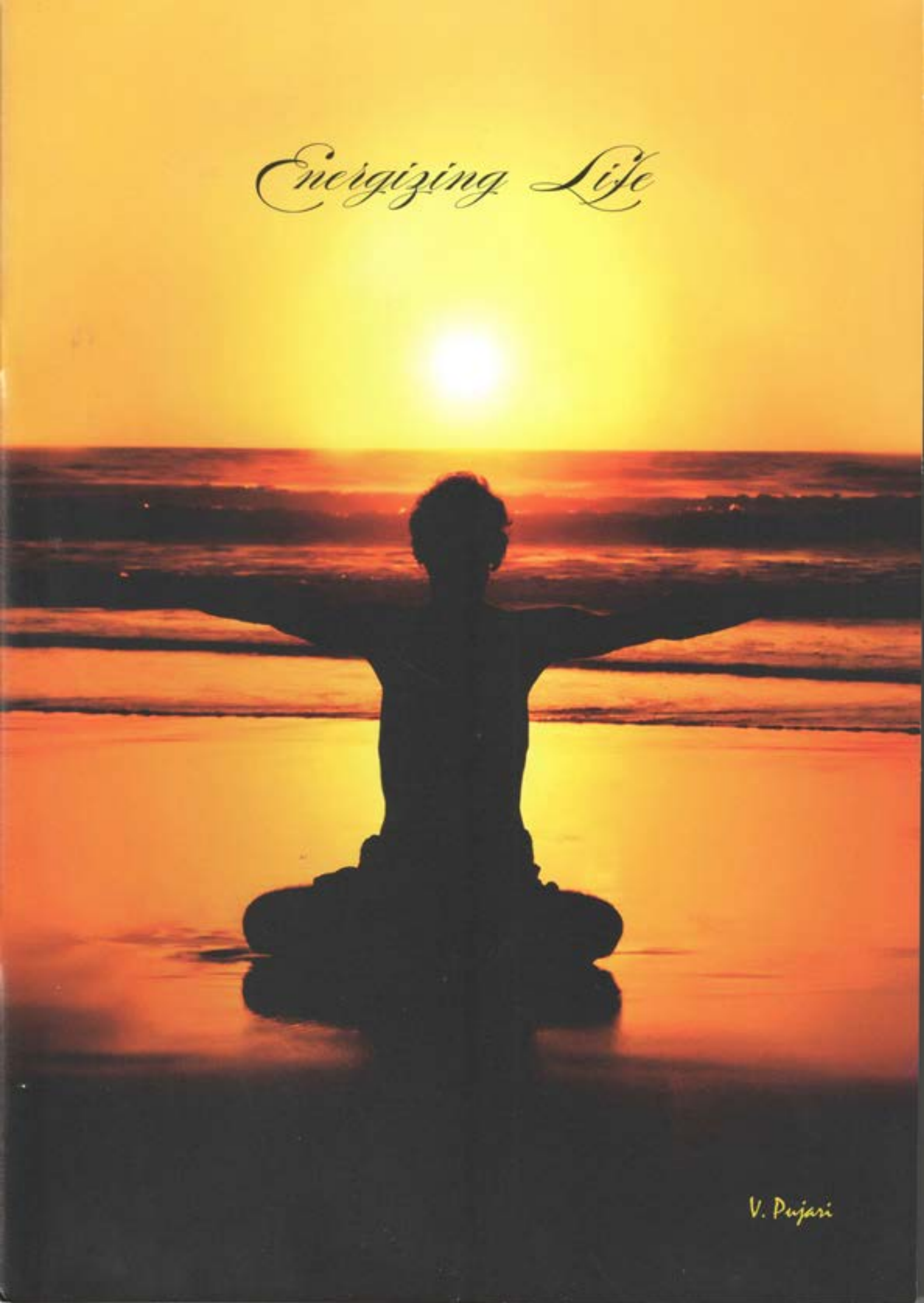
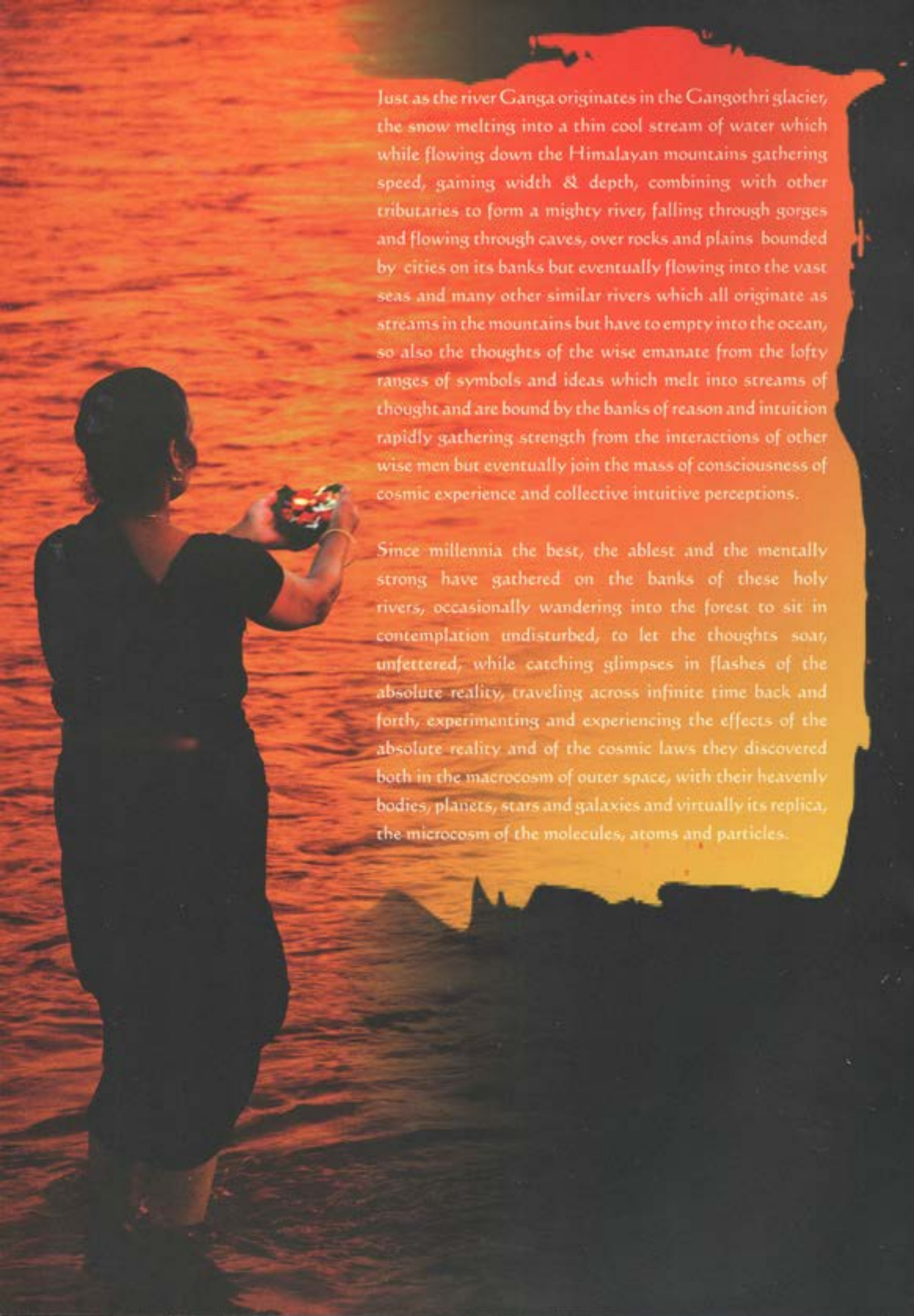


Energizing Life

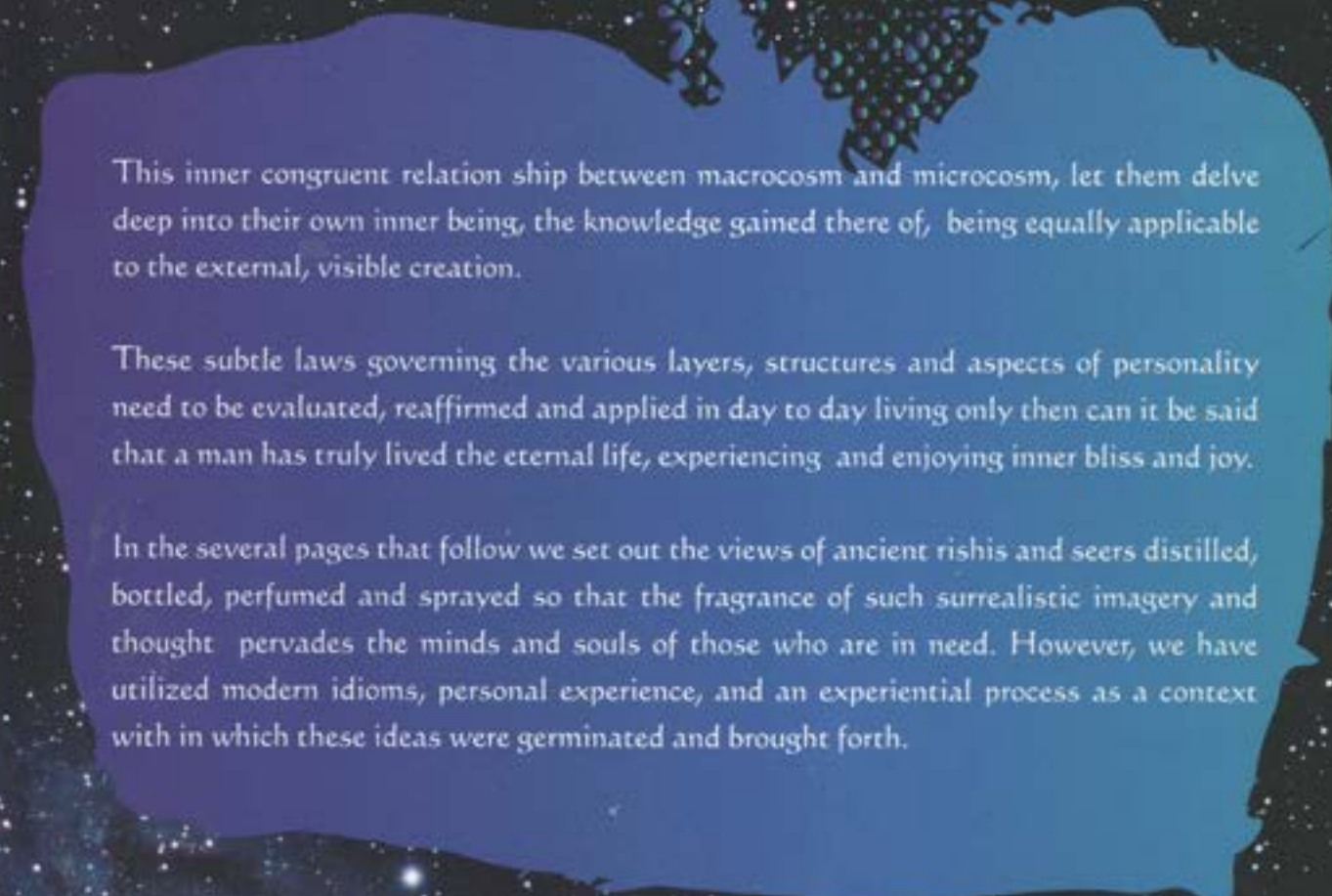


V. Pujari



Just as the river Ganga originates in the Gangothri glacier, the snow melting into a thin cool stream of water which while flowing down the Himalayan mountains gathering speed, gaining width & depth, combining with other tributaries to form a mighty river, falling through gorges and flowing through caves, over rocks and plains bounded by cities on its banks but eventually flowing into the vast seas and many other similar rivers which all originate as streams in the mountains but have to empty into the ocean, so also the thoughts of the wise emanate from the lofty ranges of symbols and ideas which melt into streams of thought and are bound by the banks of reason and intuition rapidly gathering strength from the interactions of other wise men but eventually join the mass of consciousness of cosmic experience and collective intuitive perceptions.

Since millennia the best, the ablest and the mentally strong have gathered on the banks of these holy rivers, occasionally wandering into the forest to sit in contemplation undisturbed, to let the thoughts soar, unfettered, while catching glimpses in flashes of the absolute reality, traveling across infinite time back and forth, experimenting and experiencing the effects of the absolute reality and of the cosmic laws they discovered both in the macrocosm of outer space, with their heavenly bodies, planets, stars and galaxies and virtually its replica, the microcosm of the molecules, atoms and particles.



This inner congruent relationship between macrocosm and microcosm, let them delve deep into their own inner being, the knowledge gained there of, being equally applicable to the external, visible creation.

These subtle laws governing the various layers, structures and aspects of personality need to be evaluated, reaffirmed and applied in day to day living only then can it be said that a man has truly lived the eternal life, experiencing and enjoying inner bliss and joy.

In the several pages that follow we set out the views of ancient rishis and seers distilled, bottled, perfumed and sprayed so that the fragrance of such surrealistic imagery and thought pervades the minds and souls of those who are in need. However, we have utilized modern idioms, personal experience, and an experiential process as a context with in which these ideas were germinated and brought forth.



Gurukulam



True knowledge was the legitimate quest of every intellectual, who, in ancient times sought it on the banks of the rivers dotted by gurukulams which can be properly called centers of higher learning and these places were selected on the basis of positive vibrations, tranquility and consecrated by the power of the teacher while the disciple was energized and elevated to a higher plane of existence by the cosmic energy channelized by the guru (teacher).

In modern times, due to the lack of knowledge about techniques and non availability of such gurus, a lot of dissipation of energy, through distraction and lack of concentration, poor technique and methodologies and assembly line mass manufacture of single mould graduates, has led to a dilution of standards, confusion about reality and propagation of pseudo knowledge masquerading as vast bits and chunks of unrelated information disseminated as true knowledge.

Poorna Mahal

Unable to distinguish illusion from reality, superstition from religion, enveloped in a veil of ignorance, thrashing about aimlessly, the vast majority are searching for the light house which allows them to lay anchor at the port of call of the truly wise and intellectual being bonded together with a mission to enlighten rather than merely inform.

Gruhalayam, devalayam, vidyalayam are specific places where the seekers of the truth can be energized and uplifted by overcoming the negative energies and filling the mind with positive vibrations so that the power of thought, word and action get multiplied a hundred fold making learning a powerful process of intellectual awakening. With this in mind, the Poorna Mahal in the Indo American valley was created with four domes, 16 pyramids, 48 kalasams, with 4 entrances and 4 lobbies, with 8 boundary wall gates helping to invigorate and elevate the mind set of students by bringing in the concentrated cosmic energy.



The Five elements



The five elements of earth, water, fire, air & sky (ether) and their various combinations are the cause of the material world of which man is a part, which disintegrate and dissolve into nature after death.

The gross and subtle aspects of the elements are interrelated. The properties of the earth include roughness, solidity, smell, those of water taste, liquidity and gelatinous, of fire - form, heat and brightness, of air - touch, movement, lightness and activity, of sky - sound, porosity and absence of resistance.

The earth represents particular objects and is characterized by differentiation and particularity, water represents changing forms and includes the elements of transformation, fire represents meaning and intelligibility and consists of the ideas of propagation of energy and symbolic representation, air represents conditioning, qualification and relativity and ether or sky connotes the space time continuum and represents the underlying continuity.





The Five senses



The five senses or jnaanaendriyas of sight, hearing, touch, smell & taste correspond to the sensory input of information to the mind while the five external functions of action are karmendriyas corresponding to the motor output. All information about the external reality is provided by the five senses which is integrated with past memories to provide a perceptual interpretation and thus the external reality is also influenced by internal subjective judgments. By shutting down the five sense organs temporarily during contemplation, the past memories are awakened and inner perceptions gain dominance, revealing a rich inner world which is worthy of investigation. The five senses are subject to limitation of time and space and thus we cannot completely rely upon them to provide 360 degrees view of reality. Illusions, delusions lead to a defective state of understanding and therefore true reality can only be perceived when the five senses are switched off and concentration is focussed upon inner symbols.

The Five layers



Behind the sensory world of information lie five layers of the mind – Antahkarana the inner faculty of understanding, Manas the qualitative mind, Buddhi the intellect with its faculty of discrimination, Chitta the consciousness, from which the will and volition emanate and finally Ahankara the ego which the person identifies with as 'I', the Chitta or consciousness is the continuous stream of awareness and alertness and is responsible for the various states of wakefulness, sleep, dreams etc. The budhi or intelligent discriminatory faculty helps in the critical evaluation of various scenarios, beliefs, opinions, values and judgments through reasoning and analytical thinking. The Manas or mind is a bundle of thoughts continuously in turbulence and often in conflict with the values of the individual, provoking strong emotional reactions and making it difficult to control his senses and detach from action. The Ahankara or ego generates identification with one's own body, family, country, religion and promotes self centeredness and arrogance.



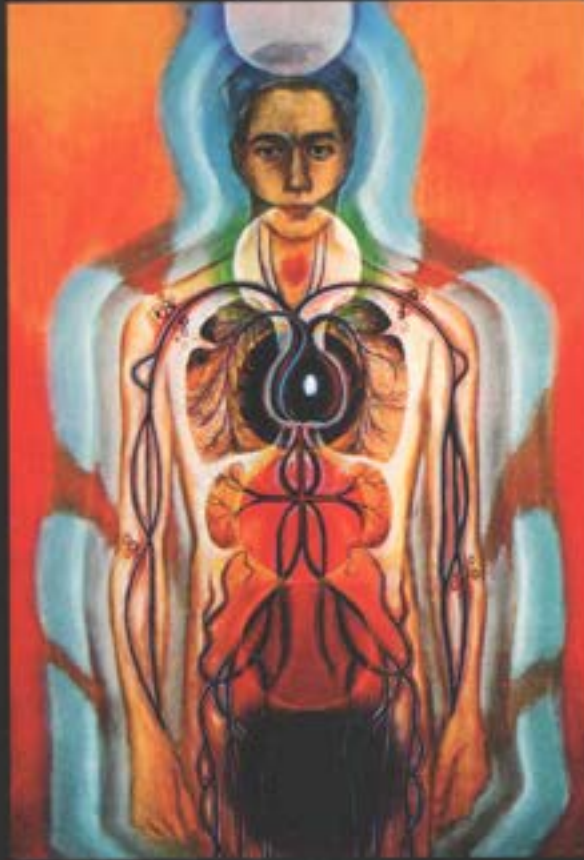
The Five sheaths



The individual body comprises of five sheaths or koshas. The first called Annamayya kosha is manufactured from the five elements and its source of sustenance is from food. Next the Pranamaya kosha is formed from the five Pranas and provide the vital force of animation and is sustained by the breath. It can be regulated through Pranayama. The Manas or mind is wayward and is composed of impressions of gathered sensory data and it is sustained by sensory stimulation. It can be correlated with the Manomaya kosha. The Vignanamaya kosha or layer of knowledge is the one where mental activities or vrithis take place and by reasoning and intelligence proper judgment can be made. The Anandamaya kosha stands for bliss and joy with love as its function and Samskaras as imprints from past lives which are carried over to the next birth. Thus, even after the destruction of the physical body, the other subtle bodies covering the soul transmigrate to the appropriate available body, a process known as re-incarnation.



The Five energies



The five Pranas called Prana, Apana, Samana, Udana, Vyana are found in different physical locations in the body. The Apana is a downward moving force responsible for elimination, reproduction and is located below the navel. The Samana or equalizing force is located at the navel and controls digestion, metabolism and homeostasis. The Prana an inward moving force is located near the lungs and through mental energization is involved in swallowing, respiration and sensory perception. The Udana or ascending force causes enthusiasm, effort and mental growth and is located in upper chest and throat controlling speech, exhalation and growth. The Vyana is a diffusive and pervasive force which controls circulation and movement and is located in the heart and limbs.



The Three Existential forces

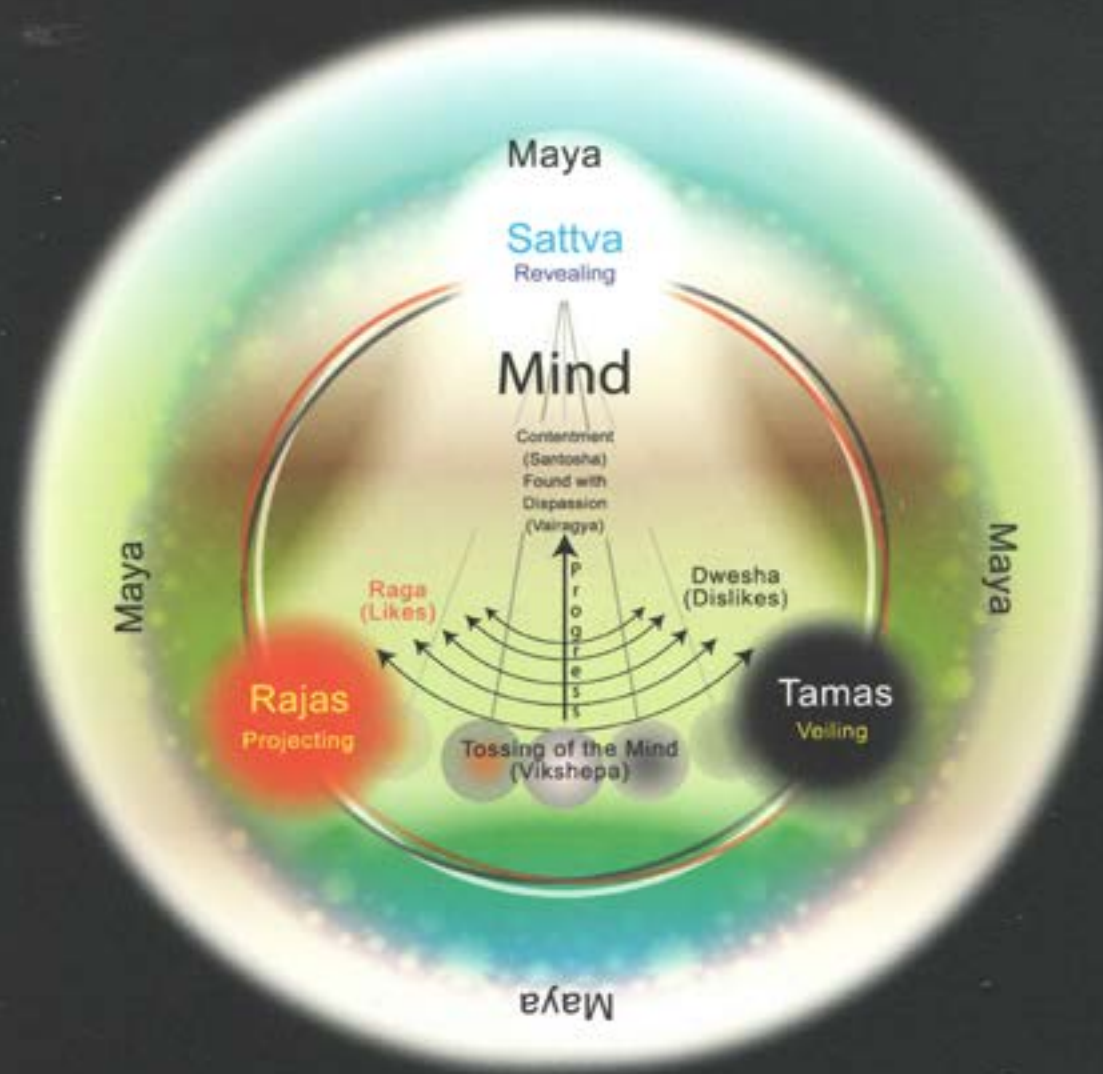


There are three existential forces, Prana, Tejas and Ojas. Prana means life force filled with energy like that of air and can be controlled by breathing exercises or Pranayama. Prana has the ability to influence thought and perception. Tejas means radiance emanating from the energy of fire and has the power to influence emotions and the individuals with lots of Tejas have beaming and radiant faces and an aura around them. Ojas means underlying strength derived from the fluid energy of water and denotes the capacity for patience and mental endurance.

Prana, Tejas and Ojas are respectively derived from Sat (truth), Chitt (consciousness), Ananda (bliss). He who can regulate Prana will be able to perceive the absolute truth and reality, he who regulates Tejas develops the attributes of absolute awareness and cosmic consciousness and the one who develops Ojas becomes immortal and perfectly, eternally happy and finds fulfillment within. "Asatoma Sadgamaya" i.e., from untruth to truth is a journey possible through Pranic control, "Tamasoma Jyothirgamaya" i.e., from darkness to light is due to Tejas and "Mruthyorma Amruthangamaya" i.e., from mortality to immortality is due to Ojas.



The Three qualities



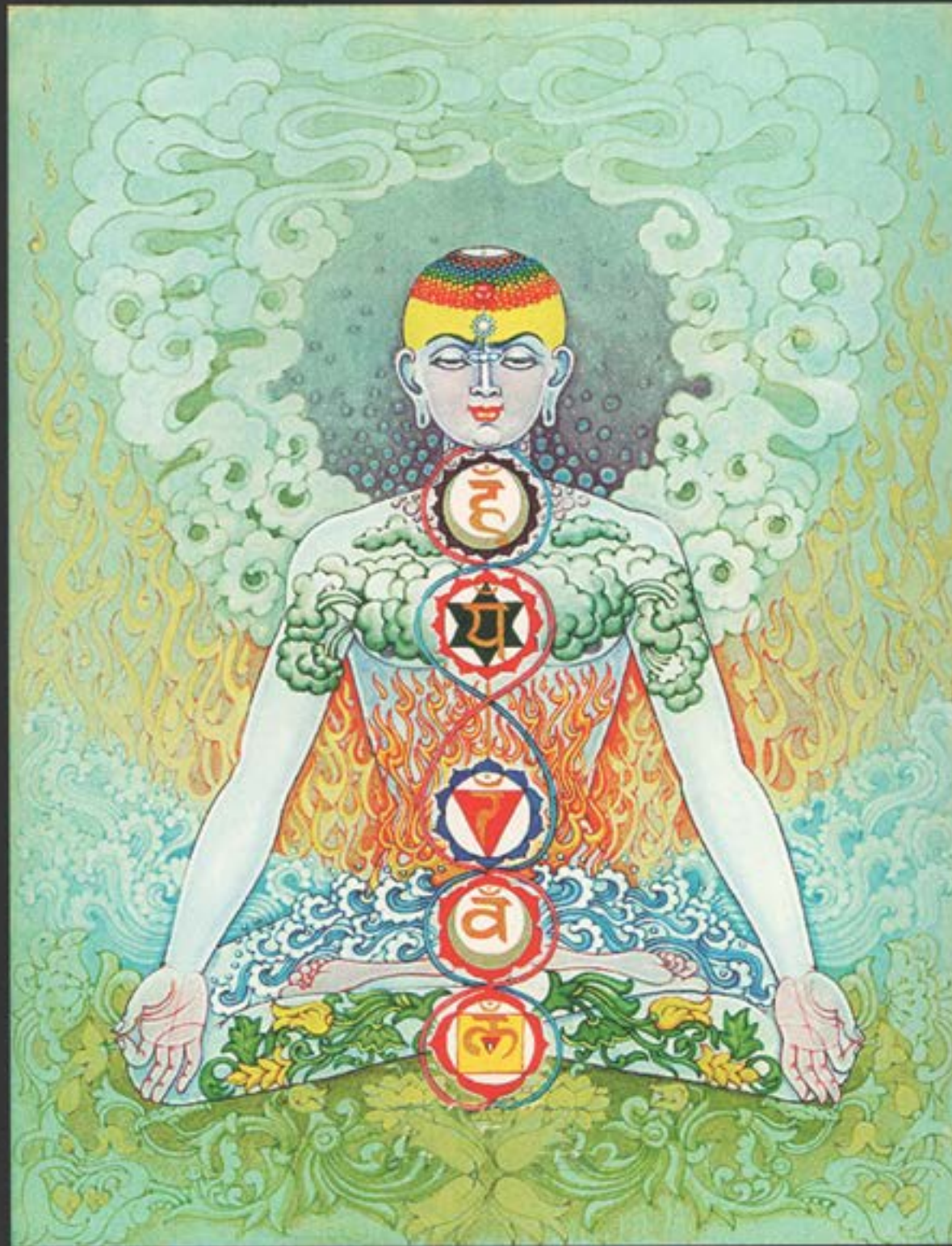
Three types of qualities can be described, any one of which is predominant in a particular person and thereby determines the type of personality of the individual viz. Sattva, Rajas and Tamas.

The Sattvic person has inner peace, love, faith, joy and devotion, able to discriminate between the opposites and has clear perception of ethics, truth, non violence and has good self control with the ability to control the senses and desires with a sense of detachment from the body, has congruence between what he thinks, says and does, is selfless, has compassion and respect for all.

The Rajasic person has an overactive imagination, is angry, opinionated, has righteous indignation, believes in the reality of the outer world and in particular names and forms, has strong desires and sensate nature, is ambitious, aggressive, achievement oriented and has strong identification with family, country and religion.

The Tamasic person is full of attachments, is under the influence of excessive sleep or addictions or past memories and suffers from worries, anxiety, depression. He lacks intelligent perception, a well developed conscience or self control and is easily swayed by others, a tendency to day dream, dishonesty and delusions, has a negative view of self, is fearful, dependent and identifies closely with his own body and is unable to endure pain.

The Seven planes



In the ancient Indian tradition the nervous system is visualized as consisting of three path ways - Ida, Pingala - left and right, comparable to the sympathetic and parasympathetic nervous system and Sushumna which is in the center like the spinal cord. The Nervous energy is assumed to rise right from the coccyx up to the vertex with several regional centers called Chakras akin to the ganglia.



The Seven planes

The lowest is the Muladhara which is the plane of physical action in the realm of the physical body and is located at the base of the spine controlling the sex organs and gonads.

The next Chakra is Swadhistana in the sacral region influencing the release of adrenal hormones which may be called the plane of emotion operating at the level of the sense organs.

Manipuraka chakra corresponding to the navel region and regulating the release of pancreatic hormones is called the plane of thought which influences the functioning of the mind.

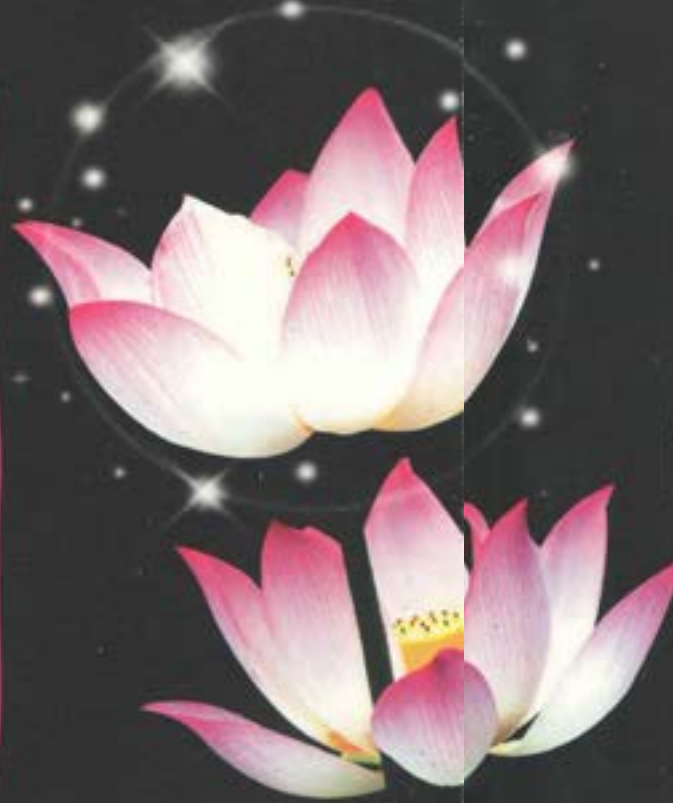
The plane of Wisdom or Buddhi has the Anahata chakra at the level of the heart controlling the thymus gland.

The Visuddhi chakra near the throat controls the thyroid gland and is the plane of love.

The sixth or Ajna chakra visualizes the soul while concentrating between the eye brows and represents consciousness and controls the release of pituitary hormones.

The last and final chakra is the Sahasrara chakra on the vertex of the head which is symbolic of a thousand petalled lotus and is the plane of spirit rooted in pure existence and has the pineal gland as its motif.

By concentrating upon different chakras the seven planes of existence can be experienced. Many people can't transcend the physical, emotional and mental planes, while some are able to go up e.g. to the plane of love, temporarily, but come back quite quickly to the lower planes which reflect their existence level.





Different people have different goals which are outlined as Dharma, Artha, Kama and Moksha. Dharma has the goal of fulfilling duties and responsibilities, Artha, the goal of accumulating possessions, Kama, the goal of satisfying legitimate desires while Moksha is the goal of escaping from fiduciary duties, abnormal possessions and unfulfilled desires. This path of self realization or Moksha is considered as the highest goal of life.

These four goals are considered to be stages in the evolution of man's spiritual nature, starting with Kama i.e., desires and lust, moving up to Artha i.e. accumulating possessions, and evolving into a higher form of worldly life where Dharma or rules, regulations, order, cosmic laws are interpreted and followed, finally leaving all physical, psychological, emotional and social baggage and bonds, one seeks liberation from the pair of opposites of joy and sorrow etc., and attains liberation, salvation, nirvana or what can be properly called Moksha.



To reach the highest plane of existence, it is necessary to have synchrony between thought, word and deed and also understand the secret behind the power of congruence and alignment. In Sanskrit, Laya which means dissolution of the ego into the cosmic consciousness actually should mean the perfect alignment of physical body, the mental forces and the soul even while following dharma and fulfilling one's worldly duties so that the true spirit of self realization is put into practice.

Subdueing Ahamkara



The major block to reach a higher plane of existence is indeed the Ego or Ahamkara. The identification with the body as if it is the true self is the major cause of turmoil, turbulence and mental distractions leading to sorrow, grief and is the end result of attachment to worldly objects.

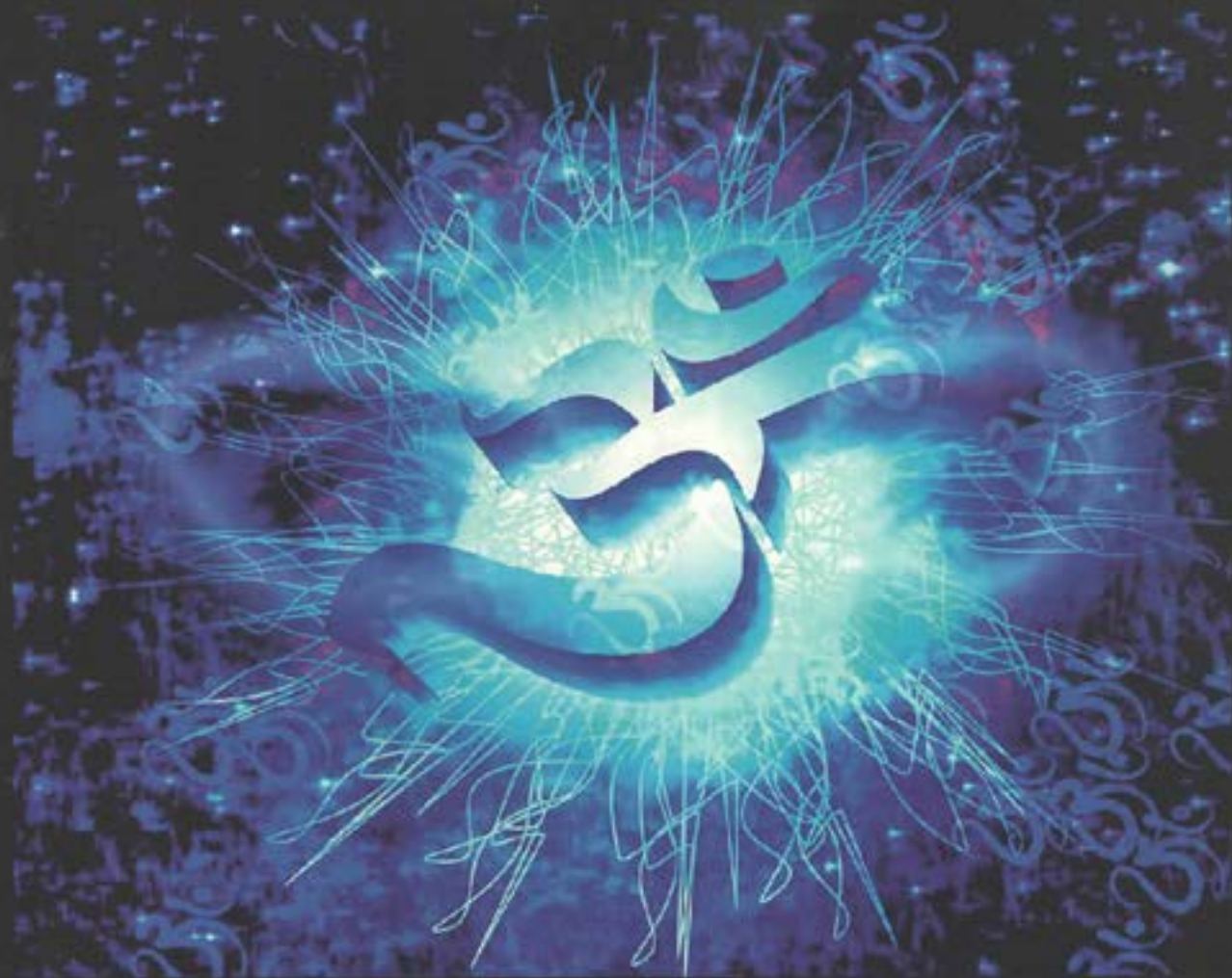
A unique way of subdueing Ahamkara is to think of it as playing a role, for instance, the multiple roles that women play.

If the ego is made into a servant, she tirelessly slaves away in the service of larger goals of Humanity and Spirituality.

As a friend she guides, advises, sympathizes and provides good counsel, improving the wisdom and knowledge of the individual, allowing expansion to all cosmic objects of creation this same friendship.

When the ego is like a lover, through the power of love, she transforms the inner being and through true love the whole universe is felt to pulsate with cosmic consciousness.

When Ahamkara is viewed as a wife, it shares the attributes of the divine mother goddess and elevates the consciousness to the divine plane.



To understand one's true nature, several experiences over several lives are necessary. Learning lesson after lesson, from mother nature who is the greatest teacher, man begins to look inward and enquire into the true meaning of "self".

If we enquire by deep contemplation, the true nature of man cannot be the physical body, since we call it, "My body, my hand, my leg etc.", nor can it be the elements of the subtle sheaths.

Our true self is neither the mind (manas) nor buddhi (intelligent discrimination). Our true nature is eternal, indivisible, non material and a reflection of the absolute and beyond the limitation of time. Sat-Chitt- Ananda is the true nature of man. Sat is the absolute truth, absolute reality and what is. The term Sat is derived from hrith, in Sanskrit for truth, which is also the origin of the Rig Veda.

Chitt is consciousness, existence and the state of consciousness is dependent upon awareness, is unconditioned and like a mirror reflects the incandescent light and is not dependent upon any physical, sensory or mental phenomena, i.e it is not phenomenistic and beyond cause effect relationships (causality).

Ananda or eternal bliss is the highest form of joy that comes from detachment from objects, relationships, ego and is the true state of the man.

This bliss is an intoxication that once experienced, will no longer crave for worldly positions, name, fame etc., and it will set man upon the final path of renunciation.

Perceiving the ultimate



In the state of Samadhi, experienced by great saints like Sri Ramakrishna Paramahansa, the knower merges with the object of contemplation, so much so that the knower, the known and the process of knowing, all become one.

The ultimate reality belongs to the spirit and not the material. By regulating the senses, calming the mind, utilizing the discrimination faculty of Buddhi, differentiating the real from the unreal and getting deeply immersed in the inner consciousness by detachment and renunciation of the external reality and through specific techniques of concentration, breath regulation and merging the individual 'I' into the cosmic consciousness and by dissolving all thoughts, the highest state of Samadhi or merger of self into the absolute, leads to the experience of perception of the absolute truth, of the absolute being and absolute bliss. This whole process is called yoga which literally means union.



Paths to enlightenment



The paths to enlightenment (Samadhi) are many of which four have been well described, Jnana, Raja, Bhakti, Karma, i.e. Knowledge, Psycho-physiological, emotional and behavioral.

The knowledge path or Jnana marga is a means by which through discrimination faculty of neti, neti, (not true, not true) one can differentiate absolute knowledge from secular and be continuously immersed in that supreme knowledge of true living.

The Raja marga or royal path utilizes specific psycho-physiological techniques of yoga like Patanjali's ashtanga yoga, Kriya yoga etc., and cannot be traversed without a guru.

By nature, most people are emotional and find the path of knowledge or yogic technique difficult and prefer to channelize their emotions through name and form, of a living being who already attained the highest plane of existence. By gaining control of various emotions of Kama, Krodha, Lobha, Moha, Mada, Matsarya, the higher emotions of elation, expansiveness, rapture and supreme joy are felt leading to Samadhi. This is the Bhakti marga or devotional path.

For those leading an active life filled with responsibilities, the path of action - Karma yoga is highly suitable. Action in inaction and inaction in action, without concentrating on the fruits of action while owning up the responsibility of the consequences of one's action while doing one's duty enables the individual to cross the ocean of worldly life (samsara) and leads to liberation from the cycle of birth and death.



These four paths are not necessarily exclusive of one another, for example, action without knowledge or devotion without mind control may be disastrous. Hence, an integrated approach with various paths in various proportions leads, to healthy balanced living and finally enlightenment.

Laws of nature



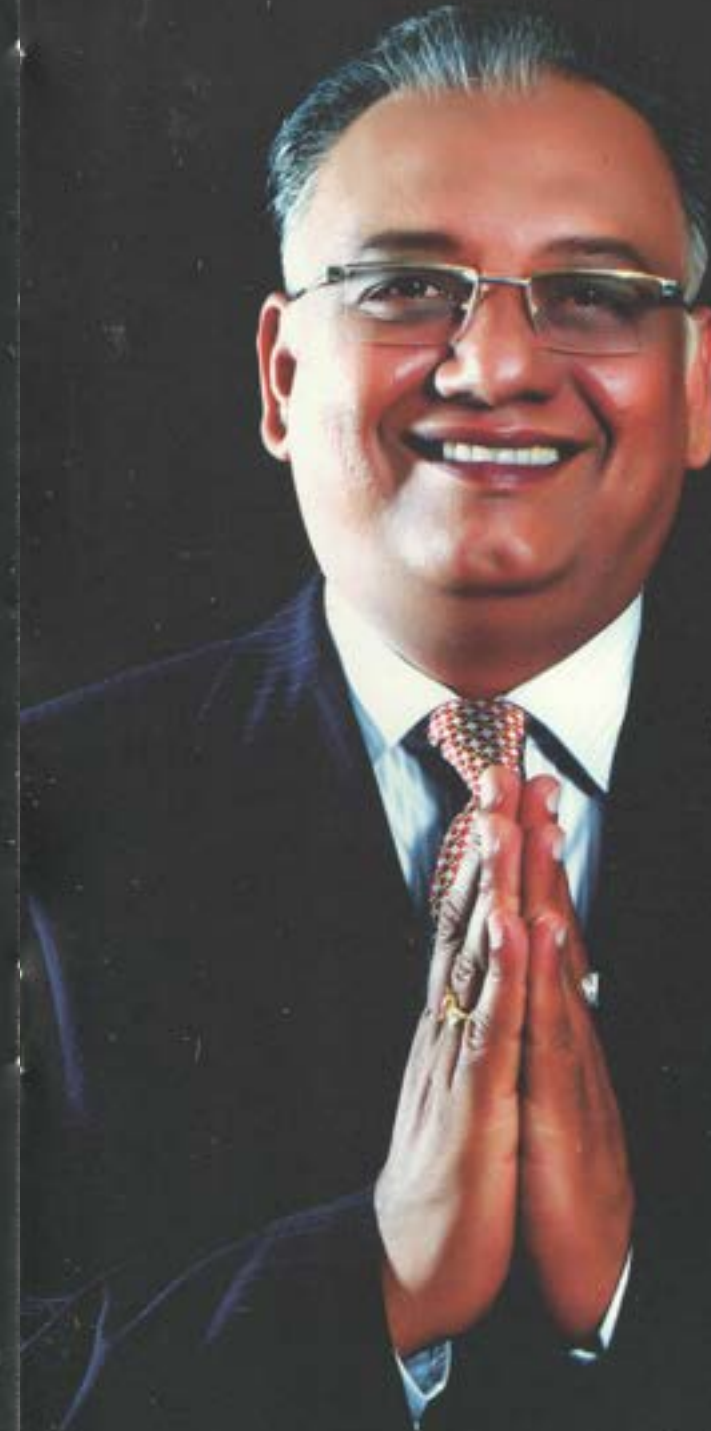
The laws of nature are inevitable, inexorable and inescapable eg; Bija Vriksha nyaya or the Law of seed and tree, states that as the tree you are the product of the seeds of your parents where the genes and chromosomes you inherit which also includes the relatives, the grand parents, and others and their DNA, the choice of that inheritance is made by the soul based upon the Samskaras and Tanmatras (the actions and impressions) formed in previous lives.

The law of karma states that the consequences of action, are inevitable and have to be worked through and hence right action is prescribed along with Satsanga, which means right association with the right people.

Energizing Life

Having run through briefly the various fundamental concepts of elements, senses, layers, sheaths, life energies, qualities, existential forces, planes of existence, paths to enlightenment and the true nature of man, this knowledge has to be synthesized, practiced, experienced and realized.

Life can be energized through various symbolic representations, application of doctrines, human effort, will power, guidance of gurus or teachers, maintaining Samathva or balance and opening up one's mind to new possibilities based on ancient traditions.

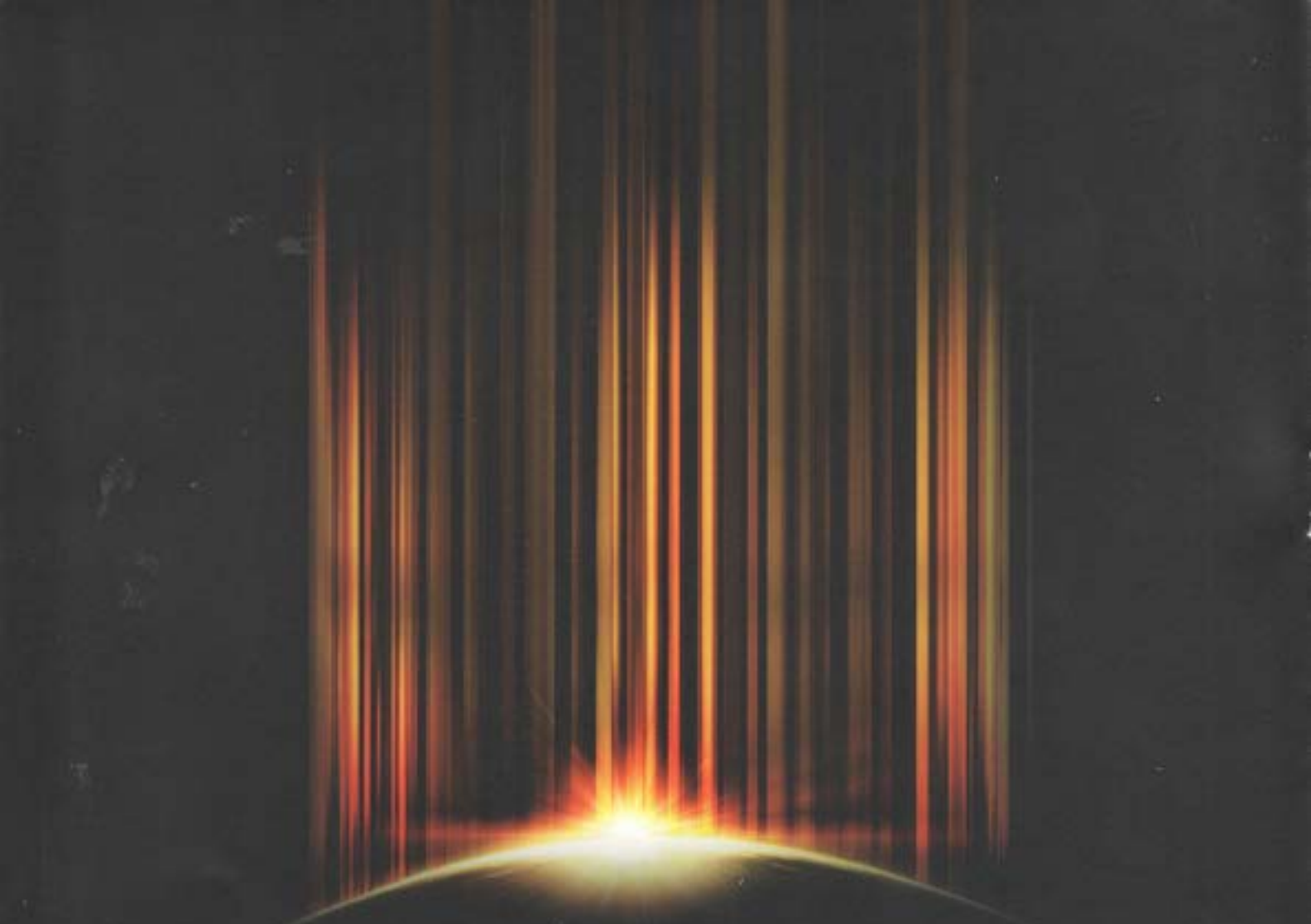


"Man does not live by food or air alone. By uplifting the energy levels, like discharged batteries getting charged and energized with the help of chargers, humans can function on a reduced diet or fasting for a certain period. The cosmic energy in the unconscious state filters through four times a day at dawn, dusk, mid noon and mid night. Energy can be passed on to others in three ways, one, by blessing through physical contact by elders on the head, back or by hugging the child, two, by praying from a distance, through thought and will power the energy can be transmitted, three, through the blessing and intervention of the forefathers, spiritual adepts and gurus, rishis of the gothram etc.

Energizing life and the living is one of the most important methods of imparting true education and helping those in distress.

Exhorting one and all to think through these deeper issues and with humility accepting and appreciating, understanding and applying to daily life, we believe that the above precepts are the path to a stress free, happy, balanced, fulfilled and prosperous life..."

Wishing all, the very best,
Loka Samastha Sukhinobhavanthu
V.Pujari



"Asatoma Sadgamaya"
"Tamasoma Jyothirgamaya"
"Mruthyorma Amruthangamaya"