

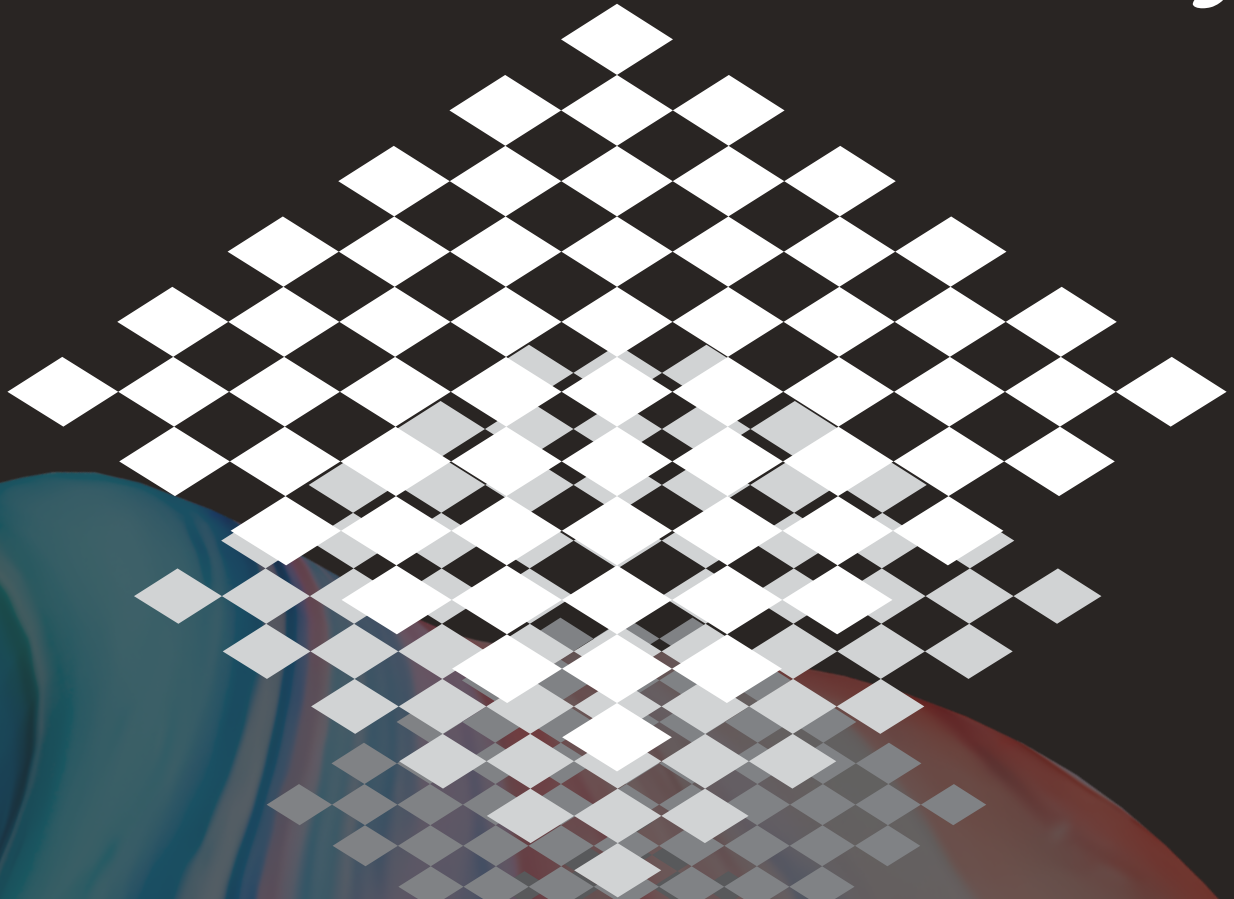


SHEKINAH HEALING, LLC



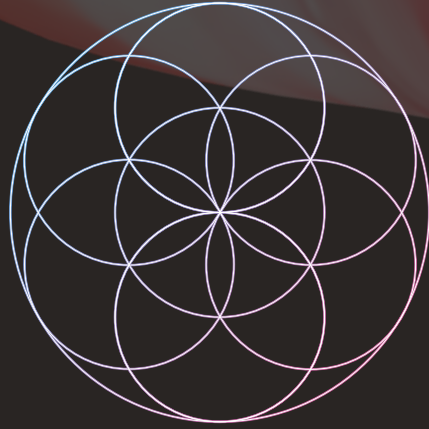
RESOURCE GUIDE

Multidimensionality





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IMPORTANT NOTE: This is very general information. This information can be expanded upon in many ways. This packet is a compilation of resources that should benefit the reader in innerstanding the cosmic attunements, journeys, and multidimensional focused work offered by Shekinah Healing, LLC.



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7 Main Chakras (See Excerpts)

1. Root Chakra (Muladhara):

- Location: Base of the spine
- Meaning: This chakra represents our foundation, grounding, and survival instincts. It is associated with stability, security, and our connection to the physical world.

2. Sacral Chakra (Svadhithana):

- Location: Below the navel, in the lower abdomen
- Meaning: The sacral chakra is linked to our emotions, creativity, and sexuality. It governs pleasure, passion, and the ability to enjoy life's experiences.

3. Solar Plexus Chakra (Manipura):

- Location: Above the navel, in the upper abdomen
- Meaning: This chakra is associated with personal power, confidence, and self-esteem. It governs our sense of identity and control over our lives.

4. Heart Chakra (Anahata):

- Location: Center of the chest, near the heart
- Meaning: The heart chakra represents love, compassion, and emotional balance. It is associated with harmonious relationships, forgiveness, and unconditional love.

5. Throat Chakra (Vishuddha):

- Location: Throat area
- Meaning: This chakra is linked to communication, self-expression, and truth. It governs our ability to express ourselves verbally and listen actively.

6. Third Eye Chakra (Ajna):

- Location: Between the eyebrows, on the forehead
- Meaning: The third eye chakra is associated with intuition, insight, and inner wisdom. It represents our ability to see beyond the physical and access higher states of consciousness.

7. Crown Chakra (Sahasrara):

- Location: Top of the head
- Meaning: The crown chakra is the highest chakra and represents spiritual connection, enlightenment, and universal consciousness. It is associated with awareness, oneness, and divine wisdom.



Chakras/Meridians (See Excerpts)

The body receives two main flows of energy. One flow is from the Divine going down, and the other is from Gaia/Earth Grid and up (see picture on page 4).

All chakras are connected with one another in a chain, but also in a format that looks similar to "as above, so below". This would look like the Crown with the Root, Sacral with the Third Eye, Throat with the Solar Plexus, and the Heart can be seen like a web that brings all of these energies together. The Throat and Sacral also have a very strong connection and parallel.

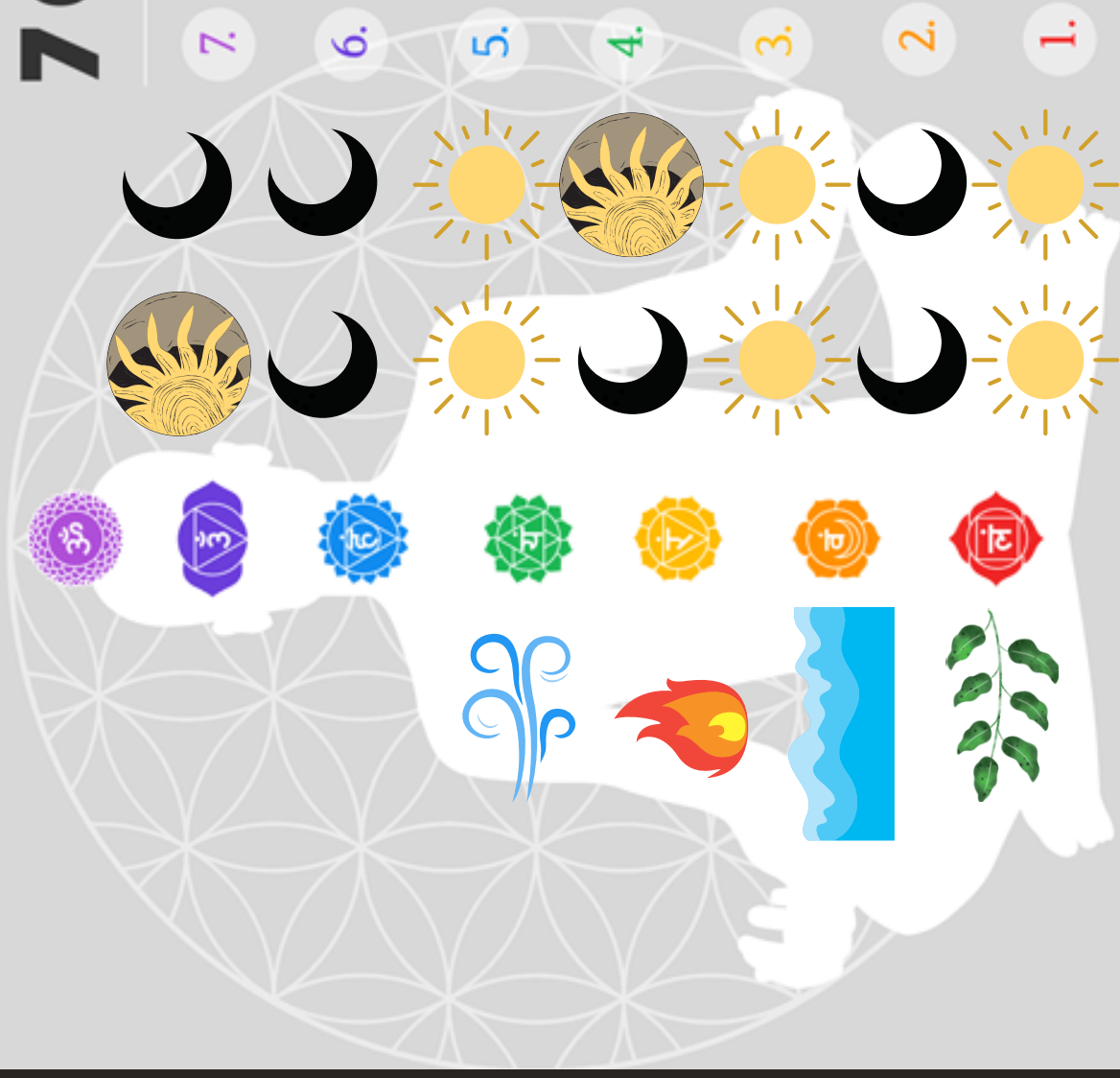
If you find a chakra imbalance, it is either directly associated with that chakra, the connection with the lower or upper flow, and/or one or more of the Meridian flow points. If someone has issues with expression or speaking their truth, throat chakra pain, or issues connecting with their inner voice; they may have an imbalance as well in the Solar Plexus and lower chakras around power, intake, and self esteem. This is most likely stemming from their inner child. Working on these spaces/meridians can help to clear this block.

A good place to start work on the Chakras are the lower chakras. This is the general path that can often be seen in the worlds sacred texts. It's important to try to build the foundation for the upper centers.

Each of our Chakras are associated with the different dimensional fields and layers of our bodies (physical, mental, emotional, astral, etheric, etc). I recommend working with and/or researching the Earth Star and Soul Star chakras when you begin to feel more comfortable. There are also chakra points above the Soul Star if you feel called to explore those.

Side note: The major joints, hands, ears, and back of neck all hold smaller energy centers that are important to research as well. The meridians connect with these and act as an energetic web that connects the layers of our being together and assists with the flow of Chi/Life force throughout the body.

7 CHAKRAS CHART



| | | | | |
|----|---------------------------|--|----------------------------|--|
| 7. | SAHASRARA सहस्रार | | Crown Chakra | <ul style="list-style-type: none"> • Location: Top of the head • Functions: Knowledge, Fulfillment, Spirituality and Self-Realization • Color: Violet / White |
| 6. | AJNA आज्जा | | Third Eye Chakra | <ul style="list-style-type: none"> • Location: Between eyebrows • Functions: Intuition, Visualization, Imagination, Clairvoyance • Color: Indigo |
| 5. | VISHUDDHA वशिुद्ध | | Throat Chakra | <ul style="list-style-type: none"> • Location: Back of the neck, throat • Functions: Communication, Expression, Honesty, Purification • Color: Light Blue / Turquoise |
| 4. | ANAHATA अनाहत | | Heart Chakra | <ul style="list-style-type: none"> • Location: Middle of the chest • Functions: Love, Acceptance, Compassion, Kindness, Peace • Color: Green |
| 3. | MANIPURA मणपूर | | Solar Plexus Chakra | <ul style="list-style-type: none"> • Location: Above the navel • Functions: Strength, Ego, Power, Self-Esteem, Digestion • Color: Yellow |
| 2. | SVADHISTHANA स्वाधपिठन | | Sacral Chakra | <ul style="list-style-type: none"> • Location: Sacrum • Functions: Sensuality, Sexuality, Pleasure, Creativity, Emotions • Color: Orange |
| 1. | MULADHARA मूलाधार | | Root Chakra | <ul style="list-style-type: none"> • Location: Perineum • Functions: Survival, Grounding, Stability, Comfort, Safety • Color: Red |



Chakras as Dimensions (Clairs) Multidimensional Channeling Exercise

It is important for individuals to know that each of the 7 chakras connects with a specific body or realm of existence. In every realm, dimension, portal, field you have a body of resonance. Becoming aware of this fact allows for you to step into conscious multidimensionality. Very generally, we have our physical body, astral body, emotional body, mental body, causal body, light body, etc. There are many theories and schools of belief that surround this. I encourage individuals to dive into this energy when they feel called. I also encourage individuals to seek the wisdom of the subtler or spiritual realms through daily meditation practices like the one below or my free Sound Healing Multidimensionality course on Youtube. Anytime you are connecting with spiritual work of any kind, is important to be sure you set intentions to connect with your innermost being or the highest divine streams of consciousness to ensure that your field resonates outside of karmic influences, working for the highest good of all.

Here's a step-by-step list of instructions for the chakra exploration exercise:

1. Choose whether you want to work with an individual chakra or all 7 chakras (worlds/bodies). Know that Rome was not built in a day. Patience and consistency in your practice will help you build up a strong bond with the Inner Divine that grows beautifully.
2. Keep in mind that your conscious awareness may shift as you progress to the throat chakra and beyond, as these realms often exist outside of the physical form in higher dimensions.
3. Begin by grounding yourself with a deep breath into your heart center and listen to some of my sound transmissions if they resonate with you. These transmissions can enhance your connection to your inner divinity and the realms within.
4. Focus your awareness on your breath, feeling the rhythm of your in-breath and out-breath. Take a moment to check in with yourself physically, emotionally, and mentally (in that order).
5. Recognize yourself as the spirit and energy that flows through all things. Use the following affirmation to guide your practice: "I am not my body, mind, or emotions. They are but shells of the infinite energy that dwells within all things. I am this energy. I am its source. I am love. I am compassion. I am forgiveness. I am the All That Is and I am on my way to merging with the All That Is."
6. Direct your attention to the specific Chakra you are beginning with. (If you are doing all 7 start with the Root Chakra). As you breathe deeply, feel the energy of this chakra cleansing and clearing from your being. Visualize the corresponding color as you breathe, but only if you feel called. For 4-8 breath cycles, breathe deeply into the Chakra, feeling the energy purifying and revitalizing this specific field of your being.
7. Open yourself to receive any insights, guidance, signs, or messages from this realm.
8. When you feel ready, you can move on to the next chakra or close out by bringing your awareness back to the heart. Notice how you feel lighter as you progress through the chakras and begin to have beautiful experiences. Be sure to write down your experience.

An Energy Flow Map

4 The kundalini energy flows up and sprays out of the crown chakra continuously 24 hours a day to mix with the Divine energy

DIVINE ENERGY

1 Divine energy enters the crown chakra, activating and supporting activity of the pineal and pituitary glands, mixing at the heart with the kundalini energy. Sacred alchemy occurs as the energies are blended and flow from the heart center through the upper extremities to the hands.

5 The mixing of kundalini and Divine energy showers over the body in golden yellow and silvery white sparks of light/energy to be absorbed by the body via the breath, chakras, and acupoints.

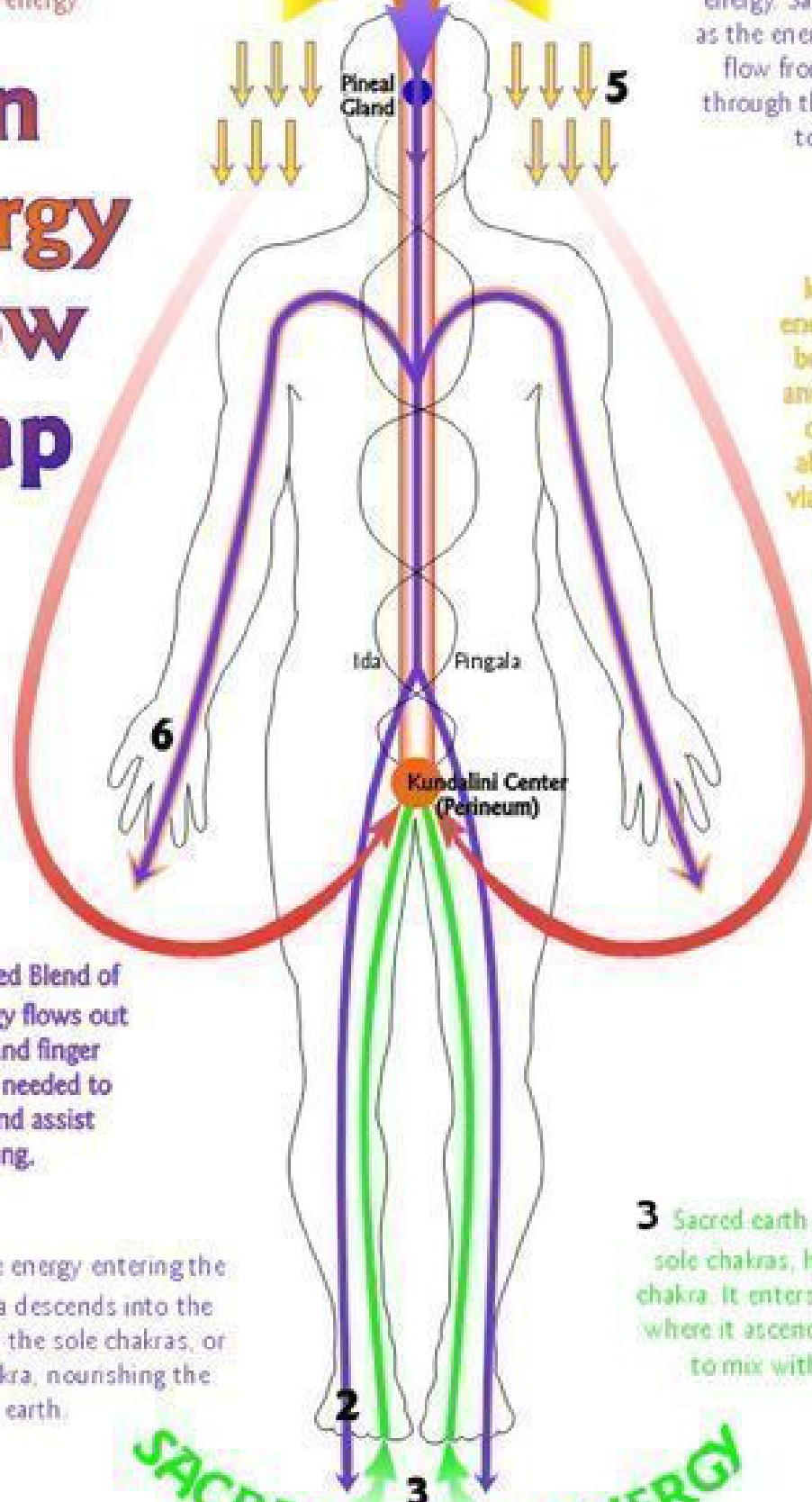
Via breath and intention energy may be summoned to the Kundalini Center to facilitate kundalini activation and flow.

6 The Sacred Blend of healing energy flows out the palm and finger chakras as needed to support and assist healing.

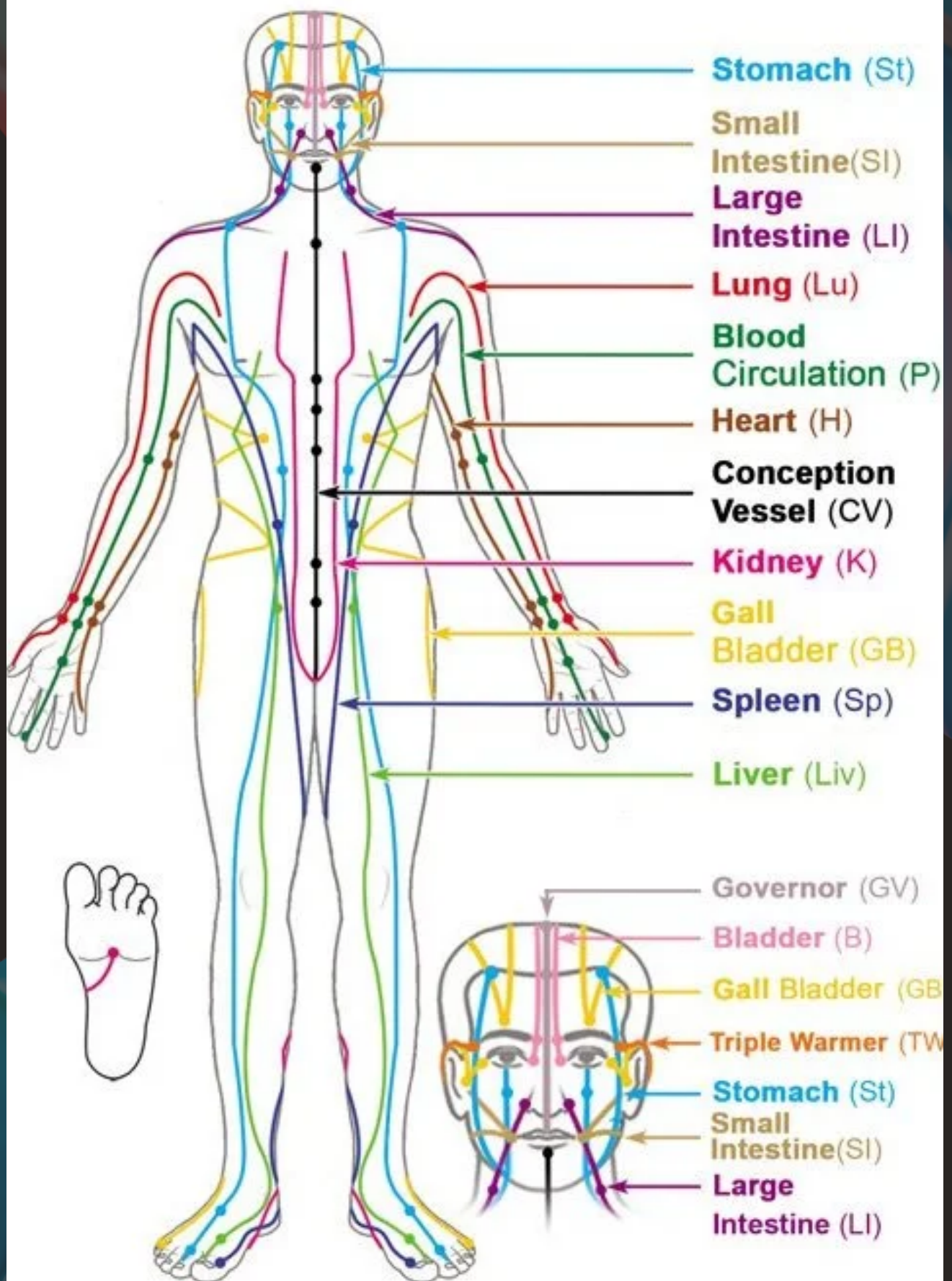
2 The Divine energy entering the crown chakra descends into the earth through the sole chakras, or the root chakra, nourishing the earth.

3 Sacred earth energy enters via the sole chakras, hui yin and the root chakra. It enters the kundalini center where it ascends via the sushumna to mix with Divine Energy.

SACRED EARTH ENERGY



Meridians





Bodies/Planes (General)

Physical Plane - This Plane is directly connected to the material/3D world.

Physical Body - This includes our flesh, organs, blood, hair, and physical vessel.

Emotional Body - Our emotional body is seen as a bridge between our physical and mental body. This is connected to our relationship with existence and emotions. The nervous system, hormones, touch, and water are associated here.

Mental Body - This layer is associated with our thoughts, specifically the Astral and Spiritual bodies. The Mental is often a reflection of either our Astral or Spiritual bodies and vice versa.

Astral Plane - This Plane is directly associated with the Moon or 4D/Stream of consciousness. There is an upper (Venus/Eden) and lower (Lunar) astral plane.

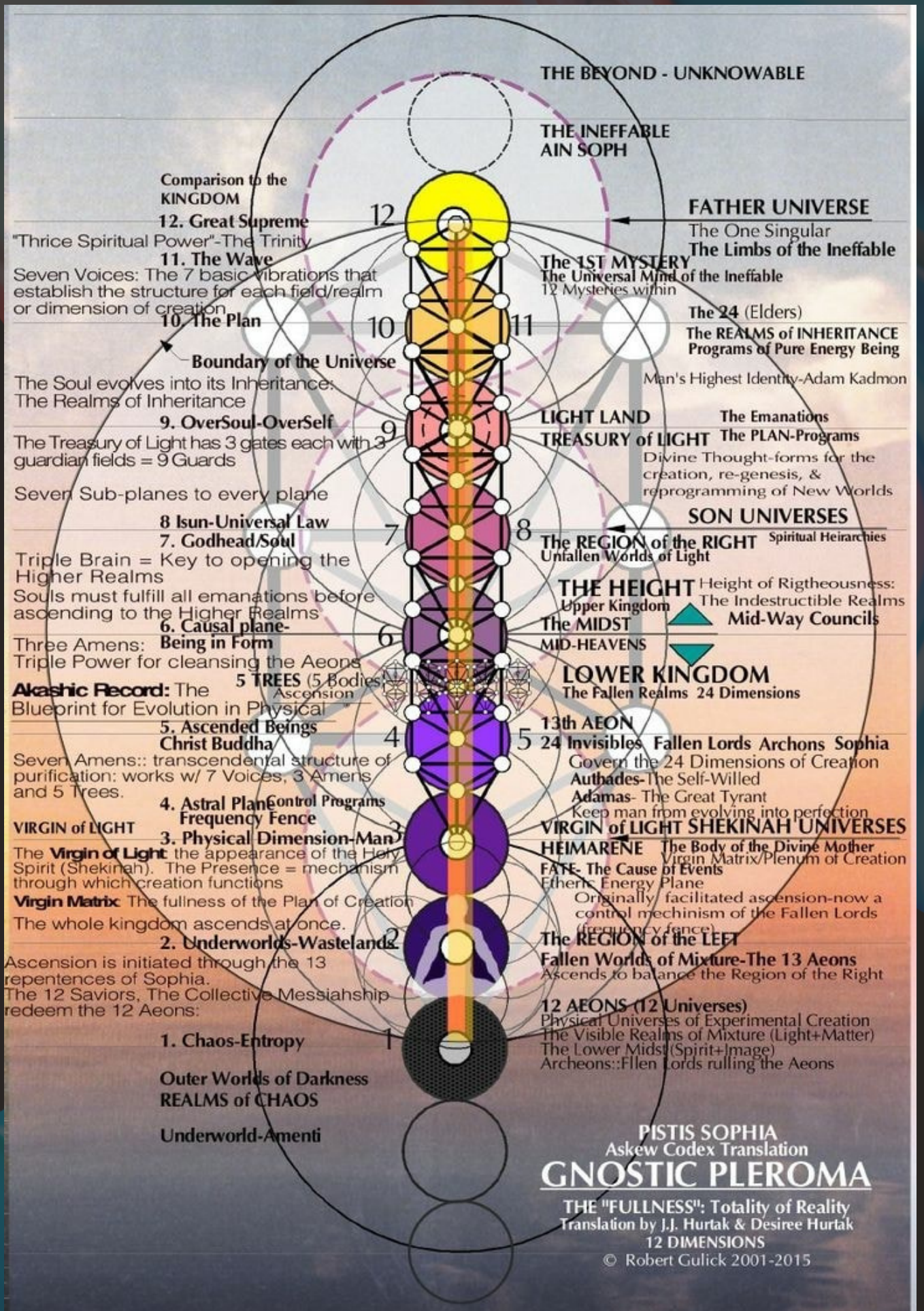
Astral Body - This is a layer of the body that is directly below the Spiritual Plane bodies. This layer of being is directly connected to another layer of existence through our dream/meditative states. Activating this body is important to climbing the ladder of consciousness.

Spiritual Plane - This plane is connected with higher layers of consciousness, specifically the 5D+. These layers should be developed or worked towards with those that desire to build themselves spiritually and/or practice spiritual work.

Etheric Body/Template - This body mixes and/or is right above the Astral Body. This body is associated with us connecting from the physical to the higher level bodies. This is also widely known as our Auric field. This is the densest layer of the Spiritual plane.

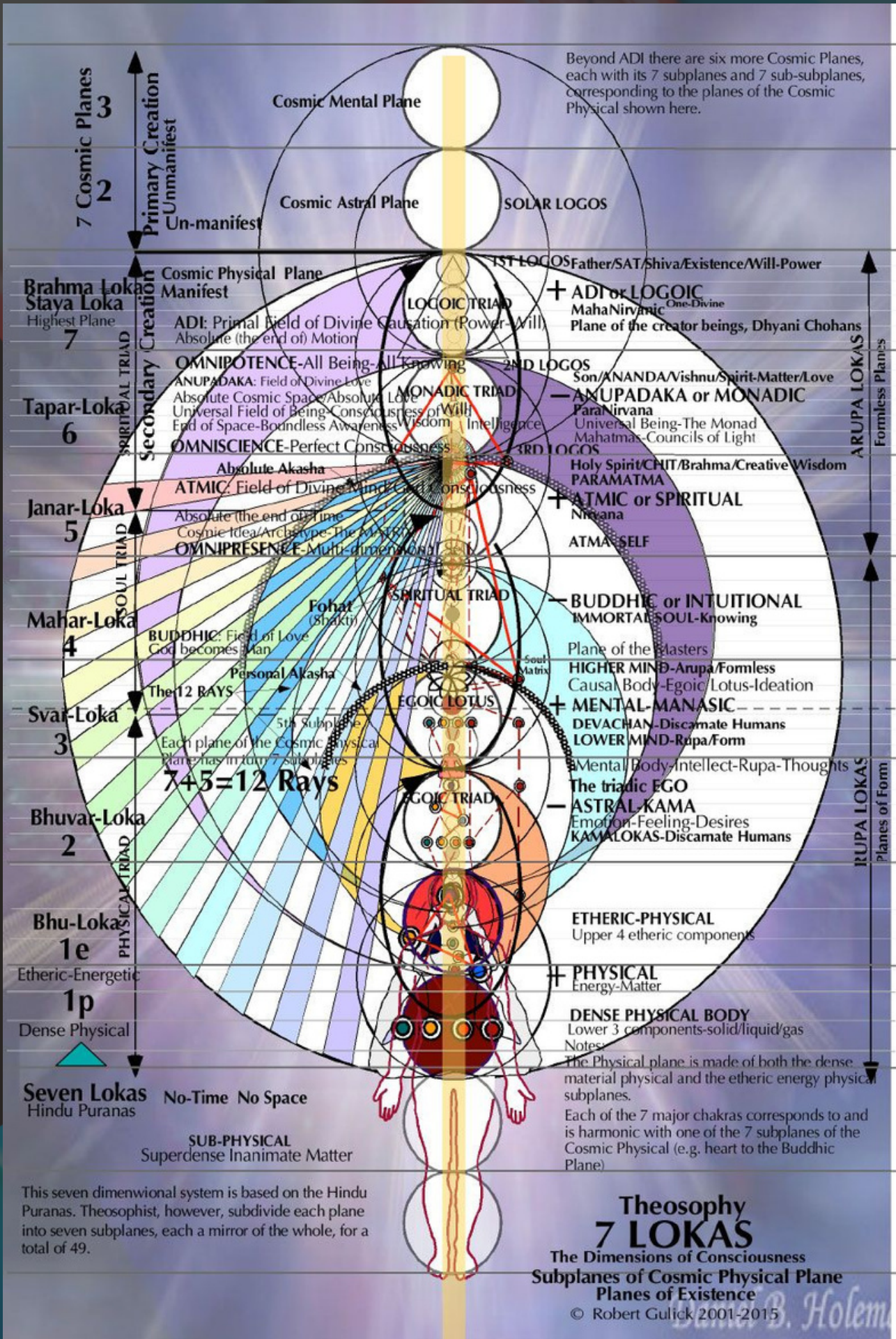
Celestial Body - This is the light body connected directly to the brow, and higher feelings/consciousness of universal existence and pure ecstasy. It is the level through which we experience unconditional love and spiritual ecstasy.

Causal/Karmic Body - This is the body associated with our Innermost flame of being and higher layers to the soul. This body is the everything and no-thing. This is the root of your blueprint and often holds all roots of your akashic layers can be utilized to connect with higher realms.

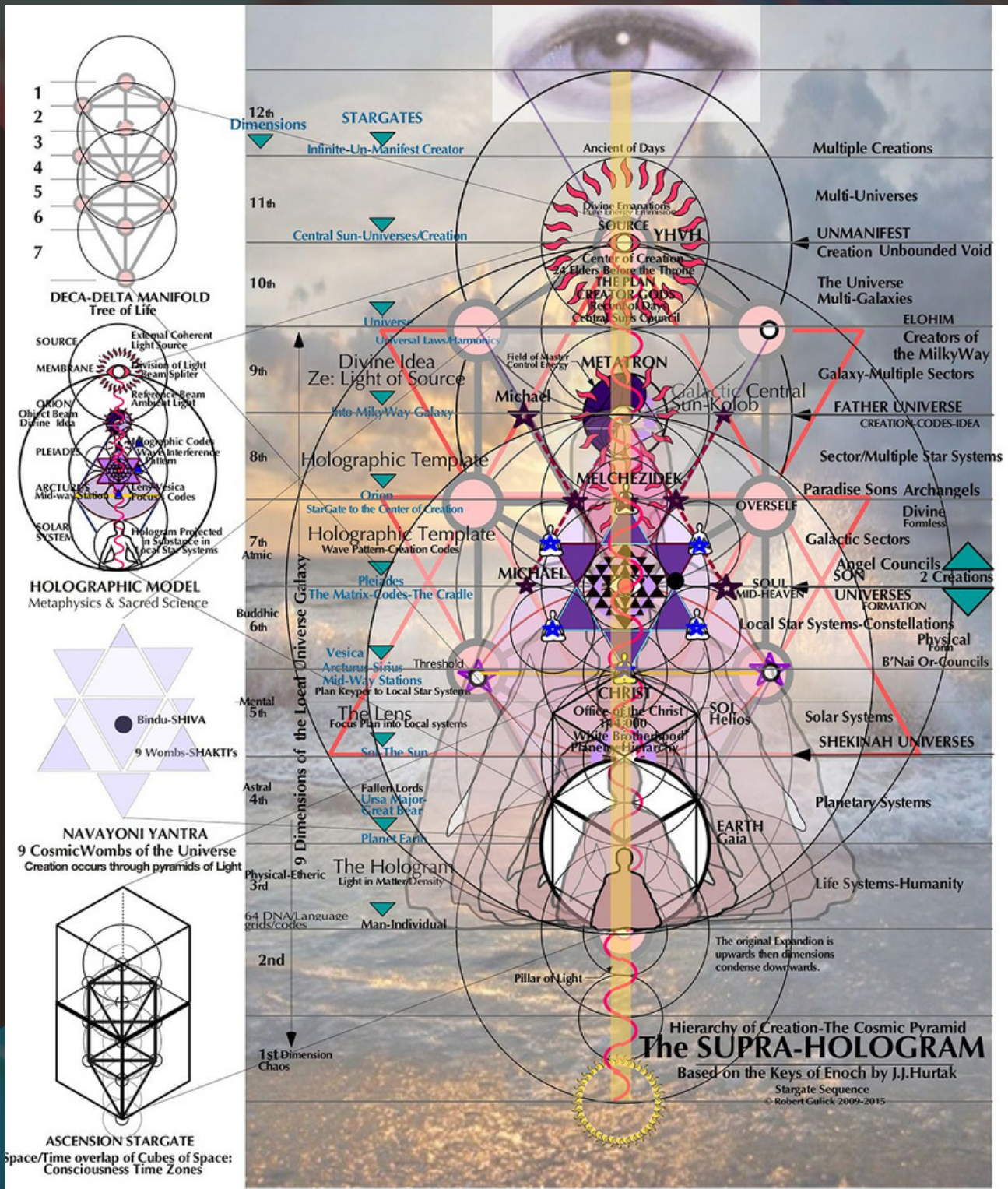


This is just one example of the multidimensionality and layers of the cosmic self.

Robert Gulick has done amazing research on these very concepts involving many different cultures and belief systems. Look up his work if you are more interested in this concept/art.



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What is Multidimensionality?

YOU are Here. YOU are There. YOU are Everywhere. YOU is not you, but the ALL. YOU are Conscious Awareness with the ability to tap into limitless conscious experiences.

Multidimensionality is a concept that arises from the intersection of spirituality, metaphysics, and the belief in multiple dimensions beyond our physical lens' of perception. It suggests the existence of higher and lower realms or dimensions of consciousness that can be accessed and explored. This idea has gained popularity within modern spiritual movements and is often associated with personal transformation, expanded awareness, and spiritual evolution. These concepts are often connected to ancient and indigenous cultures and teachings as well.

Humans are starting to recognize that reality extends beyond this physical plane and encompasses subtler dimensions of existence. While there are polarized theories and still so much "separation" between spirituality and science, we are finding more and more physicists, scientists, and spiritual individuals accounting for the value of multidimensionality. A good example would be the Monroe Institute that studies the astral experiences of individuals exploring the cosmos as we know it. I would also recommend the studies of Dan Winter, a scientist, who is breaking through scientific boundaries as he dives into the physics of spiritual experiences, cosmic traveling, and sacred geometrical structures of creation.

Practices such as meditation, energy work, channeling, astral projection, and journeying are commonly used to tap into higher dimensions. Through these practices, individuals seek to expand their consciousness, connect with their higher selves, and explore the multidimensional aspects of their being. It is believed that by accessing these higher dimensions, individuals can gain insights, receive guidance, and experience a deeper connection with the spiritual aspect of their existence. Theories of multidimensionality also suggests that there are infinite possibilities and timelines coexisting alongside our own. Many would often say that exploring higher dimensional states of energy is more "real" than the density of this physical reality.

Through my studies and personal experiences, I deeply subscribe to the belief that we have many bodies, vehicles, and streams of consciousness available for us to tap into. This requires a "remembering" and conscious choice of shedding density/heaviness. Consciousness is awareness is God is love. There are many ways to become more sensitive to these streams and I believe that our journeys, transmissions, and cosmic attunements are amazing tools to utilize. I am looking forward to your experiences with these journeys and the movement we will create as a collective sharing waves of love and healing energy within our many infinite layers.



Multidimensional Abilities

It is important to note that within you lies the entire universe. You have every capability to connect with the Divine and my mission is to assist you in that process. I subscribe to the fact that we are all beings that have the ability to connect with the Divine. There is no facet of connection with the divine that should be closed or made to seem like someone is not capable of operating in that space. You are a limitless multidimensional being. The root of these abilities opening up is often connected with the awakening and raising of the Kundalini that dwells within the tailbone/root chakra. This is often a spontaneous experience. Our Eastern brothers and sisters have laid out this wisdom within their sacred texts and guidance for ages to assist us in working with this energy. Be sure to check out our resources for more information on the kundalini at www.divineshekinahhealing.com.

As you take a look at the following list, there may be some that stand out to you, that you are more sensitive to, or that you identify with...I encourage you to view all of these as potentials that you can access within. View this open perspective from the heart of the divine and not something your ego 'identifies' with.

Clairvoyance: Clairvoyance is the ability to see things beyond ordinary perception. It involves gaining information or insight through visions, images, or mental imagery.

Clairsentience: Clairsentience is the ability to perceive information through feelings, emotions, or physical sensations. It often involves picking up on the energy or emotions of people or places.

Claircognizance: Claircognizance is the ability to have a clear knowing or understanding of something without any logical or rational explanation. It's often described as a strong gut feeling or intuition.

Clairience: Clairience, also known as clairscent, is the ability to perceive scents or odors that are not physically present. People with this ability can sometimes smell fragrances associated with spirits or otherworldly beings.

Clairaudience: Clairaudience is the ability to hear sounds or voices that are not audible to others. These may be messages from the spirit world, inner guidance, or intuitive insights.

Telepathy: Telepathy is the ability to transmit thoughts, emotions, or information directly from one person's mind to another's, without using spoken or written words. It can be used for communication between individuals or with beings in other dimensions.

Psychometry: Psychometry is the ability to gather information about an object or person by touching it. Psychometrists claim to receive impressions or insights about the object's history, owner, or events associated with it.



Multidimensional Abilities (Cont'd)

Remote Viewing: Remote viewing is a form of extrasensory perception where individuals see or gather information about distant or unseen realms/energies, often with the help of coordinates or specific information.

Astral Projection: Astral projection is the experience of leaving one's physical body and traveling in an astral or spiritual form to different locations or dimensions. It is often associated with out-of-body experiences (OBEs).

Mediumship: Mediums communicate with spirits or entities from other dimensions. They can convey messages, guidance, or insights from these beings to those in the physical world.

Premonition: Premonition is the ability to perceive future events or information before they happen. It can manifest as dreams, intuitive feelings, or sudden insights about upcoming occurrences.

Channeling: Channeling involves a person acting as a conduit for spiritual or multidimensional entities to communicate through. The channel may relay messages, teachings, or guidance from these beings.

Empathic Abilities: Empaths are highly sensitive individuals who can feel and absorb the emotions, energy, or physical sensations of others. They often have a deep understanding of people's feelings and experiences.

Energy Healing: Energy healers work with the body's energy field or chakras to facilitate healing, balance, and transformation. They may perceive and manipulate energy in various ways.

Dowsing: Dowsing involves using tools such as pendulums or dowsing rods to detect energy fields, water sources, or other hidden information. It's often used for divination or locating objects.

Lucid Dreaming: Lucid dreaming is the ability to become aware that one is dreaming while in a dream state. Lucid dreamers can sometimes explore other dimensions or receive insights during these dreams.

Intuitive Art: Some individuals use art as a means to connect with higher dimensions or their intuition. They create artwork that conveys messages, symbols, or energies from beyond the physical realm.

These multidimensional connection points and sixth senses represent various ways in which individuals access information, communicate with other realms, or perceive the unseen aspects of reality. It's important to note that beliefs and experiences in these areas vary widely, and not everyone subscribes to or experiences them in the same way.



Light Language Guide

Light Language, in essence, represents a bridge between the physical and the metaphysical, an instrument of communication with higher realms. Individuals engaging with Light Language may encounter multiple dialects or resonate with a more specific stream. For beginners, it's essential to place focus on the intention to connect with the highest divine stream of consciousness without being overly concerned about its specific source. I do not advise individuals to get caught up in the origins or specifics of their Light Language, but more so focus on making sure it is aligned with the highest divine source.

Know that Light Language possesses the capacity to soothe, transform, and harmonize. I encourage you to start your journey by sharing Light Language with yourself, whether through mental or vocal expression (follow the guide on the next page). Observe how it harmonizes and regulates your being. In this sacred journey, the language of the soul emerges as a tool for personal transformation and a powerful connection with the boundless realms of existence.

To dive into the realm of Light Language and the multifaceted dimensions of our spiritual existence, we must first liberate ourselves from the self-imposed constraints of ego and individuality. Often, our ego constructs invisible barriers around the boundless expanse of our innate divinity. The path to embracing our full multidimensional selves hinges not on accumulating knowledge but on releasing limitations and rekindling forgotten memories.

It is very similar to shedding layers. Picture yourself in a hundred outfits, each one representing a facet of your conditioned self. As you remove these layers, you experience a growing sense of lightness. This process becomes increasingly effortless as fewer layers remain. This is the process of transitioning from the denseness of existence into the radiant light. While this journey may not always be easy, it is beautiful.

CONSISTENCY IS KEY in developing any strength or fortitude with a practice, specifically in multidimensionality and connecting with the divine. In the realm of spirituality, immediate or obvious results may not always be super clear or occur. This does not mean to give up, but to keep going. Trust the process. This is a very valuable tool to carry with you in everyday life as well. Remain consistent in your work. Never expect perfection, but always do your best and **NEVER, EVER GIVE UP!**

I recommend dedicating at least 10-15 minutes each day to meditation. This practice serves as a conduit to your inner divine nature, fostering a deeper connection with your inner faculties and nurturing your multidimensionality. The ultimate objective of this kind of practice is to amplify the voice of your heart which shuts off the voice of the self/mind.



Light Language Guide (Cont'd)

Multidimensional Channeling Exercise

- Connect with your heart.
- Call forth the Inner Child and Divine within you. Call on the aspect of self that is pure vibration and creation energy.
- Set your intention to connect with the Divine of the highest vibration for the highest good of all and be as detailed or vague as you would like.
- Call forth an energy of a playground or free space of joy within. Take your time and encourage relaxed breathing. I also encourage eyes being closed. This space you are entering is very important. It's tapping into the pure fields of creation that dwell within you. It may be helpful to think back to childhood.
- You will feel this space when it's right. Your body will be in a space of peace and it will be clear that you are now in a pure expression of creation. If this doesn't happen the first few times that is fine. The most important thing is that you are intending to connect with and share divine energy from within. You are awareness and energy. You are divine. Every experience you have is beautiful. Do not have expectations; just keep trying.
- Call forth an emotion. Start with love. Feel love. Think of what that emotion is. Call forth specific situations and people you love. Hold that energy until it is filling your entire body. You can shift the topic or energy as you move through, but I find love to be the easiest to work with (other topics may include: Dragons, healing, a specific chakra, a planet, a star system).
- Set your intention to relay that energy. To send that healing out and/or capture that field.
- Use paper or your voice now to release that light language out into the field. I would encourage you to start out with paper and capture that emotion in art. Whether it is a few lines, a face, a detailed piece, symbols, or a single sound and tone....you are now capturing that energy of Divine Source and relaying love. With anything you are creating, it is important not to doubt yourself, but to fill yourself up with love and belief. Know that this is a journey and there are always going to be ways to connect more deeply with the divine.

***You can also use this exercise and tweak it for energy healing internally or connecting with and fine-tuning some of the clairs within. This is a great channeling exercise.



What is Sound Healing?

Sound healing is a profound and ancient practice that harnesses the intrinsic power of sound vibrations to facilitate physical, emotional, and spiritual healing. The principles of sound healing are rooted in the understanding that every living being, including the human body, is composed of vibrating energy. By utilizing sound frequencies and vibrations, practitioners of sound healing aim to harmonize and balance these energies, fostering a state of well-being and vitality among other things.

(Read Pg. 10 as guidance for connecting with Sound Healing/Transmissions)

1. The Science of Sound Healing: Cymatics and Vibrations

- **Cymatics:** Cymatics is the study of the visible effects of sound vibrations on matter. Through cymatics, researchers have demonstrated how sound frequencies can shape intricate and beautiful patterns in various substances, such as sand or water. This visual representation highlights the direct impact of sound on physical matter, reflecting its potential to influence the energy within the human body.
- **Vibrations:** At the core of sound healing is the concept of vibrations. Everything in the universe vibrates at a specific frequency, including cells, tissues, and organs within the human body. When these vibrations become imbalanced or disrupted due to stress, illness, or emotional challenges, it can lead to disharmony and disease. Sound healing seeks to restore optimal vibrations, thus promoting healing and balance.

2. General Benefits of Sound Healing:

- **Stress Reduction:** Sound healing induces a state of deep relaxation, calming the nervous system and reducing stress hormones. The gentle vibrations of soothing sounds promote a sense of tranquility and inner peace.
- **Pain Management:** Certain sound frequencies have been shown to alleviate pain by triggering the release of endorphins, the body's natural painkillers. These frequencies can help reduce discomfort and enhance overall well-being.
- **Emotional Release:** Sound healing can act as a catalyst for emotional release and healing. The vibrations of specific tones and frequencies resonate with emotions stored within the body, allowing for their release and processing.
- **Enhanced Energy Flow:** By harmonizing vibrations within the body, sound healing can optimize the flow of energy through the chakras and meridians. This restoration of energy balance promotes vitality and holistic well-being.
- **Cellular Healing:** Sound vibrations can influence cellular function, supporting processes like DNA repair and cell regeneration. This can have a positive impact on the body's overall health and immune response.



What is Sound Healing?(Cont'd)

3. Transforming Human Energy:

- **Energy Centers (Chakras):** Sound healing is often used to target and balance the body's energy centers, known as chakras. Each chakra is associated with specific frequencies, and using sound vibrations can help clear blockages and restore energy flow.
- **Frequency Matching:** The human body naturally seeks resonance with external frequencies. Sound healing practitioners select frequencies that resonate with the intended healing outcomes, promoting alignment and restoration of the body's natural rhythm.
- **Energetic Shifts:** Sound healing can trigger profound shifts in the individual's energy field, facilitating release of stagnant or negative energy and inviting in positive, transformative energies.
- **Synergy with Mindfulness:** The incorporation of visuals during sound healing sessions, as seen in cymatics, deepens the experience. Visual cues enhance mindfulness and stimulate the brain's visual centers, fostering a more profound state of receptivity to the healing frequencies.



MULTIDIMENSIONALITY

Shekinah Healing's SOL HARMONYX KEYCODES

Step into the enchanting realm of Sol Harmonyx, where the magic of vibrations, sounds, and the whispers of the cosmos come together to birth profound cosmic codes, touching the very essence of the soul. Within these mystical experiences, you will embark on a sacred weaving of celestial melodies, not just heard but deeply felt, even if you're not fully aware of their embrace. Sol Harmonyx are powerfully packaged vibratory keycodes for the soul connected to a specific energetic field and resonance. These melodies transcend music and assist with unlocking your inner divinity, revealing aspects of your multidimensional self, and awakening the boundless potential that resides within.

As you traverse through the cosmic landscapes of Sol Harmonyx, you are encouraged to follow the general guidelines here and found in the free guide, but there is truly no need for instructions. You are simply asked to surrender to the rhythm of your heart and the flow of your breath. Allow your innermost being to do all of the work. Each sound package acts as a portal or womb to the specific energetic fields/worlds within and without, inviting you to explore at your own pace. These projects can be seen as a simpler form and version of our more intricate and intense Cosmic Attunement programs.

You can expect every project to include an alignment session, an integration session, and various channeled transmissions that bring a height of powerful keycodes. The alignment sessions are like the base of a sandwich. These sessions prepare individuals for the more intense experiences one may have while absorbing the channeled transmissions. They also cleanse, clear, and open space for activations of the 7 main chakras and meridians as well as auric field. Individuals who subscribe to our LightBeam Sanctuary will gain access to a sacred collection of alignment sessions.

The channeled transmissions are powerful audio tracks that are filled with light language, codes, channeled works and more to assist an individual in connecting with a specific frequency. They are the meat, veggies, and flavor of the sandwich. The integrations sessions are that final slice of bread to top the sandwich off creating a sealed package that you can dive into at any point in time with assurance that you will receive a full experience.

These are more than sounds but conscious tools for you to dive into in experiencing the magic of the inner worlds within you. Within the symphony of Sol Harmonyx, you'll discover isochronic tones, frequencies, and the enchanting language of light interwoven into each note. Sound isn't just a foundation; it's the very essence of creation and healing, a force that I've witnessed transform lives, both individually and collectively. Take a leap into the unknown, and immerse yourself in Sol Harmonyx today. Let the cosmic melodies serenade your spirit, awakening your inner divinity, and guiding you into the realms of enchantment and boundless potential. In this enchanted journey, sound becomes your guide, and the universe transforms into your dance floor. More information:
www.divineshekinahhealing.com



Guide for Sound Healing

- **Headphones for Immersive Experience:** To fully immerse yourself in the transformative power of sound healing, use headphones. This ensures that you receive the nuanced frequencies and vibrations intended by the practitioner.
- **Hydration is Key:** Before and after your sound healing sessions, make sure to drink plenty of water. Hydration supports the body's energy flow and aids in the release of any toxins that may be stirred during the healing process.
- **Set Clear Intentions:** Especially for the first three sessions, set clear and positive intentions for your healing journey. This helps you focus your mind and direct the energy toward your desired outcomes.
- **Repetition for Deeper Impact:** Listen to the sound healing audio 5-7 times during the first week. Repetition allows the vibrations to penetrate deeply and have a lasting impact on your energy field.
- **Space for Integration:** After each session, allocate time for quiet meditation or reflection. This allows the healing frequencies to integrate fully into your being, enhancing the overall experience.
- **Comfortable Environment:** Create a comfortable and quiet environment for your sound healing sessions. Dim the lights, choose a peaceful setting, and settle into a relaxed posture.
- **Breathing Awareness:** Pay attention to your breath as you listen. Deep, conscious breathing amplifies the effects of sound healing, assisting in the release of tension and blockages.
- **Mindfulness and Presence:** Cultivate mindfulness and be present in the moment. Allow the vibrations to wash over you, tuning into the sensations and shifts within your body and mind.
- **Adjust Volume Thoughtfully:** Listen at 50-70% volume to prevent overwhelming your auditory senses. Finding the right balance ensures a comfortable and effective experience.
- **Progressive Volume Increase:** Start your sound healing session at a lower volume and gradually increase it if you feel comfortable. This gradual approach eases your system into the vibrations.
- **Journaling Insights:** Keep a journal to document your experiences after each session. Note any emotions, sensations, or insights that arise during or after the sound healing.
- **Open Mind and Heart:** Approach sound healing with an open mind and heart. Trust the process and surrender to the healing vibrations, allowing them to work their magic.
- **Consistency Matters:** Make sound healing a consistent part of your routine. Regular practice maximizes the benefits and leads to deeper, sustained transformation.
- **Respect Your Pace:** Everyone's journey is unique. Respect your own pace of growth and healing. Allow yourself time to process and integrate the shifts that occur.

Remember that digital sound healing can be a profound tool for personal growth and healing. By following these recommendations and approaching the experience with intention and mindfulness, you can unlock the full potential of this transformative practice.



What is a Cosmic Attunement?

Attunement means "to at(TUNE); to harmonize".

A cosmic attunement is a very sacred and spiritual process that an individual experiences physically, mentally, emotionally, spiritually, etc. An attunement will harmonize or tune an individual directly to the desired cosmic frequency and energy in a protected, sacred, and authentic way. I often associate this energy with the wisdom and direction of the Divine Mother as well as very sacred and unique shamanic practices and techniques.

Our Life force energy and the creation of cosmic bliss, combined with intentional connection with a specific stream is what creates the potency of the activation within your being. It is your innermost cosmic field and uni-verse(one song) that will be guiding your experience. The sounds, work, journeys, and intentional love and magic I place into each of the Attunements is what will facilitate that process. It is important to know each of these attunements are directly connected to what would assist our collective and the highest good.

As you heal; we all heal.

Much of this work is inspired by ancient and future methods of energy, sound, and cosmic healing. Most of the Attunements include light language, energy healing, and guided journeys into higher dimensional states. If you are just starting out this may look like extreme sleepiness, falling asleep at certain points, feeling out of body, etc. There are a multitude of effects your main bodies can and will feel with these attunements which is why it is important to start off with our introductory heart temple journeys and make sure you read our guide on the following pages for more information and/or to prepare.

These Attunements not only assist in connecting you with your inner most being and connecting layers of being, but also awakening your multidimensionality. The only thing you are required to do is invest in yourself and the highest good. This process is very unique and has taken years to completely develop and may change over-time, but the most important aspect is that these Attunements are tailored to our collective and include detailed instructions for your highest experienc.

Shamanic Ceremony + Cosmic Frequency + Intention + Magic + Sound + YOU =

Cosmic Attunement



Guide to Multidimensional Journeys, Sounds, & Cosmic Attunements

- Use headphones at 50-70% volume to ensure you have the best experience.
- Find a quiet and distraction-free environment, ideally being alone or with minimal distractions. It is recommended to be laying down with eyes closed during the first listen through.
- Expect to feel a range of emotions throughout the journey; it is completely normal. This is more specific for the Cosmic Attunements.
- It is normal to lose consciousness or fall asleep, particularly during the cosmic attunements.
- Feeling out of body experiences, especially during the cosmic attunements, is not uncommon.
- Grounding and integrating after the journey is important to help balance and stabilize your energy.
- Cosmic bliss-induced experiences or feeling high may occur, especially with the cosmic attunements.
- Writing down your experiences can be helpful in building up the memory centers and tapping into your multidimensional skills and abilities.
- Prior to starting the journey, connect to your heart and set your intention for the experience.
- Remember that seeing visuals is not necessary; the focus is on feeling and knowing.
- These sensory experiences aim to assist you in connecting with the divine within and without.
- Be open to the process and allow yourself to surrender to the healing journey.
- Trust your intuition and follow the guidance that arises within you.
- Take time for self-care and integration after each journey.
- Practice self-compassion and be patient with yourself as you explore and grow through these spiritual activations.
- Remember that everyone's experience is unique, so embrace and honor your own journey.

Additional points:

- Make sure you have a reliable internet connection to access the journey smoothly.
- It can enhance the experience to work with crystals or light incense/herbs beforehand.
- Create a comfortable and cozy environment to enhance relaxation and focus.
- Stay hydrated and nourish your body with light meals or snacks before and after the journey.
- Incorporate deep breathing exercises or gentle stretching before and after the journey to promote relaxation and grounding.
- Trust the process and allow yourself to be fully present in the moment without expectations.
- Maintain a consistent practice to deepen your connection and enhance the benefits of the journeys over time.

Remember, these points are meant to serve as general guidelines, and it's essential to listen to your own intuition and adapt the experience to what feels most aligned and comfortable for you.



Guidance on the Cosmic Attunements

The following list of pointers is based directly off of individuals personal experiences with these cosmic attunements:

- Follow the guidelines mentioned on the previous page for the attunements.
- Have a bunch of water before and after each attunement to support the energetic processes.
- Respect the schedule provided for the attunement process and try to adhere to it as closely as possible. Avoid rushing the attunement process and allow yourself to fully immerse in the experience. The first run-through of the attunements is particularly special, so take your time and savor the entire experience.
- Understand that the cosmic attunements will lead you to yourself in unique ways and have the potential to bring significant changes to your life. Embrace the attunements as a holistic method of spiritual retrieval and activation, encompassing spiritual, mental, psychological, and etheric healing.
- Be prepared for increased conscious awareness as you engage with the cosmic attunements. Anticipate ego deaths and transformative shifts as part of the process. Prepare for breakthrough moments and life-changing experiences as you delve into deeper details of the cosmos within.
- Approach the attunements without expectations, focusing instead on setting your intention for the experience.
- Trust that you will receive whatever is necessary for your highest good during the attunements.
- Recognize that extensive study and research have been conducted on each of the attunements to ensure the highest quality and effectiveness.
- Most attunement processes typically spans approximately 2 months, allowing for thorough integration and transformation.
- Expect the possibility of physical, mental, spiritual, and emotional purging during/after the attunements, and be prepared to support yourself through this process. This is why the private groups, integration session, discord, and contact with me is open!
- Note that these attunements provide potent shamanic cosmic experiences that are etherically brought to individuals for exploration and witnessing.
- One does not need to be skilled in multidimensionality or visualization to benefit from these attunements.
- Be aware that during specific parts of the attunements, falling asleep or spacing out can occur as higher aspects of oneself experience those energetic planes.
- Recognize the seriousness, value, and potency of this work, understanding the significance of the energetic realms being accessed.

These pointers are meant to emphasize the importance and transformative potential of the cosmic attunements. Remember to approach these cosmic attunements with openness, trust, and respect for the process. Each individual's experience will be unique, so embrace the profound possibilities that lie ahead.



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The Second Portion of this Guide includes direct excerpts from *Merging With Siva* by Satguru Sivaya Subramuniyaswami.

It is, in my opinion, one of the most beautifully condensed works on Kundalini, the Chakras, Meditation, and Karma. All of these topics have origin in Hindu culture and belief systems and I want to bring attention to these streams of thought, the language, and philosophy by directing you to this amazing book. I encourage you to dive into the text for a deeper innerstanding of some of the concepts I have mentioned above in the guide.

This text has been life changing for me and I encourage you to read the full book. You can purchase or download for free here:

<https://www.himalayanacademy.com/view/merging-with-siva>

This is a 1,000 page book based on the metaphysical and energetic perspective of Hinduism.

Shekinah Healing does not claim to own or have any rights to the work mentioned above.



Karma Prākṛitika Vidhiḥ
कर्म प्राकृतिक विधिः



Karma, the Natural Law

Unaware of the evil fruits that *karma* brings, they choose not to attain the *jñāna* which grants liberation from *karma*. “Renounce *karma* and be liberated”—this Vedic teaching is unknown to them who, wallowing in *karma*, will never reap the rich harvest.

Tirumantiram 2557



Monday
LESSON 246
The Law of
Cause and Effect

Memory patterns are extremely magnetic. They cause us to have experiences of the type that make us wonder, “Why should that have ever happened to me? What did I do to attract this? What did I do to cause that? I don’t deserve this happening to me.” The vibrations that cause these experiences were put into effect in this or a past life. *Prāṇic* forces deep within imprint memory patterns of these actions we put into motion, causing us to face the reactions of them in this life. We face those reactions collectively through other people and through our own action. We are impelled to do certain things. Why? We call it *karma*. *Karma* means cause and effect. We throw a boomerang. It travels out into the air, turns around and comes back to us with equal force. In a similar way, our actions and even our thoughts set up patterns of reaction that return to us with equal force. This is the natural law of *karma*. Every action, every effect, in the universe has been preceded by a specific cause or set of causes. That cause is in itself an effect of prior causes. The law of *karma* is the law of cause and effect, or action and reaction. ¶When we cause a traumatic disruption within ourselves or within others, the action is imprinted in the memory patterns of the *mūlādhāra chakra*. The seed has been planted and will remain vibrating in the depths of the mind even though consciously forgotten. We carry it over from life to life, from birth to birth until one day it blossoms into the fruit of our action—reaction. ¶The reason patterns of the *svādhishṭhāna chakra*, just above memory, do not understand these experiences at all, because that *chakra* functions at a different rate of vibration. So, only after the event has occurred, or the impulses have come, can we reason them out rationally. Since we have forgotten our past life and are only left with the *prāṇic* reverberations deep in the memory cells, we don’t know the causes. In fact, there seems to be no cause for many of the things that happen to us in life, no reason or justification. This can be frustrating. However, that is *karma*, and it is generally written off by saying, “That’s *karma*.” It is an effect to a previous cause. ¶The best attitude to hold when you first recognize the existence of *karma* is to realize that, true, it is a joy or a burden, and to stand straight, carrying that joy or that burden well balanced, seeking at all times not to add to it. Carry your *karma* cheerfully. Then begin the tedious task

Karma is a self-creating principle, and each soul is responsible for his own karma. That concept is symbolized by a sculptor’s carving himself out of a granite stone, just as we create our own experiences through our thoughts, words and deeds. Gaṇeśa, the Lord of karma, looks on.

of unwinding these multitudinous patterns through performing daily *sādhana*. Each next step will become quite obvious to you as you begin to find that you are the writer of your own destiny, the master of your ship through life, and the freedom of your soul is but yours to claim through your accomplishments of your *yoga*.

Tuesday

LESSON 247

How We Face

Our Karma

How can we work out *karma*? There are thousands of things vibrating in the *mūlādhāra chakra*, and from those memory patterns they are going to bounce up into view one after another, especially if we gain more *prāṇa* by breathing and eating correctly. When meditation begins, more *karma* is released from the first *chakra*. Our individual *karma* is intensified as the ingrained memory patterns that were established long ago accumulate and are faced, one after another, after another, after another. ¶In our first four or five years of striving on the path we face the *karmic* patterns that we would never have faced in this life had we not consciously sought enlightenment. Experiences come faster, closer together. So much happens in the short span of a few months or even a few days, catalyzed by the new energies released in meditation and by our efforts to purify mind and body, it might have taken us two or three lifetimes to face them all. They would not have come up before then, because nothing would have stimulated them. ¶First, we must know fully that we ourselves are the cause of all that happens. As long as we externalize the source of our successes and failures, we perpetuate the cycles of *karma*, good or bad. As long as we blame others for our problems or curse the seeming injustices of life, we will not find within ourselves the understanding of *karmic* laws that will transmute our unresolved patterns. We must realize that every moment in our life, every joy and every sorrow, can be traced to some source within us. There is no one “out there” making it all happen. We make it happen or not happen according to the actions we perform, the attitudes we hold and the thoughts we think. Therefore, by gaining conscious control of our thoughts and attitudes by right action, we can control the flow of *karma*. *Karma*, then, is our best spiritual teacher. We spiritually learn and grow as our actions return to us to be resolved and dissolved. ¶The second way to face *karma* is in deep sleep and meditation. Seeds of *karma* that have not even expressed themselves can be traced in deep meditation by one who has many years of experience in the within. Having pinpointed the unmanifested *karmic* seed, the *jñānī* can either dissolve it in intense light or inwardly live through the reaction of his past

action. If his meditation is successful, he will be able to throw out the vibrating experiences or desires which are consuming the mind. In doing this, in traveling past the world of desire, he breaks the wheel of *karma* which binds him to the specific reaction which must follow every action. That experience will never have to happen on the physical plane, for its vibrating power has already been absorbed in his nerve system.

Wednesday
 LESSON 248
Working It Out
On the Inside

A third way that past actions are re-enacted is through the actual intense reactionary experience and working with yourself, conquering inner desires and emotions. When something happens to you that you put into motion in a past life or earlier in this life, sit down and think it over. Do not strike out. Do not react. Work it out inside yourself. Take the experience within, into the pure energies of the spine and transmute that energy back into its primal source. In doing so, what happens? You change its consistency. It no longer has magnetic power, and awareness flows away from that memory pattern forever. You could remember the experience, but your perspective would be totally detached and objective. This is the most common way *karma* is resolved, in day-to-day experiences. By living an inner life, you stop creating uncomplimentary *karma* and can therefore consciously face the reactions of the past without the confusion of additional day-to-day reactions. ¶ Everyone lives an inner life. When you are thinking over that film that you saw last week, that is inner life. When you are deeply involved in a reactionary area because of something that has happened or is happening to someone else, you are living inwardly the same experience that you think he is going through. ¶ In your life, someone you love has gone through an experience, and you have shared it with him. You felt his suffering and began to live it through dramatically. Actually, that same experience under a different set of conditions would have been happening to you, but it was happening to you in an indirect way through observation. You were able to vicariously work through this *karma*. ¶ Perhaps your friend is destined to lose his leg in this life because he caused someone else to lose a leg in a past life. If he is living as an instinctive being, with all the energies flowing through the first two *chakras*, memory and reason, and through the passive physical forces, that experience will come to him in full force. However, perhaps he has his energies flowing through aggressive intellectual forces. Even if he is not consciously on the path of enlightenment, but is kindly and subdues his instinctive reactions by his intellect, that *karma* would still come back

to him, but he would experience it in a different way. ¶One morning he may pick up the newspaper and read about an automobile accident in which someone has lost a leg. This news jars him. His solar plexus tightens. His reaction is so severe that he cannot eat his breakfast that morning. He does not know why, but all day he lives and relives every experience the article describes. He wonders, “What if this had happened to me? What would I do? How would I face it? How would I adjust my consciousness to it?” At work he imagines himself going through life with one leg—the therapy, the family concern, the emotional adjustment. It may take him three or four days to work his awareness out of that reaction. He does not know why that particular article in the newspaper impressed him so much. It seems foolish to him to think so much about the event and he tries to forget it. Soon thereafter, while hiking in the mountains, he stumbles and falls, cutting his thigh on the jagged rocks, tearing a few ligaments. The full force of the *karmic* experience comes, but because of his present goodness and previous blessings earned through control of his intellect, he receives the experience as a minor wound and an emotional reaction to another’s losing his leg. This seed *karma* is worked through within himself in this way. He does not have to lose a leg, as he would if he were living in the instinctive mind of fear, anger and jealousy.

Thursday
 LESSON 249
 The Effect of
 Self Realization

“I am the master of my fate.” This is how you become the master of your fate and the ruler of your own destiny. Through meditation you can bring everything to the now. “What happens when all the *karma* of all my past lives is worked out and I finally bring myself up to the now? Then what happens?” you might ask. You would truly be an artisan, an absolute expert at working out *karma* in the mental and spiritual spheres, and could begin to help working out *karma* for other people. *Karma* is transferable. One can take on some of the *karma* of other people, work it out for them and make their burden a little easier for them. ¶After the realization of the Self, Paraśiva, the forces of *dharma* and previous *karma* still exist, but through the force of the realization of God, much of the impending impact of *karma* has dwindled, and it is faced differently, treated differently. Prior to the experience of realization, *karmas* were dealt with in individual increments. After realization, the sum total is seen. The spiritual destiny is realized. The *karma* and *dharma* and the future manufacturing of *karma* are viewed from within out, as a totality. ¶One does not have the experience of realizing the Self until all of his *karma* is in a

state of resolve. This means that the action-and-reaction patterns were balanced out, one against the other, through his ability to be steadfast in his *yoga*, *brahmacharya* and previous superconscious insights which have revealed the true nature of himself. When this begins to occur in him, he actually sees that man is not man, man is the Self, God, for his *karma* and the forces of his *dharma* have begun to become transparent to him. ¶Through the power of his realization, the *karma* is created and simultaneously dissolved. This occurs for the one who lives in the timeless state of consciousness. If one were to realize the Self each day, he would live his life like writing his *karma* on the surface of water. The intensity of the Self is so strong that action and reaction dissolve, just as the water's surface clears immediately when you remove your finger from having written or made designs upon it.

Friday
LESSON 250
The State
Of Resolve

When you hear the high-pitched sound “eee” in your head, your *karma* and your *dharma* are at that moment well balanced in this life. This is reassuring to know, as is the fact that if you persist in this state for an exceedingly long period of time, you would come into the realization

of the experience of God. However, as you doubtless have already experienced, distractions you have set into motion teasingly bring awareness into another area, and almost without your knowing it, the high-pitched “eee” sound has faded and a thought has taken its place. ¶When you are in a state of resolve—and *resolve* is the key word here; this means you have resolved the major *karmas* of conflict—good fortune and all the emotions arise, both generated through understanding the awakened philosophies by the practice of *yoga* and the results obtained. Then the *karmas* of the head *chakras* begin to unfold, resulting in these sublime feelings. These *karmas* are only experienced after many Paraśiva experiences, but they are felt before as a blissful impending future. It is from these *karmas* the word *bliss* derives. Only beyond the beyond the beyond—within the vastness within the heart and core of the universes, when space turns to spacelessness, time stops and *māyā*'s endless cycles are no more—are there no more *karmas*. *Māyā*'s endless cycle of creation, preservation and dissolution are *karmas* in the manifold creations of this process.

Saturday
LESSON 251
The Role of
The Satguru

Responsibly resolving *karma* is among the most important reasons that a *satguru* is necessary in a sincere seeker's life. The *guru* helps the devotee to hold his mind in focus, to become pointedly conscious of thought, word and deed, and to cognize the lessons of each experience.

Without the guidance and grace of the *guru*, the devotee's mind will be divided between instinctive and intellectual forces, making it very difficult to resolve *karma*. And only when *karma* is wisely harnessed can the mind become still enough to experience its own superconscious depths. ¶The *guru* guides and also shares a bit of the heavier burdens, if one is fortunate enough to be dedicated enough to have a *guru* who will lend his powers in this way. But each aspect of the *karma*, the outgrowth of the *dharma*, must be passed through by the disciple, creating as little as possible of a similar *karma* on this tenuous path of the repetition of the cycles of life. ¶The *guru* is able, because of his enlightenment or *tapas*, or as his *tapas*, to take upon himself the *karma* of another. Just what exactly does this mean? You have already found such persons at the moment of your birth—your mother and your father, who, perhaps unknowingly, took the full impact of your *dharma*, and continue to take the impact of the *karma* you create, deeply within their nerve systems. If your *karma* is of a heavy nature, it could disrupt the entire home, and they could suffer because of it. On the other hand, if your *dharma* is *devonic*, full of merit accrued by generosity, good deeds and graciousness in your former life, your presence in their home is a blessing, and the force of your arrival may mitigate influences in their minds of an uncomely nature, bringing peace, harmony and forbearance into the home. The *guru* may take unto himself, into his nerve system, some of the heavier areas of your *karma* in the same way your parents performed this function for you perhaps unknowingly. ¶Planetary changes activate new *karmas* and close off some of the *karmas* previously activated. These *karmas* then wait in abeyance, accumulating new energy from current actions, to be reactivated at some later time. These *karmic* packets become more refined, life after life, through *sādhana*. All of this is summed up by one word, *evolution*. ¶The planets do not cause the events or the vibrations that individuals react to either positively or negatively. The magnetic pulls of light or the absence of light release that which is already there within the individual. If not much is there, not much can be released. The magnetic pulls and the lack of magnetism are what *jyotisha* (Vedic astrology) is telling us is happening at every point in time. Two

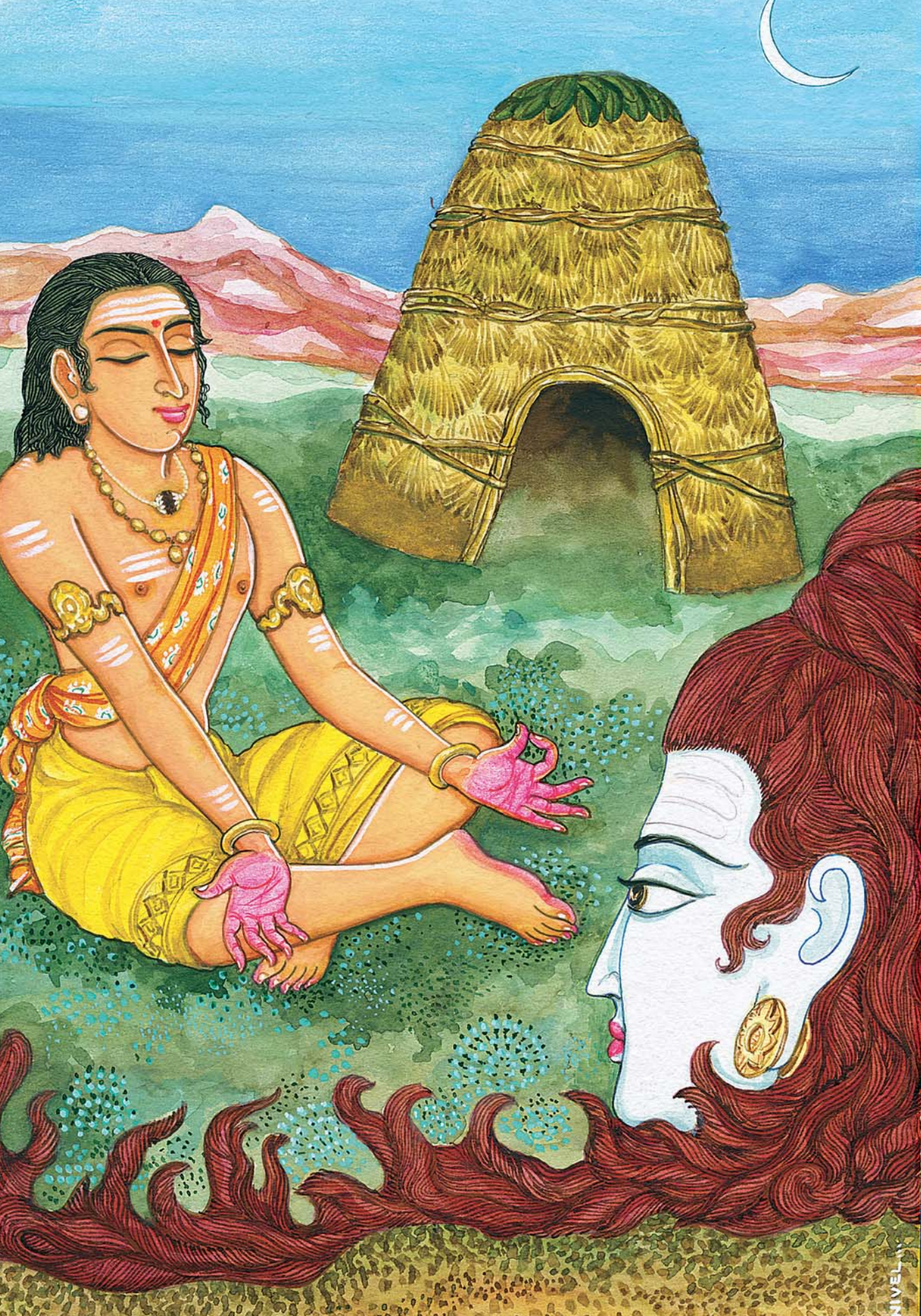
Dhyāna Kalā
ध्यान कला



The Fine Art Of Meditation

Closing the gateway below the *mūlādhāra*, center your thought on the door of Brahman above the *sahasrāra* and meditate on that into oneness. Fix your lance-like vision on that vast inner space. Thus practicing *kuṇḍalinī yoga*, you shall vanquish time.

Tirumantiram 583



Monday
LESSON 253
What Is
Meditation?

Many seekers work or even struggle regularly with their meditations, especially those who are just beginning. “How does one know if he is really meditating or not?” That’s a question that a lot of people who meditate ask themselves. When you begin to *know*, having left the process of thinking, you are meditating at that point. When you sit down and think, you are beginning the process of meditation. For instance, if you read a metaphysical book, a deep book, and then sit quietly, breathe and start pondering what you have been reading, well, you’re not quite meditating. You’re in a state called concentration. You’re organizing the subject matter. When you begin to realize the interrelated aspects of what you have read, when you say to yourself, “That’s right. That’s right,” when you get these inner flashes, the process of meditation has just begun. If you sustain this intensity, insights and knowledge will come from the inside of you. You begin to connect all of the inner flashes together like a string of beads. You become just one big inner flash. You know all of these new inner things, and one insight develops into another, into another, into another. Then you move into a deeper state, called contemplation, where you feel these beautiful, blissful energies flow through the body as a result of your meditation. With disciplined control of awareness, you can go deeper and deeper into that. So, basically, meditation begins when you move out of the process of thinking. ¶I look at the mind as a traveler looks at the world. Himalayan Academy students have traveled with me all over the world, in hundreds of cities, in dozens of countries, as we’ve set up *āśramas* here and there on our Innersearch Travel-Study programs. Together we have gone in and in and in and in amid different types of environments, but the inside is always the same wherever we are. So, look at the mind as the traveler looks at the world. ¶Just as you travel around the world, when you’re in meditation you travel in the mind. We have the big city called thought. We have another big city called emotion. There’s yet another big city called fear, and another one nearby called worry. But we are not those cities. We’re just the traveler. When we’re in San Francisco, we are not San Francisco. When we’re aware of worry, we are not worry. We are just the inner traveler who has become aware of the different areas of the mind. ¶Of course, when we are aware in the thought area,

In ancient times, and rarely today, meditators would seek solitude in the wilderness to explore the within. Here a seeker has built an austere thatched hut in the foothills to live in and practice yogas. Siva is watching over him with protective grace, symbolized by His embracing hair.

we are not meditating. We're in the intellectual area of the mind. We have to breathe more deeply, control the breath more and move awareness out of the thought area of the mind, into that next inner area, where we begin to know. Such an experience supersedes thinking, and that is when meditation starts. I'm sure that you have experienced that many, many times. ¶ Many people use meditation to become quieter, relaxed, or more concentrated. For them, that is the goal, and if that is the goal, that is what is attained, and it's attained quite easily. However, for the deeper philosophical student the goal is different. It's the realization of the Self in this life. Meditation is the conveyance of man's individual awareness toward that realization. Each one, according to his evolution, has his own particular goal. If he works at it, he fulfills that goal. For example, a musician playing the piano might be satisfied with being able to play simple, easy tunes to entertain himself and his friends. Yet, another musician more ambitious in the fine arts might want to play Bach and Beethoven. He would really have to work hard at it. He would have to be that much more dedicated, give up that much of his emotional life, intellectual life and put that much more time into it. So it is in meditation.

Tuesday
LESSON 254
Meditation
Is a Fine Art

Meditation is a fine art and should be approached in the same way the fine arts are approached. That's the way we teach meditation at Himalayan Academy, as a fine art. The artist-teachers are not running after the students. You don't learn a fine art that way. You go to your teacher because you want to learn. You might go a long distance. You want to learn, and so you study. He gives you something to work on. You go away and you work on it, and you come back having perfected it. That's how we expect Academy students to progress along the path. Something has to happen on the inside, and it usually does. ¶ Controlling the breath is the same as controlling awareness. They go hand in hand. During meditation, the breath, the heartbeat, metabolism—it all slows down, just like in sleep. You know, deep meditation and deep sleep are extremely similar. Therefore, the practice of *prāṇāyāma* and regulation of the breath, the *prāṇas*, the currents of the body, should really be mastered first. In the very same way, the dancer doesn't just start out dancing. He starts out exercising first. He may exercise strenuously for a year before he begins to really dance. The pianist doesn't sit down at the piano and start with a concert. He starts with the scales and with the chords. He starts by limbering his fingers, by perfecting his rhythm and posture. Meditation has to

be taught like one of the fine arts. It's only the finely refined person who can really learn to meditate. Not everyone who wants to meditate can learn to meditate. Not everyone who wants to learn to dance or to play the piano can learn how to really, really do it. We need this preparation of the physical body so that the physical and emotional bodies behave themselves while you are in a deep state of meditation. ¶Your breath will slow down until you almost seem to stop breathing. Sometimes you do, and you're breathing with an inner breath. You have to educate yourself to that so it doesn't make you fearful and bring you out of meditation with a jerk and a gasp, which can then inhibit you. You can get fearful in meditation. So, good basics must be learned for one to become a deep meditator. You can spend hours or years working with the breath. Find a good teacher first, one who keeps it simple and gentle. You don't need to strain. Start simply by slowing the breath down. Breathe by moving the diaphragm instead of the chest. This is how children breathe, you know. So, be a child. If you learn to control the breath, you can be master of your awareness. ¶The sense of *bhakti yoga*, a sense of devotion, is extremely important on the path. Unless we have a great *bhakti*, a great devotion, we can easily be shaken from the spiritual path. It's the fuel that keeps us motivated. If we prepare our room before meditation by lighting an oil lamp or candle, a stick of incense, or only setting out a few fresh flowers, it puts us in a state of readiness; and for any serious thing that we do, we must prepare. If you're going to cook a fine meal for a special guest, you take a bath first. You prepare yourself; you get ready. You get mentally, emotionally and physically ready. Meditation is the same thing. Physical preparations have their effect on the mind and emotions, too, turning awareness within and creating a mood and environment where there are fewer distractions. If you would prepare for meditation as exactly and precisely as you prepare yourself in the external world to go to work every day, your meditations would be much improved.

Wednesday

LESSON 255

Thought, Diet
And Desire

Devotees occasionally ask, "When you experience a thought you don't like, should you go around the thought, or go to the center of the thought and find out why you don't like it?" Look at thoughts as people. I see thoughts when I'm in the world of thought like a school of fish. I'm there in the ocean, sitting and looking, and a school of fish goes by, right in front of me. Well, look at thoughts as people. You are aware of other people, but you are not other people. You are just aware of

other people. So, when you see someone you do not like, you don't have to do anything about it. Let him be. It's the same with thoughts. When a thought comes passing by that you don't like, let it go. You don't have to glue yourself onto it and psychoanalyze it; it doesn't do the thought any good to be psychoanalyzed by you! ¶A vegetarian diet is a big help on the spiritual path. Of course, it's only one of the helpers on the path. I've worked out a very simple look at food. I look at food in four ways. You have four types of food: fresh food, dead food, clean food and dirty food. Not necessarily all fresh food is clean food. Much fresh food that we get nowadays is dirty food, because food is like a sponge. It will sponge up into itself chemicals, smog and inorganic substances. These are harmful to the physical body, because the physical body is organic. So, the object of nutrition for meditation is to eat clean, fresh, organically grown food and to avoid eating dead, chemically grown, dirty food. Every time you have a delicious dinner in front of you, ask yourself the question, "Is this clean fresh food or dead dirty food? Or, is this clean dead food or is it fresh dirty food?" After that, have a wonderful dinner, if you can! Basically, we eat one-third fruits, nuts and seeds and two-thirds fresh vegetables, salads, grains and dairy products. Such a diet keeps the physical and emotional forces subtle and refined, which therefore makes meditation subtle and refined, too. The within is very refined. We always try to the best of our ability, and we're not finicky at all about watching the combination of foods. ¶We have talked before about desire and transmutation. The idea of transmuting one's desires really means becoming aware of something inside that you want even more than the external desires. Ultimately, man's greatest desire and urgency is for the realization of the Self in this life—the core of his Being. Realize that and live with it and enjoy it while on this planet. Once we intensify that desire, other desires become less intense, only because we are less aware of them. They are still intense for the people who are aware of them, because they still exist, right in the mind substance. ¶Here's a wonderful meditation that I think you will enjoy. It shows you how simple the mind can be. How many hairs are there on your head? Thousands, but there's only one hair in the total mind structure. People have thousands, and animals even have more, but basically there is only one hair. Think about that. There is only one eye. People have two, and so do animals. But study one eye and you know them all. There's only one tooth. People have a lot of them, and so do animals, but there is basically only one in the universe of the

mind. Meditate on that and bring everything to the one. Then, when you get it all worked out—that there's only one hair, there's only one eye, there's only one tooth, there's only one fingernail, and there's only one of everything—start throwing those few things away. Throw away the tooth and make it disappear. Throw away the hair and make it disappear. This will take you right to the essence, the total essence of your being. Of course, probably your awareness will wander in the meantime, and you won't get through this meditation. But keep working at it and working at it and really make everything extremely simple. We look at the world with our two physical eyes and we see such a complexity that it's almost mind-boggling to encompass the entirety of it all. It's much simpler than that on the inside.

Thursday
LESSON 256
Energy and
Meditation

Highly emotional states should be avoided by one who meditates. The reaction to the emotional experience is too strenuous for him to live with. It takes quite a while for that reaction to re-enact back through his nerve system. When one goes through an emotional state, it takes seventy-two hours for the basic emotional system to quiet and about one month for him to unwind out of the reaction to the action. So, he must really watch the emotions and keep that power very much under control. Therefore, one who meditates should not argue. One who meditates should not allow himself to become emotional. Then should he suppress his emotion? Well, if he is so emotional that he has to suppress his emotions, then he is not going to be meditating anyway, so we don't have to bother about it. ¶Let's intensify a few ideas about meditation. Put power into your meditation. Put power into your meditation so that whether you sit for five, ten or fifteen minutes a day, you go into meditation with full force and vigor. In this way, you come out of your meditation with something more profound than the thought or feeling you took within. You then begin to build up a tremendous, dynamic force, a reservoir within yourself which acts as a catalyst to push you on to contemplative states. A contemplative state of consciousness is by no means a passive state of consciousness. It is a very dynamic state of consciousness, so dynamic that the best you can do is to sit still without moving physically as you begin to enjoy it. Meditation, as you may know, is a very active state, where every thought and every feeling is directly under the flow of your will and cognition. Of course, we must remain relaxed also, being certain not to externalize our efforts, to become outwardly fanatical

or pushy. There is an inner will and an outer will. We must use the inner will in our daily efforts to meditate. ¶ Meditation does not have to be prolonged to accomplish what you want to gain in unfoldment through your perceptive insights. Ten to thirty minutes is enough in the beginning. However, after you have finished with a dynamic meditation, you might sit for a longer time in the bliss of your being and really enjoy yourself as the pure life energy radiates through your nervous system. Meditation is essentially work, good hard work, and you should be willing to work and expend energy so that you can meditate. *Karma yoga* activity, the ability to serve in the temple selflessly, wholeheartedly and accurately, is a must if you want seriously to amalgamate the instinctive forces that demand reward for work and be able to meditate with full force, vim and vigor. ¶ There are many ways to prepare yourself for meditation. First, generate energy. Jump up and down, exercise, do knee bends, do push-ups and get your mind active and interested in something. It is impossible to meditate unless you are interested in what you are meditating on. Perhaps you have found this out. Then sit down dynamically. Close your eyes. Breathe, keeping your spine straight and head balanced at the top of the spine. The spine is the powerhouse of the body. Feel the power of it. Now go full force into the challenge you have chosen to take into meditation. Observe, investigate, elucidate and stay within. Keep your body motionless until you bring out something more than you intellectually knew before, a new observation or a new thought sequence. Your meditations cannot be a milk-toast state of consciousness, a passive-magnetic state of mind.

Friday
 LESSON 257
Overcoming
Karma

Seekers ask, “How can I stay awake when I meditate? I fall asleep almost every time. This happens even during the day. It’s terrible.” The answer is, it is absolutely impossible to go to sleep while in meditation and still call it meditation. It is possible to put the body to sleep deliberately and then go into meditation. If you catch yourself dropping off to sleep while sitting for meditation, you know that your meditation period is over. The best thing to do is to deliberately go to sleep, because the spiritual power is gone and has to be invoked or opened up again. After getting ready for bed, sit in a meditative position and have a dynamic meditation for as long as you can. When you become sleepy, you may put yourself to sleep by deliberately relaxing the body and causing the *prāṇas* to flow. Mentally say: “*Prāṇa* in the left leg, flow, go to sleep; *prāṇa* in the right leg, flow, go to sleep; *prāṇa* in the right arm, flow, go to sleep; *prāṇa*

in the left arm, flow, go to sleep; torso actinodic *prāṇa*, flow, go to sleep; head with inner light, go to sleep.” Then the first thing you know, it is morning. ¶How does meditation affect one’s *karmas*? *Karma* is congested magnetic forces, and meditating is rising above *karmic* binding influences. You can control the congestion of *karma* or avoid the congestion and thus control your *karma*. This proves to yourself that you are the creator, the one who preserves and the destroyer simultaneously on the higher levels of consciousness. Yet, you have to come back occasionally to the “little old you” on this level and do the things that you have been accustomed to doing as a human, until you fully have the complete realization of the Self God—the *īmkaīf* experience. Then you penetrate the doors of the Absolute into the core of existence itself, and you become the Self that everyone is searching for. But to overcome *karmic* patterns, the will must be tremendously strong and stable, and that means we must demand perfection in our life. ¶Why would you ever want to place demands of perfection upon yourself? You now walk the path of perfection, and you must be so to walk that path. What is this perfection? First, it is a clarity of cognition. Second, it is a bursting of actinic love for your fellow man. Third, it is an openness and willingness to serve and fit in, in any capacity. Fourth, it is living a contemplative lifestyle better every day. Fifth, it is mastering all of your *yoga* disciplines given to you by your *guru*. Sixth, it is the ability to hold responsibility, maintain a continuity of your own *karma yoga*, yet have the mobile quality to be ever ready to do something different without losing continuity of what you have been doing in holding your responsibility. ¶If you can gear yourself to accomplish all this, you are on the path of enlightenment and you will surely prove to yourself, when you have your realization, that you are a free man in a free world, subject to nobody, to no power, even the power of *karma*. How could That which is formless and causeless be subject to anything?

Saturday
LESSON 258
Finding
Your Guru

I am often asked, “When one feels it’s time to travel the spiritual path, do you recommend he aggressively seek a *guru* or passively wait and see what happens?” When one is ready to swim, should he walk around the swimming pool, or should he dive in and get on with it? Naturally, he should dive in and take each thing that comes along in a very positive way. That is the thing to do. Otherwise, in waiting and putting it into the intellectual mind, all the different doubts come up and make a big fog which again he has to live through. He missed his timing. ¶The

guru-disciple relationship is so central in Hinduism. A *guru* is a helper on the inner path. Visualize a rocky stream path leading up a high mountain. The *guru* is there to help you over some big boulders and through the swamps and to send out a scout to help you back on the inner path if you become externalized. You don't need a *satguru* all the time. Most of it you have to do yourself, after you have his grace and learn the rules. But, he is there when you need him inwardly; he is just there, and that is reassuring. Do everything that you possibly can for your *guru*. The *guru* is like the wind. You may not always have him as close to you, so throw yourself into his work selflessly. He has a mission that came to him from his *guru* and his *guru's guru*. It is your mission in this life, too, realization of the Self God within and helping others do the same. ¶I have been asked many times, "How does one choose a *guru*?" Well, if you were in a crowd of people and you hadn't seen your mother and father for five or ten years, you would immediately know them. You could pick them out of a large crowd. You'd immediately know. Not necessarily by how they looked, but by the vibration. You'd immediately know. And so it is with the *guru*. There are, shall we say, commercial *gurus*. Pick a *guru*. Here a *guru*, there a *guru*. A *guru*, in the classical sense of the word, doesn't have a great many devotees. He might have a lot of people who think he's really great, especially if he chants well or does something that is outstanding. It's easy to get a lot of followers. Traditionally, a *guru* can only take a few close disciples, and he generally does. ¶If you're looking for a *guru*, try to feel his vibration. Better still, talk to his students to see if they have any substance. Ask them, "Have you had any inner experience?" If they start talking about everything, telling you all about it or try to convert you, be cautious. On the other hand, if they look content within themselves and test you out a little to see if you're sincere, you know that they're taught to be wise. Look at the students. See how they interact among themselves. Observe closely what they do. Note how well disciplined they are. In this way, you get to know the caliber of the man who is their *satguru*. Find out who his *guru* is and where the line of *darshan* power comes from. Then you get to know, to really know. Don't be too hasty in picking your *guru*. That is the best advice. Maybe it's not for you in this life to have a *guru*. Maybe next life or the life after that. There's no hurry, and yet there is a great sense of urgency on the spiritual path, a great sense of urgency. Don't go hunting for a *guru*. Just be alert enough to know when you encounter him. ¶How does one know whether an inner experience is real or imaginary? Well,

we don't have to go very far in answering that question, because everyone has inner experiences. Two people are in love. They fight. They separate. That's an inner experience. And it's real, isn't it? That emotion, that tearing apart, those wonderful mental arguments where nobody quite wins—they're all real. Even such an argument is an inner experience, but of a more externalized, instinctive-intellectual or gross nature. Yet, it's very real. It shakes the muscles. It can even make us perspire. It lives within us. It could keep us awake at night or give us disturbing dreams. It's a real and a vital experience. We have to go through these grosser inner experiences first before our inner life becomes more refined. They are just as real—seeing light within the body, light within the head and hearing the inner sounds. All of the things you have read about come to you after you have gone through the inner experiences of the instinctive and intellectual mind. First we go through our inner instinctive experiences, then our intellectual experiences, then our intuitive or creative experiences. Finally, we come to the Self, which we realize is the totality of all inner experiences, being beyond experience itself.

Sunday
LESSON 259
Going Into
Meditation

The refined, inner energy that you experience in your deepest meditations is always there, was always there and shall always be there. It's just there. You don't have to call upon it. It's just there. Just be aware that you are it, and not that you are any other of the many other types of things that you can be. Just be that intangible, tangible energy and don't be the emotions that you feel. Don't be thoughts that you think. Don't be the stomach that's hungry. Don't be the body that's moving. Don't be the place that you're going to. Just be that energy. Then you can do anything in the external world and really enjoy life. ¶ Here are some basic signposts for successful meditation. Remember them and do them slowly on your own. First, sit up nice and straight with the spine erect and the head balanced at the top of the spine. Proper posture is necessary because the very simple act of equalizing the weight and having it held up by the spine causes you to lose body consciousness. Just the equalizing of your weight can do that. Breathe deeply and rhythmically. Feel the energies of the body begin to flow harmoniously through the body. Now try to feel the warmth of the body. Simply feel the warmth of the body. Once you can sense physical warmth, try to feel the totality of the nerve system at one time—all of the five or six thousand miles of nerve currents. It's simple. Feel it all at one time and grasp that intuitively. Now, this nerve current

is being energized from one central source, and we're going to find that source. It's in the central core of the spine. Feel that energy flow through the spine and out through this nerve system, which finally causes warmth in the physical body, which you've already felt. But now don't feel the warmth of the body. Don't feel the nerve system. Feel only the power of the spine. Once you have done this, you are ready to meditate. You're alive in your body. You look alive. You look vital. Your face is beginning to glow. Next simply sit in a state of pure consciousness. Be aware of being aware. Don't be aware of a second thing. Simply be aware that you are aware—a totality of dynamic, scintillating awareness, vibrant right in the central source of energy. It's closer to what you really are than your name, than your intellectual education, than your emotional behavior or the physical body itself, which you only inhabit. From this point in your own personal meditation you can take off and travel in many different directions. If your *guru* has given you a *mantra*, for instance, contemplate on the inner vibrations of the *mantra*. Chant it to yourself, or follow whatever inner instructions he has given you. ¶ Coming out of meditation, we perform this process in reverse. Again feel the power of the spine and let that power flow right out through the nerve system, energizing the miles and miles of nerve currents. Feel your nerve system coming to life. Feel the warmth of the body as we come back into physical consciousness. Finally, open your eyes and view the external world around you and compare it to the internal world that you very rapidly just touched into in your meditation. It's easy to remember this entrance and exit to meditation. Do it often. Get to know the energy flows of the body. Live in the pure energy of the spine. Lean on no one. If you must lean on something, make it your own spine.



Merudaṇḍa Śaktayah
मेरुदण्ड शक्तयः



Powers of the Spine

When the breaths of *iḍā*-moon and *piṅgalā*-sun course their way unhindered through the spinal channel, your body will be imperishable, and abiding joys shall arise even here in this world below. This is the true way of Śiva yoga.

Tirumantiram 883



Monday
LESSON 260
The Iḍā and
Piṅgalā Currents

In the esoterics of unfoldment on the path of enlightenment, there are some mechanics about what happens inside of the human body, its nerve system, that you should know about. There are two basic forces working within the body, as I have explained, the instinctive area of the mind and the intellectual area of the mind. Within these are two forces working that flow out from the central source of energy through their respective currents. They are called the *iḍā* and the *piṅgalā* forces. ¶The *iḍā* current is pink in color. It is the vibration of the physical body. It is the Earth current. When the energy is flowing through that current, or *nāḍī*, we are more conscious of the physical body, or more in physical consciousness. We are not in the world of thought but in the world of feeling. We feel very strongly and experience very strong emotions when the energy is flowing through the *iḍā* current. ¶In some people the energy flows through the *iḍā* current constantly. They have very strong emotions and deep sentiments. They live in their emotion most of the time, emoting over one thing or another. They emotionally and deeply feel through this *iḍā* current how other people feel. They take other people's feeling onto themselves and have a preoccupation with their physical bodies. This is the current that can produce another human being in a woman, or develop athletic abilities in a man. ¶When the vibratory force of energy flows through the *iḍā* current, the entire physical body responds. It is physically active. We like to work. We like to move. We like to exercise. We like to do things. We enjoy equally the base emotions and the movements of the physical body. ¶When the energy flows through *iḍā* in some people, they actually enjoy suffering. There are people deep in this current who if they did not have something to suffer over would not feel whole. They would feel they were not living fully enough on this planet. They would not feel human, for the *iḍā* current is the current of being human. It is very base. It is very earthy. Still, those living in this current are intuitive. They do have intuition, but their intuition conflicts with their heavy emotion, so intuition comes through periodically, in intuitive flashes. They may even become superstitious because of this. The *iḍā* current flows most strongly through the left side of the physical body. ¶The *piṅgalā* current is quite different. Blue in color, it is the current of the intellect,

Kuṅḍalinī is the fiery force of the actinodic causal body which expands consciousness, arising within the golden sushumṇā channel in the meditator's spine. Around it twine the pink iḍā and blue piṅgalā, crossing at the chakras and uniting in the crown chakra during Self Realization.

flowing mostly through the right side of the body. When the pure life energy is flowing through the *piṅgalā* current, we are not as conscious that we have a physical body. We are aware in the mind. We are inquisitive. We like to talk a lot. We like to argue. We like to reason. We enjoy discussion. It is the intellectual current. We like to read. We like to memorize the opinions of other people. We like to memorize our own opinions and tell them to other people. We like to do business. When the energy is flowing through the *piṅgalā*, we do not emote much. We think over our emotions. We analyze our feelings and thoughts. This is the aggressive human current. ¶ People living in this current do not pay much attention to the physical body. They let it take care of itself. They also are inclined to let other people do the emoting. They become powerfully strong in that aggressive type of intellectual force. When we are in the *piṅgalā* current, we are headstrong, somewhat pushy, pushing ideas across to other people, and inclined to be argumentative. We have a strong facility of reasoning. It is a very positive and powerful current.

Tuesday

LESSON 261

The Spine's

Central Energy

Once in either current for a long time, it is difficult to flow awareness out of it. There are some people who are predominantly *piṅgalā*, aggressive in nature and strong in their human elements in that area. There are some people who are predominantly *iḍā*: human, physical and earthy, and full of feeling. And there are some who switch from one to the other. These are the more rounded and well-adjusted type of people, who can move awareness through the *piṅgalā* current and through the *iḍā* current and adjust the energies almost at will. ¶ We have still another basic strong current that you should know about. It is called *sushumṇā*. It is one of fourteen currents within the spine which govern the instinctive, intellectual, conscious, subconscious, sub of the subconscious, subsuperconscious and superconscious areas of the mind. The *iḍā* and the *piṅgalā* are two of these fourteen, so this leaves eleven more within the spine. ¶ When we begin a religious pilgrimage or retreat into *sādhana* and we want awareness to dive deep within, we have to withdraw the energy of the vibrating *iḍā* and the vibrating *piṅgalā* current into *sushumṇā*. This is quite a chore, because these currents have had energy flowing in them for a number of years. So, to rechannel that energy is to rechannel the entire circumference of awareness into the *sushumṇā* current. This takes a lot of practice. ¶ Breathing, of course, is a major function of control here. *Haṭha yoga* is a major function, too. Sitting in the lotus position conquers a great

deal of the *idā* current. The practices of concentration and observation conquer a great deal of the *piṅgalā* current. Some good, solid study that disciplines awareness, such as the study of math, music or a skill, moves awareness into the *piṅgalā* and helps balance these two currents. ¶ Then the next step is to bring awareness into *sushumṇā*. This is the path. However, if awareness is flowing through the *piṅgalā* current already and is extremely aggressive, that means the entire nature of the individual is extremely aggressive, intellectual, and it is extremely difficult for him to withdraw those energies into the *sushumṇā* current. Why? Because he will argue within himself mentally and reason himself out of it. He will simply go to another book, or have a different intellectual look at it, or go to another teacher, or watch television instead, or go to another lecture. He will never quite get around to bringing in this aggressive *piṅgalā* energy from the intellect back to its source, *sushumṇā*, so that he can go within and experience superconscious realms of the inner mind consciously. ¶ These two forces, the *idā* and the *piṅgalā*, are the big challenges. They are what makes a person “human” in the popular sense of the word. It is the degree of energy that flows through the areas of the *idā* and *piṅgalā* that forms one’s nature, his actions, reactions and responses. The areas of his external personality are governed by these two currents. ¶ How do you bring about a balance? It is done by regular practice of the five steps. Choose a time to withdraw deliberately the energies from both the *idā* and *piṅgalā* currents and to move awareness into *sushumṇā* in a very positive way. In the morning when you awaken and at night before you sleep are the best times. Breathe regularly, the same number of counts in and out. Sit in the lotus posture. When you sit in the lotus posture, you are actually short-circuiting the *idā* current to a certain extent. When you are breathing regularly, through the control of the breath, you are short-circuiting the *piṅgalā* current to a certain extent. Then, when awareness flows into the core of energy within the spine, you soon become consciously conscious of the *sushumṇā* current. At that point, awareness is within and begins immediately to draw upon all the externalized energies of the body, and these two psychic currents are drawn within to their source.

Wednesday
LESSON 262
Withdrawing
Into Sushumṇā

When we chant the mantra *Aum*, and do it correctly, we pronounce the *AA* so that it vibrates the physical body. The *OO* has to vibrate through the throat area, and the *MM*, the head. In doing this, we are deliberately moving awareness out of the *mūlādhāra* and *svādhishṭhāna*

chakras, deliberately harmonizing all the forces of the instinct and physical body, and of the *iḍā* and the *piṅgalā* currents. Chanting the AA and the OO and the MM brings the *sushumṇā* into power. We are transmuting and changing the flows of all the energies through the physical and astral body and blending them as much as possible into the body of the soul. ¶The *mantra Aum* can be chanted at any time. It can be chanted silently and cause the same vibration through the body. When you chant *Aum*, the *iḍā* and the *piṅgalā* blend back into the *sushumṇā*. ¶You will actually see this happening. You will see the pink *iḍā* current begin to blend back into the golden center of the spine. At other times it is seen winding through the body. The same happens with the *piṅgalā* force. It, too, moves back into the spine, until you are all spine when you are centered in the *sushumṇā*. This is how it feels, like being all spine. This beautiful, pure energy flows out through the *sushumṇā* and the *iḍā* and the *piṅgalā* and then on out through the body. This energy becomes changed as it flows through the first three or four *chakras*. It makes what is called *prāṇa*. This energy runs in and through the body. It is a great mind energy which is in the world of thought. All the stratum of thought are *prāṇa*. The human aura is *prāṇa*. ¶*Prāṇa*, or odic force, is transferred from one person to another through touch, as in a handshake, or through a look. It is the basic force of the universe, and the most predominant force found within the body. You have to really study *prāṇa* to get a good understanding of what it is. It runs in and through the skin, through the bone structure, through the physical body and around the body. ¶Breath controls *prāṇa*. This practice is called *prāṇāyāma*. It is the control of *prāṇa*, the regulation of *prāṇa*, or the withdrawal of *prāṇa* from the external world back to its primal source. That is why *prāṇāyāma* is so important to practice systematically, regularly, day after day, so we get all the *prāṇa* into a rhythm. In this way we get a rhythm of the pure life force flowing through *iḍā*, *piṅgalā* and *sushumṇā* and out through the aura. We gain a rhythm of awareness soaring inward, into refined states of the *ājñā chakra* and *sahasrāra chakra*, the perspective areas from which we are looking out at life as if we were the center of the universe. This is how we feel when we are in these *chakras*. ¶Diaphragmatic breathing is breathing according to nature. When man becomes confused, nervous, tense, fearful, he breathes out of tune with nature—out of tune with himself. Then his breathing is spasmodic, labored, shallow, and he has to expand his chest to get enough breath to keep going on. That's right: breathing by expanding the chest is incorrect,

unnatural, and conducive to nothing but ill health unless you are practicing an advanced breathing exercise, and then the chest is only expanded after the area beneath the chest is filled. And unless you are doing physically strenuous work, you will be able to bring more than sufficient air into your lungs by the simple, natural contraction and relaxation of the diaphragmatic muscle. The diaphragm you can feel right below your solar plexus, in the area where the floating ribs separate. Place your finger tips on top of the diaphragm and cough. If your fingers are directly on top of the diaphragm, you will feel them jump out away from you as you cough. ¶The quickest way to teach yourself natural breathing (the way you breathed until about the age of seven) is to lie on the floor with your spine absolutely straight. Place a book or some light object on top of your diaphragm. When you breathe in, the diaphragm will extend itself downward in the body and you will feel it push out and up away from the floor; watch the book rise. Breathing out is as important as breathing in, for without expelling all the waste matter and carbon dioxide from the lungs, they are not free to take in more fresh oxygen. As you exhale, the diaphragm relaxes slowly, smoothly and completely. The book, which previously was lifted away from the floor by the pressure of your expanding diaphragm, now returns back to its starting position. You will find that squeezing or contracting the abdominal muscles slightly will aid you in making a complete exhalation, allowing most of the air to leave the lungs. At the end of your exhaled breath, your stomach should be flat, and the diaphragm relaxed, ready for the next inhalation. You are now on your way to perfect breath and mind control.

Thursday
LESSON 263
An Exercise in
Energy Balance

Control of the *prāṇa* is also guided through nutrition. Food and air contain a great deal of *prāṇa*. *Prāṇa* is transferred from one person to another, from a person to a plant, from a plant to a person. It is the life of the world of form. We should eat types of food that contain

a great deal of *prāṇa* so that we are making *prāṇa* ourselves. Consider the physical body as a temple, with plumbing and electricity. To maintain this temple, watch what you eat and be conscious of the areas where you flow awareness in the world of thought. The vibration of certain thoughts upsets the nerve system of this physical-body temple. Also, be careful of the people that you mix with, so that their awareness and vibrations do not pull your awareness into unwholesome areas and the vibrations of their aura do not affect your temple. This is extremely important to

observe, especially during the first few years of unfoldment. ¶When we are in ideal surroundings, in the shrine room of our own home, we can balance the passive and active currents of the body—the *iḍā* and *piṅgalā* forces. First, do this simple *prāṇāyāma*. Breathe easily, in and out, in an even rhythm, say, four heartbeats to the inhalation and four heartbeats to the exhalation. This steady rhythm will soon begin to balance the *iḍā* and *piṅgalā*. ¶As the *piṅgalā* force becomes quieted and regulated, you will hear a ringing about an inch above the right ear. This is the sound of the nerve current of the *piṅgalā nāḍī*. And as the *iḍā* force becomes quieted and regulated, you will hear a ringing about an inch above the left ear. This is the nerve sound of the *iḍā nāḍī*, slightly different from the tone of the *piṅgalā nāḍī*. The direction of energy flow in the *piṅgalā nāḍī* is up, whereas the *iḍā nāḍī* flows downward. When the energy in the two *nāḍīs* is balanced, a circle is formed, creating a force field in which the *sushumṇā nāḍī* is regulated. ¶Now, to bring the *sushumṇā* force into power, listen to both tones simultaneously. It may take you about five minutes to hear both tones at the same time. Next, follow both tonal vibrations from the ears into the center of the cranium, where they will meet and blend into a slightly different sound, as two notes, say, a “C” and an “E,” blend into a chord. The energy of the *nāḍīs* is then flowing in a circle, and you will enter the golden yellow light of the *sushumṇā* current. Play with this light and bask in its radiance, for in it is your bloom. The unfoldment progresses from a golden yellow to a clear white light. Should you see a blue light, know that you are in the *piṅgalā* current. If you see a pink light, that is the color of the *iḍā*. Just disregard them and seek for the white light in the tone of the combined currents until finally you do not hear the tone anymore and you burst into the clear white light. Thus you enter *savikalpa samādhi*—*samādhi* with seed, or consciousness, which is the culmination of this particular practice of contemplation. ¶After doing this for a period of time, you will find that you lose interest in the exterior world. It will seem transparent and unreal to you. When this happens, you have to learn to bring your consciousness back through meditation, deliberately into the processes of inner knowing and thought, and back into the exterior world through concentration. It requires a deliberate concentration then to make the exterior world seem real again to you. ¶Now is the time for devotees who have worked diligently in concentration and meditation and in clearing up personal problems to enjoy their *yoga* and be happy in their attainments, to enjoy the bliss that is their heritage on Earth.

Friday
LESSON 264
The High
“eee” Sound

Within the quantum level of consciousness there originates a vibration, a steady vibration, that can be heard with the inner ear as a high-pitched “eeeeee,” as if a thousand *viñās* were playing, as if all the nerve currents in the astral body, physical body and the body of the soul were singing in harmony. It is a divine combination of the *iḍā* and *piṅgalā* tones blended together in the *sushumṇā*. Each lineage of *gurus* has embedded within the psyche of tradition a certain combination of sounds, and listening to this mystic sound holds all devotees close to their *satguru* and all those who preceded him. It is also said that when one is in another birth, the sound is the same, and this will eventually lead the aspirant back to his spiritual lineage. Listening to the *nāda*, as it is called in Sanskrit, or *nāda-nāḍī śakti*, brings the threshold of bliss and shows that the balance of all *karmas* has been attained. Listening to the *nāda* and tracing it into its source carries the seeker’s awareness to the brink of the Absolute. There are today mystical orders that do nothing but listen to the *nāda* while looking at and enjoying the *darshan* of their *guru*’s picture. ¶ Many sincere seekers wonder why they cannot hear “eeeeee,” the *nāda*, during their meditation, whereas others not only hear it during meditation but during the day when talking, shopping or just meandering through the garden. This is to say, it is there when awareness enters that area of the mind. The mind has to be made empty. That means resolving all unresolved conflicts within the subconscious. The striving to hear the *nāda* will bring up unresolved issues. They may plague the conscious mind until resolved. At first you might disregard them and feel they will go away as abruptly as they came. But later, when they persist, and the major one is deception—yes, we can even deceive ourselves—we are inwardly forced to face up to, admit our secrets and make amends. When deception goes, the *nāda* comes. When the subconscious is heavy, the *nāda* and the brilliant colors it radiates fade. Failure on the path puts the *nāda* out of range of the inner ear of the soul. ¶ The mystical *nāda*, it’s a medley of sounds, and each sound which is there has a color, but may be covered, as is the light of the mind of the soul, the clear white light. It is covered, but not permanently. Admittance of the mistakes, the experience of repentance and the performance of penance, called *prāyaśchitta*, lay the foundation for a reconciliation that will release the force of lower nature into the higher and uncloud the veil that hid the inner light, that hid the *nāda*—that incomprehensible high-pitched “eee,” sounding within the head, that

incomparable source of inner security, contentment and outpouring of love. When you hear the *nāda*, endeavor to project it in love's outpouring to all those who are in your orbit of communication. They will feel the blessings when your divine love is projected through your *nāda* into their *nāda*. This is the height of selfless consciousness, universal love, a constant, mystical outpouring and experience of oneness. The *sushumṇā* is *nāda* and more. *Nāda śakti* is. It just is.

Saturday

LESSON 265

Kuṇḍalinī, the Spiritual Force

Haṭha yoga (*ha-piṅgalā* and *ṭha-iḍā*) balances the two forces, the *iḍā* and the *piṅgalā*. The straight, erect spine releases the actinodic flow of the *sushumṇā* current. The mind centered in the contemplative atmosphere, cognizing timelessness, causelessness, spacelessness while sitting in the lotus position, awakens the pineal and pituitary centers, and the door of Brahman at the top of the head. ¶The force of the actinodic causal body, the sheath of cognition, *viññānamaya kośa*, a pure actinic force running through the *sushumṇā* current, is called the *kuṇḍalinī*. As this *kuṇḍalinī* force becomes activated, the *sushumṇā* power begins to grow, or the actinodic causal body begins to grow, and the higher *chakras* of cognition and universal love begin to spin faster. Once *kuṇḍalinī* power has been activated, its force expands or contracts consciousness. As man's consciousness expands into actinic spheres, more *kuṇḍalinī* power is used. This power is lessened as his consciousness emerges into the limited fields of the odic world. ¶Often known as the serpent power, the *kuṇḍalinī* is coiled at the base of the spine in the instinctive man who resides mostly in the force fields of memory and fear. When this power becomes uncoiled, the serpent, or *kuṇḍalinī*, luminously raises its head, and finally, after *nirvikalpa samādhi*, it lifts its power to the top of the head. ¶When *nirvikalpa samādhi* has been practiced daily for many, many years—according to the classical *yoga* teachings, for twelve years—and the golden body has been built, the *kuṇḍalinī* force coils itself in the *sahasrāra chakra* of the *yogī*, at the top of the head. This is known as the *manas chakra*, located about where the hairline begins at the forehead. This *chakra* eventually becomes the *mūlādhāra chakra*, or the memory-pattern *chakra*, of the golden body. The *manas chakra* is fully activated when the golden body is fully unfolded. This is known in Hindu and Egyptian mystic schools as the golden body of light, for it registers in the minds of those who look upon it, to their soul body, as a golden ball of light or a golden body. ¶When the *kuṇḍalinī* rises into the realms of pure actinicity, the pineal gland and pituitary

center are activated. When these two centers are activated simultaneously, the forces of both of them merge, bringing man into *nirvikalpa samādhi*. Therefore, the aggressive odic force merges with the passive odic force, in perfect balance, and the actinodic power of the *sushumṇā* current comes into perfect balance, poised with the *kuṇḍalinī* force. The *yoga* adept finds himself on the brink of the Absolute, cognizing That which he cannot explain, knowing there is something beyond which the mind does not know, conceiving That which cannot be conceived, because form, which is mind, cannot conceive formlessness. Then the *yogī* touches into the Self and becomes a knower of the Self, merges with Śiva. ¶When the *idā*, *piṅgalā* and *sushumṇā* forces merge and reside in perfect balance, the third eye awakens. When the pituitary, pineal glands and the *sushumṇā* source are in perfect balance, man is able to perceive consciously into other worlds of the mind. The golden body, as it begins to grow after the renunciate, or *sannyāsin*, attains *nirvikalpa samādhi*, is built by man's service to his fellow man.

Sunday

LESSON 266

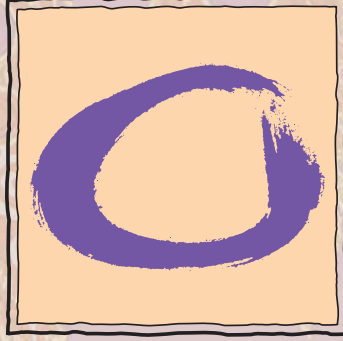
The Way after
Realization

When a *yoga guru* brings others from darkness into light and from light into Self Realization, he is also strengthening his own golden body. When a *satguru* makes it easy for his *sannyāsins* to remain in the practice of Self Realization, encouraging them and demanding of them the practice of *nirvikalpa samādhi*, he helps them hold their forces in check through the power of his golden body. ¶After *nirvikalpa samādhi*, the *sannyāsin* has a choice to serve mankind or to wait for mankind to unfold into the consciousness that he has attained. This is called being a *bodhisattva* or *upadeśī*, one who serves, or an *arahat* or *nirvāṇī*, one who waits. The golden body begins to grow through service and by bringing others into enlightenment as a *bodhisattva*, or through the constant practice of *nirvikalpa samādhi* while living a strictly secluded life as an *arahat*, only mixing with those of his own level of realization. ¶The *sahasrāra chakra* at the top of the head and the *ājñā chakra* at the brow, or the third eye, are the two controlling force centers of the soul body. These force centers become the two lowest *chakras* of the *yoga* master's new golden body, *svaṛṇaśarīra*, as this body begins to build after his first *nirvikalpa samādhi*. ¶The usual experience before *nirvikalpa samādhi* is for the aspirant to become a knower of the Self. This could occur at any time during his training. In order to attain this experience of "touching into the Self," he must have a complete balance of all odic and actinic forces within

him. A noted change in his life pattern often occurs after he becomes a knower of the Self, for the soul body has become released into orbit, and he has then a subsuperconscious control of this body. In other words, the odic-force tie has been released. This body has quickly matured. Then, if practicing contemplation as prescribed by his *satguru* and finally working out the various *karmic* binds or holds in the lower odic force field with the help of the *guru*, he attains complete Self Realization, or *nirvikalpa samādhi*. Then the golden body, *svarṇaśarīra*, is born through the merging of the forces of the pituitary and the pineal gland, setting the *sahasrāra* into a constant spinning motion. This constant spinning motion generates the force which propels the *yoga* adept back into *nirvikalpa samādhi*. Each time he goes into *nirvikalpa samādhi* he intensifies a little the spinning movement of this *chakra*, unfolding it a little more, and as this occurs, the golden body begins to build. ¶When the *yoga* adept touches into the Self and becomes a knower of the Self, attains *nirvikalpa samādhi*, becomes Self Realized, *yoga* powers come to him. These *yoga* powers are often renounced, depending upon the rule of the order to which he belongs, whether it be a teaching order or an order of hermits. According to the need, a power is developed. The powers that a *yogī* can use are as many as the petals within the *sahasrāra chakra*. They are 1,008. These powers are conceived through the *nāḍīs*—small, elastic-like psychic nerve currents extending out into and through the aura of the body. The *nāḍīs* work in conjunction with the *chakras*, and with the major currents of the body, *idā*, *piṅgalā* and *sushumṇā*. ¶Realizing Paraśiva gives you great power, but to use that power very sparingly or not at all is the greater thing to do, because the power itself works of its own accord. If you have powers, *siddhis* that are unfolded, it is best not to consciously use them. You can demonstrate to yourself to be sure you have them, but these *siddhis* are all connected with *devonic* forces that will work totally for righteousness without your demonstrating them. That is why no one wants to come up against a *ṛishi*. Similarly, a good king does not use his power. He makes everything flourish without appearing to be powerful. His greater power happens in unseen ways. ¶Remember, when the *kuṇḍalinī* force becomes strong within you during a meditation, just sit and be aware that you are aware—a blissful state called *kaīf* in Shūm, the language of meditation. You will feel very positive and experience yourself as a great big ball of energy. When the energy begins to wane, try to absorb it into every cell of your external body, then continue your meditation exactly where you left

off. In this way you will build a strong, disciplined nerve system and sub-conscious mind. This will lead you naturally onto the next inner plateau, then to the next and the next. ¶ Never allow yourself to be complacent in your spiritual attainments. Always continue to strive. Even *ṛishis*, *swāmīs* and *yogīs* who have totally realized Paraśiva continue to work on themselves from within themselves. They don't let down, because if they did it would be many years before they had the next experience of the timelessness, formlessness, spacelessness of the unspeakable Paraśiva experience. The message, therefore, is, at the beginning of meditation and at the end, keep striving. Don't turn back, but proceed with confidence.

Chitta Chakrāṇi
चित्त चक्राणि



Spinning Wheels Of Consciousness

Piercing the *chakras* that are multi-petalled—four, six, ten, twelve and sixteen—behold then the twin petalled *ājñā* center. You have indeed arrived at the holy feet of the timeless, causeless One.

Tirumantiram 1704



Monday
LESSON 281
14 Regions of
Consciousness

Hindu scriptures speak of three worlds, fourteen worlds and countless worlds. These are different ways to describe Śiva's infinite creation. Of the fourteen worlds, seven are counted as rising above the Earth and seven as descending below it. Correspondingly, there are fourteen great nerve centers in the physical body, in the astral body and in the body of the soul. These centers are called *chakras* in Sanskrit, which means "wheels." These spinning vortices of energy are actually regions of mind power, each one governing certain aspects of the inner man, and together they are the subtle components of people. When inwardly perceived, they are vividly colorful and can be heard. In fact, they are quite noisy, since color, sound and energy are all the same thing in the inner realms. ¶When awareness flows through any one or more of these regions, the various functions of consciousness operate, such as the functions of memory, reason and willpower. There are six *chakras* above the *mūlādhāra chakra*, which is located at the base of the spine. When awareness is flowing through these *chakras*, consciousness is in the higher nature. There are seven *chakras* below the *mūlādhāra chakra*, and when awareness is flowing through them, consciousness is in the lower nature. In this Kali Yuga most people live in the consciousness of the seven force centers below the *mūlādhāra chakra*. Their beliefs and attitudes strongly reflect the animal nature, the instinctive mind. We want to lift our own consciousness and that of others into the *chakras* above the *mūlādhāra*. This brings the mind out of the lower nature into the higher nature. We do this through personal *sādhana*, prayer, meditation, right thought, speech and action and love for Lord Śiva, who is All in all. ¶The *mūlādhāra chakra*, the divine seat of Lord Gaṇeśa, is the dividing point between the lower nature and the higher nature. It is the beginning of religion for everyone, entered when consciousness arrives out of the realms below Lord Gaṇeśa's holy feet. ¶The physical body has a connection to each of the seven higher *chakras* through plexes of nerves along the spinal cord and in the cranium. As the *kuṇḍalinī* force of awareness travels along the spine, it enters each of these *chakras*, energizing them and awakening, in turn, each function. In any one lifetime, man may be predominantly aware in two or three centers, thus setting the pattern for the way he thinks and lives. He

Seven instinctive chakras are depicted here in the legs and feet, seven central chakras, and seven subtle chakras above the head. The lokas are roughly shown as differently shaded bands: from bottom to top are Naraka, Preta, Deva, Jana, Tapo and Satya.

develops a comprehension of these seven regions in a natural sequence, the perfection of one leading logically to the next. Thus, though he may not be psychically seeing spinning forces within himself, man nevertheless matures through memory, reason, willpower, cognition, universal love, divine sight and spiritual illumination. ¶It may help, as we examine each of these centers individually, to visualize man as a seven-storied building, with each story being one of the *chakras*. Awareness travels up and down in the elevator, and as it goes higher and higher, it gains a progressively broader, more comprehensive and beautiful vista. Reaching the top floor, it views the panorama below with total understanding, not only of the landscape below, but also of the relation of the building to other buildings and of each floor to the next. ¶In Sanātana Dharma another analogy is used to portray the *chakras*—that of a lotus flower. This flower grows in lakes and pools, taking root in the slimy mud below the surface, where no light penetrates. Its stem grows upward toward the light until it breaks the surface into fresh air and sunshine. The energy of the sun then feeds the bud and leaves until the delicate lotus blossom opens. The first *chakra* is called the root *chakra*, *mūlādhāra*. Awareness takes root in the baser instincts of human experience and then travels through the waters of the intellect, becoming more and more refined as it evolves until finally it bursts into the light of the superconscious mind, where it spiritually flowers into the 1,008-petaled lotus *chakra* at the top of the head. By examining the functions of these seven great force centers, we can clearly cognize our own position on the spiritual path and better understand our fellow man.

Tuesday

LESSON 282

Mūlādhāra, the
Realm of Memory

The *chakras* do not awaken. They are already awakened in everyone. It only seems as if they awaken as we become aware of flowing our energy through them, because energy, willpower and awareness are one and the same thing. To become conscious of the core of energy itself, all we have to do is detach awareness from the realms of reason, memory and aggressive, intellectual will. Then, turning inward, we move from one *chakra* to another. The physical body changes as these more refined energies flow through it and the inner nerve system, called *nāḍīs*, inwardly becomes stronger and stronger. The *mūlādhāra chakra* is the memory center, located at the base of the spine, and is physically associated with the sacral or pelvic nerve plexus. *Mūla* means “root” and *adhāra* means “support,” so this is called the root *chakra*. Its color is red. It governs the realms of time and memory, creating a consciousness of time through the powers

of memory. Whenever we go back in our memory patterns, we are using the forces of the *mūlādhāra*. ¶ This *chakra* is associated also with human qualities of individuality, egoism, materialism and dominance. Man lives mostly in this *chakra* during the first seven years of life. This center has four “petals” or aspects, one of which governs memories of past lives. The other three contain the compiled memory patterns and interrelated *kar-mas* of this life. When this *chakra* is developed, people are able to travel on the astral plane. It is complete within itself, but when the first two *chakras* are charged with gross, instinctive impulses and developed through Western education, with its values and foibles which contradict Hindu *dharma*, they can create together a very strong odic force which, when propelled by the worldly will of the third *chakra* toward outer success and power, can dominate the mind and make it nearly impossible for awareness to function in the higher force centers, so great is the material magnetism. Men living fully in these lower three *chakras* therefore say that God is above them, not knowing that “above” is their own head and they are living “below,” near the base of the spine. ¶ You have seen many people living totally in the past—it’s their only reality. They are always reminiscing: “When I was a boy, we used to... Why, I remember when... It wasn’t like this a few years ago...” On and on they go, living a recollected personal history and usually unaware that they have a present to be enjoyed and a future to be created. On and on they go, giving their life force energies to the task of perpetuating the past. The *mūlādhāra* forces are not negative forces. Used and governed positively by the higher centers, the powers of time, memory and sex are transmuted into the very fuel that propels awareness along the spinal climb and into the head. Similarly, the mature lotus blossom cannot in wisdom criticize the muddy roots far below which, after all, sustain its very life. ¶ The center of man’s reasoning faculties lies in the second, or hypogastric, plexus, below the navel. It is termed *svādhishṭhāna*, which in Sanskrit means “one’s own place.” Its color is reddish orange. Once the ability to remember has been established, the natural consequence is reason, and from reason evolves the intellect. Reason and intellect work through this *chakra*. We open naturally into this *chakra* between the ages of seven and thirteen, when we want to know why the sky is blue and the “whys” of everything. If very little memory exists, very little intellect is present. In other words, reason is the manipulation of memorized information. We categorize it, edit it, rearrange it and store the results. That is the essence of the limited capacity of reason. Therefore,

this center controls the *mūlādhāra*, and in fact, each progressively “higher” center controls all preceding centers. That is the law. In thinking, solving problems, analyzing people or situations, we are functioning in the domain of *svādhishṭhāna*. ¶ This center has six “petals” or aspects and can therefore express itself in six distinct ways: diplomacy, sensitivity, cleverness, doubt, anxiety and procrastination. These aspects or personae would seem very real to people living predominantly in this *chakra*. They would research, explore and wonder, “Why? Why? Why?” They would propose theories and then formulate reasonable explanations. They would form a rigid intellectual mind based on opinionated knowledge and accumulated memory, reinforced by habit patterns of the instinctive mind.

Wednesday
 LESSON 283
 The Centers of
 Reason and Will

It is in the *svādhishṭhāna chakra* that the majority of people live, think, worry and travel on the astral plane. If they are functioning solely in the reasoning capacity of the mind, devoting their life’s energies to its perpetuation in the libraries of the world, then they would take the intellect very seriously, for they naturally see the material world as extremely real, extremely permanent. With their security and self-esteem founded in reason, they study, read, discuss, accumulate vast storehouses of fact and rearrange the opinions and conclusions of others. When guided by the higher *chakras* and not totally entangled in ramifications of intellect, the powers of *svādhishṭhāna* are a potent tool in bringing intuitive knowledge into practical manifestation. Reason does not conflict with intuition. It simply comes more slowly, more clumsily, to the same conclusions. Nevertheless, the intellect, in its refined evolution, can harness and direct the base instincts in man. ¶ Within the third center, called the *maṇipūra chakra*, are the forces of willpower. *Maṇi* means “gem,” and *pūra* means “city,” so *maṇipūra* signifies the “jewelled city.” Its color is yellow. It is represented in the central nervous system by the solar plexus, where all nerves in the body merge to form what has been termed man’s “second brain.” This is significant, for depending on how the energy is flowing, the forces of will from this *chakra* add power either to worldly consciousness through the first two centers or to spiritual consciousness through the fourth and fifth centers. In Hindu mysticism, this dual function of willpower is conveyed in its ten “petals” or aspects, five which control and stabilize the odic or material forces of memory and reason, and five which control the actinic or spiritual forces of understanding and love. Therefore, the *maṇipūra* energies are actinodic in composition, while

mūlādhāra and *svādhishṭhāna* are purely odic force structures. When awareness functions within the realms of memory, reason and aggressive willpower, men and women are basically instinctive in nature. They are quick to react and retaliate, quick to have their feelings hurt and quick to pursue the conquest of others, while fearing their own defeat. Success and failure are the motivating desires behind their need to express power and possess influence. Consequently, their life is seeded with suffering, with ups and downs. They look for a way out of suffering and yet enjoy suffering when it comes. They are physically very hard working and generally not interested in developing the intellect unless it can help them achieve some material gain. In these states of consciousness, the ego rises to its greatest prominence, and emotional experiences are extremely intense. If, on the other hand, the willpower has been directed toward higher awakening, awareness is propelled into deeper dimensions. Gains and losses of material possessions and power no longer magnetize their awareness, and they are freed to explore higher centers of their being. Inwardly directed, the willpower gives resolute strength to these aspirants, strength to discipline the outer nature and to practice *sādhana*.

Thursday
LESSON 284
Cognition and
Divine Love

With the spiritual will aroused, awareness flows quite naturally into the *anāhata chakra*, the heart center, governing the faculties of direct cognition or comprehension. Connected to the cardiac plexus, this *chakra* is often referred to as “the lotus of the heart.” Its twelve “petals” imply that the faculty of cognition can be expressed in twelve distinct ways or through as many masks or personae. Its color is a smoky green. Man usually awakens into this region of cognition around age twenty-one to twenty-six. Life for seekers in this *chakra* is different than for others. It is in *anāhata*, literally “unstruck sound,” that the aspirant attains his mountaintop consciousness. Instead of viewing life in its partial segments, like seeing just the side of the mountain, he raises his consciousness to a pinnacle from which an objective and comprehensive cognition of the entirety is the natural conclusion. Uninvolved in the seemingly fractured parts, he is able to look through it all and understand—as though he were looking into a box and seeing the inside, the outside, the top and the bottom, all at the same time. It looks transparent to him and he is able to encompass the totality in one instantaneous flash of direct cognition. He knows in that split second all there is to know about a subject, and yet would find it difficult to verbalize that vast knowing. Various highly

endowed psychics are prone to utilize this force center, for such spiritual powers as healing are manifested here. ¶ People with the *anāhata chakra* awakened are generally well-balanced, content and self-contained. More often than not, their intellect is highly developed and their reasoning keen. The subtle refinement of their nature makes them extremely intuitive, and what is left of the base instincts and emotions is easily resolved through their powers of intellect. It is important that the serious aspirant gain enough control of his forces and *karmas* to remain stabilized at the heart center. This should be home base to him, and he should rarely or never fall below *anāhata* in consciousness. Only after years of *sādhana* and transmutation of the sexual fluids can this be attained, but it must be attained and awareness must settle here firmly before further unfoldment is sought. ¶ Universal or divine love is the faculty expressed by the next center, called the *viśuddha chakra*. This center is associated with the pharyngeal plexus in the throat and possesses sixteen “petals” or attributes. Whereas the first two centers are predominantly odic force in nature and the third and fourth are mixtures of odic force and a little actinic force, *viśuddha* is almost a purely actinic force structure. On a percentage scale, we could say that the energies here are eighty percent actinic and only twenty percent odic. Whenever people feel filled with inexpressible love and devotion to all mankind, all creatures, large and small, they are vibrating within *viśuddha*. In this state there is no consciousness of a physical body, no consciousness of being a person with emotions, no consciousness of thoughts. They are just being the light or being fully aware of themselves as actinic force flowing through all form. They see light throughout the entirety of their body, even if standing in a darkened room. This light is produced in the *ājñā chakra* above through the friction occurring between the odic and actinic forces and perceived through the divine sight of the third eye. The sense of “I,” of ego, is dissolved in the intensity of this inner light, and a great bliss permeates the nerve system as the truth of the oneness of the universe is fully and powerfully realized. *Viśuddha* means “sheer purity.” This center is associated with blue, the color of divine love. ¶ The *jñānī* who has awakened this center is able for the first time to withdraw awareness totally into the spine, into the *sushumṇā* current. Now he begins experiencing the real spiritual being. Even at this point he may hold a concept of himself as an outer being, as distinct from the inner being he seeks. But as he becomes stronger and stronger in his new-found love, he realizes that the inner being is nothing but the reality of himself. And as

he watches as the outer being fades, he realizes that it was born in time and memory patterns, put together through the forces of reason, and sustained for a limited period through the forces of will. The outer shell dissolves and he lives in the blissful inner consciousness that knows only light, love and immortality.

Friday

LESSON 285

Divine Sight

And Illumination

The sixth force center is *ājñā*, or the third eye. *Ājñā chakra* means “command center” and grants direct experience of the Divine, not through any knowledge passed on by others, which would be like the knowledge found in books. Magnetized to the cavernous plexus and to the pineal gland and located between the brows, the *ājñā chakra* governs the superconscious faculties of divine sight within man. Its color is lavender. Of its two “petals” or facets one is the ability to look down, all the way down, to the seven *talas*, or states of mind, below the *mūlādhāra* and the other is the ability to perceive the higher, spiritual states of consciousness, all the way up to the seven *chakras* above the *sahasrāra*. Thus, *ājñā* looks into both worlds: the odic astral world, or *Antarloka*, and the actinic spiritual world, or *Śivaloka*. It, therefore, is the connecting link, allowing the *jñānī* to relate the highest consciousness to the lowest, in a unified vision. This center opens fully to the conscious use of man after many experiences of *nirvikalpa samādhi*, Self Realization, resulting in total transformation, have been attained, although visionary insights and, particularly, inner light experiences are possible earlier. ¶The composition of this *chakra* is so refined, being primarily of actinic force, that a conscious knowledge of the soul as a scintillating body of pure energy or white light is its constant manifestation. From here man peers deeply into the mind substance, seeing simultaneously into the past, the present and the future—deeper into evolutionary phases of creation, preservation and destruction. He is able to travel consciously in his inner body, to enter any region of the mind without barrier and to reduce through his *samyama*, contemplation, all form to its constituent parts. ¶It is not recommended on the classical Hindu *yoga* path for one to sit and concentrate on this force center, as the psychic abilities of the pineal gland can be prematurely awakened over which control is not possible, creating an unnecessary *karmic* sidetrack for the aspirant. Visions are not to be sought. They themselves are merely illusions of a higher nature around which a spiritual ego can grow which only serves to inhibit the final step on the path, that of the Truth beyond all form, beyond the mind itself. Therefore, the pituitary gland, which

controls the next and final center, should be awakened first. This master gland is located about an inch forward and upward of the left ear, near the center of the cranium. At that point one can inwardly focus awareness and see a clear white light. This light is the best point of concentration, for it will lead awareness within itself and to the ultimate goal without undue ramification. ¶The *sahasrāra*, or crown *chakra*, is the “thousand spoked” wheel, also known as *sahasradala padma*, “thousand-petaled lotus.” Actually, according to the ancient mystics, it has 1,008 aspects or attributes of the soul body. However, these personae are transparent—a crystal clear white light, ever present, shining through the circumference of the golden body which is polarized here and which seems to build and grow after many experiences of sustained *nirvikalpa samādhi*, manifesting a total inner and outer transformation. ¶The crown center is the accumulation of all other force centers in the body, as well as the controlling or balancing aspect of all other sheaths or aspects of man. It is a world within a world within itself. When the *yogī* travels in high states of contemplation, when he is propelled into vast inner space, he is simply aware of this center in himself. In such deep states, even the experience of light would not necessarily occur, since light is only present when a residue of darkness is kept, or since light is the friction of pure actinic force meeting and penetrating the magnetic forces. In the *sahasrāra*, the *jñānī* dissolves even blissful visions of light and is immersed in pure space, pure awareness, pure being. ¶Once this pure state is stabilized, awareness itself dissolves and only the Self remains. This experience is described in many ways: as the death of the ego; as the awareness leaving the mind form through the “door of Brahman,” the Brahmarandhra, at the top of the head; and as the inexplicable merger of the *ātman*, or soul, with Śiva, or God. From another perspective, it is the merger of the forces of the pituitary with the forces of the pineal. Great inner striving, great *sādhana* and *tapas*, first activate the pituitary gland—a small, master gland found near the hypothalamus which regulates many human functions, including growth, sexuality and endocrine secretions. It is inwardly seen as a small white light and referred to as “the pearl of great price.” When the pituitary is fully activated, it begins to stimulate the pineal gland, situated at the roof of the thalamic region of the brain and influencing maturation of consciousness expansion. The pineal is inwardly viewed as a beautiful blue sapphire. For man to attain his final, final, final realization, the forces of these two glands have to merge. Symbolically, this is the completion of the circle,

the serpent devouring its own tail. For those who have attained this process, it can be observed quite closely through the faculty of divine sight.

Saturday

LESSON 286

The Unfoldment Of Humanity

This is the story of man's evolution through the mind, from the gross to the refined, from darkness into light, from a consciousness of death to immortality. He follows a natural pattern that is built right in the nerve system itself: memory, reason, will, direct cognition, inner

light perceptions of the soul, which awaken a universal love of all mankind; psychic perceptions through divine sight; and the heavenly refinement of being in the thousand-petaled lotus. ¶ During each age throughout history, one or another of the planets or *chakras* has come into power. Remember when the Greek God Cronus was in supreme power? He is the God of time. Mass consciousness came into memory, or the *mūlā-dhāra chakra*, with its new-found concern for time, for a past and a future, dates and records. Next the mass consciousness came into the *svādhi-śthāna* and its powers of reason. Reason was a God in the Golden Age of Greece. Discourse, debate and logic all became instruments of power and influence. If it wasn't reasonable, it wasn't true. Next the *chakra* of will came into power. Man conquered nations, waged wars, developed efficient weapons. Crusades were fought and kingdoms established during the period. Our world was experiencing force over force. Direct cognition, the *anāhata chakra*, came into power when man opened the doors of science within his own mind. He cognized the laws of the physical universe: mathematics, physics, chemistry, astronomy and biology. Then he unfolded the mind sciences by penetrating into his subconscious mind, into the *chakras* where he had previously been. With man's looking into his own mind, psychology, metaphysics and the mind religions were born. ¶ Now, in our present time, the mass consciousness is coming into *viśuddha*—the forces of universal love. The forerunners of this emerging Sat Yuga, popularly called the New Age, are not worshiping reason as the great thing of the mind or trying to take over another's possessions through the use of force. They are not worshiping science or psychology or the mind religions as the great panacea. They are looking inward and worshiping the light, the Divinity within their own body, within their own spine, within their own head, and they are going in and in and in and in, into a deep spiritual quest which is based on direct experience, on compassion for all things in creation. ¶ As the forces of the *viśuddha chakra* come into prominence in the New Age, it does not mean that the other

centers of consciousness have stopped working. But it does mean that this new one coming into prominence is claiming the energy within the mass consciousness. When this center of divine love gains a little more power, everything will come into an exquisite balance. There will be a natural hierarchy of people based on the awakening of their soul, just as previous ages established hierarchies founded on power or intellectual acumen. With that one needed balance, everything on the Earth will quiet down, because the *viśuddha chakra* is of the new age of universal love in which everyone sees eye to eye, and if they do not, there will always be someone there to be the peacemaker. Look back through history and you will see how these planetary influences, these great mind strata of thought, have molded the development of human society.

Sunday

LESSON 287

Chakra Cycles
In Each Lifetime

The same cyclical pattern of development in human history is evident even more clearly in the growth of the individual. In the seven cycles of a man's life, beginning at the time of his birth, his awareness automatically flows through one of these *chakras* and then the next one, then the next and then the next, provided he lives a pure life, following Sanātana Dharma under the guidance of a *satguru*. ¶In reality, most people never make it into the higher four *chakras*, but instead regress back time and again into the *chakras* of reason, instinctive will, memory, anger, fear and jealousy. Nevertheless, the natural, ideal pattern is as follows. From one to seven years of age man is in the *mūlādhāra chakra*. He is learning the basics of movement, language and society—absorbing it all into an active memory. The patterns of his subconscious are established primarily in these early years. From seven to fourteen he is in the *svādhiśṭhāna chakra*. He reasons, questions and asks, “Why? Why? Why?” He wants to know how things work. He refines his ability to think for himself. Between fourteen and twenty-one he comes into his willpower. He does not want to be told what to do by anyone. His personality gets strong, his likes and dislikes solidify. He is on his way now, an individual answerable to no one. Generally, about this time he wants to run away from home and express himself. From twenty-one to twenty-eight he begins assuming responsibilities and gaining a new perspective of himself and the world. Theoretically, he should be in *anāhata*, the *chakra* of cognition, but a lot of people never make it. They are still in the bull-in-the-china-shop consciousness, crashing their way through the world in the expression of will, asking why, reasoning things out and recording it in memory patterns

which they go over year after year after year. ¶But if awareness is mature and full, having incarnated many, many times, he goes on at twenty-one to twenty-eight into the *anāhata chakra*. Here he begins to understand what it's all about. He comprehends his fellow men, their relationships, the world about him. He seeks inwardly for more profound insight. The *chakra* is stabilized and smoothly spinning once he has raised his family and performed his social duty and, though he may yet continue in business, he would find the energies withdrawing naturally into his chest. It is only the renunciate, the *maṭhavāsi*, the *sannyāsin*, who from twenty-eight to thirty-five or before, depending on the strictness of his *satguru*, comes into the *viśuddha chakra*, into inner-light experiences, assuming a spiritual responsibility for himself and for others. This awakening soul appreciates people, loves them. His heart and mind broadly encompass all of humanity. He is less interested in what people do and more in what they are. It is here that, having withdrawn from the world, the world begins to renounce him. Then, from thirty-five to forty-two, or before, he perfects his *sādhanas* and lives in the *ājñā chakra*, experiencing the body of the soul, that body of light, awareness traveling within naturally at that time, withdrawing from mundane affairs of the conscious mind. From forty-two through forty-nine he is getting established in the *sahasrāra chakra* in a very natural way, having met all of the responsibilities through life. ¶This is the exacting path a devotee would follow under the training of a *satguru*. Ideally, and traditionally, the young man should come under the training of a *guru* at about fourteen years of age, when he is just coming into the *maṇipūra* area of will. At this point, the will is malleable and can be directed into the channels of the inner climb, rather than directed toward the outer world, though he may work or study in the outer world, too. But his motivation is inner. Carefully guided, awareness flows through each of these force centers, and at fifty years of age, he is fully trained and mentally prepared to take on intense spiritual responsibilities of his *sampradāya* and soar even more deeply inward in a very, very natural way.