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## The Secret of Śakti Worship

Divine Śakti represents the executive dynamism of the Supreme Spirit and is synonymous with power, energy, strength, knowledge, plenitude, etc. The grace of Śakti showers boons of strength, peace, wisdom and prosperity whereas its absence leads to destitution, hopelessness, pain and misery. Those aspiring to become devotees of Śakti will have to single-mindedly devote themselves to *panchopchar puja* (five-fold worship) of *Mahāśakti*, which manifest as (1) physical power, (2) mental power, (3) emotional power, (4) financial power and (5) spiritual power. The lack or extravagant use of these powers compels a person to live a miserable life. On the other hand, earning and righteous use of these powers leads to happy and healthy life.

How can we access the grace of Śakti? This mystery is hidden in the nine words of *Gāyatrī Mahāmantra*: (1) *Tat* - It is the symbol of God, the Supreme Transcendent Being; *sādhak* can realize It through faith and devotion. (2) *Savituh* - *Savita* is the fountainhead of Śakti; we can acquire Its grace through single-pointed *sāadhanā* (3) *Vareṇyam* - The Most Exalted. (4) *Bhargo* - Effulgent like Sun, the destroyer of sins; we should resolve not to commit sins. (5) *Devasya* - This is a symbol of Divinity; we should cultivate divine virtues within ourselves. (6) *Dhīmaḥi* - The capability of overpowering vices and imbibing virtues. (7) *Dhiyo* - Illumined intelligence; augments wisdom, thoughtfulness, decision-making ability, etc. (8) *Yonaḥ* - This is a symbol of divine blessings; we should learn to properly use them. (9) *Prachodayāt* - Prayer for Divine Grace; may Mother Gayatri inspire us to adopt righteous living. On the auspicious occasion of *Āśvin Navarātri* let us try to understand this mystery behind the worship of Śakti.

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# ***The Spirit of Gayatri Pragma (Superconscious Enlightened Intelligence) will soon uplift and transform Human Consciousness Worldwide***

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Gurudev prophesied in the January 1979 issue of Akhand Jyoti that by the year 2025 there will be a global upliftment and transformation of the divisive, ego-bound human consciousness into the Superconscious realm of Unity, Love, Light and blissful Life; i.e. emergence of golden Era of Righteousness or descent of Pragma Avatar in human hearts. He had declared that the movements of Yug Nirman Yojana and Gayatri Mission initiated by him would play a crucial role in this transformative process.

In 1979 he founded a unique laboratory for synthesis of science and spirituality - Brahmavarchas Shodh Sansthan. Around that period he also initiated a well-planned, vigorous and revolutionary campaign for establishment of a network of countrywide Pragyapeeths / Pragyamandals by undertaking extensive tours around the country. In addition, he conducted intensive training retreats and sadhana camps for preparing thousands of volunteers and sadhaks to take charge of the multifarious and widespread activities of the Mission during 1979-1981. Through his prophetic

vision he could clearly visualize the catastrophic trials and tribulations that will overwhelm humanity during the four-decade long era-change period of 1980-2020/25 and published, as forewarnings, two very special issues of Akhand Jyoti - Pragma Avatar in August 1979 and Yug Sandhi in March 1980. Thus, this three-year period from January 1979 to December 1981 was of momentous significance in Gurudev's life and work. We are, therefore, celebrating the Silver Jubilee of this Herculean effort of Gurudev during 2005-2007.

I was on a three weeks tour of USA, Canada and UK in July/August 2005. During this period, the Mission organized two youth conferences in USA in which thousands of young men and women of Indian origin living and working in USA and Canada actively participated. In addition, a three-day World Dharma Summit was also organized by the joint efforts of Hindu University of America (Florida), Arya Gurukulam's Swami Dayanand Saraswati and Professor Ved Chaudhari at Rutgers University, New Jersey. About 500 eminent persons of Indian origin - leading religious

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personalities of various denominations of Vedic Sanatan Dharma, scientists, medical professionals, executives - took part in the summit and deeply deliberated upon ways and means of inculcating the spirit of Sanatan Vedic Dharma amongst the young generation of Indians abroad. These initiatives were warmly welcomed by the youth who attended the conferences and the summit. They resolved to consciously inculcate in their lives the perennial values and virtues of Indian culture and heritage.

In my keynote address at the Summit I put before the august assembly concrete steps whereby essence of Indian Vedic heritage could be kept alive and vibrant in the Indian youth living abroad and narrated the humble efforts that the Gayatri Mission has been making in this respect over the past many years. It was the unanimous view of all the participants in the summit that Gayatri Pariwar alone can play pivotal role in this task. Gayatri Mahashakti was unanimously hailed as the rallying light for all denominations of Aryan culture and spirituality. It is indeed a befitting tribute to the vision and work of our Gurudev. Let all of us parijans - his children - work still more dedicatedly to make his vision a reality. The terror-stricken humanity direly cries for peace, love and understanding.

*A Sufi of forbidding appearance arrived at the doors of the palace. No one dared to stop him as he made his way right up to the throne on which the saintly Ibrahim ben Adam sat. "What is it you want?" asked the King.*

*"A place to sleep in this caravanserai."*

*"This is no caravanserai. This is my palace."*

*"May I ask who owned this place before you?"*

*"My father. He is dead."*

*"And who owned it before him?"*

*"My grandfather. He is dead too."*

*"And this place where people lodge for a brief while and move on - did I hear you say it was not a caravanserai?"*

*Everyone's in the departure lounge!*

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# ॐ (Om) – The Primordial Sound, The Eternal Syllable

**Ś**abdabrahm̄ being generated by the cosmic impulse of Brah̄m̄ is eternal; its physical manifestation in sonic vibrations also continues to exist forever. As per the Vedic scriptures, its first realization was -- the self-existent, primordial Nāda (musical sound) of “ॐ” (Om̄). Physical perception of this sound is described to be similar to what one would hear from the resonant notes of the tinkling vibrations of a big gong struck by a wooden hammer in a consistent manner (e.g. during the devotional prayers – āratīs in the temples). In terms of phonetics, the pronunciation of Om̄ is described as – au..3m̄: ‘au’ stretched with a stress almost 3 times higher than ordinary ‘short’ or ‘long’ vowels followed by the anuswāra – sound of the nasal sign (m̄). The syllable “ॐ” for this universal sound “Om̄” (often referred as om or aum by the Westerners) in ancient Sanskrit script is a monogram of this sound. All the activities and the order in this world are said to be generated and harmoniously regulated through the origin of this omnipresent subliminal sound.

The phonemes of the Vedic hymns and the seven fundamental nodes – Sā, Re, Ga, Ma, Pa, Dha, Ni of the Indian classical music have originated (distinctly recognized by the Rishis) from the vibrations of the sublime sound of Om̄ in the Nature. The Vedic quote – ‘Ekoham̄ Bahusyāmī’ implies that all the sounds, all the

energies, all the motions and everything existing in the universe have originated from the vibrations of this single anāhata nāda. This is the source of the manifestation of the Śabda-Brah̄m̄ and the Nāda Brah̄m̄.

Om̄ (aum) became the sacred word hum of the Tibetans, amin of the Moslems, and amen of the Egyptians, Greeks, Romans, and Christians. Amen in Hebrew means – sure, faithful. The biblical passage, John 1:1, “In the beginning was the Word, and the Word was with God, and the Word was God.” The New Testament declares that in the beginning God was the Word. According to the Bible, then, heaven and earth-the cosmos-issued forth from the Word. (By “Word” is meant “pure sound” here, because there can’t be any language or ‘word’ in the primordial existence).

Paramahansa Yogananda also mentions of “Om̄” as the ‘Word’ of the Bible, as the Holy Spirit. According to Yogananda, all aspiring yogis seek to commune with “Om̄” and understand it. Audible utterance of this sound produces a sense of sacredness... However, real understanding of “Om̄” is obtained only by hearing it internally and then becoming one with it in all creation.

The Om̄ sound of the self-inspired evolutionary pulse of the omnipresent supreme

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consciousness force (*Brahm*) has three divine manifestations in the sublime domains of Nature; those of creation (God Brahma), preservation/execution (God Vishnu) and transformation (God Shiva). The vibratory cosmic energy of this eternal sound regenerates the life-force and vital spiritual energy of the one who utters it repeatedly at consistent, rhythmic pace with deep breathing, mental concentration and reverence. As a consequence one feels emotional soothing and rejuvenation of mind - body system. This simple practice also motivates introvert experience.

The syllable and sound "*Om*" is a vital part of the science of yoga. It's a tool, a phenomenon, a mystery. To many people in the modern times, "*Om*" (*aum*) is just a word chanted in meditation or as a closing prayer in yoga practice. However, as translator and *Bhagavad Gita* scholar Barbara S Miller notes, "according to the ancient Indian traditions preserved in the *Upanishads*, all speech and thought are derived from the one self-existent sound - *Om*. It expresses the ultimate reality."

The Amrita-Bindu-Upanishad states that, "The eternal sound (*Om*) is the supreme Absolute." It is the musical sound (*Nāda*) generated by the cosmic vibration of *Brahm* that resulted in the manifestation of Nature and all creation.

Paramahansa Yogananda called it "the vibration of the Cosmic Motor." The great pioneer of yoga, Patanjali, advised using it to overcome the obstacles and distractions in life that are like stonewalls in the path of enlightenment.

### **"Om" and The Big-Bang Theory of Modern Sciences:**

"Tao of Physics" by Fritjof Capra presents intriguing parallels between Yogic philosophy and Western science concerning the origins and nature of the universe. In "Light On The Yoga Sutras of Patanjali" B.K.S. Iyengar, states - "Sound is vibration, which, as modern science tells us, is the source of all creation".

Contemporary scientific explanation of the creation of universe seems to point in the same direction. And just as exciting, these explanations agree completely with the teachings and philosophy of Yoga. The following report quoted by Schumacher further confirms this interpretation.

Washington Post Staff Writer Kathy Sawyer had presented an interesting review of the research findings of astrophysicists under the title "Calculating Contents of Cosmos". The newspaper article highlighted the current theory that the universe is made up primarily of stuff astronomers call "dark matter" and "dark energy". Only 4.5% is ordinary matter, which the author described as "all the shining stars and galaxies, plus people, computers, cats and so on....".

It further stated that, "Three independent teams of astronomers yesterday presented the most precise measurements to date of the infant universe., exposing telltale reverberations they called *the music of creation*... The research teams reached back across time and space to take precise readings of light emitted about 400,000 years after the Big Bang explosion that gave birth to the universe".

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The article quoted John Carlstrom of the University of Chicago as saying, “We’re looking back as far as you can go with light – 14 billion years, or roughly the age of the universe... In a sense, ‘the ancient knowledge’ allow us to ‘see’ sound in the early universe.”

Indeed “Om” is this sound which was realized by the Vedic *Rishis* (the ancient seers, sages and yogis) through their peer search (by the inner eye) of the sublime world and which is now being conceived (with the help of high-tech telescopes and super computers) by the modern researchers as the ‘*music of creation*’.

### Healing Effects of Chanting “Om”:

Om is a way of deepening the concentration of the mind, which leads to realization of the divine. This mantra may be sounded aloud, whispered, or repeatedly enunciated mentally. The correct pronunciation of “Om” is to pronounce it with rhythm so that the “au” (O) sound is blown out and the “m” (ṁ) sound is reverberated within. In “The Yoga Book”, author Steven Sturgess offers a technique for chanting Om “om” or, “aum” as the author cites). He suggests – begin meditation by chanting “Om” aloud for ten minutes, then chant “Om” in a whisper for the next ten minutes, and then mentally chant “Om” for ten minutes. Finally, be still and meditate on the spiritual eye (the point between your eyebrows, deep inside the forehead). Surrender into the vibrations of Om..... Feel your awareness expanding still further into the field of pure consciousness, become one with Om—Sturgess says.

*As per the experts like John Schumacher and teachers of yoga and mental well-being, while chanting Om (a...u...ṁ as we hear it, or aum) we begin with our mouths wide open and gradually close our lips as the sound progresses, we transition physically as well as mentally from projecting ourselves into the material outer world to redirecting ourselves into the sublime world of the inner self.*

It is further mentioned in the science of yoga that the sound ‘a’ starts in our chests at the heart center (*Anāhata Chakra*), moves upward with the ‘o’ sound in the throat center (*Viśuddha Chakra*), and ends with the sound ‘m’ (mmmm), which vibrates the higher centers in the head (*Ājñā* and *Sahasrāra Chakras*). Thus, it represents and enhances the upward movement of *prāṇic* energy along the spine that occurs as we progress in our practice.

The “Self-Realization Fellowship”, founded by Paramahansa Yogananda in 1920, offers instructions on its Website for using the Yogananda’s “aum healing technique”. Yogananda noted that everything in the universe is composed of energy and that the apparent differentiation between solids, liquids, gases, sound, and light is merely a difference in their vibratory rates. He maintained that by chanting “Om”, the divine vibration, we can increase the body’s supply of cosmic energy and even direct it as a healing force to any part of the body, mind, and soul.

The thorough research works of Dr. Nagendra et al<sup>1-3</sup> at the Vivekanand Yoga Kendra, (deemed university “VYASA”) Prashanti Kuteeram, Bangalore has scientifically signified the healing power of chanting *Om* and meditating upon its syllable (ॐ).

It is said that 12,000 recitations of *aum* (*Om*) remove all sins, while 12,000 recitations daily for a period of one year bring realization of the Absolute (*Brahm*). If that seems a little overwhelming, the yoga teachers say, simply try chanting *aum* in your daily meditation and let the incredible power of sound and vibration work for you. This will bring your mind to a singular (yet universal) focus.

If one plucks or strikes one of the strings on a guitar, for instance, the other strings, though unplucked themselves, nonetheless vibrate in resonance with the vibration from that plucked string. In a similar sense, all of creation (in Nature) is nothing more or less than strings vibrating in resonance with the First Vibration or Word. Rhythmic chanting of this word "*Om*" and meditating upon its sound is like attempting to tune our mental vibrations with this divine sound. Greater concentration and deeper feeling with sincere practice resonates this sound silently within our minds at a steady pace, synchronized with the pulse of this Great Cosmic Ooze.

### The Syllable:

*Omkāra* (the symbol representing the sound *Om*) is said to have been visualized by the *rishis* in the state of deep trance. This symbol (syllable of the *Grantham* or *Prākṛit* language – the origin of ancient Sanskrit), in modern scientific terms must have been the spectrograph of the sound realized by the Vedic sages. They had devised the first ever script of syllables based on the 'shapes' of the different acoustic manifestations of this sound.

There are many meanings behind this sacred Vedic syllable. Some regard it as a symbolic representation of the core of cosmic energy field. George Feuerstein in "The Yoga Tradition" says -- The syllable "ॐ" (*Om*) is held to be or to express the pulse of the cosmos itself. It was through meditative practice rather than intellectual speculation that the seers and sages of Vedic times arrived at the idea of a universal sound, eternally resounding in the universe, which they 'saw' as the very origin of the created world.

*Sri Ramakrishna Paramahansa used to say:*

*God laughs on two occasions. He laughs when he hears a physician say to a mother, "Don't be afraid. I shall cure the boy". God says to himself, "I am planning to take the life of the child and this man thinks he can save it!"*

*He also laughs when he sees two brothers divide their land by means of a boundary line saying, "This side belongs to me and the other side to you." He says to himself, "The universe belongs to me and they claim to own portions of it!"*

In terms of Sanskrit phonemes, the decomposition of the gross (and audible) sound of *Om* is written (in the *Devnagari* script of this language) as -- अ (a) + उ (u) + म् (m). The experts of the 'Akshar Yoga' (science of syllables) also attribute the geometrical segmentation of the shape "ॐ" as a combination of the shapes of the above letters/ vowels.

In the introduction to 'Light On Yoga', B.K.S. Iyengar devotes nearly two pages to the various meanings of "Om". In his views, the letter 'a' symbolizes the conscious or waking state, 'u' the dream state, and the letter 'm' the dreamless deep sleep (trance like) state of the mind and spirit. The entire symbol, Iyengar says, stands for the "realization of man's divinity within himself." An analogous decipheration is also applied to the geometric shape of *Omkāra*. Spectral analysis of the gross sound of *Om* and its decompositions and simultaneous analysis of the brain-impulses and bio-energy waves while meditating upon

this sacred sound would give new dimensions to modern scientific research, thus unfolding the annals of secret knowledge of the Vedas.

#### References (on Healing effects):

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*Buddha said:*

*"This land is mine, these sons are mine" – such are the words of the fool who does not understand that even he is not his.*

*You never really possess things. You merely hold them for a while. If you are unable to give them away, you are held by them.*

*Whatever your treasure must be held in the hollow of your hand as water is held. Clutch at it and it is gone. Appropriate it to yourself and you soil it. Set it free and it is forever yours.*

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# Delight

*Abstracted from Catherine Ingram's universally acclaimed book- 'Passionate Presence'. Published with glad consent of the author. - Editor*

In awakened awareness, seeing beauty results from one's perception and not necessarily from the thing perceived. What we often describe as beautiful is merely a conditioned interpretation that is trained to see one thing as beautiful and another as revolting. Awakened awareness, however, overrides this conditioning and is able to see beauty in the most unlikely of places because it sees the universal essence of things.

Some years ago I was in India to visit my teacher- Poonjaji, when a dramatic shift in my perception occurred. I had become, over many trips during the previous twenty years, more and more allergic to India. By that I mean I had developed such revulsion for the sights, smells, and sounds that accost one's senses every day that I went around with a slight feeling of nausea. Nevertheless, India continued to draw me because of its rich spiritual heritage and the great teachers who lived there. I also enjoyed being occasionally unplugged from the hectic pace of Western life. But I had long ago lost all romantic notions about much of India and instead noticed its disease, pollution, poverty, and superstition. It seemed after a while that my eye fell upon ugliness at nearly every turn. Being with Poonjaji changed all that. I began to sense the presence of the life force in myself and, soon, in everything around me. While I was showering one day, the bath tiles came alive as I imagined, could almost feel, their

subatomic particles swirling within. When walking, I no longer experienced myself as a separate body but as a movement in and through an all-encompassing landscape. This perception in turn produced feelings of warmth and appreciation for every strange, wonderful, or ordinary thing I chanced upon. Now, wherever my eye landed, my heart was lit up by the indwelling presence it recognized there. The wart hogs eating garbage on the side of the road became beautiful to me because I could feel my own essence in them. They and I, embodying different forms, were just part of the unbounded panorama of existence.

In Zen they say, "When you wake up, the whole world wakes up". One's awakened awareness recognizes its own nature in everything, seeing its source as the source of all. One then perceives in love and wholeness, experiencing beauty not merely in certain objects, people or places, but as awakened heart intelligence at one with the world.

So often our definition and appreciation of beauty comes from limited awareness. Sure, we can see beauty in the creamy pink cheeks and shining eyes of a child, in the purple and red glow of sunrise over a snowy field, or in the languid grace of a gorgeous woman. Identifying these as beautiful requires no special intelligence. Our genes and cultural conditioning do that work for us. We easily

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respond to typical triggers of instinct and what we have been taught to define as beauty.

ut in awakened awareness the experience of beauty is not about how a person, place or thing looks; it is about how the one who is looking feels. We are able to see beauty even in what our instincts or cultural conditioning define as horrid. The horrid is also seen and noted in awakened awareness but is accepted as part of the whole. As a human animal we may move away from all unpleasant smell, but we need not experience the smell as an alien force, separate from totality. Rumi said, "Imagine the delight of walking on a noisy street and being the noise". In awakened awareness we are not mentally carving up the world into what should be included or not. We sense the world as a vast extension of ourselves. We belong to it and it belongs to us. Imagine the delight.

The beauty that we experience in outward manifestation is a direct reflection of the beauty of our internal reality. Have you ever noticed how someone you love or one who has simply been kind to you may suddenly look beautiful even though you might have once considered that same face to be plain? What was it that changed? In awakened awareness we are not solely dependent on visual stimulation to experience beauty because we recognize that the greatest conduit for the experience of beauty is love. When we love, we see beauty; we walk in beauty. In love, we are beauty itself.

There is a story told by Japan's potter Hiroshi Eguchi of a visit to his pottery store in Nagasaki by Helen Keller and her teacher

Anne Sullivan in 1948. Blind and deaf since birth, Keller had by that time spent more than sixty years in a relentless love of learning and discovering beauty. The potter Eguchi had seen his city devastated by the atomic bomb just three years before and felt embittered towards Americans. Nevertheless he consented to show the two women around his store and was intrigued when Keller picked up a special old Imari pot. As she examined it with her hands, she exclaimed "Oh, how lovely." Eguchi indignantly thought to himself, "How can this old blind American lady understand the beauty and value of this pot?"

Seven years later, Helen Keller and Anne Sullivan made a second trip to Nagasaki and again visited the pottery store. Imagine Eguchi's surprise when Keller asked him to show her the Imari pot she had "seen" years before. On hearing this Eguchi realized he had previously misjudged Helen Keller's capacity for appreciation. He would later write of this episode. "It is not by our eyes that we appreciate pottery. It is our hearts that feel the beauty of pottery"

#### GRATITUDE

*If only prayer you say in your whole life is 'thank you' that would suffice.*

-Meister Eckhart

Gratitude is a precursor to delight. To be truly happy is to live in gratitude. In awakened awareness, we feel grateful simply for life itself. That we exist at all, witnessing the wonders of life for the span of our existence, is an immeasurable gift and reason enough to

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live entirely in gratitude for all kind of things, great and small, happy and sad, within that existence.

In Dharma dialogues, people often ask me about the meaning of grace. I reply that grace is gratitude. Living in grace means accepting whatever comes one's way with thankfulness. Grace is not, as is commonly misunderstood, a situation whereby everything goes your way. People will mistakenly think that they were in some sort of grace because they were bumped into first class or chanced to meet the right person at the right time or any other such lucky occurrence. But true grace is an attitude of acceptance and appreciation for whatever comes our way, the hardships as well as the joys. Grace is openheartedness that whispers "Okay" while everything is falling apart.

### CONTENTMENT

*"He who binds himself to a joy  
Doth tile winged life destroy  
He who kisses tile joy as it flies  
Lives in eternity's sunrise."*

William Blake

Contentment is perhaps the most underrated aspect of happiness in our culture. Mostly we are conditioned by advertising and society to equate contentment with boredom. From an early age we are inducted in the message that happiness means wanting and getting things. About a week after the destruction of World Trade Center and the loss of nearly three thousand lives, our government and media called upon its citizenry for their help. What they suggested was not to count our blessings, or to realize life's uncertainty and be more

kind to one another, or to diminish our dependence on foreign resources. No, according to the government and advertising media, the most important and patriotic act for us in the face of national tragedy was to purchase products. Spend money. Get back to consuming. We are expected to go along in a nearly robotic buying trance upon which even a large-scale catastrophe should barely impinge.

I don't see an evil conspiracy on the part of government and corporations. These organizations are comprised simply of people, just folks. But there are number of fallacies under which many of the people in those institutions operate. They assume that wanting more and always being hungry for the next thing is the desirable condition. They are engaged in this assumption, not to pull one over on an unsuspecting public, but because they, too, want more things and are trying to get them. They just happen to be in positions of power that allow them to readily do so by convincing masses of people likewise. It is a pyramid scheme on a large scale. Unfortunately, the players are slow to notice that this is not leading to happiness and that runaway train of consumption is killing much of life on earth. If we were all more content, we would consume less. Contentment therefore becomes one of the most revolutionary acts a person in western culture can experience. But feeling content goes against all cultural norms and conditioning, and that is why it is so rare.

Perhaps the greatest example of contentment that I know of is the life of Ramana Maharshi. One of the most revered of contemporary

Indian sages, Ramana had an extraordinary awakening in 1896 when he was just sixteen years old. After school one day, young Ramana was overcome by thought of death. How could it be that everything was destined to die? More to the point, how could it be that he was going to die? Stricken with fear, he lay down and allowed his awareness to examine what exactly it was that would die and what could possibly remain. In a span of twenty minutes, he realized what he called the Self, the substratum of existence, which infuses everything. Because he recognized his fundamental nature as that substratum, the fear of death left him and never returned. Moreover, he was filled with love, an appreciation of Self in all its forms. So absorbed was he in this newfound delight that he could no longer bear the mundane activities of life as a schoolboy. Ordinary studies seemed to be a distraction from his immersion in Self. Six weeks after his realization, he left home and went directly to the mountain Arunachala, a sacred pilgrimage spot that had always held a mysterious lure for him.

There, on and around the mountain, Ramana spent the rest of his life. So great was his contentment that until his death in 1950 he never left Arunachala, even for a day. For many of his initial years there he lived in complete silence, dwelling in caves, clad only in loincloth. After sometime, devotees began to collect around him, drawn by the silent love that emanated from him. Eventually an ashram formed to accommodate the devotees and visitors. Scholars, writers, heads of state,

spiritual teachers, and seekers from around the world also came to sit in his presence. Over the years, Ramana would occasionally answer questions but mostly he remained silent, helping out with ashram chores, tending to animals, or resting on his dais. Having never sought the world, the world came to him. I was a young woman- when I first saw a photo of Ramana Maharshi taken in his later years. I remember looking at the picture and having the thought "That is what I would like to look like at that age." His face radiated contentment, his eyes gazed into forever. It was perhaps the most beautiful face I had ever seen. I attempted to read few of his teachings, but they were too simple and direct for my complicated spiritual needs and beliefs at the time. It was a long journey to come home to them. Who could have known that in meeting my teacher nearly twenty years later I would find myself with a teacher whose own living teacher had been Ramana Maharshi?

The deepest contentment comes from recognizing the pervading life force in everything. It is the experience of witnessing an infinitely creative intelligence endlessly manifesting itself. We call its comings and goings life and death. But from another perspective, all is consciousness, endlessly rearranging itself into form and formlessness. There is no need to demand that its creatures of form should continue past death in some manner when the underlying reality from which they spring is infinite. Knowing this, we are witness to eternity, if only for a short while.

*Share all you have with the needy so that  
no one feels deprived and neglected.*

# Vedic Cosmology A Scientific Review

The approach of Science in the Vedas is that of searching for the ultimate truth, absolute knowledge. The knowledge encompassed there is an expression of omniscience. The Vedic Cosmology and Science of Nature is therefore derived from *Brahm Vidya* - Supreme Knowledge, which is the nucleus of all the knowledge. The search of Vedic Science finds the eternal truth in the cosmic as well as the sublime. It begins with "*Athato - Brahmajigyāsā*"; meaning: let us now enquire about the *Brahm*.

In other words, the quest of Vedic Science is top-down whereas that of the modern science is bottom-up. The latter has begun its journey from the gross, physically perceivable and has reached only up to the subtle atoms of matter and physically perceivable energy and accepted the fact that there do exist subtler particles and all pervading energy. The omnipresent perpetual Consciousness Energy is referred in the Vedic literature as *Brahm* - the self-existent cause of all existence, of all experiences, of all knowledge, of all manifested and sublime truth. The Brahma Sutra remarks - "That which exists in the infinite cosmos also exists within the tiny atom. This is how the *Brahm* is indwelling in the infinite cosmos".

The Brahma Sutra (2-2-4) and Newton's Law of motion have a striking similarity in explaining the cause of motion as the (gravitational) force applied. Newton and Kepler also agree with each other in this

context with regard to the motion of the planets but they do not explain the source of the mutual gravitation of the different planets. Here again the Vedic concept of "enormous levels and forms of the unified Cosmic Force" provides the complete answer.

According to the Ryle theory whole universe was born about 10,000 billion years ago as a result of very great explosion (big bang) of a solid mass. Another theory - The Steady State Theory was propounded by Bondy and Hoyle that whatever is being born is emerging from naught. It is dynamic and the space left by it is filled by another creation also arising from vacuum. But the Vedic science holds a different, rather more comprehensive view explaining the relativity and perennial complementarity of creation and non-creation, matter and non-matter and existence beyond time and space. The Shwetashwatar Upanishad for example states that -- the perpetual *sat* (the pure eternal light, the infinite impulse, of *Brahm*) manifests itself in three forms (called three *gunas*, three intrinsic faculties of Nature) namely *sat*, *raja* and *tama*.

Infinitely many combinations and expression levels of these three *gunas* in a dynamic state corresponds to the infinitely many forms of existence and activity or inertness in the animate and the inanimate world. As per the Vedic theory, the absolute equilibrium of the three *gunas* existed before the creation of the world and will again be in equal proportions

when the world comes to an end. While physical energies like electricity, light, heat, magnetism, etc result from higher proportions of *raja* in different forms and combinations with *tama* and some *sat*, those of mental enlightenment, sagacious awareness arise from more of *sat* and purer forms of *raja*. Inertness in the inanimate and ignorance and dullness in the animate are because of high proportions of *tama* with negligible *raja* and *sat*; etc.

In his book "Science & Scientists in India", Dr. N. K. Jain<sup>1</sup> has discussed the scientific relevance of the calculation of the age of the universe as per the Indian scriptures and has also stressed the fact that the present western calculations are gradually coming to the same conclusion, which were derived by the Indian seers thousands of years ago. He elucidates the Vedic proposition, which was also emphasized by Swami Vivekanand, that -- there is no such thing as creation (construction) of the universe, rather, it is a manifestation. This can be understood from the story of existence of the universe, in the hymn of the Rigveda 10/129 the most sublime one in the entire Vedic revelation. The word 'creation' must not be used in the sense of making something out of nothing but rather as making something shapely out of shapeless.

The Vedas do not call *prakṛati* (Nature) by any name other than "*mātā*" (the divine mother; the mother-cause) by which they refer to its sublime Supreme Force - the *Ādi Śakti*. Before the grand creation, the element of all existence and manifestation of Nature - the subtle impulse of the three *guṇas* (*sat*, *raj* and *tam*) - remains hidden in the eternal, omnipresent Consciousness Force (*Brahm*). This 'state' of the self-existent element of

existence is referred as *Aditi* (the light infinite, the mother of gods) in the Veda.

Jaidev Vedalkar has cited<sup>2</sup> a hymn of Rig Veda in this context in his volume entitled "Vaidika Darshan" (pg 179) -

*Apāṅṅ Prāṅṅati Swadhayā Grabhītoamartyo Martyena Sayoniḥ |*

*Tā Śāsṛvantā Viṣūchīna Viyantānyanyam Chrkyurna Ni Chikyuranyam | |*

-Rig. 1/164/38

He analyzes that the term "*Swadhā*" here implies that we call Nature. He has cited some evidential argument affirming that the titles *Aditi* (the light infinite) and *Swadhā* (the omnipresent etheric 'fluid', the universal power) used in the Vedas in deed correspond to "*Prakṛati*" (Nature) in the Sankhya Darshan (one of the six schools of Indian Philosophy which emanated from the Vedas).

The approach of Sankhya and Vaishashik Darshans seems to be quite close to the decipherations of Nature in terms of modern sciences. Namely, the idea of perception of Nature and logical analysis of knowledge is pursued here. The Sankhya system considers *prakṛati* and *puruṣa* to symbolize the eternal sources of what we understand as the manifested Nature and the Life-Force respectively. The logical apparatus that is brought to bear on the outer world is also applied here to the analysis of the mind. But the question remains: How does inanimate matter come to have awareness? This metaphysical question was answered by postulating entities for smell, taste, form, touch, and sound. In the Sankhya system, a total of twenty-four such categories are assumed. These categories are supposed to emerge at the end of a long chain of evolution

and they may therefore be regarded as 'material' in nature.

The breath of life into the instruments of sight, touch, hearing and so on is provided by the twenty-fifth category, which is *purūṣa*, the soul. The *tanmātrā* (the five senses of perception) of Sankhya is the potentiality that leads to cognitive sensors and material expression. In this conception it is somewhat like a quantum potential. The recursive Vedic world-view requires that the universe itself go through cycles of creation (appearance) and destruction (grand transformation). This view became a part of the astronomical framework to study the age of the universe and consequently innumerable cycles of billions of years were assumed. The Sankhya evolution takes the life forms to evolve into an increasingly complex system until the end of the cycle.

The categories of Sankhya operate at the level of the individual as well. Life mirrors the entire creation-cycle and cognition mirrors a life history. Surprisingly similar are the modern slogan: ontogeny is phylogeny, and microgeny (the cognitive process) is a speeded-up ontogeny.

*As the three guṇas are attributes of consciousness, they transcend the limits of the inanimate physical rules*<sup>3</sup>. The teachings of the Vedas and Upanishads therefore go beyond the boundary of the theory of Relativity, Laws of Physics and also deeper than Astrophysics. With the help of the Upanishads many new scientific principles have been introduced and some current misconceptions have been removed.

Dr. D.M. Mansharmani of the Vedant Research Centre, New Delhi argues<sup>4</sup> that the Upanishads and the Bhagvad Gita are in fact

superior documents of science. The Upanishads proclaim that the three-fold space-time continuum, which is today regarded as real, existent and permanent is in fact transient and perishable. Hence it is a lower kind of continuum. Higher than it is the dimensionless (cosmic) metrical field continuum (*Akṣara Brahm*), which is imperishable and real existent. Thus they have revealed the outermost and the innermost truth of the cosmos.

While talking of 'creation' or the physical manifestation, the manifestation of the smallest particles - broadly speaking, the atoms, is worth discussing. The Vaisheshika Philosophy describes an atomic world. According to modern atomic theory atoms arrange themselves so as to form a molecular shape. The ensemble of molecules bound together in specific fashion leads to specific physical entity, say matter of specific kind, etc. Their union in an indefinite, infinite bulk form gives shape to the existing universe. In other words, all that exists in the universe is a manifestation of the cosmic energy indwelling in the atoms and the subatomic and subtler particles. When the atoms dissipate, they merge into their original subtle form. At that time they are imperceptible. In Vedic parlance, that position is called *Brahmaratri* -- end of the (manifested) universe.

Modern Atomic Theory - propounded by Dalton C, considered 'atom' as the smallest particle and on the basis of this theory, the atom was devised as an indivisible matter. But the his successor scientists annulled this hypothesis by breaking the atom into proton, neutron and electron and further into subatomic particles like positrons etc. However, so far, the modern science has not

been able to explain how these atoms (or the subatomic particles or even finer units) came into existence and out of what have they sprung up. It merely postulates that the world is the mechanical resultant of the motions of the innumerable motions of the innumerable atoms in infinite space and time and in different directions. There is no intelligent power guiding the operations; it is a random law! But then why there is an order in the system of Nature or the so-called universal laws of Nature well recognized and used by Scientific Theories?

This lacuna does not exist in the Vedic theory. According to the Vaisheshik Philosophy for instance, ultimate source of the action of atoms is the creative or destructive will of *Brahm̄* – the eternal, omnipresent sublime Consciousness Force or cosmic energy.

Thousands of years ago, Kapil Muni, profounder of the Sankhya Philosophy established the theory of atoms from the point of view of gross physical manifestations and gave a clear answer to the yet undeciphered (by Modern Science) secrets of physical existence. According to this philosophy -- nothing new can come into existence in this world.

It must be taken for granted that all qualities, which are to be seen in the created product, must be found, at least in a subtle form. Every cause has an effect and vice-versa. The Chandogya Upanishad and Gita support this observation. The Gita illustrates – “The unreal has no existence, and the real never ceases to be; the reality of both has been perceived by the seers of Truth. Know that both *prakṛati* and *puruṣa* are not only eternal but also independent, but also absolutely complementary of each

other and self-created. Know that the evolutes (*vikāra*) and eternal faculties of Nature or the constituents of the Supreme creation – the three *guṇas* – all spring out of *prakṛati* (*Aditi*)”.

Rishi Kanada had explained atomic theory in Vaisheshika Philosophy from the point of view of decomposition into the subtler forms and explained that the root cause of the world is *aṇu* (atom), which when further broken results into *parmāṇu* (sub-atomic particles). As these atoms coalesce, they acquire new qualities as a result of union and new things are created.

The attributes of matter like gravity, fluidity, viscosity, elasticity, conjunction and disjunction are also mentioned in Nyaya - Vaisheshika texts. There are discussions on motion and non-motion, heat and non-heat, space and time and also sound in various ancient Sanskrit texts. We shall touch upon most of these in our succeeding articles.

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4. *Excerpts from Vigyan Bharti Pradeepika (v.s. 2055) Vol. 4 (1): Special Issue on Cosmology Part 1.* ([www.vigyanbhartipradeepika.org](http://www.vigyanbhartipradeepika.org))

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# An Emerging Integrative Healing Therapy: Reincarnation Therapy

A plethora of unknown secrets of this life have deep roots in our previous life experiences stored in our subconscious and so-called unconscious realms. The causes of our present life circumstances can only be understood by fathoming the depths of vast realms of the subconscious and the unconscious. Today many modern psychologists are trying to find reasons of our pain, maladies and difficulties in these fields of the subconscious and unconscious. Countless observations prove the fact that whether a disease is physical or mental, its seeds are hidden somewhere in a person's unconscious self. As a result it is necessary to dig up and clean the dirt lying buried in our unconscious layers of the self.

After all what is unconscious self? Psychologists consider it as a storehouse of the imprints of our past lives. Yogis call it the "Black Box", in which the essence of all our desires, habits and *sanskars* (impressions) of the past are stored in a pell-mell state. The hypothesis is that an integral part of a person (consciousness or soul) survives each time the physical body dies, and sooner or later takes on a new body (reincarnation). Whatever we did, thought or felt in the recent or remote past is still alive in this unconscious mind as indestructible memories. It can be said that the accumulated experiences of the past create the unconscious self. If it is full of bitterness,

hatred and pain then, it is manifested in this life in the form of all kinds of disease and problems. The therapy to solve these problems is called "Reincarnation Therapy". "The basic starting point for reincarnation therapy is simple: problems, whether you experience them as mental, emotional, physical or spiritual, originate in experiences that are unresolved, which can be tracked down, exposed and therapeutically re-lived" (Rob Bontebel, Adam).

Reincarnation therapy can also be called Spiritual Therapy. This is an in-depth approach to healing and its perspective is wide and broad. Spiritual therapy is India's ancient method tradition of healing. Nowadays it is a major subject of research for western psychotherapists. Modern psychotherapists like Dr. Brian Weiss, Dr. Moris Netherton, Dr. Roger Woolger, etc have accepted the principles of spiritual treatment. Dr. Brian Weiss found that the reason for any patient's present pain usually lies in the deepest layers of his consciousness. To some extent he was successful in understanding some of the facts of a patient's previous life while delving deep into the personality. Because of this success he came out with a new psychotherapeutic theory, according to which, without understanding a person's previous life, one cannot get rid of the problems of this life completely.

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Many of our involuntary reflexes to certain life situations keep creating an unknown fear in us. For example, walking over a bridge, swimming in water, seeing a fire, seeing blood, sleeping on roof top, encountering darkness, being in the crowd, being administered an injection, swallowing a medicine, using an elevator, etc make us uneasy. There is no remedy for these fears. Similarly some diseases like asthma, migraine, schizophrenia, obesity, addiction to drugs, depression, tension, etc refuse to respond positively to treatment. According to modern therapists, these diseases have roots hidden deep in our unconscious. By probing properly and deeply you may find that the reasons for these reflexes are related to either something that happened in childhood or even in previous life. So to cure such diseases, it is necessary to diagnose its original cause. Without doing that, with routine treatment the symptoms may subside temporarily but will re-appear when the conditions again become favorable.

If the causative incidents of the previous life could be known, understood and rooted out, such incurable fears and diseases can be cured successfully. Many experiments have been done in this direction. As an instance, treatment of a woman named Margaret is very interesting and exciting. Margaret was an asthma patient from her childhood. No allopathic medicine worked for her. Even alternative therapies were not beneficial. While in the process of finding reason for her condition through reincarnation therapy, it was found that she had died in her previous incarnation by drowning in the river. In the present life that fear had appeared in the form of asthma. With the

help of therapeutic procedures her fear was removed and she got permanent relief from the affliction.

Similarly in another incident a girl named Jerena was suffering from phobia of height. Her life had become very difficult because of that and she was constantly in fear. She used to hesitate entering into high-rise buildings and felt suffocated in elevators. This phobia was not related to any of her present birth experiences but was related to her previous birth. When her unconscious was deeply probed through reincarnation therapy, it was found that Jerena was locked in a wooden box and thrown from the top of a mountain, which had caused her death. This unknown incident of her previous life was imprinted so deeply on her unconscious self that she used to get deeply disturbed by such situations. During the therapy she was made to realize that there is a big difference between the past and present and that her past should not have any effect on her present life; and her fear vanished. After the fearful imaginations of the past were removed, her present life became happy and free from the involuntary fear reflex.

Usually we are eager to find solutions for our health and healing problems through the cure of symptoms and when that does not work we start looking upon all therapies suspiciously. Spiritual healers advocate a meaningful and integrated therapy. According to them the boundaries of your past are not limited to your childhood or present life but could go beyond your present birth and are stored in the unknown self. It has, in its storage, all good and bad experiences of our past life. Good experiences

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give us happy feelings and bitter ones give rise to bad ones.

The diseases that have gone deep in our lives cannot be cured without pulling out their roots. That is why it is necessary that a spiritual therapist should have the knowledge of patient's previous life. Without that the patient will not be healed completely. According to the teachings of Gita, the chain of our life is infinite. We have had many births before this incarnation and may have many more after this life span. Concrete and clear knowledge of this fact makes a spiritual therapist; without this qualification his credentials will be questionable.

Indian seers and sages had long back developed the foundational basis for this kind of treatment: analyze the unconscious self and make a patient realize his mistakes / misdeeds done in the previous life (or lives) and then suggest an appropriate procedure of repentance for all those sins. Once this procedure is completed, the patient is cured automatically. As this theory has been scientifically verified in recent times and a number of psychotherapists are using it for curing their clients, we should also accept it and be ready and prepared for repentance through spiritual therapy to be completely free from our present day problems and afflictions.

*Two jewel merchants arrived at a caravanserai in the desert at about the same time one night. Each was quite conscious of the other's presence, and while unloading his camel, one of them could not resist the temptation to let a large pearl fall to the ground as if by accident. It rolled in the direction of the other who, with affected graciousness, picked it up and returned it to its owner saying, "That is a fine pearl you have there, sir. As large and lustrous as they come."*

*"How gracious of you to say so," said the other. "As a matter of fact, that is one of the smaller gems in my collection."*

*A bedouin who was sitting by the fire and had observed this drama, rose and invited the two of them to eat with him. When they began their meal, this is the story he told them:*

*"I, too, my friends, was, once upon a time, a jeweler like you. One day I was overtaken by a great storm in the desert. It buffeted my caravan and me this way and that till I was separated from my entourage and lost my way completely. Days passed and I was panic-stricken to realize that I was really wandering about in circles with no sense of where I was or which direction to walk in. Then, almost dead with starvation, I unloaded every bag on my camel's back, anxiously searching through them of the hundredth time. Imagine my excitement when I came upon a pouch that had escaped my notice before. With trembling fingers I ripped it open hoping to find something to eat. Imagine my disillusionment when I found that all it contained was pearls!"*

# Entrane into the Deeps of *HIMĀLAYAS -III*

## *Pūjya Gurudev's Travelogue of the Pilgrimage to the Himālayas*

### The weeping mountain

On our way today we saw the weeping mountain. Its stone was soft. Some spring water was blocked above and had no means to pass through. The soft stone began to absorb it, but where will the absorbed water go? It was seeping through the mountain rock. This seepage, when accumulated, began to fall down in drops. People's fertile imagination called them the drops of tears. At places where wetness accumulated, soil particles carried by wind got stuck and soft green moss began to grow there. Moss is called *Kīcaḍa* in the hilly language here. When the mountain weeps, its eyes must be aching as the result of which *Kīcaḍa* is excreted by its eyes. This is a simple imagination. We saw this weeping mountain today and wiped its tears, too. We felt the moss with our fingers. We could only do this much. Who would ask the mountain as to why it was weeping? And if asked, could it have replied?

But imagination is uncontrollable. Mind began to ask the mountain. . "Oh! Mountain King, you are blessed with so much of wild beauty and grandeur. You do not have to wander here and there. By simply sitting at a place you are enjoying your existence. Then what is it that worries you? Why do you weep?"

The rocky mountain stood silent. But the mountain' in my imagination began to talk. "How can you understand the pain I feel in

my heart? I am very high, am decorated with nature's beauty and am living without any care and worries. Apparently I have everything, but can this inert, indolent, inactive life be called a life at all? The life devoid of movement, action, struggle, hope, enthusiasm, effort etc. is akin to lifelessness. The joy lies in action. To remain eternally rooted at one place is different from enjoying rest after activity. Mine is the peace of the graveyard. No sensible person will call it rest or happiness. Those who play on the playground of nature, feel more and more fresh and energized as they play on. Every moving life form in nature marches ahead like a valiant warrior, vanquishing one opponent after the other. On the contrary, here I am sitting pretty hoarding the wealth of natural resources and exhibiting splendor. Dear child of imagination, you may call me rich, wealthy and lucky but I am simply inactive. Others leave their indelible imprint on the pages of history, by serving others with their talents, earn eternal fame and feel proud on seeing others getting benefited by their deeds. But I have hoarded like a miser all the resources within myself. If I emit the mossy excretion through my eyes due to weeping out of self-pity, there is nothing to be wondered at."

My little imagination conversed with the Mountain King and was satisfied with the imaginary explanation by it. But at the same time it was sad, too. The imagination wished

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how nice would it have been had it (mountain) made pieces of itself and offered these to be used for making roads, bridges, buildings etc. In that case it might not have looked high and huge or it would have even lost its identity as a mountain, but its life would have been fruitful and accomplished. Being deprived of the -chance of such sharing, it is only natural that the Mountain king was weeping over its misfortune.

### **The load carrying sheep**

Sheep, which is a small animal, is indispensably benevolent *Kāmadhenu* (the heavenly cow which fulfils all desires) for this mountainous region. It gives milk, wool, and lambs. It also carries loads. On the way today, a flock of sheep numbering about 100 to 125, having long wool, were seen loaded with goods, They were carrying goods like jaggery, rice, flour etc. to Gangotri. Depending on its height and capacity, each sheep was carrying load weighing about 10 to 15 pounds. Apart from mules, sheep is the only means for transporting goods in this hilly region. Other animals or vehicles are of no use on these hilly paths.

I began to think: It is not necessary to stress on the availability of mega means to solve the basic problems of life. A man can live happily and peacefully with meager means. Limited industrialization is acceptable. But big industries would grab the livelihood of these sheep as well as the people who depend on them and all the wealth would be concentrated in the hands of a few industrialists. The root cause of all the war clouds hovering over the world today is the insatiable greed for capturing and monopolizing the markets for industries.

On seeing the line of sheep, I began to wonder why it is not possible to live peacefully by adopting simple life style with limited means like these simple innocent folks who tend the sheep and live on their limited earnings. In olden days, India followed the ideal of decentralization. *r̥śis* and *munis* (Saints and Sages) lived in hermitages forming a unit. Villages were integrated, interdependent, socially bonded units. They mostly fulfilled their requirements from within their own area, from their own society and lived happily in co-operation. There was little scope for corruption, criminality or inharmony. In today's mad race of industrialization, villages are being uprooted; small portions of cities are flourishing; the poor are being trampled upon and the rich are growing richer through manipulative and foul tactics. The terrible machines roaring like demons are destroying the health, social relations, and morality. Unbridled industrialization, and capitalism, which are being called the pillars of modern developmental process, will eventually lead to violent social upheavals.

My thoughts are getting incoherent. So let me stop this discussion here. But the sheep cannot be forgotten, even if tried to. They remind me of the ancient social system prevailing in India. In the present culture, who will consider the utility and helpfulness of the poor sheep? These poor creatures will only be ridiculed as a symbol of old era. Yet truth will remain the truth. For actualizing humanity's dream of universal peace and contentment, power and resources will have to be decentralized and in that system everyone will be living happily and contented by one's own labor, just as the sheep-tending folks along with their bleating sheep are living here.

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# The Celestial Boons of *GĀYATRĪ SĀDHANĀ*

The *Gāyatrī Mantra* is an invocation to God for bestowal of *sadbuddhi* (luminously righteous intellect). This prayer, made with living faith, fills the devotee's mind, thoughts and emotions with the inspiration to follow the righteous path. Contemplation on the essence of this *mahāmantra* makes the *sādhak* realize that the world's greatest wealth and highest success are nothing but to acquire *sadbuddhi*. Once he is firmly established in this belief there arises a strong urge in him to acquire this attribute. This longing generates a kind of magnetic force in his inner space. Pulled by this force, all the virtuous traits, thoughts, emotions and inspirations present in the ether element of the space begin to converge in the devotee's soul. The science of the magnetic power of thoughts is well known. Thoughts of one kind attract like thoughts from the etheric space. The indestructible thoughts and resolves of great souls, both dead and alive, remain in perpetual circulation in the great void. They infuse the *Gāyatrī Sādhak* with a rich stock of this divine wealth.

The enrichment of this righteous element in the body greatly changes its normal activities and habits. The tendency of the sex-organs to wallow in indulgences is slowed down. Bad habits like gluttony, frequent eating and eating all kinds of food without consideration for the eatable and the non-eatable gradually diminish. Light and *sātwik* food starts giving contentment, and *rājasik-tāmasik* items repel.

Similarly, the passions of the sex-organs are tempered by the soothing effect of refined emotions. The mind runs lesser and lesser in the direction of lust and sensuality, and belief in *brahmacarya* grows firm. The organs of sex and taste are the two most powerful sense organs. Their control is essential for integrated development and health of body, mind and soul. Activities like bathing, sleeping, work and other daily chores develop authentic simplicity and purity, which in turn nourish the feeder roots of health, happiness, peace and longevity.

In the mental sphere, augmentation of virtues leads to a gradual reduction in vices and bad habits. As a result of this mental transformation, many problems and anxieties that routinely arise in the course of daily life begin to be solved easily. With the awakening of *vivek* or subtle discriminative power the ignorance-bred negativities of anxiety, fear, apprehension, attachment, loss etc. go away. Absolute faith in God keeps the *citta* calm and composed, and one remains happily unconcerned about the future. Spiritual disposition does not permit indulgence in sin, injustice and exploitation. Consequently, there is no question of suffering punishment by either the state or society, or by the Divine Law, or by self-remorse. Virtues of selfless service, humility, charity, honesty etc. benefit others, and so the people in general turn grateful admirers and protectors. There is an effusion of love and contentment in life,

which make it increasingly joyous and happy. In this way, increase of righteous and pious elements in the physical and mental sphere creates spring-wells of happiness in both.

The soul being a spark of the Divine encapsulates in seed form all the powers and attributes of Divinity. These divine attributes remain latent and unknown under the debris of vices, indulgences and mental turmoil. People tend to think that they are petty and powerless. But the *Sādhaks* who are able to penetrate through the thick veil of these defilements get a glimpse of the pure *ātmajyoti* (soul-flame) and become vividly aware that this divine flame is present in them. When ash is removed, the glowing ember appears from beneath. This ember, even though tiny in dimension, contains the potential of a huge eruption of fire. Likewise, when the veil is removed, the ordinary and petty looking *ātmā* (soul) becomes the *mahātmā* (great soul). The soul is a fathomless reservoir of amazing powers. When the doors to this treasure are opened, an ordinary mortal becomes a *siddhayogi* (accomplished master). To achieve *siddhis* (supra-normal powers), nothing has to be brought from outside; no grace or mercy of any deity or demon is required; only the thick covering on the inner self needs to be removed. The dazzling radiance of *Gāyatrī Sādhanā* removes and dissolves this thick veil of darkness and the soul stands revealed in all its resplendence – endowed with all the *riddhis* and *siddhis*.

The enhancement of virtues by *Gāyatrī Sādhanā* is the progenitor of many kinds of spiritual and worldly riches. When the soul is enriched with *Vivek* and inner power, many problems, which appear insurmountable to others, become light for the *Sādhak*. None of

his work remains pending. Either the circumstances change according to his will, or he changes his will according to the circumstances. It is the mismatch between the desire and the circumstances that is the cause of suffering. The person endowed with the faculty of subtle discrimination forestalls the suffering by adopting either of the two competing courses, and is able to enjoy heavenly bliss right here on this earth.

Indeed, happiness does not depend on any external source, but on the state of mind. The *Sādhanā* of mind is a powerful transforming force whereby a person, who at one time was not satisfied even with kingly feasts and luxurious mattresses, begins to find bare ground as the best bed and jungle fruits as the most delicious food.

Mother *Gāyatrī* is the presiding deity of *prajñā* and the *Sādhak* prays to her for righteous intellect. When such an intellect dawns, it illuminates all the possible ways, which can lead to removal of pain and misery. There are apparently many kinds of sufferings in this world. Everyone has his own typical problems and difficulties. But it is not that these different sets of problems have different causative factors. In reality, the root causes of all the sorrows in the world boil down to only three: (i) ignorance (ii) lack of strength, and (iii) want. *Gāyatrī*, in the form of *tripadā*, removes all these three factors.

Ignorance of the reality vitiates man's mind. His thoughts and deeds become ignoble. Consequently, he sinks deeper and deeper into the morass of misery and suffering and becomes unhappy. Selfishness, indulgences, greed, ego, intolerance, lust etc. divert a man from the right path. The certain result of ignoble deeds is suffering. Secondly, on

account of ignorance, he cannot grasp the fundamental forces that lie underneath all the worldly activities of his own and the entire world. Consequently, he harbors impossible hopes, desires and imaginations. Ordinary and routine happenings assume highly exaggerated and distorted proportions and cause pain. Death of beloved ones, difference in the likes and dislikes of companions, ups and downs in situations are all natural phenomena. But an ignorant person thinks that every event must always occur according to his wish; that nothing contrary to it should ever take place. And when the undesired happens, he starts bewailing. Thirdly, ignorance also leads to many kinds of mistakes. Available opportunities are missed, and this is also a cause of sorrow.

Lack of strength means physical, mental, social, intellectual and inner weakness, which prevents one from shouldering his natural responsibilities. If the health is poor and the body in the grip of ailments, the most delicious of food, overflowing wealth, beautiful women, melodious song, and enchanting scenery – all lose their meaning and charm. If the mind is dull, the pleasures of literature, poetry, philosophy, and contemplation cannot be savored. When the inner psyche is weak and wavering, one finds no interest in *satsang*, devotion, love, or worship. Not only this, even the nature's law of 'survival of the fittest' works against the weak. Many factors and causes arise to torment him. The most natural and innocent things assume an adversarial role. The winter season, for example, which increases the stamina of the strong and feeds the imaginations of the romantic becomes the harbinger of pneumonia, asthma and gout for the weak. Conversely, what could be harmful

or fatal to the weak turn into opportunities for growth and enjoyment for the strong.

*Gāyatrī* is the '*Kāmdhenu*'. He who devotedly worships and reveres Her savors Her milk-elixir. He is rid of every kind of pain born of ignorance, weakness and dearth. The *Gāyatrī Sādhanā* done under the guidance of an adept guru bears the desired fruit. It may require a little more time and dedication, but compared to other laborious *Sādhanās* this *Sādhanā* fructifies sooner. *Gāyatrī Sādhanā* makes smooth and easy the long painstaking path of the *yogis*, and through it even the householder achieves the results obtained by the forest dwelling *tapasvīs*. No other path is simpler than this to take one to the ultimate goal by cutting the powerful trammels of worldly attachments and indulgences. Besides conferring the benefits of mental refinement, personality development, removal of pain, and inner progress, *Gāyatrī Sādhanā* bestows upon the seeker many special *siddhis*, too. By gradually acquiring these powers, the *Sādhak* acquires a radiant, incomparable and extraordinary personality.

In the Rochester town of America, the Mayo brothers run a health clinic. The poor and the wealthy both are treated with equal care and attention there. The Mayo brothers assign one-third of their income to this noble venture. They accept from the ailing only that much as he can pay according to his capacity. Once a patient, suffering from a serious disease, got himself treated at the clinic. He paid the bills by mortgaging his garden. The Mayo brothers came to know of this. They returned the operation fee by cheque and also compensated for the monetary loss suffered in the mortgaging process.

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# Control and Refinement of Hormones

At a superficial level, it appears that some chemical processing of the food intakes generates blood, and that the flow of blood is the source of heat and energy in the body. However, deeper analysis has shown that there is a separate mechanism at the root of all functions inside the body, which gives rise to the formation of blood and maintenance of body-energy. The auto-regulatory system of the neurons and the influence of the conscious and unconscious mind on it are also now regarded as a manifestation of some subtler processes. The hormone secreting endocrine glands constitute this subtle system, which is now found to be the basic controller of all functions, qualities, abilities or disabilities of the bodily and mental functions.

The thyroid gland secretes a hormone called thyroxin, which enters the blood stream and reaches different parts of the body. Deficiency of this hormone reduces the absorption rate of oxygen, which often results in disruption of metabolic functions, excessive fatigue, loss of memory and bluntness of mind. Also, the skin and hair become dry, lips and eyelids become loose and appear as pulled downwards. The body fattens and its plumpness is such that pressing a finger makes a groove (depression) in the swollen part. One is unable to bear chill and feels tired because of the reduced level of this hormone. Growth of the thyroid gland results in a swollen, protuberant throat and gives rise to the diseases like goiter. The reasons for abnormal shrinkage or growth of this gland are not fully understood. It may malfunction even if one's diet is balanced and the daily routine is

also maintained at a level, which is normally prescribed for a healthy person...

So far, the deficiency of iodine in food is found to be a major cause of disturbing the normal functioning of the thyroid gland. The doctors recommend that the daily meals should contain at least 20 micrograms of iodine. Seawater, natural salt, sea grass and fishes are rich in iodine contents. However, in many cases even the desired intake of iodine and iodine based medicines do not help control the abnormal functioning of this red colored, butterfly shaped tiny gland whose two 'wings' in leaf shaped structures cover the upper end of the respiratory canal. The discovery of a yellow protein colloid in the deep core of this gland had raised hopes that this colloid might be the source of thyroxin secretion. Further research annulled this possibility.

Experiments on controlling the deficiencies of thyroxin by injecting the extract of thyroid of other animals have not been successful because of lack of biocompatibility. Drs. E. C. Kendall, Harrington and Berger of Britain had synthesized thyroxin in the laboratory by taking appropriate combination of carbon, hydrogen, oxygen, nitrogen and iodine. Although this artificial substance resembles thyroxin in chemical structure, its injection in the patient's body could not substitute for the deficiency of the latter. Use of iodized salt is regarded as a preventive measure; however it has not been successful in permanent prevention of the thyroid related problems.

Excessive secretion of this hormone also causes a variety of problems: the 'engine' --

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source of energy of the body gets 'over-charged' and, as a result, different metabolic and biochemical reactions and physiological functions are accelerated untimely. This often gives rise to increase in pulse rate, professed perspiration, high blood pressure, excitation, hypersensitivity, mental restlessness and irritation etc. Throat swallows due to which the neck also fattens. At present, radium based X-ray therapy and radioactive iodine, calcium etc are being experimented as the possible remedies against an over-active thyroid gland.

From the medical experts like Dr. Eimley to the chemical scientists like Dr. Collins of Canada, efforts of many researchers have been dedicated since long time to finding methods of controlling the thyroid gland. Role of the tiny parathyroid glands in influencing the thyroid functions has also been investigated in several laboratories. However, the secrets of these glands still remain unfolded -- hidden behind iron curtains.

The chemical processing of extraction of energy from the food constituents begins as soon as it reaches in the stomach. Starch and sugar are converted into glucose. Part of this glucose goes in the blood stream and helps energize the body and maintain temperature.... The remaining quantity of glucose is stored in the liver in the form of glycogen, making a stock for future energy-requirements. In diabetic patients, the sugar level in the blood increases and the corresponding shortage of energy supplied by glucose gradually weakens the body. This disorder in blood sugar arises due to the deficiency of insulin -- a hormone secreted by the pancreas. Dr. Fredrick Vytating had done remarkable work on this hormone, which was earlier known as 'igelitine'. He and Dr. Mac Lloyd had received the Nobel Prize for their research work on insulin.

In healthy blood, the normal level of sugar is about one sixtieth ounce per liter. This small amount is the fuel (source of energy) that keeps the cellular and muscular machinery warm and active. Insulin along with another hormone adrenaline helps regulate this function.

Growth of the body is maintained by the pineal gland in the brain. Drastic changes in one's growth -- especially of height, are caused by the disorderly functioning of this small 'dot' sized endocrine gland. Dr. Harve Cushing, a surgeon at the Harvard University medical school had removed the pineal gland of a puppy in an experiment. The growth of this dog had stopped after this operation and it remained a puppy there after... In some other experiments of this kind, the growth of some young rats was arrested since their pineal glands were cut out. In spite of being fed with ideal nutritious diet in controlled conditions, these rats neither grew in size nor gained any weight. They appeared like baby rats throughout their lives. In another case, surgeon Philip Smith had fixed the pineal gland of one rat into the brain of another normal rat. The latter, because of two such glands, grew at exceptionally fast rate and became a giant -- almost three times bigger than the normal rats, ever found in that family of rats.

Imbalance of the endocrine glands creates amazing disorders in natural living system. The pair of a 25 inches 'tall' man, Tomthumb and a 24-inched lady, Lebonia is counted among the great wonders of nature in the human society. However, the experts know that such wonders are results of slight disorders in the endocrine system. Tomthumb weighed 9 pounds 2 ounce at the time of birth; but, due to some deficiency in hormonal secretions, his body-weight remained the same. His body had become a source of earning for him through jugglery. He had married a matching dwarf woman and

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enhanced his business through their joint shows. The other extreme of hormonal imbalance leads to uncontrolled growth of height and/or weight. Robert Widelio's height of 8 ft 11 inches was a live example of this effect. He used to look like a moving Palm Tree. A 7 ft tall man Tilwar lives like a 'show piece' for the people of Palamou in Bihar (India).

Czar Peter of Russia was very tall. He used to like tall people. When one of his favorite, exceptionally tall Sargent died, the Czar had ordered to preserve his skeleton in the Kuntzkare museum. This specimen was about 200 years old when some scientists tried to investigate the cause of its abnormal height with the help of X-rays. The analysis carried out by them identified excessive secretions through the pituitary gland as the cause of this exceptional growth.

Alfred Lenzvan of Detramat, Michigan (USA) had a peculiar ability to breath through the eyes instead of the nostrils. During test experiments he used to quench candles by staring at them while his nose and mouth were covered. Fed Patgel's voice was so loud that it could be heard from a distance of over 3 miles whenever he spoke at high pitch with force.

The above examples present a small sample of the varieties of abnormalities in the body-functions that could be caused by the imbalance in the endocrine secretions.

Renowned psychoanalyst, Dr. Edgar has conducted research on effects of hormones on behavior and attitude. His results indicate that many individuals, despite having excellent physique and charming appearance, do not have the natural masculine (or feminine) tendencies because of the abnormal levels of certain hormones. Impotency is also attributed to hormonal disorders in general.

The importance of hormones in regulating the defense mechanism of the immune system in the body is well known. Whenever the germs and viruses or any substance, which is 'foreign' or 'toxic' to its normal functioning, invades the body, some of the hormones secreted by the endocrine glands react instantaneously. These stimulate the B-cells in the blood to recognize the antigens and harmful microphages and produce specific antibodies to eliminate the invaders. The hormones also participate in the struggle of the body to fight the infections/diseases during this defensive activity. This struggle of hormones induces psychological effects that are manifested as – – restlessness, irritation, anger and anguish in the diseased persons.

As stated earlier, the endocrine glands are affected by internal state of the mind and emotions and accordingly generate the feelings of joy, enthusiasm, courage and alacrity, or that of dole, dullness, despair and apprehension etc. Modern scientists are actively engaged in finding hormone-based therapies to control one's physical and mental health. Partial success has been gained in the cases where major cause of hormonal imbalance is identified as deficiency of certain chemicals as a result of some disease or known physiological disorder.... '

Scientific investigations have revealed that hormonal secretions do not have any direct relationship with the quantity and quality of the food intakes and physical activities in general. Neither the geneticists have been able to establish any correlation between driven functions and hormonal regulation, nor any psychological study has yet confirmed any correlation model between specific functions of the endocrine system and the state of the conscious mind, which could be regarded as a universal model. Possibilities of some inherent tendencies of the subconscious and unconscious

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mind influencing the hormonal secretions do not find ground because of the lack of coherence. Then a natural question arises -- what is the reason of variation in the levels and types of hormonal secretions from the endocrine glands? We will have to look into the deeper depths of the subtle levels of human consciousness in order to find possible answers....

A human being is an ensemble of three systems: one is physical -- made up of *panca tatvas*, which is known as the physical or the gross body. Food, atmosphere and physical activities affect this system. Disorder or malfunctioning of this system is treated with the help of medicines and external devices.

The other component of a human is the subtle body consisting of the conscious and the unconscious faculties of mind. Thoughts and intellectual levels of environment influence this system. Logical analysis, thought provoking discussions and studies, training of discreet planning and decision making, etc are used as the means for healthy development of this body. Intoxication and steroids affect the brain-functions and thereby exert an effect on the system of the subtle body also to some extent. Ambiance of life, quality of work, mental tasks, habits and deeds affect and are affected by the status of this system. Epistemology, Psychology, Parapsychology and allied branches of neuroscience and philosophy of mind deal with orderly maintenance and refinement of this subtle component of a human being.

The third and the innermost component of human consciousness is the astral body which is also known as -- the causal body, the eternal emotional core of the heart, the inner self, the abode of soul, etc. The natural beliefs, faith, inner emotions, intrinsic instincts and desires, and ascetic appetite etc emanate from this center. The feeling of ego, haecceity and afflatus also have their roots in this innermost

core of human consciousness. The inherent characteristics -- the reflections of the sins (*pāpa*) and the virtuous, pious, altruist deeds (*puṇya*) of an individual are manifested in these expressions of the inner self. The intrinsic state, purity and spiritual level of these reflections are found to affect the activities of the endocrine system. Thus, the hormonal secretions appear to be subtly controlled by the *prārabdha* -- destiny formed according to the collection of the *pāpa* and *puṇya* of the previous births. Reactions of the *pāpa* and *puṇya* of the present birth also get accumulated in the stock of *prārabdha* and play an important role in respectively deteriorating and ameliorating the order and efficiency of the endocrine system and thereby influencing the physical and subtle bodies too.

The treatment of the disorder or abnormalities in hormonal secretions would be most effective if it is focused at refining and arousing the subliminal causal body. One can regulate the hormonal levels in a desired manner by purifying the intrinsic characteristics (*sanskārs*) of the inner self and controlling the emotions, faiths and aspirations assimilated in its core. This cannot be achieved by gross level treatments based on nutritious diets, physical exercises and medicines etc. Intellectual activities and creative methods of mental elevation are also ineffective in reaching the causal body. The endeavors (*sādhanā*) of spiritual refinement appear to be the only solutions. Ascetic practices of these *sādhanās* offer multiple benefits of regulating the endocrine system and thus helping -- harmonious functioning of the physical body, avoiding hormone driven disturbances in mental fluctuations and creating enchanting effects on the subtle and causal bodies. These *sādhanās* have the potential to culminate the individual self up to the divine heights.

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# Whatever May The Eyes See or The Mind Think, Reality Is Something Else

It is the law of nature that things in close vicinity appear big and assume disproportionate significance whereas much bigger things begin to look insignificant with increasing distance. This fact becomes apparent when we observe the vast expanse of the universe around us.

The small moon has a stature no more than a satellite of the earth. But its nearness to earth gives it an importance next only to the sun among the celestial bodies. In the night sky, massive stars appear tiny to the naked eyes while a ridiculously small moon becomes the largest bright object.

Among all celestial bodies moon is closest to us. Scientific investigations have provided us with a lot of information about it. Its average distance from the earth is slightly less than 4 lakh kilometers. We can reach it in one month by an aeroplane cruising at a speed of 500 km per hour in vacuum. In size, too, moon is much smaller than the sun or the earth. With a diameter of 5000 kms it would take 49 moons to equal one earth. In weight, it is 81 times lighter than the earth. The rocks of the earth and the moon form a ratio of 5:3. The moon has a very weak gravitational force. An object on the moon will fall from a height with 6 times lesser velocity than it would do on the earth. Similarly, a 100-kg object on earth will weigh only about 17 kg on the moon. These modern findings are at complete variance with the previously held

presumptions about the moon. It is not the 'Nishanath or 'Tarapati' as the traditional belief is wont to eulogize it. Many other planets of the solar system are larger than the earth in size but they look insignificant on account of great distances involved.

Truth is not limited to the pool of knowledge, which we presently have. Powerful radio telescopes constantly observe very distant stars and have gathered much information about them - their birth, death, size, expansion, position, temperature, gravitational pull, etc. They have discovered a tenth planet of the solar system. Nicknamed Xena by the discoverers, it is positioned farther than the Pluto, its mass is 300 times that of the earth and it completes one revolution around the sun in 558 earth years. The strangest thing about this planet is that it revolves around the sun in a direction opposite to all other planets.

The farthest planet in the solar system is Pluto. But some findings indicate that Neptune is the farthest. According to scientists, Pluto and Neptune kept changing their orbits regularly for thirty years from January 1969 to March 1999. Thereafter, Pluto reverted to its original position. Astrophysicists consider this unique phenomenon as indicative of the mystique of the universe.

Neptune takes 164 years to complete one elliptical revolution around the Sun.

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Astrophysicist Lowell had predicted about the possibility of another planet, at a distance of 6.4 billion kilometers from the Sun, which would take 284 years for one revolution. Fourteen years after his death in 1916, an American scientist Clyde W. Tombaugh discovered Pluto, the ninth planet. Pluto is 5.86 billion kilometers from the Sun and makes one revolution in 284 years. But the path of its orbit does not appear to be very precise.

After the discovery of these two planets scientists do not rule out the possibility of the existence of more planets in our solar system. Even though invisible to the naked eye owing to distance they might be very large and important.

In the vast expanse of the universe our Sun is merely a tiny bright speck. The universe contains numerous known and unknown worlds. Evolutionary biologist J.B.S. Haldane observed about the universe, "The universe is not as strange as we imagine, it is much stranger than we can imagine."

American astrophysicist Shapley found that the distance from earth of the cluster of stars forming the Milky Way galaxy ranges from 20,000 to 2,00,000 Light years (1 light year = the distance traveled by light in 1 year at the speed of 3 lakh kilometers per second). These form a very large saucer like circle whose center lies in the Milky Way, which, like a wood panel, cuts across the middle of this circle. The center lies 50,000 light years from the Sun. Thus Shapley proved that, unlike what earlier scientists had said, the Sun is not at the center of the Milky Way. Thousands of

galaxies form a super-galaxy and there are myriads of such super-galaxies in the vast space. 'Coma Cluster' is such a super-galaxy containing thousands of Milky Way-like galaxies. Galaxies are millions of light years apart from one another.

The reasons behind the apparent big size of the moon and speck-like smallness of the stars scattered throughout the universe are the same - importance we give to things nearby and neglect of those far away. The seekers of truth know how misconceptions and errors keep cropping up about the existence and significance of both near and far objects. The above examples prove that not everything that the eyes see or the brain pictures is the reality. What looks close may not be actually so. The present being very close, its results tend to acquire the greatest significance, whereas the future, being distant, is given only cursory attention. Actions done in self-interest give immediate results, while service to others bears fruit only in the future. This induces man to indulge in acts of immediate self-interest. For him, wisdom lies in such a course of behavior. But the reality is contrary to this wrong notion. If we were to develop a telescopic vision to look into the distant future and see its permanent brightness, we would realize that good deeds and right means are not fruitless; they prove in the long run rewarding and important. The vastness of the moon and the smallness of the Milky Way are nothing but an optical illusion. Similarly, it is myopic to remain engrossed in the present only and in its narrow selfish considerations, to the complete exclusion of the ultimate goal. Only those who rise above this temptation are able to reach the ultimate truth and attain bliss.

# Ayurvedic Decoction Therapy – IV

In the previous article of this series, we had read about the materials and methods for two Ayurvedic decoctions (*kwātha*) and supporting medicines against the diseases and disorders of *Vāta Dosha* and High Blood Pressure. The present article is a continuation. Important information extracted from the research findings at Brahmavarchas Shodh Sansthan is given here on *kwāthas* that are found to be effective remedies against some other diseases/disorders that are also quite common complaints these days. The English and Botanical names of the herbs referred here may be found in [1].

### 3. *Kwātha* for Relief from Insomnia

Insomnia or lack of sleep is a psychosomatic disorder, which not only reduces patient's efficiency, but also invites different kinds of other mental and physical health related problems. In most cases, an over-ambitious and self-possessive attitude and/or stressful irregular routine, unbalanced diet and artificial, luxurious life-style are attributed to its occurrence. Patients often start consuming tranquilizers (sleeping tablets) that induce some kind of intoxication and drowsiness rather than regulating the natural cycle of sleep or inducing peaceful 'natural like' sleep even for a few hours. The patient gets used to them and starts consuming more of these, as the initial quantity becomes ineffective after sometime. Thus, instead of healing, these

'medicines' eventually increase the patient's sufferings.

Sometimes, one does not get sleep because of acute pain in some part of the body, fever, indigestion, asthma, cardiac problems, tension or worries due to some adversities, etc. But, sleeplessness of this sort is temporary. Cure of the sickness or improvement in the situation revives the original sleep. But the lack of sleep in case of hypertension and consequent restlessness or due to psychological complications is often unbearable. One takes shelter of sedative medicines in such cases as well. The doctors also often have no other choice but to advise such drugs in general. The following *kwātha* offers an excellent alternative. If taken with prescribed diet restriction under Ayurvedic treatment, it not only uproots insomnia, but also allays and controls the problems of blood pressure, restlessness etc.

Ingredients of the Insomnia Relieving *Kwātha*:

- (1) *Brāhmī*- 5gm, (2) *Śankhapuṣpī*- 5gm, (3) *Jaṭāmānsī*- 10 to 30gm, (4) *Vijayā*- 5gm, (5) *Harāḍa*- 5gm, (6) *Aśwagandhā*- 2.5gm, (7) *Sarpagandhā*- 2.5gm, (8) *Khursāni Ajvāyan*- 1.25gm, (9) *Giloya*- 5gm, (10) *Punarnavā*- 5gm, (11) *Arjuna*- 5gm (12) *Varūṇa*- 2.5gm.

Method of Preparation and Use: Take the above herbal (plant) medicine in the indicated amount (or a multiple of these, maintaining

their mutual proportions as per those in the above mentioned amounts). Grind them to make a coarse powder. This mixed powder may be kept in an airtight container to protect it from moisture. For one day's average dose of the *kwātha*, soak about 5-6 teaspoons (approximately 30 gms) of this mixture in about half-liter water sometime in the evening. Like for the other *kwāthas*, this soaked solution is boiled the next morning on mild heat till it concentrates to one fourth of its original volume. It is then cooled to normal drinking temperature and filtered through a clean cloth piece. The filtered decoction is now ready for use. About half of it should be drunk in the morning itself and the remaining in the late afternoon/early evening. Care should be taken to keep the remaining amount of the

*kwātha* protected from light, dust etc, and cool enough so that it remains in good condition till evening.

Diet restraints should be strictly followed in case of insomnia, especially when it is caused due to hypertension. Intake of fried food should be avoided; meal in the night should be very light and devoid of all fats and fried things. Its quantity should also be about half of that in the morning (lunch). Two tablets of the Ayurvedic drug "*Mahāshankhavaṅī*" should be taken with water after each meal. This prevents acidity and heaviness or restlessness due to disturbed metabolism.

Practice of meditation and *japa* provide excellent support in soothing the nervous

*China's Emperor Mao was then a small child. His grandmother fell ill and hence was unable to move. She gave her grandson the responsibility to take care of her small garden. The grandson assured her that he would not let the garden dry up.*

*After a month the old lady recovered and went to garden only to find most of the plants withered. A few had even wilted completely.*

*The grandmother called the child and said, "Mao, you have not kept your words. You had promised to keep this garden fresh and blooming."*

*Tears rolled down the child's eyes. He said, "Grandmother, I wiped the leaves daily, loved them, and kept bits of my bread in their roots. Even then they dried. Where did I go wrong?"*

*Seeing the nervous boy, the grandmother said gently, "Child, you should have irrigated their roots. They are strong enough to extract their nutrition from earth for survival, if kept moist."*

*The child sank deep into thoughts and asked the grandmother, "Then where are the roots of man?"*

*"They lie in his courage and his arms. If these are not nourished no man can prosper and flourish," she replied.*

*The grandmother died but Mao Tse Tung kept her words in mind. To keep people prosperous and flourishing, he followed her advice and became the sovereign leader of China.*

system and relaxing and rejuvenating the mind-body system. Patients of insomnia must practice these regularly. As such, early morning and evening are the best times, but, as part of remedy against sleeplessness, the following easy practice may be adopted after going to bed. Lie down in the calming posture of “*shavāsana*”. The body should be straight but left loose, with hands and legs spread in their natural relaxing positions. Take a slow but deep breath and then exhale all your worries and tensions while breathing out in the same manner. Let the breathing go on at a natural pace thereafter; close your eyes and practice silent (mental) chanting of the Gayatri Mantra or the Mahamritunjaya Mantra; feel as though the subtle vibrations of the mantra are soothing even the tiniest nerve cells of the brain and the rest of the body. Gradually the pace of chanting should be slowed down and calming current of sleep should be invoked simultaneously in the imagination. This imagination should be coupled with a feeling that the soothing sense of sleep is embracing every part of our being.... Within a few days, this simple practice together with the medicinal effects of the *kwātha*, blesses the patient with the boon of good sleep.

#### 4. *Kwātha* Remedy Against Malaria

The following *kwātha* therapy has been found very useful and effective against all kinds of malarial fevers.

Ingredients:

(1) *Kālmegha*- 10gm, (2) *Chirāyatā*- 10gm, (3) *Sāitarā*- 10gm, (4) *Padmākha*- 5gm, (5) Red *Chandan*- 5gm (6) *Giloya*- 10gm, (7) Black Pepper- 15 seeds, (8) *Ajvāyan*- 10gm, (9) small *Haraḍa*- 10gm, (10) Clove- 5 pieces, (11)

*Khūbakalā*- 10gm, (12) *Tulasī*- 15 leaves, (13) Roasted white Alum- 5gm, (14) *Artimisia*- 10gm, (15) *Neema* leaves- 10gm, (16) *Kuṭakī* - 5gm, (17) *Bhui Ānvalā*- 10gm, (18) *Paṭola* leaves- 10gm, (19) *Nāgarmothā*- 10gm, (20) *Kūṭaja Chhāla*- 10gm, (21) *Karanja*- 10gm, (22) *Āka* leaf- 2gm.

Method of Preparation and Use: Same as that described earlier, except that here only 4-5 teaspoon (approx. 25gm) of the coarse powder of the constituents (listed in sr. no. (1) to (22) above) is to be used.

In case of severity, one teaspoon of very fine dry powder of these medicines should also be eaten with water in addition to the *kwātha* in the morning and in the evening. This fine powder (*churṇa*) is obtained by thorough grinding of the coarse mixture on a hand grinder or on a *kharal* made up of smooth stone and then sifting with the help of a clean, dry, thin cloth piece.

The following remedy is also found very effective in preventing Malaria at the initial stage itself. Minutes before the onset of high fever, the patient feels cold and shivering. At this moment, he should be given a tiny drop of milk of *Āka* mixed in one teaspoon of *ghee* or butter; this medicine works like an antidote because milk of *Āka* suppresses the infection/attack of Malarial virus. In case the patient feels excessive heat because of this counter reaction, he should be given one or two teaspoons of *ghee* or about 250gm milk with sugar. It should be remembered that these pacifiers (milk or *ghee*) should also be given before the rise in temperature. Milk or *ghee* is not suitable in the state of fever.

## 5. Kwātha to Cure Diseases Due to Cold-effects

This *kwātha* is an effective remedy against chronic as well as allergic bronchitis and similar complaints of accumulated effects of cold.

Ingredients: (1) *Rudantī*- 5gm, (2) *Rudravantī*- 5gm, (3) *Vāsā*- 5gm, (4) *Kaṇṭakārī* - 5gm, (5) *Bhārangī*- 5gm, (6) *Tejapatra*- 2.5gm, (7) *Mulahaṭhī*- 5gm, (8) *Trikaṭu* (*saunṭha*, *pīppalī* and black pepper in equal proportions)- 1.25gm, (9) *Pittapāpadā*- 5gm, (10) *Nausādara* (Ammonia salt)- 0.6gm, (11) *Daśamūla*- 5gm, (12) *Pippalī Panchāṅg*- 5gm, (13) *Tālisa Patra*- 2.5gm, (14) *Chitraka*- 5gm, (15) *Tulasī*- 2.5gm, (16) *Gulabanphsā*- 5gm, (17) *Atīsa* - 0.4gm.

Method of Preparation and Use: About 4-5 teaspoon (~ 30gm) of the coarse powder of the above listed herbal (plant) medicines - in indicated amounts of a constant multiple of these - is used for preparing the *kwātha*. The method of preparations of the decoction and doses are the same as those for the *kwātha* for relief from insomnia.

## 6. Kwātha Remedy Against Bronchial Asthma

This Ayurvedic decoction is an excellent medicine in uprooting Bronchial Asthma, chronic cough and some pulmonary infections. Its ingredients are - (1) *Somalatā*- 10gm, (2) *Atīsa* - 0.1gm, (3) *Nausādara* (Ammonia salt)- 0.2gm, (7) *Kaṇṭakārī* - 10gm, (8) *Bhārangī*- 10gm, (9) *Mulahaṭhī*- 10gm, (10) *Trikaṭu*- 10gm, (11) *Vāsā* root- 5gm, (12) *Rudantī* fruit- 10gm, (13) *Rudravantī*- 5gm, (14) *Gulabanphsā*- 5gm, (15) *Gāzvān*- 5gm, (16) *Rāsna*- 5gm.

Method of Preparation and Use: Each of the above listed herbs (or dried plant medicines) in the prescribed amount - or its constant multiple - is first grinded separately into a coarse powder/paste. Then, the coarse powders thus obtained are mixed thoroughly and packed for use. Everyday 4-5 teaspoons (~25gm) of it are to be used for preparing the *kādhā* or *kwāth* (fresh decoction) in a manner similar to that described earlier. Two doses of it are taken everyday - one in the morning (empty stomach) and one in the evening.

As mentioned for the other *kwāthas*, care should be taken to protect the dry powder from moisture and light. It should not be stocked for too long; as some of the plant medicines are most effective only when dried fresh. The evening dose of *kwātha* should be taken when it is still fresh - it should taste and smell as it was in the morning.

Many people find it difficult to prepare the decoction (*kwātha*). They may make a very fine powder of all the twenty medicinal ingredients listed above while using the respective amounts as specified against each. (The amounts could be in some constant multiple of those indicated above; but the same proportion should be retained). The first set of fourteen could be first powdered using any grinder. But the final grinding should be done using a *kharal*; the fine powder finally obtained should be further filtered using a dry, clean thin cloth. The smooth, filtered powder should be then kept properly in a dry, clean, airtight container. As was mentioned earlier, the above listed amounts would generally be sufficient for complete dose for six days. So the amount of the medicinal powder to be

eaten per dose (twice a day) could be calculated accordingly. This much amount should be taken every morning and evening with water or as a paste prepared in the 'juice' of the pulp of *ghṛatakumāri*.

It may be more convenient to take an amount of this powder, which is appropriate for a week's dose and make tiny tablets (each containing the amount of one of the two doses per day) from the paste prepared in the 'juice' of the pulp of *ghṛatakumāri*. This way, the patient will just have to swallow one tablet in the morning and one in the evening. The timings could be those prescribed for the *kwātha*. They will not have to drink *kwātha* separately or eat the *piṣṭi*'s mixed powder, as all the twenty medicines prescribed above would be present (in appropriate amounts) in the tablet. It should be remembered again that the tablets are to be protected from moisture and exposure to light or air.

In all the types of Ayurvedic decoction-therapies described in this series – namely, that for curing the diseases and disorders due to *vāta dosha* and that for controlling high blood pressure up to the normal levels – there

has been one set of medicines that plays a supportive role. It helps strengthen the effects of the *kwātha*, alleviate common complaints (e.g. acidity) associated with these diseases, and/or induce soothing psychological effects. The constituents of these – viz., the *piṣṭies*, *rasas*, *bhasms*, etc – are very special kinds of Ayurvedic drugs/prescriptions that can be prepared only by experienced experts of Ayurvedic pharmaceuticals. These should be purchased from authentic pharmacies in consultation with some experienced doctors.

It should be noted and remembered for all the other kinds of *kwāthas* as well, that the herbs available in the market need not always be fresh or their condition and quality may not always be useful. Moreover, the doses and methods of use we are citing here are only average estimates for common cases, these may vary from patient to patient depending upon the extent and nature of the disease/disorder and the types of other ailments, deficiencies, if any, ...etc.

[1] Brahmvarchas (2001): *Ayurved ka Pran – Vanaushadi Vigyan*.

Publ. Sri Vedmata Gayatri Trust, Shantikunj, Haridwar.

*A miser hid his gold at the foot of a tree in his garden. Every week he would dig it up and look at it for hours. One day a thief dug up the fold and made off with it. When the miser next came to gaze upon his treasure, all he found was an empty hole.*

*The man began to howl with grief so his neighbors came running to find out what the trouble was. When they found out, one of them asked, "Did you use any of the gold?"*

*"No," said the miser. "I looked at it every week."*

*"Well, then," said the neighbor, "for all the good the gold did you, you might just as well come every week and gaze upon the hole."*

*It is not by our money but by our capacity for enjoyment that we are rich or poor. To strive for wealth and have no capacity for enjoyment is to be like the bald man who struggles to collect combs.*

## **Third Pilgrimage to the *Himālayas* - Sowing the seeds of *ṛṣi* traditions**

Autobiography of Pūjya Gurudev continued from the previous issue.

After the work at Mathura had been stabilized on a satisfactory footing, I received the third call from the *Himālayas* in which there was indication about the next phase of the assignment to be given to me. There had been considerable pressure in the continuing phase of work, which had resulted in exhaustion, although success had been achieved. Under these circumstances, this invitation for recharging the battery was most welcome.

I set out for the pilgrimage on the prescribed day in June 1971. There was no difficulty as I was familiar with the route. The cold was also not as severe as it was at the time of my first pilgrimage. I also did not feel loneliness. I was escorted by Gurudev's messenger from Gomukh to Nandanvan as usual. The auspicious moment to which I was keenly looking forward throughout the journey ultimately arrived. After exchange of reverent courtesies and blessings, the impartation of guidance started.

Gurudev said, "You have to leave Mathura and shift to Hardwar and start the work of reviving the *ṛṣi* traditions. You will recall that when you came here for the first time you had met *ṛṣis* living in this region in their astral

bodies and each of them had expressed distress at the extinction of their traditions and you had promised that you would accomplish this task. This time you have been summoned for this purpose".

"God has no physical form. Whenever something epoch-making is sought to be achieved, *ṛṣis*, who remain engrossed in *tapascaryā* bestow their powers on *Devatmās*, great personages and get the work done through them. *Viśvāmitra* took *Bhagavān Rāma* to his *Āśram* (hermitage) on the pretext of defending his *yajña*, trained him in *Balā (Gāyatrī)* and *Atibalā (Sāvitrī) Vidyās* (spiritual knowledge) and got the citadel of demoniac forces demolished, thus paving the way for the establishment of *Rāma-Rājya* (rule of truth and righteousness). *Śrī Kriṣṇā* had gone for studies to *Sandīpan ṛṣi* and returned after he had been duly imparted the message of the *Gītā*, his role in *Mahābhārata* epoch and in carrying forward the *ṛṣi* tradition of *Sudāmā*. Ancient scriptures are full of descriptions how *ṛṣis* moulded great personages and got important work accomplished through them, although they themselves always remained engrossed in spiritual pursuits, *sādhanā*, research etc. It is this work which you have to accomplish".

“The seer of *Gāyatrī mantra* was *Viśvāmitra* who had lived in *Sapta Sarovar*, Haridwar and had acquired mastery in the miraculous power of *Gāyatrī*. That place is now reserved for you. You will be able to find it out easily. Name it as Shantikunj, *Gāyatrī Tīrtha* and sow the seeds of all the life transforming traditions, which were established by the *ṛsis* when they lived in their physical forms. They need a physical medium to get their work done. I, too, had felt a similar need; found in you a competent person, contacted you and initiated you in this task. These other *ṛsis* have also similar aspirations. You have to sow anew the seeds of old *ṛsi* traditions, which is no doubt a difficult task but you will be getting guidance, patronage, blessings and divine gifts of executing competence from me as well as from all these *ṛsis* and you will proceed in carrying out the given assignments undeterred.”

Briefly describing the still incomplete work of the *ṛsis*, I was asked to acquaint people with the power of *Gāyatrī Mahāmantra* according to the tradition of *Viśvāmitra ṛsi* and to establish a *Siddhapītha Gāyatrī Tīrtha*; to write books and eighteen volumes of *Prajñā Purāna* in *Vyāsa* tradition; to revive the science and philosophy of *yoga sādhanā* in *Pātanjali* tradition; to build up an atmosphere of refined and ennobling vibrations by eradicating evil tendencies from the minds of the people according to *Paraśurāma* tradition; to conduct scientific research and popularize use of medicinal herbs according to *Caraka* tradition; to heal and set right mental disorders by holistic treatments of *yajñopathy* in *Yājñavalkya* tradition; to establish *Sādhanā-Āraṇyakas* for promoting the growth of goodness and character building in *Jamadagni* tradition; to

lead wandering life of a religious mendicant (*parivrājaka*) with the aim of imparting true knowledge and guidance for the spread of religious and spiritual consciousness in *Nārada* tradition; to provide guidance through the medium of ethics to the administrative set-up in the tradition of *Āryabhatta*; to build up *Prajñā sansthāns* at different places in *Śankarācārya* tradition; to promote all-round health with the help of proper dieting (*āhāra-kalpa*) according to *Pippalāda* tradition and to convene *Prajñā sammelans* from place to place for educating the masses according to *Sūta-Śaunika* tradition. *Gurudev* also indicated the outline of establishing *Brahmavarchas Research Institute* for conducting research on scientific lines according to the scientific traditions of *Atharva Veda* as was done by *Kaṇāda ṛsi*.

It was explained, in detail, what I had to do at Hardwar and how difficulties coming in my way were to be resolved. I assimilated each and every word uttered by *Gurudev*. Last time when I had visited the *Himalayas*, I was to act according to the directions given by *Gurudev* alone. This time I was assigned the onerous responsibilities of undertaking additional momentous tasks. This poor donkey was to be more alert and more diligent. Without elaborating, *Gurudev* simply gave a hint that after doing all this, I will have to pay a fourth visit to the *Himālayas* and shoulder still greater responsibilities and take steps to withdraw into the astral body.

I was informed that the work at Hardwar would be more difficult than that at Mathura. The onslaughts of devilish elements would have to be faced more resolutely and there would be several ups and downs. After

explaining where and how I had to live and perform my daily routine, I was told that I should regard it as a joint programme of *Gurudev* and all the other *ṛsis*. I assured *Gurudev* that for me he was the representative of the Supreme Lord and all the *ṛsis* and *Devatās*; and all his instructions would be complied with till my last breath.

Our talks ended. After bidding farewell, *Gurudev* disappeared. I was escorted upto Gomukh by his *Virbhadrā*. It is not necessary to mention the places where I was required to stay for about a year, as they are inaccessible places in the *Himālayas*.

While returning, I stayed at the place indicated by *Gurudev* in Hardwar. It was the tapobhūmi of Saptarishis, which was lying deserted and was for sale. It was marshy. Ganga used to flow through this land in the past. I liked it. The owner of the land was contacted; the deal was struck and reduced into writing. I had to take the decision all by myself. The counsel of the advisors was of no avail, as I failed to make them understand the mystical significance of the place, the purpose for which it was being acquired and the blueprint of the proposed construction. Even the supervisory work of construction had to be done by me. Thus came into being the Shantikunj Śaktipitha at Hardwar.

*A miser had accumulated five hundred thousand dinars and looked forward to a year of pleasant living before he made up his mind how best to invest his money, when suddenly the Angel of Death appeared before him to take his life away.*

*The man begged and pleaded and used a thousand arguments to be allowed to live a little longer, but the Angel was obdurate. "Give me three days of life and I shall give you half my fortune," the man pleaded. The Angel wouldn't hear of it and began to tug at him. "Give me just one day, I beg of you, and you can have everything I accumulated through so much sweat and toil." The Angel was adamant still.*

*He was able to wring just one little concession from the Angel - a few moments in which to write down this note: "Oh you, whoever you are that happen to find this note, if you have enough to live on, don't waste your life accumulating fortunes. Live! My five hundred thousand dinars could not buy me a single hour of life!"*

*When millionaires die and people ask, "How much did they leave?" the answer is, of course, "Everything."*

*And sometimes, "They didn't leave it. They were taken away from it."*

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# Restore Women to Their Rightful Status of High Esteem

The Scripture says, “ It is woman who creates man. The creative power of woman should be rightly understood.”

Man is born from woman’s womb. Mother is the child’s first teacher. A drop of father’s semen is only the cause; the whole body and organs are formed by mother’s blood. Child’s body, mind and character are formulated according to the qualities, traits and character contained in her blood and her health, talents, trend of thinking and sentiments. If women remain unhealthy, uneducated, undeveloped, uncultured, dependent and pitiable, the children born of them will be afflicted with these flaws. Barren land cannot yield rich crop.

If an orchard yielding good crop of fruits is to be made, it needs soil of good quality. If humanity wants to progress, it is essential to make women develop their talents and capabilities in physical, intellectual, social and economic fields. Only then can qualities like strength, competency, noble sense, virtue, greatness etc. develop in society. Keeping women chained in backwardness is doing grievous harm to society.

Society consists of two parts – men and women. Efforts are made for betterment, comfort and safety of man, but woman is lagging behind in every field. As a result, half of our nation, half of the society, half of the world, half of the family, half of the life force

remains backward. If a cart is fitted with one bigger and one smaller wheel or one big and one small bullock are yoked together, they can’t work properly. Our country, society and community cannot be deemed developed in the true sense, so long as women do not get the opportunity to develop their potential, intelligence and talents.

To-day man’s distrust, restrictions, narrow mindedness, etc. toward women are very much visible. We distrust all women – be they our sisters, daughters, wives or mothers – and think that they would become profligate, if allowed to live unfettered natural lives. Under this false apprehension, all their simple natural human urges are suppressed and heavily fettered. To view our own sisters and daughters as unworthy of trust is a much more heinous sin than distrusting our own self and our own soul. This degraded mentality is totally against the greatness and magnanimity inherent in the Indian culture.

The trait of piety in women is much more than in men. Women are much more abundantly endowed with the virtues of love, kindness, compassion, pity, generosity, gratitude, etc than men. In the same way, from the point of view of character, restraint, morality and sanctity, her place is much higher than that of man. So there is no reason why man should consider her inferior to him, distrust her and obstruct her all round progress.

More than the sons, Mother Gayatri adores the daughter, because they abound in virtues, which the mischievous boys lack. So it is the message as well as the command of Mother Gayatri that women should not be kept in weak, illiterate, undeveloped and dependent condition and efforts should be made to make them strong, developed and self-reliant. There are many obligations of women on men. Her obligation in the form of mother making the body of the child by giving a portion of her own body and nourishing it, enduring immense pain, is enormously great. The obligation of woman by becoming the better-half, surrendering her entire self is also no less great. As of sisters and daughters, they put on us loads of obligations by pleasing us with gentle sentiments. Man cannot pay back for these obligations even by surrendering his all at her feet. In spite of it, if man remains ungrateful, considers her inferior and becomes a hurdle in the development of her life, it is manifestly unfair and even sinful.

In the dual divine names such as Prakriti-Brahma, Sita-Ram, Lakshmi-Narayan, Radhe-Shyam, Gauri-Shankar etc., woman comes first and man next. In the same way in respect of eminence and natural greatness woman's place comes first in our social life. If proper respect is given to her, if proper opportunity for progress and development is given to her, she will prove to be a boon to the society and humanity at large. Man's quarrelsome and selfish tendency having gained supremacy, has created the horror of near-total destruction of the world today. But if womanpower is

developed properly, she can reverse this widespread devilishness and fill today's hellish world with gentleness, simplicity, affection, art and beauty and heavenly peace and happiness.

Many schemes are being devised for taking the nation ahead. Many methods are being worked out to make a better future for humanity. All these will yield no worthwhile results so long as womankind remains in the present sorry state. If the soil itself is not good, how can any good crop be expected? Only through noble culture and virtuous women can great men be born. A country or society becomes truly rich, not by money or materials, but by its citizens. The country or race whose pedigree is spoilt, whose ill-cultured mothers give birth to evil-minded children will ever remain in degraded condition even if they were materially rich. More attention is paid to the sick and the weak. More efforts are made for their care and treatment. In the same way today more attention needs to be paid for the betterment of womankind than of men.

Mother Gayatri brings about revolutionary changes in our attitude and outlook. She ordains us to look upon womankind with reverence and to treat them accordingly. In western countries a movement for equal rights to women is going on. In Indian culture, much more higher status than equality has been given to woman. By implementing this high ideal we can bring about true well-being of our country and society.

*To deceive others is to deceive oneself.  
The inner self recognizes this downfall and constantly rebukes us.*

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# Peace Pilgrims's wisdom

## Your Place in the **Life Pattern**

*Besides God's laws, which are the same for all of us, there is also God's guidance that is unique for every human soul. If you don't know what God's guidance for your life is, you might try seeking in receptive silence.*

- All human beings have a calling - which is revealed through an awakening of the divine nature.
- We are all cells in the body of humanity - all of us, all over the world. Each one has a contribution to make, and will know from within what this contribution is.
- Of course you have work to do in this world. Your first job is to awaken your own divine nature. You can do that by putting yourself into inspirational circumstances and looking within - and waiting in receptive silence for answers from within.
- All human beings are of equal importance in God's sight, and have a job to do in the Divine Plan.
- All people are chosen or called - but we have free will as to whether or not we will follow that calling.
- You begin to do your job in life by doing all of the good things you feel motivated toward, even though they are just little good things at first. You give these priority in your life over all the superficial things that customarily clutter human lives.
- The awakening can take place very early in life, 'For instance, a child who is to be a musician will know in childhood that music is the way to go.
- Your job is something you will be happy doing.
- If what you are doing is not easy and joyous you can ask yourself two questions: what is my motive for what I am doing? What would I be happy doing?
- How good it is to earn your livelihood by contributing constructively to the society in which you live - everyone should, of course, and in a healthy society everyone would.
- What you do in the present creates the future, so use the present to create a wonderful future.
- Concentrate on giving so that you may open yourself to receiving. Concentrate on living according to the light you have, so that you may open yourself to more light.
- When you look at things emotionally, you will not see them clearly; when you perceive things spiritually, you will understand.
- When God guides me to do something I am given strength, I am given supply, I am shown the way. I am given the words to speak.
- Whether the path is easy or hard I walk in the light of God's love and peace and joy, and I turn to God with psalms of thanksgiving and praise.

# Don't Ignore The Call of the All-Conquering Time-Spirit

Translation of a discourse on “Mahākāla Kī Pukāra Ansuni Na Kareṅ”

Let us begin with the collective chanting of the  
Gayatri Mantra:

“Om Bhūr Bhuvah Swah, atsaviturvarenyam Bhargo  
Devasya Dhīmahi, Dhiyo Yonah Pracodayāt ||”

**Sisters and Brothers,**

The present times are of extraordinary significance! It is the period of *yug-sandhi* -- the crucial juncture of era transition. Junctions of day and night are called either the “evening”, when the day ends and the night begins; or the “morning”, when the night is over and the dawn declares the advent of day. This *yug-sandhi* is a junction of an epochal change that is going to mark the end of the Dark Age (Night) of the Devil and the dawn of the Bright Age (Day) of Divine Radiance.

The almost magical materialistic achievements of the present time are truly amazing! But that is only its outer glaze; the inside is dark and filthy. This advancement of material science and technology is a blind, egotist and luxury-driven growth, which is hazardous, as it has ignored and even suppressed the foundational elements of human nature and culture. The glittering progress of today is like the golden kingdom of Ravana. It is mighty and gigantic like his ten allegoric heads and twenty hands.

Although Ravana was a great warrior and intelligent emperor and had also attained super-human capabilities by devout *tapa*, his demonic ego overshadowed everything. He tortured every one, be that the innocent masses or the sages and saints, whosoever did not accept his slavery. He wanted to possess everything for his pleasure, as per his will. As we all know, his kingdom was charred into ashes and he too was eventually obliterated with all his kith and kins, power and pelf. The giant, apathetic, single-tracked, selfish progress of the modern times, that has undermined human values is also going to meet a Ravana-like pathetic end in the last phase of *yug-sandhi*. This *yug-sandhi* will pave the way for the emergence of benevolence, cooperation and compassion among the people, harmony between progress and Nature, and, simplicity and truthfulness in life.

Today's man is entrapped in demonic mentality and is no less devilish than the demons of the ancient times. Why do I say that? Just see! Every one is engrossed in blind pursuit of petty selfish ends in some form or the other; mad rush for possessing more wealth and power by any means dominate the human psyche. This is the basic instinct of devilish nature. Avarice, worldly passions, unchecked ambitions and corruption are the

solders of devil's army, nurtured by mass of humanity within themselves. Tell me, who has time for selfless service or altruistic missions? Who cares for divine discipline and ideals? Who is truly sincere in God's devotion? Our prayers also revolve around worldly rewards -- to achieve some difficult goal, to fulfill some aspiration, or to ward off or alleviate some adversities. It looks like a demon (*daitya*) has entered the human psyche whose hunger and thirst keep on growing endlessly. Their perverted self-seeking devotion and worship are in no way less single-pointed than those of Ravana and Marich. We see many such 'demons' all around us, among us - having enormous powers, resources, high degrees, talents, wealth, advanced gadgets and what not. But you just wait! All the evils that have turned humans into demons are going to diminish in the coming decades.

Whether you believe it or not, the new era will witness revival of divine culture - the culture of virtues, sensitivity, humanity, morality, altruism, integrity and righteous intellect. The modern culture of opportunism, commercialization, advertisement, power-

grabbing, oppression, deception and exploitation is worse than the culture of *daityas*, because it is hidden in the glitter of intellectual diplomacy and cleverness. But the foundations of falsehood, howsoever gigantic its expansion might be, are always shaky. The light of truth dispels it in no time. I am clearly visualizing this happening in the near future. The searchlight of a ship is seen in the radar at the shore, much before the ship's actual arrival. Many of us sometimes get the glimpses of premonition but only a few pay attention and decipher them correctly. Several animals have the extrasensory sensation of natural events such as - tremors, cyclones, tornadoes, heavy rains, etc. Study of their hectic movements and unusual behavior, together with computer analysis of remote-sensing data are often used for preventive measures. The clairvoyance of prophets works beyond these, at the level of seer-vision.

The advent of *yug-sandhi* has already dawned in the subtle world and is advancing to visibly manifest the magnificent change in our perceivable world. Is 'all this' going to happen like magic? No! Nature does not allow

*A reporter was attempting to get a human interest story out of a very, very old man in a government-run home for the aged.*

*“Grandpa,” said the young reporter, “how would you feel if you suddenly got a letter telling you that a distant relative had left you ten million dollars?”*

*“Son,” said the old man slowly, “I would still be ninety five years old, wouldn't I?”*

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anything to happen against its universal laws. These are the moments of the 'birth' of a new era. The 'labor pains' are also going to be historic and will be experienced within and beyond the physical peripheries of the world. The demonic forces won't accept defeat so easily. As you might know, the losing gambler puts at stake all that he owns in his last vain attempt to win the game. The intensity of darkness is thickest before the advent of dawn. The flame of a candle shines and spreads its light best before it's extinguishing. The respiration rate of a person accelerates the most at time of death. Similar is going to happen now with the devilish forces; their negativity would put up a last ditch resistance before annihilation.

Uptill the past few decades, most foretellers were mum on the future of the world, and interpretations of some ancient prophecies were also decoded in a negative sense. The unabated pollution, toxicity of air, scarcity of water, pathetic exploitation of natural resources, population explosion, malnutrition, multifaceted corruption, etc, seen across the globe signal the possibilities of tragic extinction of life on the earth. All the statistical analyses and environmental and meteorological predictions support this likelihood. The efforts of to starve off the colossal catastrophe, technological, social and economic levels have so far, proved to be sporadic, superficial and ineffective. Ecological inferences indicate high probability of devastating natural calamities, spread of varieties of diseases, epidemics, famines, earthquakes, cyclones, floods, etc, even the imagination of which appears horrifying. In its craze of overpowering Nature, the human

race has driven itself to the edge of ghastly suicidal precipice.

As we all know, existence of life on our globe is blessed by the grace of balanced energy radiations from the Sun. Without it our planet would have been either a snow ball like Pluto or Neptune or burning volcanoes on Mars or the gaseous ensemble around the Saturn with no signs of life. It is only the harmonious linkage between the Earth and the Sun, which has made our survival so comfortable together with diversity of other creatures, flora and fauna, here. Perturbation in this harmony results in devastating effects on the Earth. The damaging of ozone layer has invited harmful ultraviolet and other radiations. Adding to the concerns of our future, the occurrence of the extraordinary series of 'Sun spots' has begun since 1989 and is expected to continue for two decades. Each such 'spot' is due to unusual flames (of over hundred thousand miles length) emitted from the Sun that cause dangerous effects on the earth giving rise to dreaded natural calamities. Moreover, in this phase of *yug-sandhi* (lasting for a few decades from 1980 onwards...), there will be series of rare solar eclipses that have not been recorded since the past 800 years. The excessive heating of the Jupiter is going to further aggravate the obnoxious changes in earth's atmosphere.

We have been presenting detailed reports on the above aspects in Akhand Jyoti (Hindi) to apprise the readers of the facts. From time to time, we have also cited the predictions of noted prophets, interpretations of the scriptures -- ranging from Bhavishya Puran, Kalki Puran, to the 'Prophecies' of the Bible and 'Qayamata in the 14<sup>th</sup> Century' referred in

the holy Quran. All these indicate one thing for sure that the period we are going through at present is really going to be testing. It is the phase of the climax of the struggle between death and life, between the devil and the divine.

But there is no need to panic. If you have faith in God, rest assured that Almighty would not let His supreme creation to end this way. The present phase of *yug-sandhi* is an emergency time, repercussions of which are to be fought collectively by the elevated souls and all those who regard themselves as His devotees and care to save humanity. The present calamities should be viewed as the process of germination of a seed. The seed dissolves and decays beneath the soil, sacrifices its identity to let the sapling sprout and gradually grow into a mighty tree. The tumultuous times of today are witness to the 'digging' before the 'laying' of foundations of a new edifice (New Era). The awakened souls have a unique responsibility in the *yug-sandhi* phase to look after this preparation and dedicate their potentials for the firm establishment of the foundation of the new era against all odds.

I consider you all as awakened souls in the sense that you are not the ones who live only to feed the stomach and quench sensual thirst as most other people do. They don't realize that 'eating and reproducing' is easily done by every animal, every creature. But I believe

you are humans not only in form but also in nature and conduct. You as awakened, duty-bound citizens, intelligent, talented beings, and above all, kind-hearted persons, devotees of Gayatri owe this collective responsibility of working on a war footing in these critical moments. Indeed, this is an emergency time. Do you know what does that mean? For example, if a major fire is spreading in your colony, in front of your eyes, then you will naturally leave all other things and rush to render urgent help. If there were a train-accident in which several lives were lost and hundreds injured, then will anyone present in the nearby houses relax or be occupied in his personal chores or important work? Will such a fellow deserve to be called a human?

Well, I was warning you that the present period of *yug-sandhi* is a state of global emergency. *Mahākāla* (The Almighty Lord of Time, the infinite force of eternity) has blown the bugle of a decisive War between the divine and devilish forces. The Divine Power has called upon all of us to be the part of the divine army; to be the true disciples, devotees of *Pragyāvītār* -- the divine incarnation of preeminent discerning intellect. Please note that you are not (and should not be) mere ordinary devotees -- I mean those who worship the deities for worldly desires and thus attempt a bargain with the Almighty. Their conceptualization of God is mean and false like their faith; they have commercialized

*Cultivate the habit of seeing the bright side of people. It will develop the roots of your personality and will preach love, tolerance and good will in the world.*

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religion and their god as well. You can't be like them. You have to be different, worth the dignity of your divine faith.

You all have come here for the three months' *sādhana* course to refine your personalities, to inculcate elevated qualities. You should know that God is Supreme Ensemble of divine qualities, noble ideals and principles. *Thy* devotion therefore requires adoption of virtuous tendencies, integrity of character, purity of thoughts, enlightenment of intellect, sincerity and modesty of conduct and righteous service of human culture. Every bit of your devout endeavors in this regard would bring you near God. As you know, the bright rays of the rising Sun first fall on the high mountains and then come down on the tall tree and later, on the earth's surface. Similar is the case of divine descent. The Divine Light first reaches those who have a deserving heart and mind of a true devotee. Godhead won't arrive in some distinct *sādhana*, playing divine flute or *damaroo* or holding a miraculous bow; rather, His incarnation would manifest in the form of pure love, compassion, sensitivity, righteous illumination of thoughts, intellect. So, awaken your inner self, realize the need of the hour and the gracious opportunity God has bestowed upon you, upon every human to be a part of His divine mission of transformation of this dark age of crisis of faith and moral turpitude into the Age of truth, spirituality and angelic evolution.

Apart from the hundred points of our *Yug Nirman* mission of social reformation, moral upliftment, mass awakening and education and eradication of blind faith and evil customs through religious platforms, total health,

altruistic service, revival of Rishi-Culture in new scientific light, etc, I have designed four special plans for participation in the *yug-sandhi* project of *Mahākala*. You might be well aware of the *Yug Nirman* activities and may get further information and guidance on it from Gayatri Pariwar Centres. But these four experiments of gradual rise to higher spiritual level are very distinct. Doing the first one itself will initiate your spiritual ascent and enlightenment. For this, you will have to practice your daily *Gayatri Upasana* more sincerely and incorporate the *sādhana*s of *ātmabodh* for a few minutes in the morning soon after getting up and *tatvabodh* for a few minutes in the night before going to sleep. (The details of these will be published in the next issue of *Akhand Jyoti*).

The second experiment is the *Yug-Sandhi Mahapurasācāra*n for awakening of collective consciousness in which the dedicated Gayatri *sādhakas* across the globe will collectively do a specific meditation and *prāṇayāma* at a particular time interval during the Sunrise time every day. The third one is that of *Deva-Sthāpanā* and higher-level *sādhana* by the deserving *sādhakas* amongst you to prepare the desired atmosphere in your family for the arrival of elevated souls who are assigned divine tasks for the new era. The fourth experiment is sublime in nature and is beyond your comprehension. It is the *Sukśmikaṛaṇa Sādhana* of spiritual illumination of the inner realms of consciousness and awakening of the *Kuṇḍalini* of the World.

|| OM SHANTI ||

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## MAKE ME A BLESSING, LORD

### *Make me a blessing, Lord! Help me*

*To help those needing help, to be  
A blessing to my fellow men.  
Instruct me to speak and when  
To hold my speech, when to be bold  
In giving and when to withhold;  
And if I have not strength enough,  
Then give me strength. Lord, make me tough  
With my own self but tender toward  
All others. Let there be outpoured  
On me the gentleness to bless  
All who have need of gentleness.  
Give me a word, a touch to fill  
The lonely life, faith for the ill,  
And courage to keep hearts up though  
My own is feeling just as low.  
When men have bitter things to meet  
And quail and would accept defeat,  
Then let me lift their eyes to see  
The vision of Thy victory.  
Help me to help; help me to give  
The wisdom and the will to live!*

**- James Dillet Freeman**

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