vital energy dwells in the Mooladhar Chakra. This energy is then circulated in the entire body which helps fulfill many tasks in our daily life. It has an extraordinary potential wherein via our genital organs, it transforms man. Man's valor, daring, enterprise, zest, zeal etc. manifests from this region. Sexual passion contains all these movements. When one uses sexual passion merely for begetting children, a lot of energy is wasted.

The aim of Kundalini (Divine Serpent Power) awakening is to transform the ordinary vital force into the cosmic vital force. It is then raised to the level of the Brahmarandhra in the brain which activates many supernatural powers. Thus man becomes divine. Fourteen jewels appeared when the ocean was churned (Indian Mythology). Kundalini awakening too helps manifest an infinite vault of divine powers. Kundalini awakening means upliftment of an individual both materially and spiritually. In this spiritual endeavour the seeds of sexual passion are converted to seeds of divine power. The union of Kali and Mahakal, Shiva and Shakti and vital force with cosmic vital force manifests miraculous results. It is called Kundalini awakening. One stream of Gayatri is called Kundalini (Divine Serpent Power). Kundalini awakening is a part of Gayatri's Tantra Science.

The method of Kundalini awakening is found in Gayatri based spiritual practices. To a certain extent it can be activated via Hathayoga, Pranayoga, Tantrayoga etc. Despite this a total awakening is possible only via Gayatri Meditation. The serene Gayatri spiritual practice helps a spiritual seeker awaken his Kundalini without any danger.

CHAPTER 19 – FIRE OF VITAL FORCE

Amongst the 24 leading names and forms of Gayatri, one is called Fire of Vital Force or Pranagni. Vital force pervades in the entire cosmos. When it intensifies its heat is converted to fire. Pranagni is the dense and intense state of Vital Force. Fire manifests both light and heat. When the divine potential of Pranagni manifests, it destroys all taints. This energy destroys darkness and replaces it with light. Anybody who contacts Pranagni, imbibes its sacred qualities. Materials too become conducive to it. People with Pranagni are those who manifest Ojas and Tejas. In the Kathopanishad, Yama (God of Death) taught Nachiketa the 5-fold Fire Science. Thus Nachiketa attained glory. He who purifies these 5 Vital Forces, merges into the cosmic vital force.

Gayatri is called Pranagni. Gayatri itself means Vital Force. Gayatri Meditation helps intensify one's vital force and thus makes one powerful. This meditation induces an individual to carry out various tasks pertaining to world welfare. Ordinary men never hesitate to carry out illegal, unethical activities in order to satisfy their selfish desires. Very rarely do they even think of working for others' well being. As against this people who imbibe sacred ideals in life have to live it with total self-control and discipline. They have to oppose those who try to lure them into carrying out vile activities. It is in such a sense that the cosmic vital force comes to their rescue. Such men follow in the footsteps of other great men. They are showered with respect, self control and divine grace.

When our vital force augments, our daring, renunciation, sacrifice, ideals and pious mental resolves intensify. A person with intense vital force has the necessary patience and valor to combat vile men and they can steadfastly convert dark, gloomy circumstances into those of brilliant hope. Gayatri intensifies our vital force and hence it is called Pranagni.

CHAPTER 20 – BHAVANI

Gayatri is also called Bhavani. When the Primordial Divine Power is worshipped as Bhavani, such intense divine light manifests in a spiritual seeker, which helps in overcoming undesirable taints in one's psyche. It can be called an energy stream. Bhavani is also called Durga, Bhairavi, Chandi, Kankali etc. Her face and attitude is quite ferocious. She can combat obstacles and turbulence very efficiently. Her vehicle is a lion. A lion symbolizes daring, attack etc. She holds such weapons in Her hands that can destroy Her enemies to pulp. In a worldly sense she is called Bhavani. Her aim is to ward off undesirable elements. The weapons of demons induce fear and terror in the world. Hence over here we do not use the word Bhavani. Bhavani means one who opposes unethical, illegal behaviour and instead encourages love and brotherhood in world humanity.

One leg of righteousness can be utilized for service, spiritual practices, compassion, help and generosity. This is its creative aspect. The second aspect is to oppose immoral behaviour. Without this righteousness is unfulfilled and imbalanced. In order to protect sacred qualities, it is imperative that vileness be opposed. This power to oppose is called Bhavani. Her divine sports are described as Chandi and Durga. The Devi Bhagwat makes a special mention of this Super Power. It is understood as one who destroys demons and circumstances that are dire. The function of God's incarnation (Avatar) is to destroy unrighteousness and replace it with

righteousness. Thus both complement one another. Good management involves both creation and destruction. Just as eating nourishing food is important, so too is excretion of urine, faeces etc. Along with endeavour of creation and propagation destruction too is most required.

Any government in power not only looks after its citizens' needs but also overcomes agitations /attacks from foreign nations or within their own country. They protect their country with the help of army, navy, police etc. A farmer and a gardener while growing various flowers, fruits, grains etc. have to also protect their crop from germs, insects etc. If they don't do so, all their efforts will go in vain. Not only this but these undesirable elements will gain the power to inflict more losses. Thus just as it is important to sow sacred qualities in our minds, so too it is required that taints and distortions be uprooted. If you perform only one of these tasks, social arrangement will not maintain a good balance.

The first step of opposition is to overcome one's vile intellect. Taints and distortions that are rooted deep down in our minds create our downfall. Bad habits lead to intoxication, vile activities etc. Thus we have to face many hardships in life. In order to uproot the taints of the mind, one has to undergo austerities and various spiritual practices.

Such vile activities prevail in society like lethargy, indolence, dirty habits, unruly behaviour, narrow mindedness, selfishness etc. which induce others to look down upon us and ignore us. Thus they are called beasts, ghosts etc. When lowly desires and egoistic behaviour are on the rise man becomes anti social, terrorist like and executes undesirable tasks. As a result he is hated and insulted by others. To overcome such a situation man should imbibe pious qualities and sacred actions. Bhavani is that enterprise which helps purify one's soul. Self victory is the greatest victory.

In society where one sees creative and cooperative endeavour, there too vileness crops in. The net of inethics and blind beliefs is indeed very widespread. As a result many individual and social problems crop up. Thus intense efforts have to be made, both individually and socially, to overcome them. This effort is called Chandi. She is also Bhavani. Bhavani encourages creation and also opposition of unwanted elements. Gayatri is the presiding deity of a sacred intellect. Gayatri worship helps one augment valour, daring and enterprise.

CHAPTER 21 – BHUVANESHWARI

Bhuvaneshwari is the presiding deity of cosmic grandeur. Material means of joy are material comforts. Grandeur is divine in nature. It manifests as inner bliss. Grandeur can be minor or limitless. Minor grandeur is attained via minor acts of good will. This gives minor bliss that lasts for a short time span. It is bound to time and space and when we get even a little bit of joy, we yearn for more.

Bhuvaneshwari is the supreme state. It helps one attain the grandeur of the entire world. Swami Ramtirth of India called himself "King Rama". He was in a divine state that gives him the

experience that he is the lord of the world. He experienced the bliss that is experienced by the Almighty Lord. People who attain minor grandeur become egoistic. As against this a person who truly experiences cosmic bliss, truly becomes the lord of the world. Merely imagining this state exudes joy in our inner being. A king of a small nation thinks himself to be very fortunate. Each king of a small nation feels he is the greatest amongst all.

Over here we are talking of grandeur. It is human and material. Grandeur is also divine and spiritual. Hence its joy too is limitless. Bhuvaneshwari is the conscious bliss of the entire cosmos. When this stream of Gayatri blesses any one, he feels as though he is the lord of the grandeur of the world. Spiritual grandeur is infinitely higher than material grandeur. Hence even a person who is said to be rich and affluent in the material world can never enjoy the nectarine bliss of a person who has attained divine cosmic grandeur. This spiritual bliss is the one enjoyed by Lord Bhuvaneshwara.

In the Lord's vision this experience is full of self glory. A person of this stature is said to be divine. He attains the Brahmi state. Thus his widespreadness and strength is of the level of Almighty God. He can control all objects that lie scattered in the world. He can control cosmic movements. With his mental resolve (Sankalpa) he can attain joy from objects and circumstances.

In the mental state of Bhuvaneshwara, one's cosmic consciousness takes up the responsibility of the entire world. They use their body and mind for world welfare. Those who look upon the entire world as one family will always work for its well being. When one thinks for one's family's welfare, one will not give undue importance to one's bodily needs. For them all beings/creatures are their own kith and kin. Each moment is spent for the welfare of the world. One will do anything to stave off downfall of world humanity. All material comforts owned by such an individual are used in serving other beings of the world.

In order to attain wealth, material effort is most required. It is also required for attaining spiritual grandeur. Spiritual practices have to be executed to attain cosmic grandeur. Gayatri spiritual practices, which help one attain spiritual grandeur is called Bhuvaneshwari.

CHAPTER 22 – ANNAPURNA

One of the most important materials to sustain life is food. Food is most required to nourish one's body. Food includes grains and other eatables. Every energy of Gayatri is Annapurna. Its influence results in attainment of required materials. Married women are generally called Annapurna. With her farsighted, economic management of her household she never allows any hardship to enter it. Thus there is no reason for her family to be ridiculed or experience pain. A married woman full of sacred qualities is called Annapurna. Wherever she dwells, no poverty exists. It is a situation full of contentment.

Annapurna is that conscious energy of Gayatri which helps a spiritual seeker fulfill all his requirements. He never lacks anything and thus is not agitated. It is an illusion that mental peace

and contentment are achieved via material joys and comforts. The more one adds fuel to fire, the more it intensifies. Peace comes from water. Water means contentment. Those who live economically, who do not hoard material comforts just to show off to others and instead imbibe sacred ideals in life, lead a life of self-fulfillment. Their inner being is like a vault of jewels of spiritual grandeur. Of course all their material needs too are fulfilled.

Such a person never flaunts his material and spiritual wealth. He uses-up all his energy to live a life of ideals in word, deed and thought. He yearns to imbibe a character full of greatness. He hence stays away from all temptations that lead to his downfall. He instead works for world welfare. Every endeavour to make the garden of Almighty Lord (this world) more beautiful never looks at success or lack of it and instead gives a lot of self-contentment. Annapurna dwells in this type of faith. It gives satiation and heavenly bliss to a spiritual seeker.

Gayatri worship looks after the financial needs of a spiritual seeker and he never lacks finances, food, shelter etc. He never burns in the fire of discontent and never harbours avarice. It is not as though the gods in heaven shower food grains, money etc. on him. Instead he works very hard and the result is attainment of material means. A poor man is generally indolent. As against this one who does not shy away from hard work meant for creative goals, never lacks finances, shelter etc. This is called Annapurna endeavour. It becomes the very nature of Gayatri worshipers.

Annapurna endeavour also means economical living. It means using material means not only for oneself and one's family, but also using them for world welfare. These sacred activities wards off material and spiritual poverty. Even Kubera (God of Wealth) will become poor if he does not use wealth for cosmic well being. A person misuses wealth for fashion, bad habits, addictions, over eating, merriment, vain show, flaunting wealth etc. In such cases one may possess a lot of material wealth, yet it will lead to our downfall. If his financial condition is poor, he will resort to illegal activities so as to satisfy his wayward senses. Thus misuse of wealth always leads to discontentment. True prosperity means leading a balanced life. This balance has its basis in sacred thinking and not material wealth. Sacred thinking helps one work for the good of all beings and it also induces us to work economically without misusing material means, wealth etc. Thus one should understand the importance of economical living without being stingy. Such men of discipline advance on the path of materialism and spirituality. Even if they have limited material means, they will somehow use it aptly not only for themselves but also for world beings. Such a person is respected even by those who are called wealthy men of society. Such a state is called Annapurna.

Producing material means and using the same appropriately are 2 different things. Prosperity augments only if both these aspects work in tandem. Generally prosperity is correlated to possession of material wealth. This thinking is indeed an illusion. Men of vile intellect misuse wealth and thus he himself, his family and society at large face hardships. It is not important just to amass material wealth, comforts etc. Instead one should have a sacred intellect that ethically generates wealth and utilizes the same for world welfare. Even if the material means available are limited, one's developed intellect will make ample use of them.

CHAPTER 23 – MAHAMAYA

Maya means illusion. Mahamaya is devoid of illusion. Illusion pertaining to material objects and Mahamaya is correlated to wisdom. Human prowess is limited and hence he does not have an all round vision of life. His limited vision visualizes a limited world and thus he deludedly thinks it to be the be all and end all of life. It is like a frog in the well who is oblivious of the gigantic world outside the well. If only the frog comes out of the well, will it realize that his previous belief of the world was with intense limitations and that the world indeed is infinite.

A living being /creature of the world is bound by Maya (illusion) and hence is narrow minded. His desires, thinking and actions are ensnared by the net of Maya and hence they all are of a very low nature. He thus loses the wealth of life like a deer running after musk or like a traveler in a desert running after mirages. A spiritual seeker always endeavours to come out of this snare of Maya. Self-realization helps one succeed both materially and spiritually. It is also called Mahamaya. Maya is a source of bondage and pain whereas seeking shelter of Mahamaya means attaining supreme peace. Mahamaya lays down the path of greatness and gives us the necessary soul force to walk on it.

When the individual soul thinks it is the body only, it gets ensnared by illusion or Maya. As a result of this illusionary ego, man drowns in the dark ocean of lowly desires and thus lives the life of a beast. Ultimately he leaves this world empty handed and takes a mind that overflows with sins. Thus birth after birth he enters the womb of 84 lakh species. When after this futile journey he takes birth as a human being, he again errs and creates his downfall. It is Maya that forces us to face pain and hardships. It is only Mahamaya who can ward off Maya and hence a life of hardships.

Gayatri is called Mahamaya. On worshipping Her, grace enters the psyche of the devotee. Thus Maya or illusion is overcome. This indeed is divine vision. It is called the opening of the eyes of divine wisdom. The net of Maya falls off just as autumn leaves from trees. Such a state unfolds all mysteries of life. Self awakening helps one see things and think anew. When we wake up from a dream, the waking state is so different. When Mahamaya blesses us, we wake up from the dream woven by Maya. She changes our thoughts, words and deeds in such a way that we start living a heavenly life on earth. All bondage to the material world and hence pain is cut asunder. Mahamaya is our Divine Mother who brings us closer to Almighty God, our Father. Her grace helps us become divine. Thus when Gayatri is worshipped as Mahamaya, our lives are glorified both materially and spiritually.

CHAPTER 24 - PAYASWINI

Payaswini is our revered cow. In heaven this cow is called Kamadhenu (wish fulfilling). In order to succeed in Gayatri worship one's divine principle should augment. There is a lot of similarity as far as divinity and a cow's close proximity is concerned. Panchamrit and Pancha Gavya are akin to nectar. Cow dung and urine can ward off many diseases. Indian farmers can never till land

without the help of cows. Cow's milk is said to be the most nourishing amongst all food items. A cow is extremely sacred. In the olden days when people understood the importance of Payaswini (cow), rivers of milk, clarified butter etc. flowed in India. This helped man live a divine life from the bodily and mental standpoint.

Kamadhenu (wish fulfilling cow) manifests in the psyche of a Gayatri devotee. Its energy gets transformed into sacred sentiments. As a result such a devotee never faces hardships and discontent. As soon as one desire is satiated, another crops up. Man's desires are so infinite in number that even if all the wealth of the world is put at his disposal, it cannot satiate his desires. As against this if one harbors desires for world welfare, one's inner zeal and zest overflows. This sort of thinking is compared to a Kalpavriksha (wish fulfilling tree) and is also called Kamadhenu.

Kamadhenu is an endeavour that is inspired by Mother Gayatri. It manifests as sacred aspirations which gives joy to a spiritual seeker just as a mother gives joy to its baby. It is called soul bliss or divine bliss. The goal of life is to attain the supreme satiation of self fulfillment. Gayatri's high leveled blessing is of this variety. This grace of self fulfillment is attainment of Kamadhenu. A Gayatri devotee tastes the nectar of this divine benediction and thus succeeds in his spiritual practices.

Gayatri encompasses the 5 G's viz. Gayatri, Ganga, Gai (Cow), Geeta and Govinda. Gayatri and Ganga were born on the same day. Serving cows is equivalent to a 3-fold confluence of rivers. Contact with cows in any fashion gives success in Gayatri Meditation.

Gayatri is called Kamadhenu (wish fulfilling cow). Kamadhenu and Payaswini are synonymous. In our scriptures Kamadhenu is said to be similar to a Kalpavriksha (wish fulfilling tree). Desires are so infinite in number that even Almighty God can never satisfy them. After a desire is fulfilled all that is achieved is called imagination.

Demi-gods are said to be devoid of desires. Aptakam is one who no longer harbours any desires. Purna means satiated and such aspirations are of a high stature. It is called good will. No problem is faced when one's thinking is great based on sacred ideals. Good will can always be executed under all circumstances. A desireless person attains contentment, satiation and peace. The wish fulfilling tree called Kalpavriksha is in heaven. Demi-gods are desireless. The Kalpavriksha fulfills all our desires. All this means that divinity manifests in a psyche that harbours no desires. Demi-gods never face agitations due to discontent. A mind full of greed and avarice should be converted into good will for the entire world. The special quality of Kamadhenu and Kalpavriksha is that both fulfil our desires immediately. Gayatri too is a Kamdhenu and a Kalpavriksha. Those who drink its milk or sit under its cooling shade attain everything. When one's desires are purified and one's avarice is destroyed, man becomes supremely contented and peaceful. This is the result of Kamadhenu's grace. There is a story that Guru Vashishtha had a cow called Nandini who was Kamadhenu's daughter. He had fed king Vishwamitra and faced a war like situation. Seeing the miraculous activities of Nandini, Vishwamitra gave up his royal throne and set off in the jungles so as to perform penance. This Nandini and Kamadhenu are nothing but Gayatri.

Demi gods who drink Kamadhenu's milk are said to be immortal. Ajar means devoid of old age. It is not possible for an old man to enjoy the pleasures of youth. This world is designed in such a way that one has to go through the vicious cycle of birth and death. After youth one has to face old age. When we talked about the good health and beauty attained by drinking Kamadhenu's milk, it is not bodily and instead pertains to the mind and soul. When Kamadhenu blesses a Gayatri devotee, he always remain youthful at the mental level. He never lacks in zeal and zest. His mind is never distorted. His eyes always shine brightly, his face radiates a divine aura and his lips always smile. It is eternal youth and is also immortal in nature. This is a result of the blessing of Gayatri and Kamadhenu. A person who drinks Kamadhenu's milk becomes immortal. A Gayatri devotee too becomes immortal. When we take up a human body, it will one day perish as per natural laws. If the ego perishes, one experiences the immortal nature of the soul. Hence a realized saint never fears death. His sacred actions are so full of sacred ideals that everyone follows in his footsteps. Thus such a saint attains eternal glory. Gayatri is therefore called Payaswini (cow) and Kamadhenu of earth.

CHAPTER 25 – TRIPURA

Gayatri spiritual practices of the Dakshin Path is called Tripada or 3 –legged. The Vaam Path is called Tripura. Tripada encompasses Satyam , Shivam, Sundaram, Existence, Consciousness, Bliss, Heaven, Salvation and Divine Power. Tripura includes production, propagation, transformation, wealth, strength, skill, daring, zest, and enterprise. Tripada inspires soul based tasks and Tripura, material tasks. Yoga pertains to Tripada and Tantra pertains to Tripura.

Texts dealing with spiritual practices call Tripura Super Power as Tripura Sundari, Tripura Bhairavi etc. Many stories are related to it. More details have been given in Devi Bhagwat and Markendeya Purana. Its influence and application have been described in other books. The divine sports of Tripura Bhairavi include overcoming of hardships. Tripura Sundari gives success, good fortune and she is said to be a multifaceted beauty. Bhairavi removes all fear and Sundari blesses us with both spiritual and material joy.

There are many discourses that describe Tripura destroying demons like Mahishasur, MadhuKaitabh, Shumbh, Nishumbh, Vritrasura etc. Actually demons symbolize ignorance, lack, lethargy, indolence, downfall, defeat etc. Tripura's 3-pronged weapon includes daring, zest and enterprise. The Tantra sect calls this 3 fold energy as Durga, Kali and Kundalini. They are also called Chandi, MahaShakti etc. In the form of Kaal Ratri, Maha Ratri and Moha Ratri they are worshipped with special rituals during Holi, Deepavali, and Mahashivratri. Tripada practices like Kriya Yog, Japa Yog, Havan Yog, and Tripura practices like Prana Yog, Hath Yog and Tantra Yog are executed. One is called Yogic practices and the other is called the presiding deity of austerities.

Tripada is Para (soul) and Tripura is Aparā (material). A spiritual endeavour that includes both i.e. the inclusion of both vital force and body can help us live an apt life. In Brahmavarchas spiritual practices both complement one another. Its union is said to be the basis of radiance, brilliance,

Ridhi, Sidhi, wisdom and grandeur. They are divine streams of Gayatri Super Power. Via spiritual practices we can imbibe it in our character.

CHAPTER 26 - DESIGNING SPIRITUAL PRACTICES PERTAINING TO ENERGY STREAMS

Gayatri Super Mantra is one but like an atom it has many units. Each unit has a different form and potential. Despite this fundamentally it is related to only one energy centre and gains nourishment from it. The heart is one but blood vessels are innumerable for blood circulation in the entire body. Each vein has its own form, area of activity and function. Despite this they are all related to only one centre i.e. the heart. Gayatri is like the human heart and its 24 energy streams are like veins. Gayatri Mantra is the Himalayan Mountain and Gayatri's energy streams are like various rivers. There is only one Cosmic Power that controls the cosmos. In the area of the Great Nature, many material and conscious forces are at work. Heat, motion, gravitation, intellect, electricity are many energy streams of Cosmic Nature and each function in their appointed areas. There are many streams in life-force like sentiments, aspirations, habits etc. Despite all this, these streams have their origin in one centre only which is like a head quarter. As per the Centre's directions they function aptly. Adi Shakti Gayatri should also be looked upon as the source of inspiration and manifestation of the infinite streams belonging to cosmic consciousness. All demi-gods/goddesses carry out their functions under Gayatri's jurisdiction.

All modes of Gayatri worship fall basically within 3 categories. 1) Nitya Karma – daily activities 2) Vishishtha Upchar /Purascharanas – special rituals 3) Tapa Sadhana – high leveled austerities. For unveiling of the 5 sheaths (Panchakosha) and Kundalini (Divine Serpent Power) awakening 2 methods are used viz; Dakshin Marg or Yoga and Vaam Marg or Tantra.

For special requirements special practices pertaining to Gayatri's 24 streams is executed. Each stream has special / individual methods. Their Seed Mantras too vary. Apart from Vyahvaritis in the Gayatri Mantra, one has to add the Seed Mantra before chanting "Tat Savitur Varenyam". Images /idols predominate in Dakshin spiritual practices. Their form, vehicle and weapons differ. In Tantra Science images are replaced by Yantras. Yantras are photographic designs. The 3 corners of a triangle are its 3 centres. It is like Tripada Gayatri having 3 forms viz; Brahmi, Vaishnavi and Brahmi. Its ritual method and time of performing spiritual practice is different. In the same way the ritual (Puja) method of each letter of Gayatri is different.

There is no one single method of ritual. The methods differ for every spiritual seeker on the basis of his nature, psychic imprints (Sanskars) and level of character. For one energy stream, various methods have been designed for various individuals, based on their psychic state and requirements. Since the mental state of each individual is different, they are given different methods of worship.

If we start discussing all the methods (ritualistic) designed for every individual who has a unique mental state, it will take up more pages. Hence it is not possible to go into its detail. A lot of time is taken up in diagnosing a disease and making an appropriate medicine. As per the illness of a patient, one designs a cure and changes are made accordingly. In the same way a Guru

(preceptor) is required to advise spiritual seekers as to which Gayatri stream (totally 24) should be worshipped at what time, where, in what manner etc. It is very dangerous to worship any of the Gayatri Energy stream merely by reading books. Hence either approach a Guru or contact the following:-

Brahmavarchas Research Centre

ShantiKunj

Haridwar (Uttaranchal)

India

Website : www.awgp.org

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