

Healing is seen as an act of balancing the life force to its normalcy, whenever it is disturbed either from inside or outside.

Doctors and healers need to study and understand the natural causes of imbalance before they treat.

Hippocrates, the father of modern medicine, said,

“Diseases do not strike man like lightning out of the blue sky, but are the result of continuous mistakes against nature.”

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OCCULT HEALING – VOLUME 1

Dr. K. Parvathi Kumar



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Dhanishta

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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

Wisdom is disseminated by the Teachers of all times. *Dhanishta* works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

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About the Composer

Dr. K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him –

“Wisdom belongs to none and all belong to Wisdom.”

The Publisher

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INTRODUCTION

The book “Occult Healing” is based on a continuation of articles written by Dr. K. Parvathi Kumar for the magazine “Paracelsus Health and Healing”. Dr. Kumar has been teaching various concepts of wisdom all over the world and has a profound knowledge of the occult side of healing.

In this first volume, Dr. Kumar presents different approaches to healing, and he clearly explains how one can reach through observation of inhalation and exhalation a deeper dimension of being. However, the karma of the patient always decides the cure, but not the healer or the technique of healing.

An important saying of the East is:

One's anger is one's enemy.

One's peaceful attitude is one's protective shield.

One's compassion is one's friend.

One's cheer is one's heaven. One's sorrow is one's hell.

Occult healing basically suggests healing through small changes in habits of daily living. Normally the dictum is “Prevention is better than cure”. Preventive medicine is considered a priority to curative medicine.

Many of the normal and frequent sicknesses are curable without medicine. Healing is seen as an act of balancing the life force to its normalcy whenever it is disturbed either from inside or outside. It is time that humanity starts working on the quality of life. It is not enough if man knows, but it is imperative that he acts.

Every disease is a learning process. In managing and regulating the disease, the man picks up new and better habit patterns by which the traits are gradually neutralized. Thus the soul progresses from ill-health to health and from ignorance to knowledge.

Nature offers opportunities to learn and to change and incarnations are meant for such change. Those who learn, change for the better. Those who do not learn, remain with the same state of sicknesses and ignorance. Such is the ancient doctrine of wisdom relating to the inherited diseases. As Hippocrates says, *“Healing is a matter of time, but it is sometimes also a matter of opportunity.”*

The flow of energy is the basis for all healing work. The flow need to be even. If it is in excess or in its deficiency it produces diseases. Though healing effort is done by the healer, healing does not anchor in the patient. Here the healer needs to know that there is a karmic law and until the Karma is fulfilled, the healing does not happen.

It is in this context astrology becomes a tool to see the time dimension relating to the Karma. Sometimes astrology also gives remedial measures which would enable the cure to happen. Astrology also reveals if at all cure happens. If the healer knows that cure does not happen he can psychologically prepare the patient to endure what is not curable. Acceptance is halfway the cure. Hippocrates says, *“A physician without a knowledge of Astrology has no right to call himself a physician.”*

Occult healing only deals with the occult body of the patient but not directly with the physical body. The other name for the occult body is etheric body. Principally, healing is adjustment of the vital energies flowing through the etheric body. Hence, the etheric body is the subject for a healer and the physical body is the eventual beneficiary.

Man's health depends upon the quality of will, love and activity that he expresses. As per their quality, the quality of health results in. The quality of will decides the quality of respiration and the quality of sleep. Similarly, the quality of love he expresses, decides the quality of the circulatory and nervous system, the functioning of the heart and the assimilation of Prana. Likewise, the quality of activity that he has, decides the functioning quality of assimilation and elimination. The medical science has to awaken to these occult

factors one day or the other, without which substantial progress cannot be made in matters of human health.

The science of healing is all about the knowledge of Prana, its functioning and its restitution in the body. Prana is the living essence and is the substance of which the vital formations are made. Prana is the name given to the energy, which is the basis of all phenomenal life. Nowhere else the subject of Prana was pondered over, contemplated, investigated and studied, as in India. The yogis and saints of India revealed the science and practice relating to Prana. This is a unique gift given by them to the world. The Vedas, which are considered as the foremost scriptures of the world gave many clues relating to this energy, especially Rig Veda and Atharva Veda. The Puranas describe Prana as the foremost, the best and the chief agent of nature in the creational activity.

When man learns to change and to adapt, his vital body undergoes various changes. When the vital body transforms into an effective functional instrument, there is a relatively better arrangement of the atoms for the vital body. The work contemplated by Yoga is to stabilise man in a purified vital body so that he gives birth to a perfect human vehicle with a perfect outline and detail. This perfect outline and detail can be stabilised through continued activity of goodwill.

A true healer is full of love. Those who cannot love cannot heal. Love is the basis of healing. Love is the

dominating good. The love that we speak of in healing is the energy flowing out of the soul through the pure will, knowledge and activity. This love pardons hate, even neutralizes hate. Only the one who experiences the love of the soul can be a true healer. The love of Christ neutralized the hate. He conquered all hate and stood as symbol of divine love. It was also so with Pythagoras. Initiates of all times demonstrated spiritual healing which is an act of transmission of love of the soul. The power of such love dominates the power of hate and jealousy.

Dr. K. Parvathi Kumar, lovingly called Master KPK, is a healer of a very high order in the Age of Aquarius and has also a profound knowledge of Astrology. Through his untiring, selfless services to teach, to heal and to guide, he lifts up people in the East and the West and enables them to reach higher states of awareness.

An occult meditation says:

Lead me through knowledge to bliss.

Lead me through strength to service.

Lead me through sympathy to realization.

Lead me through love to oneness.

The Publisher





THE THEORY OF SUBSTITUTION

In matters of comprehending the sickness man is opening the door into the world of meaning which is the antechamber to the world of causes. Effect, meaning, cause, are the three words in which the key to the growth of man's consciousness lies. Most men live today in the world of effects and they have no idea that they are effects but not causes. Some people now begin to live in the world of meaning while certain intelligent, inquisitive groups of people are trying to inquire into the causes which produce the effects and they are becoming steadily aware of the causes hidden in the nature of the sick. The future enlightenment relating to sickness and the related healing is possible once the basic requirements for study of diseases are met. The fear of disease and death must be dealt with clarity and its myth must be brought out. The deaths of despair and fear and the related emotions are playing a greater role today, giving a snowball effect to the seed of sickness. The attitude towards the body needs to be changed. The science of health needs to be studied and

the meaning of a harmonious way of living has to be gained.

It has been generally believed that, for healing purposes, faith is a great prerequisite. But this is not so. Faith has little to do with the real art of healing. It is the comprehension of the state of sickness by the healer and comprehension of such state by the healed, as also comprehension of the process of healing that is more important than faith. The word faith shall have to be understood as comprehension and acceptance of the Law. The effort of the patient to achieve faith is frequently a great detriment to his freedom from difficulties. All great teachers referred in reality to acceptance of Law, to recognition of karma and to knowledge of divine destiny. If this is grasped it will bring about a new attitude of faith, both to the healing science and to God.

According to the ancient science of healing the following are considered to be the prerequisites for healing:

1. A recognition of the great Law of Cause and Effect. This requires enlightenment of this Law.
2. Correct diagnosis of disease by a competent physician and its occult interpretation by an occult healer.
3. The possible time dimension for healing considering the death or sickness and the

patient's ability to respond. Medical astrology is useful in this context.

4. Education about the sickness to the patient and the need for his cooperation for healing.
5. The patient must feel complete harmlessness of the healing process attempted by the healer, which is possible when the patient exercises the free will upon gathering and comprehending the nature of his sickness and the scope of healing.
6. To deliberate for eliminating of qualities, lines of thought and of desires which could hinder the inflow of the healing force.
7. The ability of the healer to integrate with the patient at the soul level (the sense of sympathetic belonging) and the ability to support the patient at times of mental and emotional imbalances.
8. The effort of the patient to fulfil the conditions required for healing as much as is advised by the healer.

The above requirements would set up an unbroken rapport between the healer and the patient. It would be helpful, if the healer draws up a simple outline of instructions to be followed by the patient to help the process of healing. What is said vocally is often forgotten. A written code is more helpful.

The patient should be made clear that fear is needless and cure is not promised. Healing is an effort in goodwill.

The patient needs constant education to understand that continuation of life in the physical body is not the highest or loftiest goal. The body is the vehicle of the person and in so far as one needs to render service of real import or to fulfil obligations that still remain unfulfilled, or if some lessons of life or of light are needed to be learnt, the body needs to be kept in working condition. Just living in the body for the sake of the body is like staying on a horse without any purpose or sitting in a vehicle without any travel plan. Such a thing does not exist in Nature's scheme of things. The patient needs to understand that the body is a facility to fulfil certain purposes of life and thereby experience life and light. Existence in the physical body is not the *summum bonum*, but fulfilment of purposes, which can be material, social, cultural or spiritual. Each person is a *Pilgrim in a Great Travel* and as much as he maintains his vehicle (body) so much his travel is facilitated. The *Pilgrim* should also know how to abandon a troublesome vehicle and catch up to another vehicle. The Law of Reincarnation and the Law of Karma therefore form part of health and healing science. If the *Pilgrim* knows that Nature facilitates another vehicle for travel and that the present vehicle

is not necessarily the ultimate means, it is a sigh of relief. At the same time the *Pilgrim* cannot afford to be irresponsible with the given vehicle. The Art of Dying and the Art of Reincarnation are also part of healing education, which will be dealt with in future articles.

Of the principal objectives of healing an objective is to assist a patient to accomplish a pleasant, sane and expectant outlook upon his future, no matter what the future holds for the patient. A healer needs to bring an attitudinal change in the patient towards the whole problem of disease. A positive attitude is helpful at all times, and such attitude dispels the sicknesses, to start with, at the psychological plane. A negative attitude attracts more disease and the sickness becomes deeper. One should understand that negativity is receptivity. In the ambience around, there is the hovering sickness of humanity and of the planet. A negative attitude towards sickness would open channels for reception of the hovering sick energy. If at all one intends to bring in any energy through receptivity, it can only be the positive thoughts relating to any aspect of life. The scriptures and the ancient teachings of the age-old teachers are considered to have healing effect in this scientific sense that they bring in positive energies from the surroundings, which would strengthen the subject. Today, humanity needs an appropriate training

to enable it to orient in a better way towards disease and health and carry a happier sense of approach to sickness and healing.

Restoration of health is a doctrine by itself and it is not mere eating of medicines all the time, be it allopathic, homoeopathic, ayurvedic, Japanese, Chinese, Unani, etc.

- Restoration of health requires
- Righting of wrongs by the patient,
- Restitution of will to live,
- Rejection of fear (of life or of death),
- Restoration of courage,
- Restoration of an affirmative attitude in all circumstances,
- Willingness to accept pain with understanding and with a hope that, through time, pain will be substituted by pleasure and so on.

The patient would also do well to restore harmonious relations with his surroundings and his relationship with his family, friends, relatives and others. The result of renewal of relations with the surroundings and with the human group, when interlaced with, would result in the uprising of the spirit of Love and neutralisation of the negative energy, which may have been deep-seated through wrong thinking. An attitude of understanding of the sickness and cooperating with

the healing process with joy works like a tonic. The patient should understand this.

Thus the process of following a healing ritual is basically an education for the patient, and the healer is supposed to have such wisdom. If the healer assimilates in him the right healing energies through an appropriate way of life, the wisdom of healing flows from him. Very often the healing practitioners do not evolve the required way of life to be fit enough to heal. The healing practitioners generally gather much information about healing and also gather the technique of healing without themselves becoming healers. There is a way of life suggested for healers, without which they are not qualitatively better to conduct the healing energies. Information of healing does not by itself enable one to be a healer. This is the reason that many times a doctor of psychiatry himself, in due course, becomes a patient of psychiatry. The healer, according to the ancient science, must necessarily be qualitatively a superior person in comparison to the patient. The energy flow is possible only in such situation.





HEALING IN THE NEW AGE

Occult healing lies in the increasing effectiveness of the glands in the human body. Life or energy flows unimpeded and on a right direction in the case of a highly developed man. In the case of an average and undeveloped human being the life force is impeded and is imperfectly directed. A man can be sick and ill, or well and strong, according to the state of the functioning of the glands. The glands and their etheric higher counterparts (the etheric centres), form the chief agency for man to express. Such expression is expression of life and of quality (of awareness). The difference between a highly developed man and the average man is the quality of his expression through thought, speech and action. According to the point reached under the evolutionary process the effectiveness of the glandular system can be understood through the quality of expression. An occult healer, therefore, is concerned with the behavioural pattern of the patients more than the near body discomforts, called sickness. Man's conduct and behaviour upon

the physical plane is conditioned, controlled and determined by the nature of his glands, and these are conditioned, controlled and determined by the nature and the quality of his expression. If the expression is in the right direction, the system functions orderly; if not, it functions disorderly. When desire drives the man without discrimination, the quality is affected. When the quality is affected, it affects the centres, the glands and the flow of life energy.

The quality of the glands also depends on the quality of *karma* that one brings with him from past lives. Basically, the qualitative difference between two persons is the qualitative difference in their *karma*. Each person starts his life at a different point though born in the same family, with the same domestic, economic, social and cultural background. It is therefore understood that occult healing works on neutralisation of undesirable tendencies in human behaviour. This is where a healer has a greater role to play than mere healing.

The results of all past previous lives and of all activity carried on during those lives, get registered in the subtle nature. The Lords of Karma do this work. Karmic Law works in close cooperation with the Lunar Devas who build and construct the bodies. The functioning or malfunctioning of certain glands result therefrom. Such is the understanding of an occult healer. He traces

the malfunctioning of the thyroid gland, the pancreas, the gonads and the adrenal glands to the defects in behaviour and suggests suitable, remediable measures, to be brought into his behaviour. He suggests suitable habits in food, sex, thinking, rest, sleep, attitude to the world, etc. This is what is being called today as “New Era Healing”, where how to live to insulate from disease is imparted more than medication. This is the vital part of occult healing.





OCCULT ANATOMY

The occult understanding of the body nature is important for occult healing. From the occult standpoint the physical body is seen as an automaton. It considers vital body, desire body and mental body also for purposes of healing. The vital body is run by the life principle, while the mental and desire bodies are driven by the principle of awareness. Man incarnates with a purpose, which is called the will of the soul. It is this will that determines to be and to do. This will of man is worked out through form, which is driven by life force.

The ancients thus recognized two streams of force.

- One stream is of awareness, of will that functions through the mind, the senses and the body.
- The other stream is the stream of life that animates the body.

The will of man functions as consciousness. Man is self-conscious while animal is not. Animal too is animated by life, but is not developed in consciousness

as much as the human. The consciousness makes man a rational thinking entity. The seat of this consciousness/will is in the brain, found in the pineal gland.

The other aspect – namely the life force, which animates every atom of the body and which constitutes the principle of coherence and of integration, finds its way to the heart and is anchored there. From these two points that is the head and the heart man tries to work with the equipment, called the body.

Every night during the hours of sleep the principle of awareness withdraws itself into itself while the principle of life functions. Many times awareness (the man as such) goes abroad and returns during the wakeful hours. In sleep the magnetic thread or current of energy along with the life force streams is preserved intact. It also constitutes the path of return to the body. In death, this life thread is snapped or broken. When the life thread is intact, the conscious entity (the man) returns back to the body. When it is cut, it cannot return. The purpose and will of man utilize the thread of consciousness, and with the life current as its means expresses through the body. This conscious entity is called *Atma* or Spirit.

This also gives rise to another dimension: that man in sleep migrates elsewhere and does not stay in the body. Dream experience is an example for this. Dream experience is an out-of-body experience. The body rests

on the bed while man moves to experience known or unknown places or persons, or both. This exit from the body is from the pineal. There are some that exit consciously while many exit unconsciously. The ones who exit consciously are called yogis, while the others are normal average human beings.

The difference between both lies in the awareness. According to the point of evolution and consequent development of mechanism, the mechanism of awareness, consciousness (the human entity), is triple in expression. There are first of all the *nadis* (not the nerves) and the 7 centres of force, whose glandular plexuses are as under:

#	Centre	Glandular Plexuses
1	<i>The head centre</i>	<i>The pineal gland</i>
2	<i>The ajña centre</i>	<i>The pituitary gland</i>
3	<i>The throat centre</i>	<i>The thyroid gland</i>
4	<i>The heart centre</i>	<i>The thymus gland</i>
5	<i>The solar plexus centre</i>	<i>The pancreas</i>
6	<i>The sacral centre</i>	<i>The gonads</i>
7	<i>The centre of the base of spine</i>	<i>The adrenam glands</i>

Through these 7 centres and the related glands the first expression of man takes place.

The second expression is through the nervous system in its 3 divisions,

- Cerebro-spinal
- Sympathetic and peripheral nerve system
- The endocrine system.

The third expression is through the *sensorium*.

When the quality of behaviour is low, the functioning of these triple expression gets affected. They, in turn, affect the mechanism. Today, most of the diseases emerge from endocrine disturbances, nervous disturbances and glandular disturbances. To rectify this, a way of life, which is peaceful, non-competitive, non-aggressive, simple and qualitative seems to be imperative. The sooner man learns to carve out such life, the faster he reinstates life.



RHYTHM AND HEALING

It is a well-known fact that man carries health, sickness and healing powers within him. He can promote health or sickness for himself by his understanding of life and can even heal himself invoking the healing energies in him. This knowledge needs to be given back to man. By this, man prevents falling sick frequently. In fact, an Eastern scripture, *Bhagavatha*, says that there is no sickness that cannot be cured by right attitude towards food. The food is the source of sickness, source of health and is also a source of healing. Food is but one part. Comprehensive planning of daily life is the other, but more important part.

The daily routine can be gradually brought to rhythm. Rhythm generates hidden energies, which in turn can harmonise and stabilise health. Timing is suggested towards daily activity of life, which brings in the rhythm. Man needs to specify timings to

1. different types of work
2. thinking
3. study

4. food

5. pastime and

6. intermittent rests and sleep.

Man needs to set timings as per his life conditions and follow what he sets for himself. This needs a little exertion but when followed it brings in a gradual change in his inner faculties. It gives him a better power of discrimination. Thereby he begins to respond instead of reacting emotionally to his environment. Discrimination enables power to work from within in contrast to superficial reactions. Response to pain and pleasure, likes and dislikes, comfort and discomfort will grow more passive, while the inner consciousness grows more active. This response is the activity of the vital and mental planes and is not mere physical plain reactions.

Today man lives in terms of other's thoughts, opinions and obligations. Following the set rhythm, he establishes himself in consciousness and realizes what his work and his obligations are to the surroundings. The interaction with the surrounding becomes gentle and subtle and not any more rough and crude. Gradually the angularities are rounded off and his superficial behaviour gets polished. Further working with the rhythm strengthens the consciousness and, as consequence, he begins to work silently without any friction with the objective world. He honours

the feelings of others while keeping firmly to his own principles. He realises that principles are a means to his ends. He understands the vainness of upholding a principle for its own sake. He shuns criticism and learns not to criticise those who criticise him. All this is due to emergence of inner consciousness, which is the result of following a rhythm.

The attitude of the student of rhythm to others, changes gradually to listen to what others need and not to what others speak. What others speak is confusing and what they need is help. As much as one responds to the needs, bridges of goodwill are built into the society. There is a gradual change in his thinking, which is brought about by the rhythm. The student of rhythm learns to think from other man's viewpoint without deviating from the path. Understanding grows better in him and belief system takes to back seat. Belief is the supporting system in the absence of understanding. As the latter grows, the former is relegated to the background.

Rhythmic life may not be seen as monastic living. It should be seen as a conscious social living. It does not demand austere practices. Physical comforts are not denied in rhythmic living. The body should be nourished with proper food, which is also delicious. Shunning taste, beauty and harmony is strictly prohibited. Self-torture of any kind is not to be thought

of. Habits of extreme orthodoxy or heterodoxy are avoided. Man's rhythm should also remain flexible not to clash with the routine of others. His food should be more qualitative and less quantitative. Liquids purify the physical body and hence it is recommended to take more nourishing liquid food and less solid food. Very rich foods and sumptuous night dinners should be avoided.

Pungent and very spicy foods cause hindrances on physical plane health. They produce acids, gases and not infrequently cause indigestion and the consequent ills. They also produce more than the required activity of *prana* and of mind. They make the nervous system oversensitive. Food should be planned in such a manner that it is nourishing, tasty, easily digested and assimilated. Easy digestion and assimilation is possible with vegetarian food. Since plants have the faculty of responding more to Sun's rays than the animals in preparing the food, they develop the response of the human body to the solar principle easily. One should note that today's food is tomorrow's mental matter. Every day our physical food nourishes our vital matter, which in turn nourishes the mental matter. The subtler mental matter is nourished by the gross food and the grosser food is managed by the subtle intelligence of mind. Both get managed well through growth of inner consciousness, which results from rhythmic living.

Thus, ease on the physical, vital and mental planes takes place. A new glow of health sets in and more energy manifests. The influx of life force is lubricated by this process. The nerves are at ease, the mind is at tranquil and the inner man gains stability. Health remains.







CREMATION VS. BURIAL

Occult healing is much wider than attending to a patient or a group of sick people. Its scope enlarges to include planetary cleansing. The planet requires cleansing in many ways. It needs to be cleaned not only by water and air from plastic and industrial pollution, but also by eliminating gradually the cemeteries, which are growing at large.

There are as many cemeteries as cities, towns and villages. They are many times as big as the towns and villages. The cemetery around Jerusalem is pathetic as it is not only crowded but surrounds a sacred place. The cemetery has a negative impact on the soil. The presence of the cemetery has its taints to which humanity is prone. One should note, down the ages there has been burial of billions of corpses. Their tainted effect on humanity can only be reduced through shift from the custom of burial to the custom of cremation. Those who work with health need to notice the factors of ill health at large and neutralize them through right

approach to the governments and to the religious heads. Much propaganda is highly desirable in this direction.

When cremation becomes a universal custom we shall see a definite minimizing of disease leading to increased vitality and longevity. It is fortunate that many are opting for cremation, and cremation is becoming increasingly popular. Propaganda for cremation and against burial should lead to even framing the law against burial and for cremation. It would be a matter of sanitation that people cremate the discarded physical vehicle of the human souls which otherwise would cause greater impact on health in the times to come. The cemeteries must be understood as negative psychic spots, emanating unhealthy and sick psychic energies.

Dissolution of forms through fire is the cleanliest method to dispose of the dead bodies. The moment death is pronounced scientifically, the body should be cremated within 24 hours to prevent the spread of ill effects of the dead body into the surroundings. The dead body is unwanted at home, and in the West return of a dead body from a hospital to the house is prohibited. When it is so, their preservation under the soil is neither logical nor healthy. In the East dead bodies are not retained at home, and before they decompose they are cremated within a day. People know by this time that their ancestors do not sleep in

the graves and that they get reborn as per the Law of Karma. Reverence to the ancestors can be shown in different and better ways than visiting the graves. The Law of Karma and the Doctrine of Reincarnation are getting familiar in the West, which would also help a shift of emphasis from burial to cremation.

The process of mummifying as practised in Egypt and of embalming practised in the West has been responsible for perpetuation of etheric forms of the dead bodies, sometimes even for centuries. When the mummy or embalming was of persons of evil character their etheric body provided “housing” to evil forces. Taking possession of their etheric vehicle, the evil forces cause attacks and disaster, which is common experience in the West. There is much truth in the theme of Dracula, which is very popular in the West. There is also much truth in the attacks experienced by investigators who investigate into the mummies of Egypt.

The negative astral impacts of burials are too many to elaborate. Inasmuch as big cities are experiencing the dearth for place, they are now getting into a tier system of burial, which is still worse scientifically and sentimentally as well. Cremation of the dead body is the final solution which needs to be promoted. Cremation within 24 hours is the most desirable. If delay is necessary for family reasons or municipal

procedures, the duration can be extended by another 12 hours. Scientific study in this regard and the related propagation is a sublime act of occult healing at large.





REFINEMENT OF THE PHYSICAL BODY

Occult healing demands understanding of the physical body and its importance in the present day context. The physical bodies of greater responsiveness and more refinement are vibrating to a different measure in the need of the modern age. More adequate form is needed for the new challenges of the new age life. A careful observation of the bodies shows that the Nature is at work for such refinement of the physical vehicle. While there is obesity growing beyond proportions marking the growth of sickness, there is also growth of healthy bodies with proportionate growth of physical frame. The average thinker from human family is resistant to growth of solar plexus and the related stomach. Retaining the waistline without convex belly is the concern of many. Majorities are at work to ensure that they have a flat belly but not a projected one. This desire is healthy in the sense, it retains the tension of the diaphragm. When the tension of diaphragm is retained, disease and decay are arrested. When the diaphragm is relaxed, the ancient health science says,

it open doors for 10 diseases such as indigestion, gas formation, irritation, mal functioning of pancreas, kidneys, urinary and excretory channels, respiratory system etc. Man is essentially a mental being. Desire is his support activity and therefore he is also an emotional being. The mental and emotional centres have an impact on the physical contours of the body. Heavy thinking, sorrows, fear and depression can lead to heavy body. Control of food, dieting, fasting many times have undesirable effects, while they may temporarily adjust the figure of physical body to right proportion.

“Occult healing suggests that people seeking health should demonstrate their wisdom at the dining table. It is also better if the dining room emits energies of harmony.”

Occult healing also suggests that *“excessive attention to the physical body is undesirable”*.

The attention should be focused in the vital and mental aspects relating to desire and thoughts. Training the physical body is, however, very important and this has certain definite requirements:

1. Food

2. Cleanliness

Much use of water internally and externally is vitally required.

“Water is the best cleansing agency.”

Pure water applied internally and externally cleanses the system as also the blood. Hydrotherapies are of great value. Man should learn to bring them into his life. Paracelsus has been a great teacher of healing through water in the West. Ayurveda has been propounding the need for use of water in abundance. A volume can be spoken of abundant use of water inside and outside, for refining the physical body.

3. Adequacy of daily sleep

This should be between 10 in the evening till 5 in the morning. Sleep in a room that has good ventilation and passage of air is strongly recommended for rejuvenation of vital body in sleep hours. In the tropics sleeping outdoors, with a shade above is recommended by Ayurveda.

4. Exposure to sunshine

Contact with sunshine should be sought at least for 1 to 2 hours every day either during the morning or evening hours to vitalize the body. It is common knowledge the sunrays kill all germs and prevent possible diseases.

The above four requirements, if adequately attended to, a definite process of elimination of sickness takes place. Health ensues in a course of few years. The whole physical body shifts its polarization gradually upwards. The body matter tends to be less coarse and eventually gains the required subtlety to respond to

higher vibration. The brain cells also evolve in the process. Refinement of the physical body results in elimination of diseases and upliftment of health, which is essential for man's progress. The above four measures are reasonable and utilitarian and therefore need to be promoted at large by all healing groups and workers.





HEALING THROUGH SUNSHINE

Occult healing is basically concerned with *prana*, the life force, its reception, assimilation and transmission into all parts of the body. Life force is the essence of every plane of existence; it exists beyond the physical plane and reaches us right through the sunrays. Note that life comes **through** the Sun and the sunrays and **not from** the Sun and the sunrays. Life force is the mysterious force that comes, according to the Wisdom science, from the cosmic plane. Life force animates, vivifies and correlates all within man and within the cosmos. Life force is not tangible but it is cognizable. The whole world of form is put to growth up to its optimum by the life force, and form decays when life force withdraws.

The future science of medicine therefore has to learn the points of reception, assimilation and transmission of life force in the human body.

Prana is the vital magnetic fluid which radiates through the Sun and is transmitted into certain subtle (etheric) centres in the human body. The transmission

is handled by certain subtle intelligences of air, which are called the *devas* in the scriptural terminology. These *devas* are of golden hue. They also carry orange or yellow tinge. It is for this reason, Ayurveda recommends exposure to sunshine in the morning and evening hours. The golden hue rays emit powerful radiations, which are received by certain centres in the human body. Some of them are the centres in between the shoulder blades, the centres near the sacral, the brow centre etc.

These golden-hued *pranic* entities are in the air above us and are generally abundant in the tropics. They are especially present in the air around California, a land of golden hue. When the atmosphere is pure and dry these entities are more effective and can be consciously handled for reception. The upper part of the body is recommended to be kept bare – which was an ancient custom in the tropics. Pure cotton or pure silk clothing is recommended for the higher class and females, because it does not interfere with the reception of life force. In fact, pure silk assists reception and hence it is important. The main centre for reception of *prana* in the present times is the centre between the shoulder blades.

The more refined the human body is, the better is the reception. A coarse body resists such reception.

Occult healing lies in educating the common man to take to the practices relating to refinement of the physical body, of which exposure to sunshine forms part. Exposure has to be only in the morning and evening hours, not throughout the day, as is practised at the sea beaches. Overexposure causes menace to the body's health, because sunshine carries very powerful electrical and magnetic currents that cause devitalisation and weakness, leading to inertia.

Many diseases can be cured when man learns to expose to the golden hue of the morning and evening rays with appropriate clothing. When the *pranic* rays can find free access to the shoulders and to the diaphragm, it adjusts the subnormal functioning of the spleen. A healthy spleen prevents many stomach and abdominal disturbances and diseases.





INHIBITION AND HEALING

Healing involves rectifying inhibition, which would neutralize frustration. When frustrations are neutralized, abnormalities disappear and normality is restored. Health is the other name for normality. It is time that health workers know man's inhibitions, which are social, traditional, and many times, more superstitious than scientific.

Life is not normally rounded out until all functions of its nature are exercised. Life expresses in man in a threefold manner. It conducts the nature in man, which is again threefold. One relates to the body, another relates to the mind, and a third one relates to the soul, or the divine part in man. All need to be worked out and experienced. If not, there would be frustrations at any level. Any frustration has an impact on health. Body, mind and soul need to get fulfilled, and each one should receive its due share. Then, health is natural.

Celibacy as a virtue is never imposed by any scientific religion, because celibacy demands abstaining from certain instincts and functions natural to the

body consciousness. Where such natural instincts are avoided, unconsciously frustration builds up, leading to sickness.

There are some people for whom naturally celibacy becomes acceptable. This could be due to the fact that there was excessive sex activity in the previous incarnation. The soul's journey through lives gives different experiences. Some are experienced in abundance and some others are not. Man comes back into incarnation to experience what remained unfulfilled. Hence, if there was adequate experiencing of one aspect of life he turns to the other. It does not mean that he would not turn back to the earlier experience. Until experiences at all the three levels are fulfilled forever, man comes back.

From this understanding it would be clear that natural celibacy is a normal temperament, while imposed celibacy breeds sickness. Many religious people ignorantly indoctrinate that celibacy is indicative of spiritual development. It need not necessarily be so.

Fasting, celibacy, abstaining from social activity is not really religious. It is ignorance taking to the glorious envelope of religion and spirituality.



RECOMMENDATIONS OF THE OCCULT HEALING SCIENCE

Occult Healing speaks of vegetables as a means of curing many of man's ills affecting their circulatory system, kidneys, bladder and the lubrication of joints. Ayurveda speaks of many cures through vegetables such as leaf vegetables, green vegetables and some roots. Along with such vegetables a right adjustment of emotional nature is also suggested.

Sunbathing in coloured boxes are also given during the first two hours of sunrise and sunset. Depending upon the sun transit of sun signs and the patient's planetary position, the required coloured baths are conducted.

Oil massages are regularly conducted to improve the circulatory system. Barley water is frequently given to clean the kidneys. Abundant drinking of water is suggested to cleanse the bladder. The joints are lubricated by massaging gently with oil, followed by fomentation with steam.

Likewise, for imbecility and idiocy much sunshine, morning exercises and head down *asanas* are suggested. This is because in these sicknesses the thread, which is anchored in the brain, is withdrawn while the life impulses remain anchored in the heart. In all cases where there is life, but not much intelligent awareness, these methods can be usefully employed without stuffing oneself with cortisone and antibiotics.

Some diseases are induced by the tendencies in man himself. They can be noticed through the astrological signs, sun signs, moon signs, rising signs, 6th house, 8th house, and 12th house.

The diseases of mystics, the excessively religious, can be traced to the starvation of the lower centres in their effort to awaken the higher centres. These people generally suffer from congestion and inflammations due to over-activity. These people need to be advised progressive activity, but not hyperactivity. These are generally eccentric people that should be given a balanced approach to the goals but not an emotional approach.

People who live with a family background of cancer, tuberculosis and syphilitic complaints normally transmit these sicknesses to the progeny. To them the Occult Healing science suggests activities of goodwill and of philanthropy. When activities of the heart

assume importance, energy is not supplied to these diseases.

Occult Healing also says that disease is a process of liberation, and when one goes through the pains of disease, the necessary rectification occurs. While disease cannot be welcomed, it is better to endure it as far as possible without resorting to excessive medication. According to the science of Occult Healing, disease is understood as below:

1. All disease is disharmony and lack of alignment and control.
 - a. Disease is found in all the four kingdoms in nature.
 - b. Disease is purifying in effect.
 - c. Definite methods of healing are peculiar to humanity, and are mental in origin.
2. Disease is a fact in nature.
 - a. Antagonism to disease simply energizes it.
 - b. Disease is not the result of wrong human thought.
3. Disease is a process of liberation, and the enemy of that which is static.
4. The Law of Cause and Effect governs disease as it governs all else in manifestation.





THE LAWS

It is generally believed that the main requirement to the art of healing is faith. But this is not so. Faith has little to do with it. Healing depends upon certain vital factors of which faith is not one. One cannot demand faith from a patient. Many times, patients are not in a position to offer the kind of faith which requires healing to happen. It is enough if the patient accepts the Law of Nature and the Karma that one incurs when the law is not followed.

What is needed for *occult healing* is as follows:

1. A recognition of the great Law of Cause and Effect, if possible. This is not always possible when dealing with the totally unenlightened.
2. Correct diagnosis of the disease by a competent physician, and later by a spiritual clairvoyant, when that capacity is developed by the initiate healer.
3. A belief in the Law of immediate Karma. By that is meant an ability on the part of the patient of the healer to know whether it

is the destiny of the patient to be healed or otherwise.

4. A willingness to recognize that healing might be detrimental and basically undesirable from the standpoint of the soul. People are sometimes healed by the potency of the healer when it is not their destiny to resume active physical plane living. This seems strong but is true.
5. The active cooperation of healer and patient – a cooperation based upon mutual understanding.
6. A determined acquiescence on the part of the patient to accept whatever may be the demonstrated will of the soul. It might be called an expression of Divine indifference.
7. An effort upon the part of both healer and patient to express complete harmlessness. The value of this will require careful thought. This is basically a reference to the relation of both parties to their associates.
8. An effort on the part of the patient (unless too ill) to adjust and put right those aspects of nature and those characteristics which might militate against the right spiritual perception. This is one of the meanings hidden in the

phrase, the “work of restitution”, though not the most important meaning.

9. The deliberate elimination of qualities, lines of thought and desires which could hinder the inflow of spiritual force – a force which might integrate the soul more closely with the body in the three worlds and inaugurate a renewed life expression, or which might integrate the soul with its emanating source and initiate renewed life on soul levels. This, therefore, affects the relation of the patient to his soul.

These need to be pondered upon for *Occult Healing*.



BASIC HEALTH TRIANGLE

Work, Food and Rest form the basic triangle that man has to establish in a rhythm. Lack of rhythm in respect of these three will disturb the inner health, which eventually manifests in the outer. In modern times people have lost rhythm in relation to this fundamental function. For every malady a pill is seen as a solution. A pill for headache, a pill for stomach disorder, a pill to postpone menstruation, a pill for digestion, a pill for defecation, a pill to prevent conception and worst of all, a pill for sleep. Sleeping pills have become so common that people gulp them down as casually as peppermints or chocolate.

Sleep is nature's best gift to human beings. We cannot afford to disturb it in any way. Sleep restores normalcy. Sleep nourishes the system since the irregular mental machine is absorbed into its source. For those who cannot sleep their mind is a menace. When mind is a menace it does not allow sleep. It disturbs the stomach, it creates disturbance to every organ below the diaphragm. A disturbed stomach, liver

and other associated organs disturb the organs above the diaphragm also. For example, gas in the stomach can disturb the respiratory system. The excessive acids secreted in the stomach also disturb the oesophagus. The lower system, when disturbed, disturbs the system above the diaphragm, causing sleeplessness.

When the respiratory system is disturbed, fear and anxiety occur and further disturb sleep. Prolonged sleeplessness for a week or two can result in depression, meaning the sickness is going deeper to disturb the mind, which was initially disturbing the system. Anger, irritation, violence, incoherent talk are the results of depression. It then becomes difficult to restore the person to normalcy.

It is common sense that man ensures his regular sleep. A sleep of 6 to 8 hours is generally recommended for daily restoration of normalcy in terms of health. If one feels that his sleep is disturbed, he should immediately ensure proper sleep through natural means i.e., by adjusting the rhythm of work and food. He should also take care that there is proper digestion and defecation. He should further ensure that there are no accumulated toxins/carbons in the stomach. Observing the stomach, the digestive and the defecating system on a daily basis is of paramount importance. Man has to ensure the above.

If he does not ensure that these fundamental principles are carried out, sleeplessness will ensue in many cases. It is not advisable to treat this sleeplessness with sleeping pills. In extreme cases of depression, sleeping pills are seen as first aid. But in other cases, such as the ones stated above, use of sleeping pills would lead to dullness of the brain and nervous system, which further leads to weakness of hands and legs, to subnormal circulation of blood, to loss of appetite, to palpitation of the heart and anxiety without cause.

Man needs to know that he cannot afford to disturb his sleep by irregular activity.

Sleeplessness due to depression is an entirely different situation. Even for that, sleeping pills are not the solution. This should be dealt with separately.

To ensure regular healthy sleep the following is recommended for inclusion in daily life:

- Suitable daily exercise.
- Drinking of water (3 litres) and fruit juices.
- Eating fibrous food and sprouts (in relation to pulses).
- Ensuring daily defecation.
- Exposure to morning or evening sunlight. (Exercise in sunlight is recommended).
- Ensuring elimination of gases and toxins through appropriate digestive food.

- A lot of vegetables and minimum pulses and cereals (sprouts are exempt from this).
- Avoiding daytime sleep. (Siesta for 20 to 30 minutes in a relaxing chair is permitted).
- Regular intervals for eating. Not to have prolonged intervals between breakfast & lunch and lunch & dinner.
- Late night dinner with heavy and rich calorie food has to be avoided. Sleep should be at least one hour after dinner. Cup of hot or cold milk would help.





PREVENTIVE AND PREVENTING MEDICINE

Occult healing basically suggests healing through small changes in habits of daily living. Normally the dictum is “Prevention is better than cure”. Preventive medicine is considered a priority to curative medicine. Preventing medicine is considered even better if there is a normal way of adjusting health. Many of the normal sicknesses that are frequent are curable without medicine. Today the paediatricians observe this in relation to children. They do not prescribe medicine for cough and cold and even for slight increase in temperature.

For example, when children cough, the traditional habit was to give water. Traditionally it is very well known that water is an excellent remedy for cough. When water is taken abundantly the phlegm gets diluted and comes out. Water also supports the digestive process. When digestion and defecation happen through the pressure of water, phlegm and cough also get reduced and even cured. The excessive

heat in the system is neutralized and inflammation is restored to normalcy.

Coughing is a natural bodily function to throw out the dirt, the impurities that accumulate in the respiratory organs from nose to lungs. When medicine is given to cure cough it is many times likely that we prevent the auto-healing activity of the body, which would in the long run create problems such as frequent cold and cough, pneumonia, bronchitis, sinusitis. Throat inflammation is the result when cough is not properly treated.

Coughing, sneezing, yawning are natural bodily reactions to snuff out impurities and phlegm. When they are prevented with medicines, they not only recur but also become deeper discomforts. When there is a natural way to cure, let us not think of medicine of any kind.



OBESITY

Obesity is speedily increasing in the rich societies and has become an insurmountable problem. It also has become a harbour for many diseases. Such as rheumatism, arthritis, diabetes, blood pressure, heart weakness, malfunctioning of kidneys etc.

Many people think that through dieting they can solve their overweight problem. It is a fallacy. The more one diets, the more one disturbs the system. What is important is a balanced approach.

The cure of obesity starts right from the thought level. If man entertains heavy thoughts, they transform into heavy energies and manifest as weight. This is an occult understanding. Thoughts of worry, irritation, fear and anxiety can contribute to weight. Many people who do not really eat much and who do not eat indiscreetly also gain weight for this reason. It is not worth entertaining the above said energies through thoughts. Today there is much fear and anxiety leading to worry and irritation in the human activity. This cause for weight needs to be tackled with the knowledge

relating to the philosophy of life. This is not taught either in schools or in colleges or at home. Everywhere man is taught of ambition and its fulfilment. Desire has become the common playground, where everyone seeks for himself.

The philosophy of life teaches contentment, balanced approach, and an attitude to help and serve, moderate desire, peaceful living and cheerful attitude. This dimension, when added to life, life energies flow well and the spirit flies like a bird. This needs to be learnt at one point of time or other in life to reverse the path to sickness.

We see in life the paradox of people excessively caring for healthy food falling sick. They have a fad for healthy food; yet they are sick. Food alone is not the agent for health. Mind is also an agent, a powerful agent that can destroy the nourishing value of food. When men eat without peaceful mind they not only feed the food, but also feed the related restlessness. It is an age-old instruction to consume food with a cheerfully oriented mind. Then, assimilation of food happens in a poised manner. One is not supposed to eat when there are negative moods such as sorrow, fear, anxiety, hatred, worry etc. There is a little preparation needed before one approaches the dining table. A little humour and cheer would give a magnetic impact to the food and adds a significant value to the life energy.

This is of paramount importance. That the negative moods are self-destructive agents needs to be known by the modern man.

“One’s anger is one’s enemy. One’s peaceful attitude is one’s protective shield. One’s compassion is one’s friend. One’s cheer is one’s heaven. One’s sorrow is one’s hell.”

This is an important saying of the East, which is taught even in the childhood. Of course, when it comes to practise, people in East are not significantly different from people in the West.

In a society where aggressive competition, anxiety, jealousy, fear, irritation and anger are the active players, one needs to find his right place in it and live more in contentment than in competition. One may nevertheless stay in competition with a contented attitude.

With such a state of mind one can try the following:

1. Physical self-reliance. This means one should be ready to move for his personal work and not to have physical assistance. This enables frequent movement of the body.
2. Physical exercise. This enables good circulation of blood and full use of respiratory organs.
3. Not to have long intervals between breakfast & lunch and lunch & dinner. The interval cannot be more than 5 hours. Intermittent drinking of water is helpful.

4. To ensure the intervals of 12 hours between dinner and next day's breakfast.
5. There is a centre of contentment in the brain, called "Bhukti". When we eat with quiet mind, we get the message: "Enough!" One should learn to conclude the meal when one feels the message. Eating less than the adequate food is as consequential as eating more. The former produces gases and the acids produced remain unabsorbed. They create a burning sensation and make the stomach acidic. Gases and acids cause many more disturbances.
6. There is a recent observation by the science that carbohydrates do not contribute to obesity. Through reasonable quantity of carbohydrates, when consumed, the obesity was reduced when compared to those who are put on diet. A 60-day experiment yielded this observation in the USA.
7. Today's diet programs all over the world, claiming rapid reduction of weight, are dangerous. Moderate eating in regular intervals with daily exercise and peaceful mind would have far better response for obesity than hyperactive dieting programs with fat-free food.

Common sense – which is so uncommon in these days of complexity and pseudo-modernism – should prevail in these matters.





HEALING – INTELLIGENT BALANCE

If we get back in time and go to the times of Hippocrates, there was not much science of health in the West, though the science of health already existed in the East in the name of Ayurveda. During those times there was belief that sickness was God's fury on man. The priests were propagating such theories so as to hold people as their captives. Hippocrates was the one who brought in a certain light into the area of health by stating emphatically that sickness was normal and had a normal cause. He was the first one to use the knowledge of natural sciences to cure illness.

Hippocrates always pointed out the importance of diet in the healing process, which seems to have been lost somewhere on the way during modern times in modern treatments. Today doctors believe more in medicine than adjusting of food, its intake and quality. In one of the eastern scriptures it is said that there is no sickness that cannot be cured through adjustment of food and drink.

In his works on air, water and places, Hippocrates emphasized their importance and their effects on health. He also emphasized the effects of environment on personal health. Today there is little concern for environment. There is almost total lack of knowledge relating to the use of water, air, places and environment for healing purposes. On the contrary, people hide themselves within heating and cooling systems. People cannot face either winter or summer or even rain. Health education is missing to drive people to brave into the natural environs. In underdeveloped and developing countries people are somewhat lucky that they do not get protected due to their inadequate wealth. The nature thus compensates by bestowing better health on them than on those who are in wealth. Wealth sometimes associates with sicknesses for this reason.

Hippocrates cautioned people that equilibrium of vital force should always be maintained. He strongly suggested that one should ensure that his/her body is not too hot, too cold, too wet or too dry. His preventive approach to sickness was largely around appropriate diet, rest and exercise, besides intelligent use of air, water and environment.

It may look to be a paradox if it is said that in India even ten thousand years ago the science of health recognized the ill health as imbalance of rest, movement

and poise, as imbalance of activity and inactivity, as imbalance of the inherent qualities in man. Man's energy functions as a triple. When will sprouts, energy becomes dynamic. When will recedes, it becomes inert. In man, the will to desire to do, to accomplish, exists in varied ways. If will is over-active, it leads to one kind of imbalance. If will is under-active, it leads to another kind of imbalance. Men are over-active in some aspects of life and under-active in some other aspects of life. It therefore brings in a third kind of imbalance, which is an admixture of the first two, leading to a third kind.

These three chief imbalances affect the rhythm of respiration and circulation of blood, the life force, in three different ways. Health measures were always seen as restoring the rhythmic balance. Inner balancing of life is given greater emphasis in the East, while outer adjustment to seasons and to the environment is given emphasis in the West. Acute and short durational sickness is attributed to disturbance of life from the outer, while chronic sicknesses are seen as disturbance from the inner.

To sum up: healing is seen as an act of balancing the life force to its normalcy whenever it is disturbed either from inside or outside. Doctors/healers need to study the natural causes of imbalance before they treat. Doctors/healers need to study the natural causes of imbalance before they treat the Father of Medicine,

Hippocrates, says that sickness is from a natural cause. Such natural cause can be within or outside the patient.



QUALITY OF LIFE VS. SICKNESS

The wisdom teaching frequently poses a question of what use it is if man returns to his former life after his convalescence? It is senseless from the standpoint of wisdom if man does not change his way of living after recovering from a serious illness. Life *must* be better organized after each recovery from deep sickness. It *must* be made healthier. Life *must* improve qualitatively after every recovery.

Every profound sickness is a message that demands a little more qualitative life.

Pay attention to the quality of life; it is not enough if attention is paid only to quality of food.

It must be known that the cure is to the person but not to his corpse.

It is customary to think that sicknesses such as cancer, arthritis, diabetes and the like, are hereditary. While there is some truth in it, protection can be given and prevention can be ensured by giving the right discipline to the children right from childhood.

Quality, quality, quality - is the cry of the wise ones. It remains till date a cry in wilderness. It is time that humanity stops speaking and starts working on the quality of life. It is not enough if man knows, but it is imperative that he acts.

“Cancer is a scourge of humanity and it inevitably spreads. The chief measures against cancer are preventive measures. Those who do not eat meat, drink alcohol, wine, tobacco, narcotics etc. and who keep their psychic energy pure, who cleanse the stomach once every season with water, milk, fruit juices, need not think of cancer”, says an ancient Master of Wisdom. The truth of it deserves to be put to experiment.

This is a measure to be implemented by all healers and health practitioners vis-à-vis their patients.

IMPERCEPTIBLE DISEASE AND CURE

In regard to health, there is an unknown dimension. It is generally not perceptible that mankind is dwelling in inter-crossing currents that are very harmful. There is a huge war of thoughts in the thought plane surrounding man, which is worse than the physical plane war. If one knows the dimension of the thought plane war, he would rather prefer the physical war. In the physical plane, war weapons approach from a known direction. One would at least know the direction from which weapons hit him. He can accordingly shield himself or counter it. But if the weapons come from unexpected, unknown directions from invisible enemies, how can one guard himself? A single enemy of any magnitude is far better to face than the innumerable, imperceptible enemies. Naturally people are unaware of this impending danger, but they constantly get affected by them.

Blood pressure, brain haemorrhages, the scourge of skin allergies, cancer and the sickness of tension and stress, such as diabetes and the sicknesses of depression

are all due to the percolation of the warring forces of the thought plane into the human system.

The insulation against this imperceptible enemy can be developed through inculcating positivity of consciousness and through entertaining constant cheer and joy. Joy is a special wisdom. Even the wise many times are not joyful. Many wise people are otherwise engaged and are many times far away from joy. Very few know that joy is the best subtle medicine to counter the subtle enemies of health. It is really wise if one learns to be joyful. This is the first wisdom that is advised to be learned for health purpose and also for all purposes of life. A life that is lived in joy is worth beyond any measure.

Many wise teachers and healers of ancient times imparted joy to cure many incurable patients who could thereafter live in great self-confidence and performed well, arresting the domination of their sicknesses.



PLANET AND DISEASES

The esoteric science indicates that all the formations to the beings emerge from the material of this earth. The atoms of the dense physical body of all the beings and also that of the human beings are composed from the matter of this earth. The earth is an evolving planet and therefore has its deficiencies. Its inherent life also suffers from certain blockages and hence its material body also suffers the related deficiencies. There is some truth in the theologies which state that to be born on earth is a kind of punishment. The planet is evolving and its beings on the planet are also evolving. The planet as well as the beings are shedding the dense matter and are progressing towards less dense, more subtle matter. The denser the matter is, it harbours diseases. The lighter the matter is, the life flows better establishing better health.

The diseases that exist to the planet naturally exist with the dense body of the beings. These diseases emanating from the matter of the earth have impact on the dense physical body. They have impact on the

physical atoms of the body only. They have no impact on the subjective side of the man such as emotional and mental states. They have no psychological impact also and hence cannot be related to the human behaviour. The diseases emanating from the planet originate from within the planetary life itself. They have a direct emanating effect upon the individual atoms of the bodies on the planet. These diseases have irritating effect on the physical body. The modern physician is at present unable to distinguish between these diseases and diseases arising from within the patients' own interior mechanism. Essentially these diseases are extraneous irritants. The most of the skin allergies come under this category while there are infections and contagious ones which are not under this category.

Since the physical atoms relating to our planet carry inherent deficiency, their life cycle is also limited. This is one of the chief factors determining the ageing and the death of the physical body. The inner man has no age. He is the ancient one. His body grows, decays and dies through time. This is because of the limited longevity of atoms.

Another kind of disease that emerges from that planet due to human irresponsibility are epidemics that have a serious effect upon human race after every significant war. No doubt the planet is endowed with great power of absorption. But it has its limits. The

aftermath of war is one such limitation that would lead to the epidemics. Europe specially suffered the epidemic due to two great wars. Till date it is not entirely free of this vulnerability though there is much scientific knowledge to contain epidemics. An epidemic is an outrage of Nature.

A third kind of disease that emerges from the planet is due to human ignorance. For untold eons, the bodies of men and animals have been laid away in the ground and the soil of the planet is impregnated with the germs. These germs produced diseases in a subtle form which is not yet recognized by science. The germs of ancient, unknown diseases are to be found in the layers of the soil and the subsoil.

The nature never intended that the bodies be buried in the ground. The bodies of the animals return to the dust purified by the rays of the Sun and by the breezes that blow. The Sun causes death as well as life. The sunrays can kill the bacteria with its dry heat. Moisture and darkness breed diseases from the buried bodies. When all the nations as a rule cremate the dead bodies there would be a great reduction in disease and a much healthier world.





INHERITED DISEASES

There is a mistaken belief that man's karmic liabilities and karmic tendencies are to be found in the germs of life and of substance brought together at the moment of conception. Therefore, the inherited diseases get transmitted from the father and the mother. This is not the case. The incarnating soul brings with it its traits and these traits manifest through time. The predisposition is with the incarnating soul and not with the parents.

By virtue of its traits, the incarnating soul produces its creative work and its particular constitution to which the parents chosen contribute the related tendencies. In other words, the inheritance of disease is not from the parents but from oneself. The transmission is not from the parents, it is from one's own traits coming from past habits. Parents cannot be blamed for this.

Every disease is a learning process. In managing and regulating the disease, the man picks up new and better habit patterns by which the traits are gradually

neutralized. Thus the soul progresses from ill-health to health and from ignorance to knowledge.

Nature offers opportunities to learn and to change and incarnations are meant for such change. Those who learn, change for the better. Those who do not learn, remain with the same state of sicknesses and ignorance. Such is the ancient doctrine of wisdom relating to the inherited diseases.

The traits of every human being (desirable and undesirable) move along with the person that departs from body through death. They get preserved in the causal body and manifest in the next incarnation. Just like the seed carries the traits of the tree and when sown comes back with the same traits as before and gives the same taste as before, the person when coming back comes with the same traits which existed with him in the previous life. The different traits in the children of the same parents are due to this truth prevailing in nature. Sometimes among the co-born each one grows totally different from the other. This is because of their individual traits but not the parental traits. The nature offers many incarnations for persons (souls) to overcome their undesirable traits and to become fulfilled personalities. This law of nature is explained as law of evolution of mankind.

The inherited diseases can be corrected only through correction in the core behaviour. They cannot be cured

by medicine. This is where Yoga discipline helps. Last word: Nothing helps unless man wants to help himself.







KARMA AND HEALING

All occult laws of curing and the related methods are possible as far as they are permissible under the law of Karma. However occult a healer is, he cannot cure all. He cannot cure at all times. The law of Karma decides the cure but not the healer or the technique of healing. It is needless to say that certain persons do not get cured however much they are helped with normal as well as occult healing.

The flow of energy is the basis for all healing work. The flow need to be even. If it is in excess or in its deficiency it produces diseases. These are the two main factors for production of disease. Therefore those who are interested in healing should notice this and enable as per needs. Even if the healer has the ability to do so, it causes a temporary cure and the patient, once out of the presence of the healer gets back to his original pattern of flow which is not even. Thus, though healing effort is done; healing does not anchor in the patient. Here the healer needs to know that there is a karmic

law and until the Karma is fulfilled, the healing does not happen.

It is in this context astrology becomes a tool to see the time dimension relating to the Karma. Sometimes astrology also gives remedial measures which would enable the cure to happen. Astrology also reveals if at all cure happens. If the healer knows that cure does not happen he can then psychologically prepare the patient to endure what is not curable. Acceptance is halfway the cure. If the patient knows that his sickness is not curable and if he learns to accept it as a matter of retribution he would at least save energies and money which would otherwise be spent on hunting for doctors and medicines.

Another dimension of karmic liabilities is unsuccessful diagnosis for prolonged time. This also can be seen with patients. Right diagnosis does not happen in the beginning in spite of available facilities and capacities. Wrong interpretations take place and cure does not come through. When the cure time comes, right thoughts occur!

Yet another factor which can be considered in relation to Karma. How far is a child responsible for his living condition? Some are born in unhealthy families, some are born in healthy families, some are born rich, and some are born very poor. The former gets the best food while the later does not. Likewise some are born

in a family where health rules are part of normal life; some others are born where there is little knowledge of health. Unless one admits Karma as a predisposing factor and its power to produce adjustments which emerge out of the past and affect the present, the answers remain evasive.

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MAGNETIC HEALING AND RADIATORY HEALING

Occult healing basically involves two types of healing. One is magnetic healing. The other is radiatory healing. Healing work, in reality, is judicious use of energy applied with love and service.

In magnetic healing, the healer does two things. He invokes healing energies to himself and transmits through the related centre to the patients. He consciously draws out the sickness by absorbing the forces which are producing the diseases. He transmits such drawn out forces into the fire of sunlight. As much as the magnetic healer invokes healing energies so much he should be able to utilize them in healing the sicknesses. He should also take care to draw out the sickness when he transmits the healing energy. It is not enough if healing energy is supplied. He should consciously draw out the forces responsible for sickness. Care should also be taken to see that the drawn out sickness is distributed into the heat of the sunlight. If this is not done, the healer may draw forces unto

him. Frequently healers become sick in their effort to heal others. This is because they do not know how to dissolve the drawn out forces of sickness.

People (healers) use water, fire and air for dissolving the forces of sicknesses. The best method is found to be dissolving into fire. For this purpose, they lit fire and transmit the forces of disease drawn out into it. Fire consumes all and relieves the healer. Such fire ritual can be done as per healer's need either daily or weekly. Sundays and Thursdays are considered good for this purpose.

Some healers regularly burn camphor in the place of healing before and after healing. This is another way of burning the drawn-out forces of sickness. Some use candles and look into the flame. There are yet others who burn sandalwood. Thus, there are many ways to insulate while working with healing. The general practice is to wash hands each time a patient is attended to. This is generally practiced by allopathic doctors.

The magnetic healing involves linking up of the soul, the heart, the brain, and the hands. After such linkup, the healer can pour the vital healing force upon the patient. The radiatory healing involves linking up of the soul, the brain, the heart, and the auric emanation. The hands are not needed for healing. The soul radiates up to the patient, displays its power and the soul of the patient responds through the patient's

aura. The healer's power of radiation decides the depth of healing.

In either of the cases, ability to contact one's own soul is important for the healer. To function as a soul is the goal of the healer. He should be more in soul consciousness than in the personality consciousness. If the healer is the follower of a Master of Wisdom, he can invoke the presence of the Master up to himself and receive the necessary healing energies.

When the healer thus decides to work, he can choose either of the ways (magnetic or radiatory).

Generally, when the healer is more in personality than in the soul, magnetic healing is recommended. When he is advanced in his quality, radiatory healing is recommended. The first group of healers wield the pranic energy. The second group of healers wield the soul energy, which is far superior than the pranic energy.

There can be a very advanced state of healing, where a healer can employ with equal facility energy of the soul or of the vital pranic force. Healing either way has its related discipline.



BASICS OF SPIRITUAL HEALING

It should be humbly accepted that there is no true system of spiritual healing taught in the world today. But there are persons of adequate purity to be the transmitters of spiritual healing, if there is adequate interest generated by true seekers of such healing and if they are willing to accept the necessary discipline.

The discipline for students of healing is as sharp as the discipline imposed by that great initiate Pythagoras who demanded strict vegetarianism, silence, and application of brain on scientific and systematic thinking. Today persons have interest in esoteric subjects. They wish to hear, they wish to know, but they do not will to practise. Mere wish to know good things is a good hobby. Not even one in a thousand really practises. They have too many questions even before they practise.

Spiritual healing is not a certain technique employed. It is not a certain mode of prayers. It is not hypnosis. It is not some vague faith of the healer and of the patient. It is slightly beyond purely mental levels, and is not

mere affirmations or stimulation at the mental level of the patient's will.

The true spiritual healing is based on certain broad principles, which require total mental acceptance. The student has to learn much and assimilate the true meaning and functioning of the etheric body. It is the etheric body and its functioning that holds the clue to all difficulties experienced by the gross physical body. The etheric body is also physical, but subtle. It is easier to rectify the subtle than the gross. When the subtle is rectified, it rectifies gradually the gross. The gross is only a precipitate of subtle. The subtle has a design or a pattern of the ether. Just like the pattern of a magnetic current decides the pattern of the iron dust, the etheric pattern of man decides the physical form. Changes done in the etheric bring in changes in the physical.

When the needed understanding of etheric currents and etheric centres of the body is gained (to be precise: experienced), then laying on of hands and moving them over the patient has a meaning. Otherwise it is an act without substance.

There are three basic principles to be experienced by the healer, if he can be greatly aided in the healing work.

The planetary ether is a whole. It is one planetary etheric body, unbroken and continuous. In that etheric body, exist the etheric bodies of the healer and the

patient. The planetary ether is like the ocean in which the healer's body and the patient's body are but two of innumerable etheric bodies of beings. They are like the waves of the ocean and are thus integral and intrinsic parts.

There is thus unbreakable relationship between the healer's etheric body and the patient's etheric body. The so-called healers do not realize this generally, since they do not first endeavour to get into the discipline to experience the ether. Once realized, this inseparable relationship could be used for a definitive and directive circulation of energies for healing.

Thus, when the channels of relationship are established, they can be conductors of many different types of energy. Much can be transmitted from the healer to the patient. For this the healer has to be a selfless worker, almost like a saint!

Few are ready to be saintly, while many are ready to heal unprepared!





A SIMPLE APPROACH TO HEALING

The most preliminary technique of true spiritual healing is to invoke healing energies and transmit them to the patient as under.

- Invoke the energies of healing from the surrounding nature into your Ajna (brow centre).
- If you are believer in a Master or Christ or Buddha or any spiritual source you can invoke from that source.
- The energies thus invoked into Ajna may be assimilated into you up to your heart centre. They may be transmitted to the patient's Ajna mentally or by touching the brow centre of the patient for few seconds.
- Thereafter visualize energies transmitting from the pool of healing energies to your Ajna, to your heart, to the Ajna of the patient and to the area of sickness of the patient via his heart centre.

- The energies should also be visualized as healing the sickness and the sick energy is moving away into the ambiance.
- This can be practised on a patient for 16 to 24 minutes. Later the patient may be given a glass of water to drink.
- The healer may burn camphor before and after every healing session to burn up the sick energy.

In the advanced stage of healing, the healer can diagnose the etheric centre which is responsible for the sickness in the patient and supply energies to that centre proposing right note of colour and sound. This requires knowledge of etheric centres that form the basis for the glands. Man generally disturbs with his behaviour the sacral centre, solar plexus centre, heart and throat centre. They need to be attended through right behaviour, right attitude, right food and right healing methods. The first aspects are to be educated and the last aspect is to be worked out. Thus the healer needs to teach health and heal.

ANOTHER APPROACH TO HEALING

There is yet another effective approach to healing which is given here under.

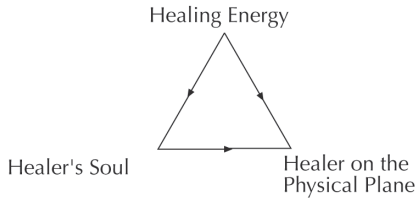
- From the healing energy, the healer should regularly invoke energies into him to enable him to heal.
- The healer should devote much time to invoke healing energies on Mondays, Thursdays, Fridays and Sundays. Moon, Jupiter, Venus and Sun are helpful for healing. Neptune functions through Venus and Moon. Uranus functions through Jupiter, Sun and Moon. Hence, these days are important. (More will be said on invocational times and practice in the future articles.)
- The healer's soul can be stationed at the heart to receive the energies from the surroundings, through the head (Sahasrara), and brow (Ajna) centres. Let the heart be filled with healing energies regularly through daily meditation. The heart should be so filled to

feel the overflow of golden hew (the colour of healing energy).

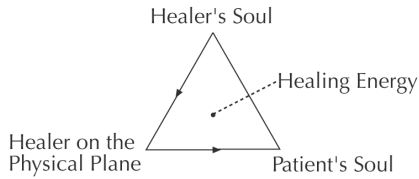
- Then the healing energies can be consciously distributed from the heart through visualization into his hands and eyes. He should also visualize that he is filled inside and outside with the golden hew. The healer should feel confident that he is ready to distribute the energies through his hands, through his looks and through his thoughts.
- He should then transmit the energies to the patient's brow centre to enable him to receive the energies of healing. This he has to do from the heart, from the looks and from the thumb of his right hand (touching the eye brow centre). Thus the triangle is complete between the healer's soul, the healer on the physical plane and the patient's soul.
- After 24 minutes he may entrust the patient to the centre of the triangle and ensure the flow from the centre to the patient. He may also transmit for 4 to 6 minutes till the healing energy starts healing by itself.

Thus, in this work the following triangular healing work happens.

1.



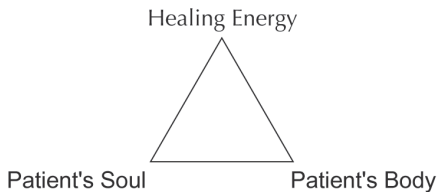
2.



3.



4.



The first three triangles together result in the fourth triangle.

When the triangle of energy is functioning smoothly and when the response is coming from the brow centre of the patient, the healer can invoke greater energies for transmission. This he can do by an act of will or by use of a mantram.



A CLUE AND A CAUTION

Sharing and distribution is the key word to every healer who seeks to learn to heal spiritually. Some laws and techniques of healing have been given in the preceding chapters. But if these laws and techniques which have a definite pattern of healing are to function the healer too has to adapt to a way of life. Healing is the way of life. It demands purity from the healer at the physical, emotional and mental planes. It also requires that the healer has sympathy, understanding and love for the sick. It further requires the readiness to heal regardless appointed hours of practices. The healing has to be the most prime objective and activity of life. Other activities of life have to be subordinate to the healing activity. In other words, healing activity demands dedication.

Coming back to the concept of sharing and distribution, it is the key note for the general well-being of every human being. This quality is more in demand from a healer. "Only by the right distribution of energy the ills of the body of man will be cured." This is a

law. To the healer he needs the healing energies not only for his well-being, but also for the well-being for those who depend on him for health. Thus, sharing and distribution form the fundamental principle of all spiritual healing.

The healer needs to ensure that he shares all that is given to him in favour of supporting the life. As much as he heals, so much he gathers around him in all the three planes. He must ensure sharing it with less fortunate people. He should release, but not grip. As much as he releases, so much he receives from higher planes. Thus, he is well advised to share the material that is gathered around him, share emotions adequately with the children and the like. Share thoughts of nobility, of enlightenment with the like-minded, and share the wisdom of healing. He should also do well to impart such wisdom and way of life to those who are inclined to learn from him.

Thus, a healer needs to be distributor of wealth, of health and of wisdom. These are certain fundamentals that we need to intermittently recapitulate so that on the way there is no digression, diversion and even regression. The true healer remains simple in life style. To put it theosophically, in a healer's life the spiritual will should slowly and gradually dominate the selfish personal will.

By the above descriptions, the reader would have understood that the laws of healing are relatively simple and a healer can do well if only he adapts to the way of life required of a healer. Many today are interested in techniques and are least interested in the way of life. Unless one gets interested in the latter, he is rather advised to stay away from healing, lest he may contact sicknesses of the patients as he attempts to heal.





LOVE – THE BASIC TOOL

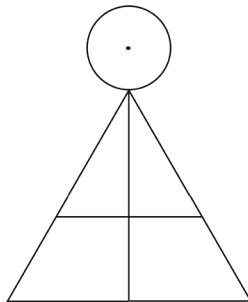
Those who cannot love cannot heal. Love is the basis of healing. Love is the dominating good. The love that we speak of in healing is the energy flowing out of the soul through the pure will, knowledge and activity. This love pardons hate, even neutralizes hate. Only the one who experiences the love of the soul can be a true healer.

A true healer knows not to hate. Hate controls and propagates the disease. Love flows to neutralize it. The love of Christ neutralized the hate. This is the key to His miraculous healing acts. He conquered all hate and stood as symbol of divine love. This was possible to every teacher who was also a healer. It was so with Pythagoras. Initiates of all times demonstrated spiritual healing which is an act of transmission of love of the soul. The power of such love dominates the power of hate and jealousy.

Love and hate are the two poles of the worldly man. There are things, places and persons that he loves and that he hates. This is the dual nature of man. To be a

healer one needs to overcome this duality. As long as a healer lives within the orbit of duality, so long he would be disabled to transmit that pure love of the soul. The soul of man is beyond the duality of life. He needs to know himself as the soul that functions through the triad of will, knowledge and activity. He also needs to see that soul in all forms that surround him, since all forms are made up of the soul and its triad. Even an atom is found to carry a negative pole (electron), a positive pole (proton), a neutral pole (neutron). This triangular activity of an atom has its centre (nucleus) which is the centre of the soul. Thus, from atom to man, from ant to Abraham, all are souls with triangular activity. As much as one stands in this soul energy, the triad around him helps him to heal.

The healer would do well to meditate upon the following symbol to invoke soul energy (love energy).



Thus, for a healer invoking the soul, seeing the soul, listening to the soul and functioning as soul is given as a commandment. Unless he learns to do so, he cannot stand beyond duality. Unless he stands beyond duality of good and bad, he cannot heal. Healing is essentially transmission of soul energy via the hands, the personality and the heart. The other name of soul energy is love energy.





THE ANCIENT ART OF HEALING

The classical direction to every healer is that he needs to establish a sympathetic relationship with the patient for successful healing. He should have the insight to gauge the woes of the patient. For that he needs to learn to enter into the realm of heart. He should address the patient with cordiality to enable the patient to psychologically release himself. He should learn to speak with understanding. He needs to know that love is the basis for understanding. Thus, with love as basis, the healer has to speak sympathetically to open the heart of the patient and listen from heart to heart. He needs to establish this cordiality as a channel for all healing work.

The healer then should open the patient's mind to enable to read the patient's thoughts. He should know well that behind every sickness there is blockage of energy due to inhibitive thought, emotion etc. Once cordiality is established, the patient cooperates to open up his mind and speak out. The healer thus needs the ability to speak and the ability to think.

The healer should also regularly practise to blend himself as soul with the patient's soul. When there is blending of soul, the healer can enter into the life force of the patient. This is required for final accomplishment.

There is a saying in an ancient book: "Soul to soul the two are one; point to point together the healer must sympathetically suffer; place to place the healer and the patient find themselves allied, and thus the dual stream of energy results in cure."

This saying is a precise and complete expression of the art of healing. All knowers heal thus.

Such healing involves alignment of heart, of mind, of life force and a technique of transmission of energy. The technique is

- to know the affected etheric centre, causing the sickness and
- to transmit energies from the healer's Ajna centre.

The method is as under:

If the healer comes to know through his sympathetic enquiry that the patient's solar plexus is the affected centre, he should

- invoke healing energies into his own Ajna centre,
- transmit them to his own solar plexus,
- blend identity with the patient's soul and

- transmit the healing energy from his own solar plexus to the solar plexus of the patient.

This is an advanced technique of healing which is practised by true healers who realized in them the functioning of etheric centres and also realized in them the energies of love, sympathy and understanding. They are also supposed to have learnt how to think and to speak with love.





BOWEL SYNDROME

Amoebiasis, indigestion, constipation, gas formation, diarrhea, vomiting, and ulcers in the mouth, all have only one cause, resulting in bowel syndrome. It is simply lack of knowledge regarding what to eat, how to eat, when to eat, in what quantities to eat and with what attitude to eat. It is also associated with inadequate intake of water.

Knowledge of food and of water intake is given great importance. Each person by experience knows what food is suitable to his constitution, what is easily digestible to him, what is nourishing to him, and what food keeps his body light and active. It is but minimum knowledge that every person should hold relating his body.

He should also know basically the remedial measures through food to rectify slight imbalances that happen periodically so that he can avoid medicines. In case he feels slight discomfort in the stomach, staying on waters would adjust the imbalance within 24 hours.

Ayurveda says, “Abstaining from food, staying on waters is by far the best medicine for all stomach and digestive imbalances.”

Besides conscious intake of water of 4 to 5 litres during the day depending upon the winter or summer is highly helpful. “Water cleanses men and gods alike”, says the ancient wisdom. A person who drinks 2 litres of water before breakfast, 1 litre of water between breakfast and lunch and 1 to 2 litres of water between lunch and dinner keeps away all sicknesses of stomach. Remember that stomach is the birth place for sicknesses. Healthy stomach is already a strong base for healthy life.

Man walked away from natural remedial methods and resorts to medicines for every simple and purely temporary discomfort.

There is a natural way to health which has become occult now to modern man.

THE MEETING POINT

Occult healing only deals with the occult body of the patient but not directly with the physical body. The other name for the occult body is etheric body. Principally, healing is adjustment of the vital energies flowing through the etheric body. Hence, the etheric body is the subject for a healer and the physical body is the eventual beneficiary.

The etheric body contains five centres from throat to base which regulate the five elements of the body. The sicknesses are only to the five-fold body, but not to the indwelling person. The five-fold body has the five elements, the five sensations, the five sense organs, the five organs of action. It is run by the five pulsations of life. They are as under:

Inhalation enables inflow of oxygen, exhalation enables expulsion of carbon, upthrust enables pressure from within to without. Compression enables pressure from without to within, the equilibrating pulsation controls the four pulsations from the centre.

The five-fold body is kept up by the five pulsations, and the five elements manifest regularly through the five etheric centres. The occult science describes that

- the throat centre regulates ether,
- the heart centre regulates air,
- the solar plexus regulates fire,
- the sacral centre regulates water and
- the base centre regulates matter.

Imbalances relating to the five elements of the body are attributed to the malfunctioning of the five glandular plexus whose functioning again is based on the five etheric centres.

The etheric centres respond to colour and sound. Each of them has its own sounds and colours. There is a specific way of working with these sounds and colours to keep the etheric centres vibrant. When the etheric centres are vibrant, the glandular plexus function effectively. Consequently the five-fold body functions well. Occult healing is for transmission of subtle energies into the subtle body which in turn transmits energies to the glands and to the circulatory and respiratory system. The exoteric medical system and the esoteric healing system meet at the etheric part of the two sides of the glandular plexus. When the two sides are understood, the health system gets fulfilled to better comprehension. It enables better cures. It answers many riddles of the present medical problems.

#	Elements	Sensations	Sense Organs	Organs of Action	Pulsations
1	<i>Ether</i>	<i>Hearing</i>	<i>Ears</i>	<i>Speech</i>	<i>Compression of Air (Vyana)</i>
2	<i>Air</i>	<i>Touch</i>	<i>Skin</i>	<i>Hands</i>	<i>Uphrust of air (Udana)</i>
3	<i>Fire</i>	<i>Sight</i>	<i>Eyes</i>	<i>Legs</i>	<i>Inhalation (Prana)</i>
4	<i>Water</i>	<i>Taste</i>	<i>Tongue</i>	<i>Urinary Track</i>	<i>Equilibrating Pulsation (Samana)</i>
5	<i>Matter</i>	<i>Taste</i>	<i>Nose</i>	<i>Defecation Track</i>	<i>Exhalation (Apana)</i>





CURING THE CONGESTIONS

Esoteric doctrine enunciates that the soul is immortal while the threefold body of mind, senses, and physical structure is mortal and subject to diseases, decay and destruction. The healers make attempt to ensure flow of soul energy into the body. This is the essence of the occult healing. The free flow of energy flowing from the soul when inhibited and limited, diseases find place in the body. Generally in the patients, there are settled inhibitions, superstitious and crystallized mind sets. They do not let the flow of energies. The healer has to regenerate the soul to enable the soul to release the energies on one hand and through a consultative process release and relax the psyche of the patient from varied inhibitions. Where there is complete unobstructed flow from the soul to the vitalizing centres, perfect health becomes possible. Even if such flow is feeble, still it rejuvenates health.

What should a healer do when he meets a patient with inhibitions? The patient certainly is not in a position to overcome inhibitions. When he attempts

to overcome it is naturally a long process. Any mental exertion even to think of overcoming inhibitions is not possible when one is sick. He is generally weak and it is quite beyond his power to act differently than what he is accustomed to. He cannot really cooperate. At best he can offer to the healer a positive attitude to get healed. He can also relax and open himself for healing. This is because he wants to get rid of this sickness and live comfortably.

An open minded receptive patient is good enough for a true healer. Such open mindedness of the patient is good enough for the healer to find in which of the three bodies the patient is suffering congestion.

Depending upon the area of congestion, the healer can also think of transmitting colours and sounds for healing. For cleansing the congestion in the physical body, he may use the violet colour and the sound of GAM. If the congestion is in the emotional plane he may use rose or pink or orange colour, and he may use the sound RAM. If the congestion is in the mental plane, he may transmit the colour of golden orange and use the sound HRIM.

These colours and sounds relate respectively to the base, sacral and solar plexus centres. Normally energies of immediately higher centres are supplied to the required centres for proper tuning up of the centres

requiring adjustment. The above said colours and sounds are given with this understanding.







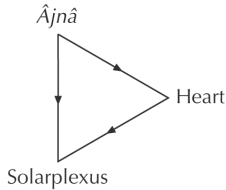
SOLAR PLEXUS – THE CLEARING HOUSE

When one speaks of the art of healing, he speaks of the etheric body with its related seven major centres. The solar plexus, the sacral centre, and the base of the spine are the most active centres, generally speaking in humanity as a whole. Among them, the solar plexus centre is still more active.

The solar plexus centre is located in the navel and it is exceedingly active ever since Atlantean days. It was brought to high stage of development in the Atlantean days itself.

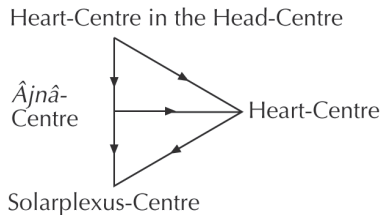
Solar plexus centre is particularly related to the heart and Ajna centre. There is a flow of energy from Ajna to the heart and from heart to solar plexus. There is also direct flow of energy from Ajna to solar plexus. When it is direct from Ajna man knows only what he wants. When it flows via the heart, he also knows what others want. A two way flow is possible to solar plexus from Ajna. Depending upon which way the energy flows to solar plexus, the healer gets the clue.

The following diagram may be more explanatory.



When the flow is direct, the patient vibrates with different colours in solar plexus (dirty orange). When the flow is via the heart the colour is almost clear orange. The healer who is clairvoyant can see the quality of desire of the patient. Desire of course is common to humanity. The healer sees, if it is a good, selfish or generous desire.

There is heart centre in the head centre which is also connected to Ajna centre and heart centre; it is called higher heart centre. If the flow of energy is organized from the heart centre in the head to the Ajna centre and to the main heart centre, the flow of energies would be far superior. It can be picturized as under:



The healer should know that in the head centre there are also Ajna and heart centres. Likewise, in Ajna there is heart centre and in the heart centre there are Ajna and head centre points. They are all interrelated and reflect in the centres below the diaphragm.

By the above method all the three spiritual energies will, love and light get transmitted into solar plexus which can cause good vitalization. It would enable curing all sicknesses emerging from the solar plexus.

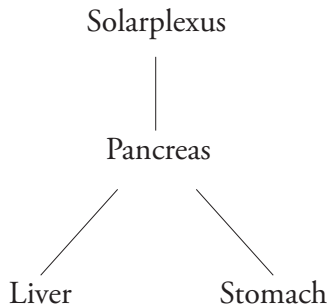
Solar plexus quality reflects the personality of the patient. It is an outlet for the personality expression and expansion into the world. Man's desires, ambitions, anticipations, and aspirations flow through this centre. This centre is of supreme importance in the life of an average man. It is a clearing house for all energies below the diaphragm. Its response to desire relating to the outer world is acute, just like the relation of the heart to the divine.

Today mankind's aspirations, ambitions, and desires are sky rocketing and hence the whole healing basically relates to restoring quietude to the solar plexus. All healing is around this point, generally speaking.

The solar plexus being the central factor of human life, it is the outlet for all energies of man to flow out and is also the chief receptor of energies from the world into the man. Until man transmutes his desires into aspirations, it also remains an instrument

through which emotional energy flows. To say in one sentence, solar plexus is the centre through which the average humanity lives, moves and has its being. To man, his personal desires are important. He progresses through his ambitions and desires in the world. It is consequently the most disturbing centre in the body and is the basic cause of all stomach troubles.

When the solar plexus is disturbed it disturbs the liver, pancreas and the stomach. The entire area below the diaphragm is in a constant state of turmoil due to man's disposition towards the world and also due to the endless state of turmoil of the world. The causes for the disturbance are thus individual as well as collective.



By the above diagram, it is evident that the efficient or mal functioning of pancreas, liver or stomach depends upon the quality of the solar plexus energy. The three important functionaries below the diaphragm are

fed and nurtured by the forces and energies of the solar plexus centre. This is an important piece of information for those who would like to study the nature and the cause of sicknesses in the stomach from the esoteric dimension. If this is rightly understood and appreciated it would lead to right understanding of the healing art. Right understanding of the solar plexus, appropriate use of its energies and forces through healthy desire, healthy thought and healthy action would enable right release and right reception of the energies focused in the centre.

The solar plexus being a clearing house of energies, right understanding of its functioning would enable major purification of the entire stomach region. It would also result in protection of the three vital organs namely liver, pancreas and stomach.

Further the solar plexus centre is a centre of synthesis for the average man. It enables integrating the personality of man. An integrated personality is the basis for harmonious and healthy living. The healer therefore would do well to know the following:

1. What are the patient's goals?
2. Where are his aims directed to?
3. What are his accomplishments?
4. What are his failures?
5. Are the failures emotional or intellectual?
6. What is the general quality of all the above?

The above would reveal the nature of forces and energies working through his solar plexus centre. Basing on the need, the healer can counsel the patient to eliminate the blots to make a free and healthy flow of energies possible. This is an 'Art of Healing'.



GOOD-WILL – A MEDICINE TO HEALTH

In a civilized society, man generally restrains from certain actions while the related thoughts and emotions persist in him. Civility demands decent behaviour and behaviour is a pattern settled in man over series of lives which undergoes gradual change through time and through exposure to life. Unless a man is a Master, many times his behaviour over-powers his intention. The excessive desires, anger, likes and dislikes, emotional out-bursts are generally suppressed for the sake of decency. That would accumulate the related energies in the related centres such as spleen and solar plexus. When such accumulation happens at a centre, it would result in over-accumulation of energies in a centre. The civility in these cases builds a dam but the energies develop the force to manifest. This results in concentration of energy in a particular area, threatening to burst out. Such is the case of suppressed energies.

Likewise, well-intentioned sex life and all thoughts relating to sex are suppressed by misguided people

thinking that sex is evil and wicked and not worthy even to be spoken. Energy follows direction of thought and the result is, an increasing number of cells and atoms are magnetically attracted to a point/centre. When all these emotions remain unexpressed, the force built by energy through persistent thought would burst out resulting in tumors, growths and cancerous cells.

Inhibition and suppression are not seen as a healthy habit. At the same time, indulgence is also not seen as a healthy habit. Regulated expression and efforts to transcend the existing state of thought qualitatively is seen as the golden mean. Transmutation of the emotions into noble aspirations and love is suggested by the wise. Immersing in an activity of good-will is seen as a way out from the possible cancer of stomach, of liver and generally of the area of the abdomen. Good-will is nothing but love in action. Acts of love express as service to the surrounding life. The suppressed energies thus find their expression into desirable channels. Consequently suppression is over-come.

The emotional persons therefore do well to link up to acts of service, love. That is good-will.



THE GREAT TRANSFERENCE

Life can be lived for specific purposes or for desires. When it is for former, there is health due to clean interplay and right activity. The solar energies are at work, when the soul activity is manifesting. When life is lived for desires, the lunar energies are at work. And these energies are under the control of Moon. Moon builds bodies, Sun energizing them. Desires have everything to do with the body. Noble purposes have everything to do with the soul. A soul is but a potential sun. Doctors, patients and human beings at large may have to ponder on this. When the distinction between purposes of life and desires of life are clearly understood, the human will be reaching a point of great transparency.

When the lunar builders are at work, they stimulate the body with desires. Desires can lead to diseases, ill-health and death. When purposes are at work, the solar builders are in action and the lunar builders remain subservient and cooperative to the solar builders.

It can be seen in the lives of great men that their bodies cooperated with them as long as they were working for a noble plan. As soon as the plan is accomplished, they even departed through some sickness. It is therefore all the more necessary that people engage with noble purposes to keep the sickness at bay.

There is an upward movement of energies, when noble thoughts are at work. The centres and the related plexuses above the diaphragm namely the heart centre, the throat centre and the pituitary (if not the pineal) get activated. They secrete through the related glandular energies of solar builders, and the centres below the diaphragm serve the role of distributing these energies. Thus the bridge is built between the man (the soul) and the personality. This would result in harmonizing the three lower centres, which are generally the centres of potential sickness. The link between the higher and the lower centres is as under:

Ajna – Base

(Pituitary – Adrenal)

Throat – Sacral

(Thyroid – Gonads)

Heart – Solar Plexus

(Thymus – Pancreas)

Today majority of sicknesses emerge from solar plexus and sacral centres. When these centres are linked up to their higher counterparts they become healthy. They get insulated. The key is in transference of life activity from desires to noble purposes. The healers, the doctors, the health workers, the social activists may have to think also in this direction for restoring health to humanity.





MACHINE – MECHANIST – MASTER

Animal vitality, personal magnetism and soul radiation are the three ways in which healing can be affected. The first method conducts effective healing to the physical body. The second and the third help healing the causes of sickness whose results are seen as the sickness of the physical body. Occultly speaking, the illnesses of the physical body are but the effects and the causes in the emotional and mental patterns of the individual.

In the olden days, drastic physical disciplines were used to gain the needed purity for the body. As humanity progressed, knowledge is being gained for intelligent control and working of the physical body. The uses and the purposes of the physical body are being better understood. The physical body, more and more, is being recognised as a machine and the individual who operates the body is being seen as the mechanist. The mechanist works with the machine with full knowledge relating to the ways of working with the machine. Working with the machine

without the related knowledge opens door to variety of mechanical breakdowns called sicknesses.

Man has to be a true mechanist to operate the machine of his physical body. The related knowledge is today called personality development

The first physical disciplines to start with are:

Appropriate modes of eating

- Bodily cleanliness
- Regulated sex activity
- Meaningful physical exercise
- Sensible exposure to the seasons of the year without excessive protection
- A reasonably rhythmic daily activity
- A fair balance between food, activity and rest

The primary set of personality re-organisation includes:

- Harmlessness
- Alignment of thought, speech and action
- Non-manipulative tendencies
- Limiting the instinct to exploit or thieve
- Non-acceptance of excessive favours and obligations

The secondary set of personalaity re-organisation includes:

- Adapting to an attitude of service in every walk of life, which would result in neutralising the

negative emotions such as anger, irritation, worry, fear and malice.

- Entertaining thoughts of goodwill, love in action and humbleness are seen as antidotes to pride and prejudice, which frequently spring up in human activity.

When the aforesaid qualities are cultivated over a period of years, the personality re-organises itself and the man transforms himself into a true mechanist capable of ably handling the machine called the human body. The eastern scriptures, especially *Bhagavad Gita* in the initial chapters, lead the student to know this distinction between the body and its operators. It even goes to the extent of stating that the operator is immortal and the operating machine suffers mortality. The mechanist may work with more than one machine. He can shift from an old machine to a new machine. This knowledge is of great importance in healing, both for the healer and also the patient. In as much as this knowledge is gained, man supplements the animal magnetism with a human magnetism called personal magnetism. A healthy machine in the hands of an able mechanist is the optimum condition. If the patient gains this knowledge, he can heal himself. If the healer gains this knowledge, he can help healing others not only by his personal magnetism, but also by imparting the

knowledge of self-healing. This helps the patients to transform themselves into health workers and healers.

Soul radiation is the highest form of healing conducted by initiates who have the ability to effectively transmit energies of life and light. This is the realm of occult healing, which is for those who mastered the first two steps. These are called the Masters.





HEALING – WILL, LOVE AND ACTIVITY

Occultly speaking, man's health depends upon the quality of will, love and activity that he expresses. As per their quality, the quality of health results in. The quality of will decides the quality of respiration and the quality of sleep. Similarly, the quality of love he expresses, decides the quality of the circulatory and nervous system, the functioning of the heart and the assimilation of Prana. Likewise, the quality of activity that he has, decides the functioning quality of assimilation and elimination. The medical science has to awaken to these occult factors one day or the other, without which substantial progress cannot be made in matters of human health.

The basis for all nervous troubles as also the circulatory and heart troubles can be found in the emotional part of the human activity. Today, humanity is getting excessively polarised towards the emotions. Irregular, un-rhythmic and impure emotions affect the blood stream and the nervous system, through

which the life force works. The circulatory system and the nervous system are facing a very high degree of trouble at this time and it looks that the future is even worse. The human race needs to learn the importance of regulated approach to desire, sex and indiscreet accumulation of material. The humanity needs to know that harmlessness, non-manipulative attitude, regulated sex and desire are not meant only for moral, religious or spiritual purposes, but also they form the basis for healthy living.

Today, yoga is globally familiar, but is not practiced as intended by his founder. The first two steps of yoga, if followed meticulously, enable a stable and decent health to human beings. Yoga is not only the physical postures but also propounds ten basic virtues, which would lead to qualitative will, love and activity.

Yoga speaks of:

- Harmlessness at physical, emotional and mental level
- Alignment of thought, speech and action, which leads to non-manipulative, transparent living
- Regulated sex life
- Non-thieving attitude at physical, emotional and mental level

- Non-exploitation and non-aggression resulting in fair distribution of natural resources to the fellow beings
- Purity of the habitational surroundings
- Inner purity – mental and emotional
- A cheerful attitude to life
- An aptitude to learn on a daily basis
- Seeing the unity of life and its diversity in action.

The founder of yoga says that these qualities bestow a healthy body for practice of yoga. Today's human activity in general is far away from these fundamentals of behaviour. Exceptions could exist here and there but generally speaking, the human activity is contrary to all the above tenets of health. The human exercise to restore health is like cleansing a floor, which is destined to be dirtied again and again.

Learning through suffering is humanity's general habit. Only dire need drives man to seek solution and relief.

The life force, as said earlier, functions through blood and through the nervous system. The etheric body conducts the life force into the human system from the surrounding life. When man is deranged by his emotional thoughts, he disturbs the inflow of the life force. Consequently, the functioning of the etheric body is affected. Once man has an etheric body

that is not functioning properly, it does not transmit prana sufficiently. Majority of diseases relating to the nervous and the circulatory system can be brought into order by bringing in the habits stated above in the fundamentals of yoga. The healers and doctors would do well to know this.

It is also important that the healers and doctors comprehend the laws governing prana, its radiation and magnetism. It enables healing of the diseases of the blood, of the arteries and veins, of nervous complaints, lack of vitality, senility, etc.

As already explained, man's quality of will, love and action decides the quality of his health. When love is personalised from its impersonal state and is limited to one's own people, places, properties and thoughts, it becomes inferior love. Such inferior love brings in impediments to free flow of prana. Prana is pure planetary substance or living essence of which the vital body of the planet is made. It is equally true with the vital body of man. Ensuring the circulatory work of prana without impediments, is healing. When the pranic energy does not well circulate through the centres and is permitted to accumulate at a centre, then the difficulty to health sets in. When all permeating love is personalised and constricted to the limited few, the pranic circulation gets arrested. Healing is, therefore, seen as an act of flushing the human system to eliminate the blockages of

impediments created. This is where the healer and the patient need to enlighten themselves. This relates to the love aspect of man.

It is also the activity aspect of man, which needs consideration for healing purposes. The quality of activity decides the quality of assimilation and elimination. The quality of action in turn depends upon the quality of thought. When the thought revolves always around personal comfort, it has a winding-in process resulting in self-binding. This self-binding thought process causes arrest of the pranic flow, causing a whirlpool around itself. Thereby the flow is affected. Consequently, discharge of excretes get arrested leading to constipation. Constipation constitutes the foundation stone upon which superstructure of ill health is built.

The fact that the civilised humanity today substantially suffers from constipation hints the humanity's tendency to personal bodily comfort. As the body seeks more and more comfort and when this seeking is responded to, crystallisations and material consolidations happen in the body. Body becomes rigid and joints become stiff. Rigid bodies and stiff joints arrest the man, the in-dweller. Such bodies do not allow free functioning. It is for this reason, selfishness and self-comfort are seen as the potential sources of sickness, which have a direct impact on assimilation of

food, as also on absorption and circulation of pranic forces. Today constipation and arthritis have grown to disproportionate levels in all civilised societies. Occultly speaking, civility is not only for improving physical comforts. Men from civilised societies cannot bear heat and cold, wind and humidity nor can they expose themselves to a slight increase or decrease in temperature or a slight humidity. Slight increase or decrease in temperature or a slight humidity is highly disturbing and discomfoting to a civilised person. He cannot take to changing weathers. When physical comforts are given disproportionate importance, the mental comfort levels tend to be low. This too has a vicious circle of bringing in irritation, worry and the related diseases.

Selfishness is thus seen from the occult standpoint more as an unhealthy condition than as a sinful condition. Most of the so-called sins mentioned in the religious sciences are but the unhealthy habits resulting in diseases, decay and death. Humanity is thus conditioned by its own promotion of self-prosperity and self-comfort. Service to the surrounding life is seen as an antidote to this pathetic condition. Every teacher of knowledge promotes service but unfortunately even this service is also utilised as pedestal for self-aggrandisement, social recognition and the related selfish benefits.

Activity is always related to thought. Thought is the product of one's will. The thought of welfare to the surrounding is called the goodwill. Thought for one's own welfare regardless of its impact on the surroundings, is desire. In other words, sublime thoughts generated from will, and degenerated thoughts are called desires. Such desires lead to disease. When religions say that desire is sin, it is only from this angle. Selfish desires have a winding-in process. Thoughts of goodwill have unwinding and flowing process. Ill-health ensues from the former and restoration of health happens through latter.

The occult science of healing, it can be seen, builds a bridge between religion and science. Religion's sin is but man's self-winding activity and the suffering attributed to sin by religions is nothing but the ill-health resulting from the self-winding activity of man. In either case, ignorance prevails and knowledge should unveil. Will, love and activity the essential triple of man's thought when understood, humanity can gear-up to a journey towards virtues and the resulting health. As long as this triple activity remains qualitatively poor, the health remains poor.





GRADES OF HEALING

Man is but a blend of pranic and astral energies, he himself being the soul. Astral energy is the summation of his thought and emotion. Each man is an aggregate of his thought and emotional patterns, which he accumulates over series of incarnations gathering the necessary experience. The experience is based on exposure. It is of common knowledge that each man thinks and emotes differently in a given situation. His perceptions and conceptions also differ from that of the other. This is the astrally clouded energy where clarity and purity is wanting. It is like the pure sunray passing through the polluted atmosphere.

The other energy functioning through man is Prana (the life force). It is the pure energy descending from higher circles in which an individual primarily lives and moves. His very existence is on the basis of this energy. This energy too is received through the sunray and through the planet via the individual astral energy. Though by itself the pranic energy is pure due to its passage through the planet and through the individual,

it gets polluted. The reason for such pollution is the poor condition of the astral energy that a man entertains.

Through a crystal-like prism, the solar ray deflects into the seven rainbow colours of purity. But when the crystal is not clear and clean, the deflection of the solar ray results in production of hazy colours. The prism of personality of the individual is the cause for a clear deflection or otherwise.

Healing involves cleansing the impure, emotional and mental energy. It is a process of flushing out. This flushing out can be done either by transmitting powerful pranic rays or by cleaning the impure astral energy. Generally, the former method is seen as an act of healing while the later method is seen as an act of teaching. Teaching to inspire the right action, which leads to enlightenment or unfoldment is also a way of healing. That is where teachers are considered as healers. The unintelligent, average healer usually and simply works at the transmission of Prana itself. It stimulates the patient sufficiently, so that he is enabled to flush out the enfeebling disease. In this method, the healer has to be very pure to transmit only pure pranic energies. He needs to ensure that his emotional energy is not blended with the pranic energies that he transmits. In other words, he should just remain a dispassionate channel for the healing energies to pass through him

for the benefit of the patient. Impersonality and dispassionate functioning are the requirements here.

If the healer himself is an occult student of certain order who achieved certain degree of purity and clarity in his astral energy, he can associate his mental energy also with the pranic energy for transmission to the patient. Such healing is like a double-edged sword that supplements the pranic energy of the patient on one hand and cleanses the impure astral energy of the patient on the other hand. These are healers of a superior order compared to the previous ones. Nevertheless, in both cases purity remains the essential condition always.

Apart from the above two, there is still more superior healing work that can be done by initiates who function as soul. The initiate works from soul to soul. He reinforces the soul of the patient whereby the patient himself re-organises to be able to receive better the pranic energy. Patient re-organising himself is nothing but healthier re-organisation of his thought and emotion. This is the subtlest method of healing and the ultimate objective of all healing work.

When healing is done through supplementing pranic energy without effecting cleansing of the astral, the effect of such healing is temporary. It does not deal with the cause of sickness of the patient. The second method of healing suggested above does not give a lasting cure until the patient generates will for self-

cleansing with the help of teaching which comes from the healer. In the second method the healer is as well cleansing the astral energy with his clear mental force. Until and unless the patient himself generates the will to clean himself astrally, he continues to produce the related sicknesses. It is therefore desired that the third method be employed where a kindled soul kindles the soul of a patient and the patient cooperates not only to receive pranic energy but also the will to clean himself. As much as the cleansing happens by self-will so much the pranic force establishes and health gets restored.

For healing work, functioning of the pranic energy and astral energy need to be properly comprehended and the healer has to upgrade himself eventually to function as a soul. He should transform from the state of an average good thinker to that of a student of occult healing and finally to that state of mastery namely, functioning as a soul with a clear crystal-like personality.



PERSONALITY – PRESENCE

In the previous chapters, magnetic healing through the personality by an advanced healing practitioner and healing through radiation by a Master were spoken of. In the magnetic work, the healer seeks to link his heart and brain with that of the patient and tries to heal using his hands. This enables him to pour vital healing force upon the patient. Such healing may cure or aggravate the disease state according to the knowledge of the healer. In the case of healing by radiation through soul, the healer links his soul, brain and heart with that of the patient and emits energies of healing as auric emanation. This is what is spiritually called “lending presence”. In such presence, the patient’s soul nourishes itself and the patient’s positive attitude to come out of the disease helps him to cure the disease. In other words, the patient’s soul responds with his aura to the healer’s aura, which is flooded with soul energy. Initiates thus heal by presence and do not generally enact any healing. This way of healing is more impersonal than that of the former method of

healing. It is for this reason, healing is ultimately seen as a function of the soul. Such healing is with those who have mastered to function as soul.

Nevertheless, it need not discourage a good intentioned healer to work for healing. A dedicated, impersonal approach to heal also helps the healer to lift himself up gradually to the status of a Master. It is in this context, an advanced healer is well advised to be in conscious link with a master healer, such a, Jesus, Buddha, Pythagoras, and the like. For a healer who works through the personality, a linkup with a healer who can radiate soul energy is highly helpful. The healer needs to remember that he continuously trains himself and he heals others.

By conscious contact with a healer of a higher order, the healer develops certain interior relationships within his own being. Such relationships are generally seen as alignment of the healer's mind, his intent to heal, and the love with that of his soul. Until the healer's soul springs into action and transmits the soul energy through the intent and love that he holds, the presence of a healer of a higher order is helpful. Paracelsus was healing miraculously by living and moving in the presence of Master Jesus. He was an ardent follower of Master Jesus and was many times experiencing the presence of Jesus, which helped him to heal and also to innovate certain techniques and therapies of healing.

Hippocrates too was a disciple of a great initiate. Historical healers and founders of medicine systems were all bordering the soul energy through their contact with one initiate or the other. To eliminate mysticism, they preferred not to express their internal subjective practices and the interior relations that are built in them in the subjective side of their being.

These two chief methods of healing need to be clearly understood. One group steers the pranic energy tainted with the personality of the healer and the other group works on a much higher level that transmits soul energy, which not only contains the vital flow of Prana but also the right will and right action. The two types are widely different in their quality, because one is of personality, which is susceptible to animal magnetism (depending upon the state of mind of the healer), while the other is beyond such personality susceptibilities.

A true system of healing requires healers to be exemplary persons. The future lies in developing such schools. This would mean personality training to all the health workers who would be role models in the society. A society built with such teachers and healers brings in the needed peace and harmony.





PRANA – LIFE FORCE

Prayer

*Pranaya namo yasya Samvidam vashe
Yo butaha, sarvasyesha eshwaro
Yasmin sarvam pratishitam
(Adharva Veda)*

Oh Prana! Salutations to you.
You are the Master of the Universe.
You are the Lord of all beings.
In you, all is established.
You establish in all and sustain all.
You are the past, present and future.

Prana is the living essence and is the substance of which the vital formations are made. Prana is the name given to the energy, which is the basis of all phenomenal life. The whole phenomenal world is dependent upon it. It is the ruler of all. All living beings live, move and have their being in it. The life-bestowing Prana is the Lord of all living beings. Prana is so called because of

its vibrating nature. The vibrating intelligence of the creation is called Prana. The Vedas recognise that all pulsates in creation, be it animate or inanimate, be it perceptible or imperceptible. It is the animating force in all that is manifest and unmanifest in the universe.

The subject of Prana has been given much importance for mundane and super-mundane purposes. Nowhere else the subject of Prana was pondered over, contemplated, investigated and studied, as in India. The yogis and saints of India revealed the science and practice relating to Prana. This is a unique gift given by them to the world. The Vedas, which are considered as the foremost scriptures of the world gave many clues relating to this energy, especially Rig Veda and Atharva Veda.

Prana exists in the gross, subtle and causal worlds and its emanation is right from the emergence of root matter called Prakrithi. It is the chief intelligence that causes motion to the creation. Air is its primary vehicle. Air exists in all and therefore Prana exists in all. The movement within the atom is also due to this life principle, which is not generally recognised. There is not much of a difference between life and awareness, which is but one, functioning as two. In the inanimate and inert substances, there is internal movements and no external movement. In the animate forms, there is internal and as well as external movements. This air

that moves within and outside are called Maruths in the scriptures and are said to be chiefly seven and their sub categories are again seven. Thus 49 Maruths are spoken of in the scriptures in relation to Prana. Likewise, the scriptures also describe seven planes of light and seven sub-planes. These planes of life function with the substance of Prana. “Seven times seven” is a frequently used phrase in explaining cosmogenesis and anthropogenesis.

There are three types of Prana related to the soul: gross, subtle and causal. They support the gross, subtle and causal body respectively. The gross body survives as long as the gross Prana survives in it. Likewise, the subtle body survives by the subtle Prana whose longevity is far superior to that of the gross Prana. The causal Prana supports the causal body whose longevity is as much as the longevity of the soul, but is also terminal. These three bodies are generally referred to in scriptures as the body of flesh and blood, the body of the golden light and the body of the diamond light. Death to these three bodies is due to withdrawal of pranic energy from the three. Death is said to be complete, when the man thus dies thrice. The secrets of death and birth are also part of the secret of Prana, its manifestation and its withdrawal. It is expected that the humanity would soon know that death to the body of flesh and blood is not an end of things to the in-

dweller. The present study of Prana rana is to briefly and broadly cover the three states of Prana as it exists in the three bodies of the soul: the in-dweller, the man, the unit of consciousness.





NATURE OF PRANA

The occult science recognises pure existence as absolute God, which is within and beyond creation. Pure existence means that, it is not conscious as yet. Consciousness is hidden in it and is capable of emerging there from. In that state of pure existence, there is no observer and the observed. It is compared to a deep slumber. When an individual is in deep sleep, he is existing, but not conscious of his existence. From this state of sleep, awakening happens. The individual gains awareness of his existence, becomes conscious of his existence. Thus awareness and consciousness are seen as emergence from existence. This state of pure existence called absolute God is the potential source of all manifestations of which the first emanation is called awareness. It is also called Prakruthi, meaning the cosmic nature. This is the first modification of God absolute as all-knowing God. The seeming nothingness yields to knowledge or awareness or consciousness called the light. The impulse for seeming nothingness to that of awareness is explained as a spring-up, as an

emergence. It is called one becoming two; existence becoming awareness. Later this awareness details into a triple, which is the second modification. This triple is will – knowledge – action. In the scriptural terminology the pure existence is the absolute God, existence – awareness is male-female God and the triple is the trinity.

The primary modification is from pure existence to awareness. This is an awakening that happens according to scriptures as per a time plan. Thus, the awareness and time are said to be emerging with the help of a trill that happens to the state of pure existence. This trill is called cosmic force, cosmic fire, cosmic Prana. It is an impulse from existence and later continues to be as pulse in creation. This pulsation is the chief motivating force for all that manifests in creation from supra cosmic existence to mundane existence. All visible existence has its basis in pulsation. This pulsating force is force of Prana and is said to be the foremost in creation. Without this force the existence remains inactive and the very activity of awareness is not without the source. It is the cause of all activity and is the base for all modifications of awareness into various states up to the gross physical. This dynamic pulsating Prana is the chief instrument of transformations of Prakruthi from subtle to gross states and from gross to subtle states. The pranic descent enables unfoldment of the worlds

from cosmic to solar and from solar to planetary levels. Its absorption withdraws these worlds into itself. Thus Prana is seen as a thread that holds together all that is in manifestation. It is the magnetic force that holds and animates all that is in creation. It is like the one thread that holds the beads of a rosary.

In the individual also, awakening from the state of deep sleep cannot happen without the pulsating life force. In sleep, awareness is not. But by inference, the individual knows that he existed in sleep. He also knows that he pulsates though not conscious of it. Thus in sleep, there is existence and pulsation. When awakening happens, pulsation enables motion of awareness into:

- What to do?
- How to do?
- and doing.

Without the pulsating life within, there is neither awakening nor the activity of will, knowledge and action. Thus, the life principle is seen as the basis of all activity and the activity is essentially a triple. All mutability in creation is based on this principle. Its existence in a form enables that form to move. Its withdrawal causes disintegration of that form. The science of healing is all about the knowledge of Prana, its functioning and its restitution in the body.

An Upanishad extols Prana as under:

Prana is the supporter of all living beings.

Prana is the under-current of the entire Universe.

Prana is born out of Prana at different levels.

Prana nourishes life.

Prana is the father.

Prana is the mother.

Prana is the teacher and the brother.

Prana is thus understood as the foremost force emerging concurrently along with the awareness or nature. It is inherent in the existence just as nature is inherent in existence. It is co-born with awareness/nature/Prakruthi and remains active as long as the awareness is. It remains dormant in pure existence. The Puranas describe Prana as the foremost, the best and the chief agent of nature in the creational activity.

Prana is the vital magnetic fluid that radiates from Sun as far as our solar system is concerned. It is transmitted to man through the agency of certain intelligences of air who are of a very high order and are of golden hue. The etheric counterpart to the physical body of man receives it and distributes to the physical body through the spleen, according to the esoteric understanding. For this reason the nature and the function of the etheric body of man gains rightful place in matters of health, healing and restitution of life. The functioning of the etheric body as the receiver,

assimilator and transmitter of Prana to the physical system would be considered in the subsequent chapters of Prana. In the present context, it is enough to note that the vital magnetic fluid that radiates from Sun is transmitted to the etheric body of man through the agency of certain intelligences (Devas) of air. These Deva entities are of a very high order and are of a golden hue.

The Deva entities of golden hue that receive the pranic radiations of Sun transmit powerfully those radiations through certain centres in the upper part of the etheric body, which is a subtle 'blue print' of one's form. A centre in the head and the centre in between the shoulder blades receive the Prana through the Deva entities and pass it down to the etheric counterpart of the physical organ, the spleen. These golden hued pranic entities are in the air surrounding us and are especially active in the tropics of the globe. It is for this reason, life blooms much around the tropics with the variety of fauna and flora. The tropics are specially bestowed with the golden hue air, where the air is pure, warm and dry. The golden rays of the Sun, which are experienced by humans during the dawn and the dusk hours are greatly beneficial and the humans are recommended to expose to these rays.

The life of man is directly relatable to these groups of intelligences. The man's ability to receive the

golden hue through his exposure to them and through abundant breathing during morning and evening hours, when such light is available, decides the state of his health. The pure thin air surrounding man during these times when golden light is transmitted by the Sun needs to be particularly noted and beneficially absorbed. The health practitioners and healers would do well to suggest this to the patients that visit them and to generally educate people of this golden rule. 90 minutes from local sunrise and 90 minutes before local sunset are therefore recommended by the science of health to be used for this purpose. The life routine shall have to be adjusted to this, regardless of the modern hyped activity. It is considered unworthy if man misses the exposure to the morning and evening Sun. Assimilation of this golden hue Prana, through exposure to Sun and breathing is seen as the best form of nourishing the body. All other nourishments are secondary to this.

1. The esoteric science recognises reception of golden hue sunrays through abundant breathing during morning and evening hours as the primary nourishment.
2. The flowing waters of the rivers receive these rays regularly and therefore drinking the pure waters of the flowing rivers from the mountain valleys is seen as the secondary nourishment.

3. Leaf vegetables, which receive much natural light and air are considered to be in third category of nourishments.
4. Vegetables that grow on the surface of the earth are seen as the fourth category.
5. Cereals such as rice and wheat are seen as the fifth category.
6. Pulses and nuts are seen as the sixth category.
7. Roots such as potatoes that grow under the surface of the earth are seen as the seventh category.

(Fruits like oranges receive golden hue intelligences abundantly and therefore oranges are recommended for daily consumption.)

The rest of the foods are seen as dense, heavy and incapable of generating Prana. The present day food habits are far from these natural means of nourishment. The result are the consequent heavy bodies incapable of receiving and assimilating the Prana for their nourishment. Stored foods, including cheese and other milk products, meat, aerated waters, foods of strong smell are considered avoidable. Most of the present day diseases are due to man's adaption to artificial foods which not only deny real nourishment, but also deny absorption of natural pranic energy supplied by nature on a daily basis.





PRANA AND THE ETHERIC BODY

The relation between the Devas of golden hue and man is very close. These Devas are powerful and are highly beneficial in nourishing man's life, once the process of their reception and assimilation by man's etheric body and distribution to man's physical body is scientifically understood. Indiscreet exposure to the sunrays is highly dangerous. Unprotected, man lies at the mercy of the solar radiation resulting in the menace of sunstrokes, sunburns and sunspots. Man should be intelligent enough to protect himself from the dangers of solar radiation and yet receive, daily, the solar energy through the golden rays of the morning and evening sun. He should learn the science of attracting the golden rays and rejecting the solar radiation by appropriate exposure to the sunlight.

Exposing to sunlight throughout the day during sunny days in the sea beaches is not seen as an intelligent act. Gaining good health is more important than gaining the brown skin through sun tanning. Civilisations developed shelters and clothing originally

basing on the principle of exposure to and protection from the solar energy. Today regardless the weather conditions and the seasons, there is a global copy of structuring the shelters to work and to reside which is yet another act of ignorance. Protecting from excessive heat and excessive cold and at the same time enabling appropriate exposure to passing breeze and sunlight, considering the seasonal conditions, should be the essence of the science of building shelters either for residence or for work.

When man's etheric body is in good order, adequate Prana is absorbed through the right way of living. This keeps the form organised. Man also receives Prana from the planet and from the pranic forms surrounding him such as fellow men, animals, and trees. This could be discussed later. The primary Prana is received from the Sun and the air. The science of reception and assimilation of this energy forms the basic theme to hold good health and an organised form. The science of yoga contains this knowledge by which the form is held intact until the purposes of yoga are fulfilled. The form of man contacts diseases and decays faster when the flow of Prana throughout his system is not free and is impeded.

Having described the general availability of the pranic energy in the solar system and its proximity to the beings on the planet, the next step of understanding

is, how this magnetic fluid is received into the human system? Man's etheric body is the subtle equipment within him, which is receptive to the rays of the Sun. In this sense, the etheric body is seen as negative, since it is receptive. The positive principle of the etheric body is its distribution of pranic energy to the physical structure. For all receptive purposes, it functions as the female and for distributive purposes, it functions as the male. In between such reception and distribution there is an intermediary function of assimilation, which is a balancing act. This assimilative capacity of the etheric body is the most important factor in establishing health at the physical level.

The pranic emanations of the Sun are absorbed by the etheric body through the etheric centre in the head, the centre in-between the shoulder blades, the centre above the diaphragm and the etheric spleen. In the present times owing to man's state of evolution, the most active centre for reception of Prana is the centre relating to the shoulder blades. In a lesser way the centre above the diaphragm also absorbs the pranic emanations. To enable appropriate absorption, the primitive races were not excessively covering the upper part of their body, which is a significant clothing habit to be noted. These two centres along with the etheric spleen constitute the triangle for reception of pranic

energies. It is this triangle, which also conducts the process of assimilation.

This triangle is the receiver of Prana from the solar system via the sunrays. The solar system itself has three analogous centres to receive the cosmic Prana. Madam H.P. Blavatsky writes that the mysterious band in the heavens, which we call the Milky Way is closely connected with the cosmic Prana, which vitalises the etheric web of the solar system. From the solar system, the planets and the planetary beings receive the pranic energy into their respective etheric systems. Thus, the cosmic Prana finds expression into the solar system, into the planet and into the forms on the planet. It nourishes and vitalises the micro and macro systems. Every etheric form receives, assimilates and transmits Prana adding its quality. The human beings thus receive pranic emanations coming from the Sun and the planet as well. Though not significantly, the human etheric forms do receive from the surrounding forms, too.

The process of assimilation is carried on in the etheric form of the human. The Prana, which enters into the three etheric centres of the etheric body circulates three times around the triangle stated above, before the Prana is transmitted to the entire etheric web of the human form. The main organ of assimilation of pranic energy received is the spleen. Medical science is beginning to study the question of vitality, the effect of

solar rays upon the physical organism and the loss of inherent and radiatory heat. The science is beginning to ascribe to the spleen the functions hitherto not recognised. Study is under way to get into the clues of the functioning of glands and their relation to the assimilation of vital energy. Much needs to be done in this direction to know the significance of the spleen in the human system.

The main organ of assimilation is the etheric spleen and thence the physical dense organ of the spleen. The vital essence emanating from the Sun finds its final expression into the etheric spleen and is subjected to a process of intensification. Such process either causes vitalisation or devitalisation according to the condition of the spleen. If the spleen is healthy vitalisation happens, keying up the system. If not it keys down and slows down resulting in poor health condition.

The three etheric centres that receive the Prana are saucer-like or dish-like that enable reception and they draw within their sphere of influence the currents that come in their way. There are closely woven threefold channels passing from each centre to the other, which forms a seemingly separate circulatory system as between them. The energy circulating thrice in-between the triangle finds its expression to the further or other side of the spleen, entering into the physical system. This is the final circulation which happens

through the fine interlacing channels to every part of the body. As much as the etheric web radiates, so much the Prana is transmitted except that its quality is as per the quality of the etheric web and the quality of the physical body. The quality of man's life decides the quality of his etheric web and his physical form.

The aforesaid process of reception and assimilation of Prana is but a superficial outlining of the functioning of Prana, which gives enough imagination to the readers as to the entry of and expression of the pranic energy into oneself.

Prana therefore varies in vibration and quality according to the receiving entity. The quality of the Sun and the quality of the planet and the quality of man are studied in the most high circles while we the humans need to cognise the quality of the planet and the quality of human life on the planet. As much as we pollute indiscreetly the planet and pollute the human body with artificial foods, chemicals, and undesirable attitudes, so much unconscious contribution is being made to ill-health.

The container has to be appropriate to hold the valuable content. The science of possession needs a scientific approach. The influence of will of one upon the other is to be carefully considered. The influence of an unclean container upon the clean content cannot be overlooked. When men look for a clean content they

also have a responsibility to prepare equally a clean container. If the container pollutes the content, the content could be poisonous, instead of being beneficial. The subtle has to be well held by the gross. The subtler has to be likewise well held by the subtle and so on.

Nature reveals this secret and man has to learn. The juice of orange is well contained in the orange and the orange itself is well contained by the peel around. The milk is well contained in the udder of the cow and then in the refrigerator. The vegetable is well contained with the plant, then with the modern systems of storage. The womb contains well the growing child. Containers are as important as the content if not more.

Mind is the primary container for man and if it is polluted, all knowledge that such mind receives also gets polluted. Mental purity and orientation is of great value for any creative work and therefore preparing the mind constitutes the basic work for all subtle healing. If the healer is sufficiently pure and is unafraid, he will be able to apply his will to heal upon the surrounding. It is the beauty of every healer to stay away from all harmful influences through the right orientation of the mind. A healthy mind enables wonders to manifest in matters of evil.

Mind, senses and body together constitute the container while the content is the human consciousness called the soul which is self-effulgent. The effulgence

of the soul is called Buddhi or discriminative will. Thus, soul and Buddhi are the content. Mind, senses, body are the container. The soul through its will communicates to mind and the mind conducts the body which is fivefold in its nature and constitution. The five elements, the five sensations, the five sense organs and the five organs of action constitute the body. The four sets of five constitute the body and when Prana enters into the body, it divides into five streams. Thus, the Prana also becomes fivefold having entered the body.

The Prana is already qualitative and is not considered pure since the Sun himself is evolving and the planet as well. As explained in the earlier article, the sunrays via the planetary sphere enter the humans and other planetary beings and cause their animation. When it is received by the humans, the quality of their container namely the fivefold body also further affects the magnetic impact of Prana.

Man's work is limited to ensuring his vehicle of Prana (body) as clean as possible. The vehicle is to be understood as the mind, senses and body put together. It is in this context, the principles of purity gain importance: purity in thought, in speech and in action. Besides this, as far as possible, he also needs to ensure purity of the surroundings. He cannot abandon the work relating to Prana with a resigned attitude that

the planet is impure and the sunrays are impure and so on. He needs to contribute his lot. The whole area of work relating to health and healing relate to ensuring purity of thoughts and habits. Mere purity of habits without purity of thoughts does not help. Religion attempted to impart purity of thought and the science of health attempted to ensure purity of habits. This is the fundamental foundation namely, the pattern of thoughts and of habits. But today neither of these is ensured in medical practice. Just medicine is given for the symptoms thrown out by body. True sense of health and healing has to restore appropriate habits and thought patterns.





THE FIVE PRANIC PULSATIONS

Prana is fivefold in its manifestation corresponding to the five states of mind.

1. Mind can be in the blissful state of Ananda which relates to the sky.
2. It can be in the state of ideation / intuition which can be correlated with the state of air.
3. Mind can be in the state of thought which is correlated to fire.
4. Mind can also be in the emotional state which is correlated to water.
5. Mind relates to the matter, when it is in interaction with the objectivity.

These five states of mind are supported by five pranic pulsations. Mind contains the principle of consciousness and experiences the five states with the help of the fivefold pulsations. Without the pranic principle the consciousness cannot animate to experience. Pranic principle emerges from consciousness and supports the activity of consciousness.

Since Prana is an offshoot of consciousness, the triple quality of consciousness also has its impact on Prana.

The three aspects of consciousness are:

- Rajas, the overactive consciousness
- Tamas, the underactive consciousness
- Satva, the balancing consciousness

The triple consciousness brings out the triple qualities even into Prana, which can be noticed in the pulse of a person. Till very recently, the doctors knew the quality of Prana that one holds through examination of the pulse. Through right examination of the pulse, the quality/ category of sickness that one suffers from was cognised by the physician. Thereby, the physician used to prescribe the medicine to balance the quality of life. Even today, it remains an important exercise in Ayurveda to diagnose the disease.

Suffice it to say that the fivefold manifestation of Prana also opens their three sub-categories. Study of five pulsations and their three sub-categories would enable understanding of the pranic functioning in the human body in all its five states of matter.

The fivefold manifestation of Prana in the human body is briefly given here under:

1. Prana:

This pranic pulsation works through inhalation and covers the human body from the tip of the nose to the

bridge of the nose and up to the heart and has special relation with mouth, speech, heart, and lungs. That part of the body namely from the brow-bridge to the diaphragm is covered by Prana. Good inhalation has good impact on these parts.

2. Apana:

This pranic pulsation works with exhalation and regulates from the naval to the soles of the feet. It is an important pranic air that regulates all the lower parts of the body from the naval down below which include the organs of generation and of elimination, circulation of blood up to the feet, the hip, the thighs, the knee joints, the ankles and the soles of the feet and the toes. Normally, this pulsation is weak in the humans either due to inadequate physical exertion or due to habits of food, sex, and comfort.

3. Samana:

This pranic pulsation functions between the heart and solar-plexus and is the bridging pulsation between Apana and Prana. The upper part of the body up to the heart and the lower part of the body up to solar plexus are thus linked by Samana, which equilibrates inhalation and exhalation. The inhalation of oxygen into and exhalation of carbon out of the body conducted by the two earlier Pranas is equilibrated by this pulsation which enables proper assimilation of food and drink and elimination of the waste material.

The very meaning of Samana is equilibrium. It is the third pulsation which is the middle principle of all five pulsations and also the middle principle of Prana and Apana.

4. Udana:

This pranic pulsation is an upward moving pulsation that conducts from the bridge of the nose up to the top of the head. It has a special relation to the brain, the nose and the eyes. This pulsation when properly at work enables the consciousness to gain mastery over the mind. The meaning of the term Udana is upward movement.

5. Vyana:

This is the permeating pranic principle as is distributed throughout the body. Its instruments are the entire blood circulatory system. It enables Prana to move to every nook and corner of the body.

It is one Prana, but according to the function and location, it is divided into five types and five sub-types.

The order of their descent into the body is

1. Vyana
2. Udana
3. Prana
4. Samana
5. Apana

The five sub-types of Prana given in the Eastern philosophy on vital force are Dhananjaya, Naga, Kurma, Krikal, and Devadatta.

These 5 + 5 types of Prana function in the human being in their three qualities of

- Sattva (poised functioning)
- Rajas (overactive functioning)
- Tamas (underactive functioning)

They are now described.





VYANA, THE FIRST PULSATION

First of all, the fifth element Akasha becomes an accessory in the formation of the body. Akasha has the quality of pervasion. The related Prana is called Vyana Prana. It therefore pervades in all parts of the body and starts functioning. It is responsible for the flow of consciousness and life into all parts of the body. The whole body thus becomes capable of movement. As the body grows, the Vyana Prana also permeates simultaneously with the growth because the fifth element is a permeating element.

a. Sattvic Vyana Prana:

It is the cause of consciousness in the wakeful state. It is the highest state of meditation called Samadhi. A yogi continues to be in the brain only with the help of this Prana. This Prana moves peacefully through the entire body. When this Prana dominates the body, one remains peaceful and feels continuous bliss.

b. Rajasic Vyana Prana:

When Vyana Prana is overactive the sensory nerves get agitated and excited. When there is fear, anger, hatred,

jealousy, etc. – extremities of emotion, this Prana gets stimulated. Likewise, during the time of copulation, exerting physical games, Vyana Prana becomes intense. This intensity shakes the whole body and the body tissues are frequently put to attacks by energy of Vyana Prana. Mind remains agitated and instable due to this Prana. Irritability is the result.

c. Tamasic Vyana Prana:

This Prana causes drowsiness, sleep, swooning, dullness in the flow of Prana to the body. Proportionately, the flow of consciousness is sluggish. This Prana causes the dull and the lazy types of human beings. The good help of this Prana is to cause sleep. But its domination causes excessive sleep, dullness, inert brains, incorrect perceptions and responses.

Thus Vyana Prana is the permeating Prana that enables movement of life force to the entire body, which enables movement of consciousness to the entire body. It gives peace and bliss when sattvik, agitation when rajasic, and dullness when tamasic, to the entire body.

UDANA, THE SECOND PULSATION

The field of activity of Udana Prana commences from throat and concludes with the top of the head, while its central seat, considered by some schools, is at the bridge of the nose. This Prana is active in highly advanced persons to build the bridge into the subtler side of the being. It enables withdrawal of consciousness into its original seat from the entire body enabling the blissful state of Sattvik Vyana Prana. It has a vertical movement within the cerebrospinal system. Through practices of meditation and yoga man consciously enters into the upward thrust of this pranic pulsation and reaches Vyana Prana to be blissful. This state of continuous bliss is called Samadhi in yoga. It is a state of presidency over one's own energy – mastery over one's consciousness. With the help of Udana Prana, consciousness descends vertically from sleep to awakening and ascends vertically from awakening to sleep. In other words, it enables externalisation of consciousness into the body and surroundings and absorption of it into its original seat during sleep.

The process of awakening and sleep happens with beings unconsciously due to the functioning of Udana Prana. But to a Yogi, it is a conscious externalisation and withdrawal. It is considered to be a great agent that helps one to enter into hitherto unknown states of consciousness. Udana Prana again is in its triple functioning as given here under:

Just like Vyana is related to the Akasha principle, Udana is related to the principle of Vayu (air). Since air emerges from Akasha, the fifth element, Udana Prana emerges from Vyana Prana and exists in the region above and below the throat. All functions of the throat are related to Udana Prana. All foods and drinks are enjoyed through this Prana. It imparts strength to all other Pranas emerging from Vyana – thereby imparts strength to all parts of the body. It enables to swallow from without to within and throw out from within to without. It enables impressive and magnetic speech. It attracts Prana up to the heart and carries it from heart to brain. It enables exchange of energies between head and heart and vice versa. It links subtle and causal bodies. When this Prana is mastered, even hunger and thirst can be controlled for long time. Lastly this Prana enables the neck and the body to be erect. Since this Prana emerges from the most subtle side of the human being and merges back into that state it can be seen as the agent for externalisation of consciousness and its

internalisation. This gives a clue for all the techniques of Yoga of expansion of consciousness into objectivity and contraction of consciousness into subjectivity. Man's head is said to be carrying subtlest energies. The upper torso carries subtler energy. And the lower torso carries grosser than subtler energies. Udana Prana enables linkup between the first two for appropriate functioning of the third. This Prana is by far the most important one for man's evolution measured in terms of consciousness.

a. Sattvic Udana:

When Sattva dominates Udana Prana the movement of inhalation and exhalation is not felt in the regions around throat and heart. The resonance of pulsation is felt in the pit of the throat. The intelligent activity (consciousness) is felt very close. As the pranic resonance and the intelligence come closer, peace starts emanating as an experience. In the normal practices of Yoga, this resonance moves upwards through Pranayama, Pratyahara, Dharana and Dhyana (please refer to any text on the 8-fold path of yoga of Patanjali).

The communion of the thread of life and thread of consciousness form the basis for experiencing peace, poise and when the two move upward together into the cerebral system, very deep peaceful states are experienced. For this reason, this pranic pulsation is considered very important in the yogic practices. The Udana Prana when

dominated by Sattva helps experiencing these blissful states. This is gained by certain specific, rhythmic practices of meditation. In the ordinary worldly persons, this Prana is dormant and helps only in the process of sleeping and of awakening. It is the bridge for advanced students of meditation to experience these blissful states.

It is interesting to note that it is togetherness of these two principles of human constitution namely, life and intelligence come together at the throat and throat is astrologically related to the symbol of Gemini. Life and light can be experienced together and move together upwards until they become one at the top of the head, which state is called the state of Soul or Self or Atma.

b. Rajasic Udana Prana:

Since Udana Prana is the upward thrust, it functions in the region of throat to stomach to assist man to belch, to cough, to yawn, to vomit – a process of upward impulse (reflex, thrust) to bring comfort to man. It also helps speaking, lecturing, and teaching.

c. Tamasic Udana Prana:

It is this Prana that is preponderant in sleep and swooning. In such states, the pranic principle is in a slow and uniform motion and its motion is not significantly felt. All sensations are absent and hence mind is also absent. Mind is but a compendium of five senses with the related memory of experience.

PRANA, THE THIRD PULSATION

The third pranic pulsation is called Prana while generally the life force is also called Prana. It is the chief life or main Prana, since it is the main support of life working from the heart. It is alert at all times and functions through inhalation. In the scheme of five-fold Prana, this Prana occupies the main position and forms the basis for the other four. It is the pivot, so to say. It enables beating of the heart and circulation of the blood throughout the body. The whole body is thus supplied life force. Strength, courage, and greatness of the soul manifest through this Prana and Prana receives its support from the soul, since the pranic function emerges from the soul through the vehicle of air and this Prana, namely inhalation, is the agent for inhalation of air and related Prana. If this pranic function ceases, the body will be on the brink of death.

The soul may be regarded as the Akasha, the fifth element, which is impregnated by intelligence. In other words, the soul is intelligent Akasha. The pranic air becomes intelligent due to its proximity to its Akashic

soul. The fifth element Akasha though intelligent has no quality of motion. The air emerging from it has the motion. Prana associating with air gains motion and causes motion in the body. Body substance is thus animated. The Prana cannot by itself be taken as the final support of life, since it has its support in the soul i.e. the intelligence that resides in Akasha. Without the influence of the intelligence, the soul, it is impossible for Prana to be dynamic and pulsating. The non-intelligent substance is animated by the intelligent soul through the agency of Prana. If non-intelligent substance is separated from intelligence, both become devoid of motion.

Death to the physical body is, when the soul is not connected to the body via Prana. Soul continues to exist and experience motion even without the gross body as long as it has the subtle substance up to Akasha. The invisible beings continue to exist either with the substance of air or with the substance of fire. These are called the Deva intelligences which are but souls. They too have the pranic pulsation and have motion with subtler bodies of air or of fire. Similarly, there are beings with air, fire and water substance and the beings on Earth with all the five elements constituting their body. The soul continues to exist with subtler substances and experiences motion with the respective subtle bodies. The life force functioning in the body, as

we consider now, is the gross body and in relation to it, we are considering the distinctive characteristic of the third pulsating Prana which is also called by the same name Prana.

The terms Prana and motion coexist. The transformation from subtle to gross and gross to subtle is due to motion. Therefore, Prana helps gaining substance or loosing substance when appropriately worked with. For example, if you bring in much fire through inhalation and effectively exhale the carbon, the body cells tend to be lighter and the gross weight comes down.

The movement of this Prana is mainly in the region of the respiratory track of nose, throat, wind pipe and lungs. As long as it functions efficiently, one remains physically healthy and active. When it is not at its optimum in the body, disease sets in. For this reason, abundant and plentiful inhalation of air during the sunrise hours is given as an important health practice in Ayurveda. Such practice enhances the pranic inflow and the related strength and prevents congestion of blood in the arteries. It is with the strength of Prana only, diseases are cured. For this reason, all medical prescriptions are aimed at strengthening Prana to expel diseases. The ancients did not believe in attacking sicknesses with medicines. They believed in reinforcing the pranic energy so that the latter is strong enough

to throw out the disease. Pranic practices are therefore generally done to resist disease, decay and even death.

The seat of this Prana is the heart and the heart does not become weak even in old age, nor does it suffer high or low blood pressure as long as this Prana is healthy. The practice of inhaling abundant Prana is generally overlooked by the modern man due to his busy schedule. It is but ignorance that leads men to think of other priorities than ensuring healthy life flow.

The breathing exercises including retention of breath in and out cause expansion and contraction of heart muscle, which strengthens the functioning of the heart. Appropriate breathing helps blood to become more fluid which in turn results in proper flow even through the small arteries. There would be no deficiency of blood in any part of the body. Expansion and contraction through breathing exercises enable the veins and arteries remain open up to the optimum.

This main Prana is also chiefly related to the soul, for soul is also located in the heart, as per the eastern understanding. It moves to head during wakeful hours but generally resides in the heart. Heart is the residence of the soul while head is its bureau. The Upanishads say that the soul is placed in Prana and pervades Prana. Prana builds the body with the support of the soul that resides in it. The soul is immutable, indestructible and immortal while Prana is mutable. It proceeds and

recedes as per the will of the soul. The third function of Prana is from the diaphragm to the throat with heart as its seat.

Prana is also differentiated into three types: Sattvic, Rajasic and Tamasic, which are described here under:

a. Sattvic Prana:

Sattvic Prana is subtle and quiet in its flow. Such Prana is in union with the soul and enables experiencing be-ness. Prana is devoid of all agitations and said to be at rest with the intelligent soul. It is a peaceful state of being in which there is not even excessive consciousness of the body. It is the tranquil state of a person.

b. Rajasic Prana:

It is the dynamic functioning of Prana from the heart which causes pumping of blood and circulating it to the whole body. Due to this Prana the heart throbs. The heartbeat becomes excessive and rapid, when the body is in motion or in activity such as exercises, games, mountaineering. This Prana is also very active, when persons are at work. It is the dynamic functioning of the heart, which expends much energy. The persons are generally overactive and ever active, when this Prana is dominant. The pulse rate is also high in such people.

c. Tamasic Prana:

This Prana is contrary to the earlier one. It is slow, lethargic, and feeble in relation to the functioning of the heart. Drowsiness and dullness are due to Tamasic

function of heart. The body feels heavy. The inclination to and the capacity for work remain less than required. The rhythm of the heart beat also changes. There would be jerks and missing heartbeats. The blood is less fluid and therefore flows slow. It has tendencies of congestion.

When this Prana is dominant, the hands, feet and other organs become hard like stone during and after sleep. The parts of the body do not become active soon after awakening from sleep. This is due to the slow and feeble flow of Prana and intelligence. It tends people to be more and more inactive. Numbness of the limbs is often felt, when Prana functioning from the heart is Tamasic. To activate this Prana, one needs to do much exercise and remain active during the day, while the persons dominated by Rajasic Prana need to retreat, relax from time to time.

The functioning of Prana from the heart is pivotal and its triple way of functioning needs to be observed carefully by physicians.

The third pulsation of Prana also called Prana (inhalation) correlates to fire just as Vyana Prana relates to Akasha and Udana Prana relates to air. The strength of inhalation decides the fire in the body expressed as the warmth. As much as one inhales effectively, so much he absorbs the fire of life. Inhalation, the third Prana, enables building up a strong vital and disease

resistant body when appropriately worked with. It enables exhalation of Apana through inhalation of oxygen from the surroundings. It also enables equally strong exhalation which would throw out the carbon gases within the human body.

A 24 minute exercise of good inhalation enables heating of the body to its optimum level. Where the Prana is dominated by Tamas, the exercise is recommended for even more time. The Prana received through air and sunrays as also through water and food would be well assimilated due to the power of Prana. Assimilation of food and drink as such belongs to the fourth pranic pulsation called Samana. But inhalation gives strength to exhalation (Apana) as well as assimilation (Samana Prana). The body cells tend to carry the fire of Prana, consequently the heaviness deposited in the cells of the body is burnt out. The fats are effectively burnt enabling the body to overcome dullness, drowsiness, excessive sleep and stupor. It enables blood flow into the subsidiary channels up to the extremity of the blood circulatory system.

In Yoga practices, this Prana is utilised to generate the Kundalini fire which is the result of the union of the fire at the base centre, in the cells of the body, and with the fire generated in the spleen. The fire in the cells is considered as the latent heat; the pranic fire in the spleen is considered as the active heat.

Through scientific practices as breathing, these two fires find their union in the base centre resulting in the Kundalini fire. When the Kundalini fire happens, the person feels illumined within and develops extra sensory perceptions.

This third pranic pulsation being the middle principle of the five pranic pulsations needs to be preserved at all costs for reasons of health, longevity and desirable transformation of the body. The inhaling track from the nostrils up to the lungs needs to be healthy, strong and devoid of sicknesses. Since this pranic pulsation links the outer air with the inner air and the outer Prana with the inner Prana, it is given utmost importance. It is also the link with Udana and Vyana Pranas on one side and Samana and Apana Prana on the other side. It thus serves in building a bridge between objectivity and subjectivity and between higher and lower states of human awareness. Therefore, this Prana is considered important in the field of health and in the field of Yoga as well.

SAMANA, THE FOURTH PULSATION

While the third Pranic Pulsation, Prana, enables reception of life force, its absorption and assimilation is worked out by Samana Prana. Samana Prana functions in the region of the heart up to naval. It builds the bridge between the body above the diaphragm and the body below the diaphragm. In the science of yoga, it is said that this Prana enables man's linkup with the body. It enables assimilation of Prana received from sunlight, air, water and food. Its functioning determines the health of six major organs – liver, stomach, pancreas, duodenum, spleen, small and large intestines. It presides over all intake of Prana for its translation into energy of the body. If Samana Prana is not appropriately functioning, the organs mentioned above cease to function efficiently and gradually become defunct. Most of the diseases emerge from the malfunctioning of stomach, liver, pancreas and intestines. It is like the filament in the bulb that transforms the incoming electricity into light. This Prana is therefore considered to be most important for a bodily health and for a

comfortable living in the body. It remains intact when the third and the fifth Pranas namely, Prana and Apana, are equally effective in the body.

It is stated earlier that Vyana Prana is relatable to Akasha, the fifth ether; Udana Prana is relatable to air, the fourth element; Prana is relatable to fire, the third element; Samana Prana is relatable to the second element, water. Samana Prana, through its functioning from the heart to the navel region, enables an appropriate mixing-up of the fire of Prana of the heart with the fluids of the navel. It thereby produces the secretions needed to help assimilation and digestion. With respect to each of the organs of the lower torso, Samana Prana functions as under:

1. Samana Prana - Liver:

Samana Prana enables the liver to effectively detoxicate the system and enables production of blood that nourishes the body. It enables purification of blood. It assists the liver to produce the necessary salts, which dilute the food and make it fluid by supplying such salts to the duodenum. It prevents rotting of food in the body or turning it sour. It ensures that fatty substances are digested.

2. Samana Prana - Stomach:

In the stomach, Samana Prana enables digestion of food through secretion of acids. With the help of these acids, all food is gradually digested within three

to four hours. It is for this reason, with each food intake, there has to be minimum gap of three to four hours. The secreting acids gradually digest food. Fried food and foods cooked in oil or clarified butter (ghee) require more time to be digested, since it takes time to break the fats contained therein. Persons with delicate stomach and liver therefore find it difficult to digest these foods. When they adapt to healthy exercise of inhalation and exhalation, they can activate Samana Prana in them, which in turn would enable effective digestion in the stomach.

3. Samana Prana - Duodenum:

Samana Prana enables the chemistry for production of various fluids and admixture of bile coming from the liver and salty fluids coming from the spleen. Through the duodenum, Samana Prana supports the spleen, the heart and the intestines.

4. Samana Prana - Pancreas:

In the pancreas, Samana Prana helps the production of certain salts that help digestion, production of blood and, most importantly, separation of urine from blood. It is of common knowledge that men with diabetes suffer from ineffective functioning of the pancreas which eventually results in the disability to separate urine from blood, which would affect the kidneys causing disaster in the body. In Ayurveda, auto urine therapy is suggested to activate the functioning of the

pancreas. Functioning of Samana Prana in pancreas is of great importance.

5. Samana Prana - Intestines:

Samana Prana helps secretion of fluids for further digestion of food in the intestines. It takes five to six hours for the food to get completely digested and the remnants to be passed on to the large intestines. In the large intestine, if the Samana Prana does not function well, there would be constipation or diarrhoea.

Thus, assimilation of Prana and its protection in the body are conducted by Samana Prana. It maintains life in the body through supplying sustaining energy. Reception of Prana is but one aspect. Its assimilation is the other and more important aspect. If the Prana is not assimilated the various parts of the body cease to function effectively. Samana Prana is thus seen as the key for longevity. The distinctive feature of Samana Prana to reiterate is, it produces salts in the liver, disintegrates foods and drinks in the stomach and duodenum, produces various secretions to enable digestion and distribution of energy to all parts of the body.

Like every other pranic pulsation, Samana Prana also is of three qualities.

In the wakeful state, when the mind and the senses are in their normal peaceful state, Sattva dominated Samana Prana prevails. It functions as long as there

are no emotional disturbances such as anger, anxiety, fear, jealousy, hatred and other agitations. In this state, mind is peaceful. Similarly, with the help of Samana Prana of Sattvik nature mind can be brought back to its state of peace and equilibrium. When this Prana prevails during the wakeful hours, mind has greater ability to grasp. Persons in Sahaj Samadhi state (state of bliss while in relation to the world) are chiefly with this Prana during wakeful hours and with Udana Prana during the hours of meditation (Dhyana) and with Vyana in the Samadhi state (a blissful state which is unrelated to the world). As Samana Sattva Prana prevails, all organs function normal. The flow of inhalation and exhalation is up to the navel.

Any disturbance to inhalation and exhalation disturbing this Prana from its equilibrium, Samana Prana becomes either Rajasic Samana Prana or Tamasic Samana Prana.

a.Sattvic Samana Prana:

For all true meditation practices Sattvik Samana Prana forms the platform. As much as this Prana is dominant, the motion of the pranic force becomes slow and poised. In its deeper states of functioning, it becomes so quiet and inconspicuous that the pulse cannot be sensed and all senses are in good order. Yogis become clairvoyant and clairaudient when this Prana dominates. The boundary walls for the function of

this Prana as stated earlier are the heart and the navel, which retain the healthy link between the body and its indweller (the man, the soul).

b. Rajasic Samana Prana:

When lust, anger, greed, hatred, fear and other emotions are prevalent, the Sattvik Samana Prana transforms into Rajasic Samana Prana. People who frequently suffer from these emotions disturb their health due to the disturbance to this Prana. There is a sudden expending of life energies and then people become debilitated. In its extremity, it can make men crazy. Its immediate impact is on the liver, stomach, duodenum, and other organs prevailed by Samana Prana. It affects secretions and they affect digestions. It disturbs the healthy appearance of a person. All organs become weak and attract disease and slowly become incapable of receiving the blood flow. It causes palpitations. It even disturbs the functioning of the heart, which is the upper boundary of Samana Prana. It is the chief cause of blood pressure, diabetes, blocks in arteries and heart attacks. There will be deficiency in blood flow. When this Prana is disturbed it also disturbs inhalation and exhalation. Mind gets distracted, worried, wavering and wondering. Such persons, instead of resorting to medicines need primarily to restore rhythm of food, rest and work. They need to regulate the hours of working, sleeping,

and relaxing. When this is done, the aforesaid disorder will gradually disappear. Eating medicines is no answer, when there is an inner attitude that disturbs the rhythm of flow of life in the body.

c. Tamasic Samana Prana:

When this Prana dominates there would be slow motion of the body limbs, slower than normal. These persons seem to be dragging their limbs and body during their movements. All perceptions are slow and the very functioning of mind is also slowed down. While Rajasic Samana Prana over stimulates the whole system, Tamasic Samana Prana when dominating causes lethargic functioning of the system. It makes the person slow in perception, slow in action, slow in speech, and generally delay in attending to things. Drowsiness, dullness, passivity are its qualities. They are the ones who are called lacklustre persons. When this Prana dominates, the efficiency is at stake. There is slackness in doing things. The positive aspect of this Prana is, it remains slow and subtle and enables sleep. During the sleep it maintains uniform breathing and uniform motion of Prana. It is ever at work during the life time of an individual. It is the most comforting Prana to the body whose nature is inertia. When body needs rest, this Prana dominates. When the man in body is at rest but in full alertness, it is Sattvik Samana

Prana, which prevails. When the man and the body are restless, the Rajasic Samana Prana prevails.



APANA, THE FIRST PULSATION

This is the fifth pranic pulsation whose field of activity is from the navel to the feet.

To recapitulate:

1. Vyana is in the upper head region and permeates the whole body.
2. Udana is between the eyebrow centre and the throat.
3. Prana functions in the upper torso.
4. Samana bridges upper and lower torso functioning from heart to navel #
5. Apana functions from navel to the feet.

These are the five divisions of the body conceived by Veda and Ayurveda, in which one pranic flow functions. Functioning of all five pranic principles in their appropriateness results in optimum health. The disequilibrium when sets into any one of the five, it counter-effects the others, since all the Pranas are inextricably linked.

The major function of Apana Prana is in the region from navel to anus, while the secondary function extends

up to the feet. The effectiveness of the genitals and the anus depends upon the functioning of Apana. Apana also nourishes the foetus. Kidneys also come under its jurisdiction. The potential centre for the Kundalini fire is also under its rulership. As far as the human body in relation to its physical effectiveness is concerned, this Prana is of great importance. The formation of the body, its nourishment and care, substantially depend upon the effectiveness of the Apana Prana. In relation to the elements, Apana Prana relates to Earth. When this Prana is not strong, the body tends to be heavy.

The effectiveness of Apana Prana is according to the effectiveness of exhalation. It is for this reason, in many schools of natural health, exercises for effective exhalation are practiced. Kapalbhati which is now becoming globally popular is an exercise of exhalation that expels all carbons and clears the system for fresh reception of pranic energy. A thousand exhalations are recommended by the teachers of health to be carried out daily in the morning. Drinking half litre water 15 minutes before and after the exercise is recommended. When this exercise is done, there would be substantial generation of fire in the body. It is the fire of Prana that generates the fire in the cells of the body. Through this exercise, one sweats a lot, which is indicative of the appropriateness of the exercise. Persons who regularly do exercises or play games and generally maintain

activity in a rhythm would also have this Prana effectively working. The natural health science also gives tremendous importance for effective functioning of this Prana so that there is healthy urination and defecation. The modern man is today generally constipated. The problem of constipation is more in the developed countries due to excessive comfort offered to the body. The possessive instinct of a modern man is the psychic grip that grips what is to be thrown out or to be relinquished. He thus grips even urine and stool.

When urine and stool are gripped it is like holding stinking material in the body, which gradually contaminates through the blood all other organs of the body. It is said in Ayurveda that unless one defecates and urinates regularly one is prone to ten kinds of diseases leading to decay and even premature death of organs and even of the body.

An impure vessel cannot be benefited by the influx of pure content. Even the pure content gets contaminated. When you cook food in an unclean vessel, such food could be poisonous. When you drink waters stored in impure bottles, it could be infectious. Pure things turn out to be ineffective while held by impure containers. They could also turn out to be poisonous. Any fresh dosage of life injected into an impure body also turns it out to be impure. When a well-trained dog associates with street dogs, the former also tends to be a street

dog. It cannot transform the latter. This is an important dimension that health workers need to pay attention. They need to cleanse the existing system before they attempt to improve upon.

It is as simple as the dictum: *“Clean the vessel before you cook. Clean the body before you eat. Never tend to eat without defecation and body wash.”*

The eastern wisdom extends this and says: *“Clean the body and the mind before you pray.”* Prayer enables reception of Will, Love and Light. They cannot be received by the impure minds and cannot be assimilated by impure bodies.

Apana Prana is thus more important than all other Pranas, as it forms the basis for right functioning of the other four Pranas.

a. Sattvic Apana Prana:

It is the state of equilibrium of Apana Prana. In this state all the lower organs of the body from navel below function healthily. It enables comfortable seating of the human consciousness in the body. It enables free flow of Prana without hindrance. As long as this Prana is kept in equilibrium the indwelling person has the facility to move into higher realms of consciousness. He does not suffer bondage of the body. Body remains more a facility to work than a binding or a hindering factor. For those who meditate and practise yoga ensuring that this Prana is in stability or equilibrium is

of paramount importance. One does not feel the body heavy or discomforting, when this Prana is effectively at work. The material formations and dissolutions are even, and therefore there would be no frequent changes in the weight of the body. The seat of functioning of Sattvic dominated Apana is the base plexus. It is from this point up to the soles of the feet, pranic energy flows effectively. Persons who have sluggish blood circulation are recommended to contemplate upon the base centre and the related pranic pulsation to enable the flow of blood and Prana to all the lower parts of the body. This Prana is of immense use, when one intends to release oneself from the bodily abode through a process of Visarjana, meaning, relinquishment. Yogis relinquish the body when the work is done with the help of this Prana. They do not over-stay not knowing how to depart, for they have the facility of relinquishment of the body through the mastery over this Prana.

b. Rajasic Apana Prana:

It is the over-active nature of Apana Prana that causes discharges from the lower abdomen. In a moment of anxiety, discharge of excreta takes place involuntarily due to the functioning of this Prana. Excessive urination is also a result of Rajasic Apana Prana, as also intermittent diarrhoea. The impact of this Prana is also high in cases where there is lust for the other gender and the consequent secretions in the

male and female sexual organs. The organs in the region of navel and base tend to be in tension and agitation and thereby exhaustion happens. Longevity of these organs is affected. The lower abdominal disorders are but disequilibrium of Apana Prana. There is over-stimulation alternated by under-stimulation due to this Prana. But for a yogi who retains Apana Prana in a state of equilibrium, Rajasic Apana Prana helps stimulation of energies to reach higher realms of consciousness. This is called raising of Kundalini, which is entirely a different subject to the present context.

c. Tamasic Apana Prana:

When the Apana Prana is Tamasic, it tends to be inert. It gives rise to malfunctioning of kidneys, large intestines, uterus, anus, swelling of the feet, insensibility of lower parts. It leads to lethargy, dullness and disinclination to move. Excessive sleep and involuntary discharge of urine, excreta and sperms during sleep are due to the dominance of Tamasic Apana Prana. It causes virtual absence of the pranic flow and gives raise to the states of numbness and death to the related parts of the body.

Apart from the above five chief Pranas, there are five minor Pranas.

FIVE MINOR PRANAS

These five minor Pranas function mostly in the head, in the sense, they are operative in the head. The head is considered to be half portion of the body and the whole body is regulated by the head. Therefore, all minor Pranas operate from the head. These Pranas though called minor Pranas, are important for the body.

They are five in number:

1. Dhananjaya
2. Naga
3. Kurma
4. Krikal
5. Devadatta

1. Dhananjaya

This Prana is related to the skill and pervades the whole body. In the body, it is present in all those places, which carry the sense of touch. It is due to Dhananjaya Prana, swelling occurs as a result of injury to any part of the body. In the wakeful state it pervades the whole body and works unceasingly. It is activated when injury occurs to protect and heal with the help of

air. Dhananjaya is related to touch and touch is related to air. Therefore, through the agency of air, it causes necessary swelling and protects the injurious part until it is treated. When injury or pain occurs, Dhananjaya Prana rushes there to heal the injury. Therefore, swelling is seen as the body mechanism to heal, by rushing blood to that part of the body where there is injury. However, if pain of the injury is too much, the rush of blood through air can be reduced by giving an appropriate cool touch. When it is Rajas dominated, it causes swelling in the body, in the muscles, the arteries and the veins, unconnected with any injury, which is indicative of ill health. The generally swelling experienced by the unhealthy in the body is due to the overactive nature of Dhananjaya Prana. When it is Tamas dominated, there is reduction of the blood flow causing dullness, heaviness and sickness.

2. Naga

This Prana is a subsidiary Prana to Udana Prana while Dhananjaya is a subsidiary Prana to Vyana Prana. Its functioning is in the mouth that causes hiccups, belching, cough and even return of eaten food back into the mouth. When the stomach malfunctions, this Prana becomes dominant. When the diet is healthy and digestion is good, this Prana is dormant. It is dominant only, when the stomach is in disorder causing flatulence. The flatulence pushes and emits through mouth.

Sometimes it pushes up the food in the stomach. The belching happens, when there is disorder while eating; while vomiting happens, when the food is disagreeable. The hiccups happen, when the liver is disturbed. When there is over-loading of the stomach, which cannot be accepted by the system, Naga Prana enables pushing out the excess food. If the load and quality of food is acceptable this Prana remains dormant. In such cases, the flatulence would move through the anus. That function relates to Apana. Flatulence moving through the anus is indicative of digestion of food and drinks, but the defecation is sluggish. But when digestion itself is incomplete and there is indigestion, Naga Prana becomes active to throw out from the mouth. If Naga Prana does not work effectively the pressure flatulence is felt in the heart region causing discomfort to even breathing. The beating of the heart gets accelerated and due to the pressure of the flatulence, the heart leans towards the left ribs. When there is discomfort in the heart region, the heart beat is accelerated and pumping of the blood is disturbed, thereby the blood pressure is also disturbed. To avoid all these chain actions of ill health, Naga Prana discharges the wind and is therefore seen as an aided activity of Prana to Udana Prana. The disease of the wind in the upper part of the digestive system is indicative of ineffective functioning of Naga Prana. The disease of the wind in

the lower parts of the digestive system is indicative of the ineffective functioning of the Apana Prana.

When there is excessive belching, or hiccups or vomiting, one is well advised to reduce the quantity of intake and to improve the quality of intake. If man does not learn this, the wind formation in the body becomes a lifelong companion. Sometimes there is up-thrust. Sometimes there is downward flow. When this Prana is over-active, there is urgent need to regulate the quantity and quality of food. When it is under-active, it lets the wind settle in the body.

3. Kurma

Kurma Prana subtly functions to enable opening and closing of the eyelids. Its functioning is centripetal and centrifugal (opening and closing; expansion and contraction). Its activity stops during the sleep or dream. In the case of Yogis, this Prana is inoperative when the Yogi is in Samadhi. The lacrimal secretions are a result of such blinking of the eyes. It enables the eyes to be clean and retain the light. It also maintains the moist and thus protects the eyes. Its location is around the eye brows.

4. Krikal

Krikal functions around the throat and enables yawning. It expands throat and mouth. When there is a lethargic condition in the body through yawning, one expels lethargy. It exists in the hollow of the throat

by concentration upon the throat. One overcomes hunger and thirst.

5. Devadatta

This Prana functions in the nostrils which enables sneezing and expels phlegm and mucus from the throat and the head. It assists in the motions of inhalation and exhalation. In a yogi, it facilitates the last three steps of yoga.





PERCEPTION OF PRANAS IN THE BODY

Perception of Devadatta Prana

The perception of the five chief Pranas and the five minor Pranas with their triple qualities would give indications relating to the malfunctioning of Prana, if any, in the body in different parts. By activating the related Prana, the related sicknesses can be cured. This is the ancient understanding and is presently known to traditional Ayurvedic practitioners in India. A deep study of these thirty varieties of Prana $[(5 \times 3) + (5 \times 3)]$ would help health practitioners to deal with health disorders from a different standpoint. Even for spiritual purposes, restitution of the pranic operations is of great importance. No meditation is possible, when there are disturbances to pranic operations in the body. The pranic motions have to be stabilised to stabilise the mind. Only a stable and a comfortable mind is fit for meditation.

Movement of Prana in the nostrils is responsible for nasal health. When nasal health is disturbed,

inhalation and exhalation of Prana is disturbed. Therefore, movement of air in the nostrils of the nose is first perceived. The left and right nostrils are independently observed as to the free flow of air either way. Restoring the two way flow of air through the nostrils would set right many sicknesses relating to the nose, the mouth and the throat. The head feels light and mind feels peaceful. It is for this reason, in all preliminary yoga practices breathing in through one nostril and breathing out through the other nostril, and alternately, it is generally suggested. While occasional sneezing is helpful, when attacked by cold, but regular sneezing would cause certain disturbances in the head resulting in headaches and heaviness in the head. If the nostrils are regularly cleansed with saline water they effectively breathe in and breathe out. The head gets unprecedented relief. It even feels light.

As already said, it is the Devadatta Prana that functions in the nostrils. In so far as this Prana functions effectively, the congestions of nose and throat are cleared. Observing the Devadatta Prana thus gains foremost importance in relation to the health of the nose, the mouth and the throat.

Perception of Krikal Prana

Krikal Prana, as already mentioned earlier, functions in the mouth. The mouth is required to be kept clean at all times. Frequent washing of mouth

with water is basically helpful. Massaging the gums gently and cleaning the teeth after every substantial meal are generally recommended. But Ayurveda goes further for cleaning the tongue as well with tongue cleaners. A coated tongue is unhealthy. It also produces bad odours. Along with brushing of the teeth and massaging of the gums, cleaning the coating on the tongue is given paramount importance. Every true healer tries to observe the tongue and perceive stomach, liver and intestinal disorders. The tongue naturally carries a tender rose colour. Tongue has a message for the person relating to agreeability of food. What is not acceptable to the tongue should never be consumed. Too hot, too cold food or drink is avoidable. If the food consumed is not agreeable to the body the tongue throws out certain coating on its natural surface. It indicates excessive heat by way of inflammation and ulcers. It indicates indigestion by way of a thick white to yellowish coat on it. If one observes the tongue regularly as to its health, he would ensure enough care in matters of intake. If there are patches on tongue they indicate malfunctioning of the digestive system. If the tongue is dry it gives message that one needs to drink more water than one normally does. If it tastes bitter one would do well to abstain from eating and keep drinking only water with a spoonful of lemon and honey or light fruit juices. Keeping the tongue clean

and healthy is very important. A mouth and tongue that frequently ulcerate are warnings to the person to discipline his rhythm, quality and quantity of food.

Perception of Krikal Prana in the mouth is but observation of the healthy condition of the mouth, including the gums and teeth. At any case, a bad smelling mouth is indicative of disorder in the food habits.

Perception of Kurma Prana

Kurma Prana functions in a very limited area relating to the blinking of the eyes. It helps keeping the light of the eyes in healthy condition. It keeps the moist in the eyes and thereby protects the eyes. Glittering eyes are the result of healthy functioning of Kurma Prana. The eyes remain thereby attractive and enable a natural pleasant look. When men are engaged in activities relating to athletics, games and fighting, the blinking happens more frequently to prevent the eyes from the dust. In dusty and dry areas, frequent blinking of the eyes is recommended. There could be burning of eyes due to dryness, therefore frequent washing of eyes with cool water and applying slices of cucumber on the eyes is considered very helpful. Particular care should be taken of the activity of blinking. In dry areas, blinking causes the needed secretions and this Prana needs to be supported with cool waters that carry life.

During the sleep hours the blinking activity ceases as the eye lids remain closed. The first and foremost duty as one wakes up from sleep is to wash the eyes with cool water and eliminate any crusts or any solidified secretions in the corners of the eyes. Ayurveda even suggests greasing the eyes with oily substances. During sleep hours much heat is generated in the body and it is common that sometimes, depending upon the daily routine, one would even sweat during the sleep. The fire element gets activated and soothes the whole body. Therefore after the sleep, the carbon by-products emerging from the combustion activity accumulate around the orifices such as eyes, mouth, nostrils and ears. They are the first things to be cleansed in the morning. Since eyes are the most important organs of the body, they must be attended to immediately after every sleep. This would help the eye secretions to be even and the eyes remain protected for long years of life. If not there would be frequent burning of eyes alternated by excessive secretions. Adequate care must be taken when there is change of weather from moist to dry weather, from hot to cold weather, from normal to windy weather and vice versa. The healers would do well to give this knowledge to the patients who come up with eye problems.

When Kurma Prana is in the healthiest condition, it facilitates meditation. It produces divine feeling and stabilises the consciousness.

Perception of Naga Prana

Naga Prana, as said earlier, is related to Udana Prana. It enables belching and hiccups. When there is disease of wind in the body, the person belches. Belching relieves the discomfort of accumulated wind in the stomach. When a person is suffering from belching, he should be suggested to eat only digestible light food and heat producing food. This Prana could be restored to equilibrium through right food and drink. Similarly, hiccups also indicate the discomfort of the digestive system. It messages disagreeability of food and inertia of liver. If the hiccups and belching happen during sleep it is indicative that the person shall have to drastically bring in healthy food habits. Lack of discipline in matters of food indicates disturbance of Naga Prana.

Perception of Dhananjaya Prana

This Prana is present everywhere in the body. Disorder relating to this Prana would result in swelling of the body or the muscles or under the skin. The swelling of the body indicates that there is disequilibrium relating to the elements of air and fire in the body. If these swellings are neglected they settle down in the body. These swellings can be cured

internally by transmitting Prana into the related part of the body through a thought process. This is done in accordance with the science of pranic healing. The swelling part is observed by the person affected continuously, then the pranic pulsation localizes itself in that part. This is due to the law of 'energy following the thought'. When consistently looked at the swelling part, the pranic energy moves over there. When this is regularly done, the swelling disappears. Otherwise, externally heat and cold therapy can be applied either with sand or with water to clear the swelling. To eliminate any swelling under the skin or in the muscles or generally in the body, the system of massage is developed. One would remain in good health if there is a weekly massage of the body from head to foot with the oil such as sesamum or olive oils. Head massage is frequently suggested for all the five minor Pranas in their Sattvic, Tamasic and Rajasic state. Through weekly head massage, these Pranas can be nourished. Massaging the body weekly is also strongly recommended as part of the weekly routine. When these basics, such as massage, hot and cold therapies, hot and cold baths are set-aside in the busy routine, not adequate nourishment would happen. The body then develops certain leakages for ill health to settle in.

Having briefly understood the perception of the five minor Pranas, the perception of five major Pranas is described hereunder commencing from Apana.

Perception of Apana Prana

For the bodily health, Apana Prana is of foremost importance. Disturbance to this Prana is the result of many sicknesses such as diabetes, piles, urinary disorders, pains in the waist, in the knee joints, in the calf muscles and other joints. These are the routine sicknesses today of the humans. All sicknesses between the navel and soles of the feet emerge from the disequilibrium of Apana Prana. The disturbance of Apana Prana results in general drowsiness, excessive sleep, restlessness during sleep and lack of freshness after the sleep. The efficacy of formation and discharge of excreta and formation and discharge of all external secretions, including the sweat further indicates whether or not Apana Prana is functioning appropriately. Production of ova and healthy bleeding during menstruation, in case of women, comes under the control of Apana. If the Apana is set right the sicknesses relating to Apana are cured.

Apana is the expelling force in the body. It expels all the undesirables including urine. The formation of ovum takes place in 26/27 days and is discharged thereafter with the help of Apana. When menstruations of women are disturbed, attention needs to be paid to

restore Apana Prana. In the males, the generative fluids and their health and strength depend upon the strength of Apana Prana. In pregnancy, Apana Prana provides nourishment for the development of the foetus.

To cognize the sickness relating to Apana, health science suggests periodical examination of urine, of excreta, and in the case of women the healthiness of the menstruations.

Apana Prana can be strengthened and stabilized by practice of Yoga Asanas and Yoga Prakriyas such as Kapala Bhati where the emphasis is on up-thrust of Apana in cooperation with Udana. When emphasis is laid on exhalation more than inhalation, gradually Apana Prana gains the strength. This is where in all lessons of preliminary yoga, breathing is strongly suggested. To make a slow, soft, deep, uniform breathing helps to tone-up the system. One would not breathe up to the full capacity of one's lungs. Consciously breathing in lung-full of fresh air and consciously releasing entirely the air from the lungs is a general practice which requires no specialist to guide. Sit as erect as possible, draw back the stomach as much possible and let all breathing be done. This would lead in expansion and contraction more of lungs than of the belly. Breathing is for the functioning of the lungs, the emphasis should therefore be on breathing-in as far as possible for lung expansion and breathing-out as far as

possible for lung contraction. Except during sports and games, at other times, men do not breathe as much as is possible. Even sports and games are not so regularly played. Therefore, the general breathing condition of the humans is far below the normal, resulting in feeble functioning of Apana. When Apana is feeble, the body becomes a harbour for sicknesses. Daily conscious breathing has to be developed as a practice, initially for 24 minutes in the morning and in the evening, later for 48 minutes twice daily and finally for 72 minutes to get best results of Prana. Slow, soft, deep, uniform breathing during the cool hours of the morning and during the evening, seating oneself in a quiet place is highly helpful. This is much more beneficial than the variety of gymnastics and other exercises people resort to. For a healthy body, the technique of Pranayama is a comprehensive technique. Complete breathing is the main objective to fill in the body with as much Prana as possible and for strengthening the Apana to throw out the anti-Prana substances that accumulate in the body. When this breathing is regularly done; initially the body feels the warmth and some bodies may develop excessive heat. For this reason, a half litre of water is recommended to be taken after every Pranayama exercise. Pranayama should not be done until after four hours of intake. Empty stomach is most helpful. The science of Pranayama is a separate subject by itself.

During sunrise and sunset hours, the golden rays of the Sun reach our Earth, which contain abundant pranic forces. Ninety minutes after sunrise and ninety minutes before sunset are most profitable for carrying out the breathing practice. Besides, Sundays are more profitable in the week, since the energy of the Sun which carries life is much more effectively transmitted. Sunday being generally a holiday, one should be able to make use of the sunrise and sunset hours much more profitably. Instead, the modern man sleeps until late hours in the morning and engages in entertainment in the evening hours on Sundays. Man's health is inextricably linked with the surrounding nature and therefore utilization of the profitable solar energies cannot be lost sight of. The time, the place, the ambience, and the mental attitude are all very important when practising breathing, which is but a natural function of the body. Toning up this natural function to vitalise the system is the purpose of exercises relating to breathing.

These fundamentals are informed to describe its importance in relation to Prana and especially to Apana.

Perception of Prana

It is this Prana (inhalation) that imparts steadiness to mind and to life in the body. It is mainly concerned with the heart, the lungs, the wind pipe and all the

organs relating to breathing-in and breathing-out. The beating of the heart and the resultant circulation of blood, the functioning of the lungs, the process of purification of blood, attraction of life from air outside and the consequent impact upon Apana, which would throw-out impurities are the chief functions of the inhaling Prana.

It builds a good rapport with the outside life. It draws in fresh Prana from the ambience and causes nourishment to the body. The elements of water and fire that exist in the body are also nourished by inhaling pranic air from outside. This Prana is the chief Prana and is the sustaining principle of the chief organ of the body, namely, the heart.

When men are affected by emotions such as anger, worry, irritation, fear, hatred, jealousy, anxiety, etc, they unconsciously cause an impact on the smooth functioning of the pranic principle. When this impact frequently happens, the organ relating to the function of this Prana, namely, the heart is also affected. Every extreme emotion disturbs the rhythm of inhalation. The consequent disturbed currents affect the heart beat and also the lungs. As a further consequence, the blood circulation is also affected. In the human activity, when the importance of maintaining the rhythm of respiration is not cognised, it should be considered as ignorant and fatalistic. Emotional outbursts and

emotional suffering are unworthy to be maintained even from the standpoint of health. The related tension causes subtle but regular, negative impact on the body thereby making the body vulnerable for sicknesses. Stable, strong, comfortable and cheerful mind is the basic requirement to resist the importance of the society. When one does not have such a resistant mind, he opens up his system for attacks of strain and stress, falling into sicknesses. The jealous competition today in social life is leading to a stressful life, and heart attacks and brain strokes are the result. When contentment is substituted by covetousness and when men do not know how to recede from the activity at the end of the day and how to remain poised during the activity, better health parameters cannot be achieved. Each man has to find an equilibrium between his abilities, his activities and peaceful existence. Ambitions crazily driving one into hyper-activity may result in health accidents. The number of heart attacks and heart failures amidst young and promising men indicate that they have been victims of the modern day competition and related tension.

Healing in this regard includes counselling men on the need to restore health through natural means; eliminating as far as possible medication of the body. Philosophy of life is as important as activity of life to strike a balance for healthy living for long years.

Medication should happen when there is no natural way of restitution of health through an act of balancing food, activity and rest.

Even games and sports when played with excessive competitive attitude, tensions build up causing subtle impact on the fabric of health, which the athletes and players cognise only in the later part of their lives. The ancient dictum, “health is wealth” need to be in-grilled even at young age and it should be made known that health depends upon the functioning of the pranic system. Cognition of the five Pranas and the five minor Pranas and perception of their work in the body is of great importance. Healing activity includes imparting this knowledge. Since the function of inhalation constitutes the main pranic function, the related precautionary hints are given here.

Perception of Udana Prana

Udana Prana is around the throat and works as a complementary to Apana Prana. Apana is exhalation. The pull for exhalation comes from the throat area, while the push for exhalation comes from a point below navel. It supports inhalation as well. It is a supporter of exhalation essentially and is also a supporter of inhalation. It establishes a contact between the lower torso, upper torso and the head. In yoga, Udana Prana is given great importance, for, it establishes a link between the heart and the head. Yogis consciously

move into the upper part of the head with the help of Udana. As regards the health, Udana chiefly presides over the speech. Magnetic, effective and ossiferous speeches are enabled by the vitality of Udana Prana. In as much as Udana Prana is sound and strong so much one can overcome hunger and thirst. Men would not be totally dependent on food and drink, when Udana is vitalised. It may not be hyperbolic to say that there are people who feel tense when they miss a breakfast, a lunch or a dinner. To them fasting means death. But when Udana Prana is strong, one can do away with food and drink at times of emergency.

Udana is strengthened by effective breathings as explained in the previous lessons. It is further strengthened through practice of science of uttering sounds. In the East, sacred sounds, mantrams and hymns are uttered ossiferously for one to three hours a day during morning times to strengthen the lungs and the throat and to electrify the mind. The science of sound is an essential part of healing. Music is but a chapter relating to the science of sound for healing purposes. Healing through sound by appropriate sacred utterances is highly suggested in the east. This would as well strengthen Udana Prana. Eastern music also carries this awareness.

Science of utterance is also considered as one of the six keys for self-transformation. Transformation

includes transformation from ill health to health as well. Many are the sacred sounds. Mantrams, hymns and their compositions that are available in the East are not well recognised today. In recent times, some hospitals have adapted to play these sounds in ICCUs and ICU for quicker recovery of the patients from their acute state of ill health. There is much future for such practices when carried out with awareness.

Wisdom also informs that positive, constructive, loving, and uplifting speeches build up the energies of the listeners. Negative, critical, judgemental, and unparliamentary speeches destroy the listeners and the ambience around them. The scriptures of yoga say that the throat is capable of secreting life nourishing fluids through right utterance of sounds and is also capable of secreting poisonous fluids through utterance of speeches of hate, dislike, malice, jealousy, etc. For either variety of speeches and sounds Udana is the base. Udana Prana is strengthened through positive use of sound and weakened through negative use of sound. When Udana is weakened, it weakens Apana. In turn, weak Apana weakens Prana. Since all the five pranic pulsations are interconnected, one weak limb weakens others also. Healing practices therefore include counselling on how to speak, how to pick up the right words of speech, how to communicate non-violently, how to communicate with love and so on.

The counselling should also be in relation to informing the ills of negative speaking.

Perception of Vyana Prana

Vyana Prana is the pervading Prana. It pervades the whole body. Its main functions are motion and intelligent activity (an aspect of soul consciousness. The soul has triple activity of will, knowledge and intelligent activity.) It enables beating of the pulse and flow of Prana, blood in veins and arteries. Motion, action and activity are experienced throughout the body. The animation of the body is due to this Prana. The element of Akasha is preponderant in it. It has the characteristics of the soul that pervades the whole body and can be considered as the vehicle of the soul since it is very close to the intelligent activity of the soul. The intelligent principle, an aspect of consciousness, and the Prana enable perception of the whole body.

The quality of intelligent activity affects the Prana. If the intelligent activity is rapid, Vyana Prana also moves rapid. Rapid movements build tension contrary to the peaceful rhythmic movement. A quiet response to a situation differs from a reaction which has greater course. When actions and reactions are faster than required at the mental plane Vyana Prana suffers hypertension, which is called blood pressure. The additional pressure of flow of blood causes impact on the nervous

system and also on the heart. Either the brain is affected or the heart is affected when a man's mind is busy.

The seers differentiate between business and activity. One can be active. One need not be busy. One can be rhythmic in his thought and action and also be active. A person in whom thought and action do not correlate, there would be excessive spinning of thought resulting in headaches, blood pressure further leading to brain strokes and other nervous disorders.

The rapid movement of blood is a dangerous symptom. It burns-up the whole body rapidly. A quiet attitude and a well considered response shall have to be learnt. Techniques of meditation to quieten the mind also need to be picked-up. Long quiet walks in Nature, contemplation upon the clean sky or upon the pleasant winds or upon the serenely flowing streams is helpful. Associating with persons who are cool and tranquil is also recommended. Relating to milk-white colour or moon light or white lotus are further therapies that are helpful. White swans moving in serene lakes, white dove, white winged horse, white elephant, are also the recommended symbols for contemplation to calm down the activity system. The teachers of Prana recommend observation of pulsation with an intention to calm it down with slow breathing. Many are the ancient technique to revert from the state of hyper tension. But the modern man instead of calming down

his system naturally resorts to medicines, which is an external force that suppresses the activity. Suppression of hyper tension with medicine would cause impact on pancreas and kidneys. Long years of medication in relation to hyper tension would result in diabetes, heart problems, or kidney failures.

Ayurveda suggests reduction in intake of salt and quiet life. Quiet life does not mean abandoning the activity. Abandoning the activity is not cure. Abandoning the tension relating to activity is cure. When salt is considerably reduced there would not be undesirable ebb and flow of life activity. Salt stimulates the blood movement and is therefore recommended to be reduced to most minimal levels. Elimination of salt is however, not recommended.

While hyper tension is one consequence of the disturbance of Vyana Prana, hypo tension is another consequence where there is under activity. It results in blackouts and collapses. It also results in dullness, lack of concentration as also weakness

Perception of Samana Prana

Samana Prana is the equilibrium of the five Pranas. It interlinks Prana and Apana leading to Udana and again links Udana to Vyana. The yogis follow this route of Apana - Prana, Udana – Vyana with the help of Samana. They experience the soul with the help of Vyana Prana. It is the link between heart and naval and

therefore relates the heart, the duodenum, the stomach, the liver, the spleen and the intestines. It is the Prana that presides in the sleep hours in whom all other four Pranic pulsations agree. If this Prana is excited due to any activity of man, the organs dependent on it become diseased and begin to malfunction. By persistent practices of meditation and observation and with the help of knowledge and dispassion, one is recommended to retain the poise relating to Samana Prana. The very meaning of Samana is poise and equilibrium. A life activity that disturbs this poise and equilibrium is considered unworthy.

Conclusion

The perception of five Pranas and five minor Pranas is very important for healers. Their knowledge, their functioning, their effects of malfunctioning help the healers to restore normalcy by suggesting right attitudes and practices. It involves counselling for harmonious way of living. The ways of life are as important as the activity of self. If a chosen activity is not suitable to a person and is causing tensions or discomforts in conscience, leave it than to pursue it however great it may appear to be. Agreeability to one's conscience is always more important than the benefits of certain actions.

Intelligent activity and life force are guided by the will. The will should be guided by knowledge. When

knowledge guides the will and will guides activity and activity propels life it has the right order. If knowledge is missing, what to will, how to will, where to will, when to will, will be missing. Such will is ignorant will that disturbs the normalcy of life flow. The Prana and the activity are intertwined that one's quality affects the other. When life's flow is at its best it generates a cool feeling in the body and the touch of its cool enables experiencing the touch of the soul as well.

All elements enter and move in Prana. The one who thus knows it is a philosopher. All the elements enter in Prana and upon entering Prana they are dissolved in it.

Such is the ancient understanding of the Prana contained in the Upanishads.

*Prane Homani Sarvani Bhutani Ramanthe...
(Brihad Aranyaka Upanishad).*



THE FUNCTIONAL BODY

The human mechanism has a structural and a functional body. The structural body and its mechanism depend upon the functional body. The functional body is qualitative, while the structural body is the result of the qualitative aspects of the functional body. The functional body is a finer body. It encompasses the intellect, the mind and the Prana, which are called in the Eastern terminology as the buddhic, mental and vital planes of man. Men differ from each other in their ability to comprehend, ability to think and ability to relate to the world. This qualitative difference has an impact. The structural body is but a precipitate of the qualitative functioning. The human structure is more or less the same but their functional ability is different from person to person. It is not enough if the structural aspect of the human mechanism is known. The functional aspect also has to be known.

In fact, the physical body is no body according to the ancients. It is the result of the various forces at work. The vital, mental and buddhic forces, which are

at work, cause a series of chemical chain actions and the visible body is but a result of such chain actions. The chain actions are between the organic and inorganic substance of the body which constantly produce counter-currents. These counter-currents from one to the other, when equilibrated and when uniformity is established, the result is health and longevity. The man's intelligence is at work during the day, which is more or less akin to the electrical work. The structural body is like a machine, which is put into action. The interplay between the two generates certain forces within the body, just like an electrical phenomenon while in interaction with a designed machine, enables the machine to work. The interaction between the two produces the force. Unless this force is at its uniformity, the machine is affected. If there is frequent electrical disturbance the machine gets affected. For this reason, there has to be an even flow of thought into action. If there is ebb and flow it affects health. The ancients therefore suggested poised action, which carries ease and comfort. To gain such ease and comfort, one has to establish an inner rhythm relating to the buddhic, mental and vital activity and also a rhythm in relation to the objective environment. Peaceful and serene environment helps to some extent. But uniform influx of noble thoughts and a balanced action that does not affect the inherent rhythm of the pulsating life

is much more helpful. The ancients therefore looked for a key to balance within and outside to live in ease and comfort. The result is the science of yoga. Yoga is not a belief system. It is a science that gives a specific way of life. The purpose of yoga initially is to gain stability, continuity and comfort. It has in its purpose to chiefly train the functional body. The training aims at even flow of currents relating to intelligence and also relating to the pulsating life.

When it comes to healing, the emphasis is upon the pranic part of the functional body. The organic cells draw Prana from the surrounding space in many ways, the chief source being sunlight. At a lower level i.e. at the gaseous state, it is oxygen. And at a still grosser level, it is water. And at the grossest level, it is food, which again has many gradations in it. The body cells receive Prana and they have to assimilate Prana through these agencies. This assimilation activity builds the bridge between the functional body and physical body. When there is proper assimilation, Prana is absorbed into the organic cells. The result is good health. But when it is not assimilated, then there is absence of good health.

Assimilation is the most important function to enable healthy and sustained growth of the body and it has to be given the greatest importance. Healing involves examination of the efficacy of the assimilation system in a human being. When this centre is at

work, the inorganic food substance is absorbed into the organic system, which in turn provides the necessary energy, which is called the vital force. The assimilating centre also discharges from the organic system undesirable inorganic matter. The magic of the inorganic substance transforming into organic and organic substance expelled as inorganic substance is carried out by the assimilation function. The ancient science of health calls this assimilation function of the functional body as Anna. The Anna centre must receive greatest attention by the ones who work for the health of the humans.

As said in the previous chapters, each human differs from the other with regard to his functional aspect. Accordingly, each differs from the other with respect to the quality and quantity of food. It cannot be the same food to all as a principle. It differs according to the equipment. Assimilation of Prana in any of the five ways is the objective. Each one has to find a right proportion as between the five ways of intake. A healthy equation can be worked out as between intake of sunlight, oxygen, water, food and environment. This is the fundamental that cannot be overlooked in imparting health.

FOOD INFLUENCES THE MIND

There is an occult statement that says, “*Our today’s food is tomorrow’s mental matter.*” Much truth is hidden in this statement. The food substance that we give the body, which is inanimate, joins the animate substance of the body through the assimilation centre. When food is taken in, the quality of the substance is also taken in. The quality is categorised into three: inertia, dynamism and poise. The substances that carry the quality of inertia dampen the intelligence of man. Likewise, the substance that carries hyperactivity as a quality imparts that quality to man. Similarly, food with the quality of poise imparts that quality to man. Grosser minds or subtler minds is the difference. The grosser minds are ineffective instruments to receive the sensitivities surrounding him while the subtler ones are capable of extra-sensory perception.

Every day the food taken in nourishes the vital matter and then nourishes the mental matter with the related triple quality. The grosser food is thus managed by the subtler body of man and the subtler vehicle of

man is also to some extent affected by the quality of grosser food. The mental make-up of man carries these qualities as a surfaced reflection. The perceptions differ according to the quality of the mind. If mind is inert it cannot grasp. If it is hyperactive it also cannot grasp. A busy mind and a sleepy mind cannot grasp much in a given situation. This is to some extent because of the quality of food that is taken in. The surficial mind is affected by it and therefore the first impressions are not always the best impressions to them. It is the surface mind that is in contact with the objectivity through the five senses. The five senses are but the five different angles of reflection of the surface mind.

The scriptures therefore suggest that heavy substances, stored substances, excessively brewed substances are avoidable, since they contribute to inertia. Meat, vegetables grown under the surface of the earth, stored cheese, all come under such category. In fact, all cooked food stored over 6 hours also contributes to inertia. Today, the modern way of life facilitates cooking and storing. The stored food is reheated and eaten. In well developed countries due to the stress of work, many families cook for the week, store it in the refrigerators, heat them up through micro-waves, eat and thus cycle the cooked food between refrigerator and micro-wave and refrigerator. The damage such food does generally goes unnoticed.

Likewise, foods with very strong taste, such as excessive salt, chilli, bitter, citrus and excessively strong hot drinks also have an impact on the surficial mind, which would have a hyperactive attitude. Foods such as leaf vegetables grown on the surface of the earth, fruits, freshly drawn fruit juices, fresh milk, honey, freshly made cheese, pulses, cereals, and nuts - taken in modest quantities - help nourishment without causing distortion to the mirror-like mind. Such food is considered pure food, since it has the poise and is equidistant to the two poles of hyperactivity and hypoactivity. It enables the mirror of the mind to shine better and to be transparent to receive and to express.

When the surficial mind is hyperactive, the senses tend to be hyperactive. When the surficial mind is inert, the senses are inactive. Either way, the perception of the objectivity suffers. A healer has therefore a duty to gather the food habits of a person in order to know, if he is generally hyperactive or hypoactive. Certain sicknesses result from hyperactivity and certain other sicknesses emerge from the other one. The defective surficial mind is linked to the body of Prana and the physical body and therefore, in ancient times, the medical system was concerned much with the habits of the patients. It is so till today in many alternative medical systems, such as Ayurveda and Homoeopathy.

Since the intelligence of man is in contact with the mind, intelligence also suffers.

A healer should therefore do well to find out the following from the patient:

- Is he excessively thirsty for things, deeply attached to things and persons in life?
- Is he possessive of people and things?
- Is he covetous and greedy?
- Does he tend to overwork?
- Does he desire to multiply the work and believe not in relaxation?

If such traits are with him, consider him as hyperactive.

Similarly, if one is generally inactive:

- He forgets.
- He frequently makes mistakes.
- His grasp through senses is incorrect.
- He is generally illusioned.
- His levels of knowledge is poor.
- He likes to sleep and is averse to work.

The initial duty of a healer is to suggest adjustment to the food and drink habits, so that the patient gains in the long run the habit in rebuilding the tissues of his body with better texture. It needs to be educated gently so that the man, the patient, does not bind himself with avoidable sicknesses through his ignorance.

The patient also has to be informed of the need to ensure that the assimilation function happens in him effectively. He needs to adjust the quality of food and the quantity as well according to his ability of the assimilation centre. It is in this context, the healer also has a duty to enquire about the patient's defecation habits. Does he defecate regularly, is the fundamental question in all healing work relating to the body. If defecation is not in order the immediate answer is right adjustment of food and drink and also right adjustment of the life rhythm of work, food, exercise, and sleep. When the digestive system is ineffective, it provides a harbour to sicknesses. It also disables one of the five pranic functions, namely Apana pulsation. When Apana tends to be debil, it has its chain action with Prana. When Apana is dis-equilibrated, Prana gets also dis-equilibrated. The result is disturbance to the pulsating principle, which is the core of pranic functioning.

Thus intake of food, assimilation, and defecation have to be questions of fundamental enquiry in all healing activity. When simple principles of health are neglected, other ways of healing do not work. Hence, the importance of the assimilating principle which is called in Sanskrit Annamaya Kosha. This Annamaya Kosha is the demarking layer between the pranic flow and the physical body. Pranic flow is a functional aspect

of the body. Physical body is the structural aspect of the body. Annamaya Kosha stands as a transmitter of Prana. Food can nourish or destroy the body according to the quality of Annamaya Kosha. This requires cognition in healing.



THE VITAL BODY AND THE PRANA

The equilibrium of the physical tissues of man depends upon the functional machine within. The functional machine is the activity of Prana. Prana is received, as said earlier, from the sunlight, from air, from water, and from food. These have to be assimilated by the human body and therefore, the assimilating centre, which transforms the external food into internal energy. Man is energetic when he is able to effectively transform what is taken in through inhalation. If the assimilation is not appropriate the immediate effect is upon exhalation, which is called Apana. When Apana is disturbed due to inappropriate assimilation, there is not only inadequate supply of energy, but also uneven distribution of energy. Thus, the normal levels of health are affected, when care is not taken relating to assimilation of sunlight, air, water, and food. Man is unconsciously causing a disturbance to the normal condition of the body. It is in this context appropriate exposure to sunlight, deep and effective breathing, drinking much pure and fresh waters are given

importance, besides enriching food.

When the assimilation is good, the vital body of man functions well. By vital body, we mean that part of the functional body, which evenly distributes the pranic energy to the entire system of the human body. When the pranic flow is even, the pulsation is in order. When pulsation is in order, there is not only materialisation of good health, but also radiating, energetic health. Pulsation is but a centripetal and centrifugal function and that function has to be at poise at all times. When the poise of pulsation is well sustained, the shape of the physical body remains in good state in accordance with the plan. Body shapes are disturbed, when pulsation is disturbed. Pulsation is disturbed when assimilation is not in equilibrium. For this reason, the healer is strongly recommended to know the state of pulsation relating to the patient. It was ancient knowledge to ascertain the health condition through examination of pulsation. The pulse is observed by holding the wrist of the patient. According to its rhythm the assimilating action is understood. The intricacies of ill-health are noticed through observation of Nadi.

When the poise is sustained in relating to pulsation, the pranic radiation manifests as heat in the body. The magnetic Prana carries electrical waves, which produce the required heat in the body. When the heat

is sustained the vitality is considered to be of sound nature.

Pranic radiation even causes vitalisation of the mental body and enables other pulsations such as Samana, Vyana, Udana to be in poise. When all the pulsations are in poise, there is a whirlpool of combustion, of transforming matter into energy, and the energy expanding through the body. Thus the body creates pranic energy and expends it. As between creation of energy and expenditure, there need to be balance and that balanced state is called health. In some people there is not adequate creation of Prana. Such ones tend to be inert. In some others there is excessive expenditure of Prana. When compared to the rate of its production, such ones emaciate. The balance between the production and expenditure of pranic energy results in good health and hence, the functional aspect of man is as much important as the intake of food to have good health.

With combustion on one side and materialisation on the other side, there is a seeming existence in-between. If either of the one is disturbed, the well-being is disturbed. The whole process thus forms a triangle of forces and this triangle has to be an equilateral triangle. Only then there is cohesion. When cohesion exists, health exists. It is for this reason, an orderly daily life is highly recommended, an hyperactive life or hypoactive

life subtly starts disturbing the health. The healer would do well therefore to gently educate the patient that visits him of the importance of balancing food, work and rest.

It can be understood that the whole physical body is but a precipitate of the vital reactions. Every second, the physical matter is expressed as an exhalation from the vital body and reabsorbed as inhalation into it. The vital body therefore causes the physical body as its exhalation and inhalation. In other words, the vital body pulsates the physical body. The physical body functions as a machine, as an instrument. It enables the inner man to function through, just like man sees through the lens of the eye. Eye does not see, man sees. But without the lens of eye, man cannot see. The vital body prepares the physical body through its principle of pulsation and enables the inner man to work into the objectivity. The vital body or the body of Prana is thus the creator of the physical body. Nourishment and excretion are but the manifestations of its pulsation. Therefore, ensuring strong vital body is the true healing work. If the vital body is strong, in the sense, if it is in balance, the physical matter formation and reabsorption are but automatic. This differentiation between the vital and the physical are essential for careful understanding of health.

In a manufacturing unit there is the input of raw material and there is the output of a product. The quality of the output depends upon the input and also depends upon the manufacturing function. If the functioning of the machine is not in order, even if appropriate input is given, it does not bring an appropriate output. The middle principle is the functional aspect of the machine. The animation of machine is by force. Such force in the human body is basically the pranic force. It needs to be kept in its rhythm. Its even flow should be ensured. It cannot be disturbed by the force of intelligent activity. Just like frequent fluctuations in electric power flow disturb a machine and also the manufacturing process, so does disturbance of pranic force result in disturbed formation and reabsorption of the physical form.

Weight, volume, and location belong to the physical body, movement and activity belong to the vital body. A rhythmic movement and rhythmic activity enable rhythmic manifestation of the physical tissues of the body. Hence, rhythm and ritual in tune with nature is suggested by the men of wisdom.

From the above discussion can be seen that the vital body is of greater importance than the physical and the vital body is effective otherwise according to the intelligence of man. Right food, right activity enables healthy manifestation of physical tissues. Knowledge

of this is given in all scriptures. Ignorance relating to this is said to be sin, in the sense, it causes difficulties, limitations, and suffering. It causes disease, decay, and death. By saying sin, the religions have in a way misled the man. Instead the science could have been given. The impact of right action, right food and right orientation is harmony, expansion of consciousness, joy etc. When the right action and right food are ignored there is the limitation, the related suffering, disease, and decay.

Man is but a unit of pulsating intelligence. It is in contact with the mind via the vital and physical body into the nature. The contact with the nature through these bodies can be blissful and can also be sorrowful depending upon the degree of knowledge in action. For the pulsating intelligence, mind is the gateway to matter and the intelligence needs to be informed of right knowledge. Until the right knowledge is gained, there is the game of trial and error happening in man causing the necessary unfolding. When man learns to change and to adapt, his vital body undergoes various changes. When the vital body transforms into an effective functional instrument, there is a relatively better arrangement of the atoms for the vital body. When man is devoid of the distortion of desire, he would have a pure vital body, which transmits the pure intelligence of man. Desire colours the vital. When desire is replaced by goodwill, the vital body stands

pure and this is referred to as the pure etheric body. Such body reflects the pure intelligence. When there is the optimum expression of the pure intelligence via the pure vital body, the perfect human vehicle appears. The work contemplated by Yoga is to stabilise man in a purified vital body so that he gives birth to a perfect human vehicle with a perfect outline and detail. This perfect outline and detail can be stabilised through continued activity of goodwill. Thereby one can avail a perfect body for vast periods of time, which can resist disease, decay and even death. Such is the clue given in the books of wisdom relating to health and healing.





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

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

1. Agni. E/G/S
2. Akashakaya (Etheric Body). K
3. Amanaskudu. T/K
4. Ambareeshudu. T
5. Antardarsana Dhyanamulu. T/K
6. Anveshakudu T
7. Asangudu T
8. Ashram – Regulations for Entry E/S/G
9. Ashram Leaves E/G/S
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