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# PRANA



# JAIPUR

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## EDITORIAL

### UNDERSTANDING DEATH FROM SPIRITUAL PERSPECTIVE

**Pain and suffering are an integral part of our evolution/development.**

Prior to our ailments i.e. 2004 as and when we attended the Tiye ki baithak (3<sup>rd</sup> day mourning ritual) to pay homage to the departed soul we observed that over 90% of the people would just tickle in 5-7 mins prior to end of the baithak. Their sole purpose would be show their faces to the family members as a part of their attendance in the line-up at the end of the baithak. Now being on the path this soul comprehends, the purpose was not to bless the soul from the heart for easy transit to the higher world but to, just mark their physical presence. The close family members having no option but to sit through the whole one hour duration of the baithak paying least attention to what the pandit was speaking but rather the attention in between being drawn to the entrance as to who all are coming. So, on a serious note was this ritual in memory of the departed soul serving its real purpose; thus being more of a mechanical sort of ritual which had to be conducted anyhow.

Due to lack of teachings on death, even on the day of death of a person, all the family members would start crying loudly which is a major distraction for the departed soul in its exit with ease from the physical body and even missing that golden opportunity given by the Divine in a spate of timelessness (for a fraction of a second, though not in the real sense) to enter the bright tunnel and directly go to the higher world i.e. mental plane or else one has to go through the lower astral/emotional planes where lies much suffering. The time spent there on its different planes will vary as per your life cycle of karma generated both good and bad.

After our diagnosis of Hodgkin's Disease- Stage IV B (malignant condition of the lymphatic system; in Nov 2005) our fear of death got fully disintegrated as the meaning of pain and suffering was being comprehended in the background of revelation of, our high degree of negative karma generated in one of our past life as a slave trader (refer to uploaded link on youtube in five parts). Thus in this life cycle the downpour of the

same in multiplication is being worked out by us with courage and grit. Further with the blessings of our Guru also known as Teacher Drenpa Namkha, Law of Karma was being understood and death was being seen as a moment to rejoice. Thus we were practising what we were preaching to our fellow souls/students of Yoga Prana Vidya.

On 19<sup>th</sup> June 2013, in the middle of the night when our beloved mother left her body, we covered the body with a sheet and all family members were made to leave her room and sat in the dining hall with none of us crying or talking aloud for six hours. Only in the wee hours of the morning we informed all our relatives about her exit from the body. Having comprehended the real spiritual purpose of death we informed all close relatives and friends leaving outside Jaipur (even my mother's brother) for not being bothered to come for the third day baithak but requested them to bless the departed soul to the best of their abilities, which will help more as compared to their physical attendance here ( the mental psyche always debates with such situations on death of a relative that though there are so many commitments but some how they have to go under compulsion to attend the baithak or else other relatives will be quite critical about it).

The disciple who treads the path of the light may work in such situations from soul perspective and the soul connect ability helps stuck up souls in terminally ill bodies or physically paralysed ones, exit their bodies with ease with prior info to the concerned relatives.

Some time back one of our relative's mother aged 75 yrs left her body but we did not call her son to express our grief and as per our soul nature for next three days did special blessings for the departed soul for her easy transit to the higher world and for her peace and evolution in the right direction. The soul was stuck up on lower planes for which forgiveness was required to be done by the family members. The son not at all happy for

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## Aligning to the light of the soul



ALIGNING TO LIGHT OF THE SOUL -2017

Compiled by :Dr. Rahul Agarwal

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The one year programme ' Aligning to the light of the soul' started by Rahul sir, continued successfully with its 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> sessions where we were given teachings on "Science of Breath, Secrets of Heart Chakra, Dhyan meditation, White Magician, Mandalas, Pride" and much more respectively. The teachings were very simple and easy to comprehend. We were also taught some new techniques of breathing. Further we were enlightened with the pictures shown to us of the monasteries of Lord Maitreya, Buddha Sakyamuni and Buddha Padmasambhava in the Leh region visited by Dr. Rahul alongwith some of our co-workers. We are blessed and grateful to God to have a spiritual teacher and guide who inspite of his severe bodily sufferings is always ready to guide us, teach us and uplift our souls to be a part of the great vision of our Guru.

Feedback given by a few students on various sessions of Aligning to the Light of the Soul:

- Thankyou sir for the wonderful session on Dhyan and also the very powerful new meditation on 'Aligning to the light of the soul'. This session helped me understand 'Dhyan and Awareness much more deeply, which I think it wouldn't have been possible without these deep teachings given by you. - **Shalini Lodha**
- Sir, thanks for the meditation which was so powerful and the teachings ofcourse. Your effort to raise our consciousness is remarkable.You are like a shepherd and we are like sheep who time and again deviate from their path and move around, but you always bring us on track. Thankyou sir for your never ending efforts, though thanks is a small word to show our gratitude. - **Pooja Sharma**
- Sir, today's (8<sup>th</sup>) session was very good and you beautifully simplified and explained such complex teachings. Request you to put more light on Physical Pride that comes from 12<sup>th</sup> chakra and then moves to different seeds and manifests as actions. - **Ritu Jain**

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having not called him, as was evident from a message received from him; no fault of his and we were not perturbed as the real meaning and purpose of death is not comprehended by majority of the humanity.

Death is the only event which we can predict with absolute certainty, and yet it is the event about which majority of human beings refuse to think at all until faced with imminent.

In due course of time (not far away) there will be no question in anyone's mind that the discarding of the physical body will leave a man still a conscious living entity. He will be known to be still, awake and aware.

Through our deep attachment to form, we arrest the natural processes and hold the life, which is struggling to be free, confined to bodies quiet unfitted to the purpose of the soul.

This preservation is in the majority of cases, enforced by the subjects group and not by the subject himself-frequently an unconscious invalid, an old person whose response apparatus of contact and response is imperfect, or a baby who is not normal. These cases constitute definite instances of an offsetting of the law of karma. ( Esoteric Healing by Holy Master D.K )

1. The release of a soul through disease and death is not necessarily an unhappy occurrence.
2. Second , disease is sometimes incident upon and part of the process of the withdrawal of the soul from its habitation. It can come quickly and unexpectedly or it can spread itself over a long period of time, with the body dying by inches all the time.

Nobody is ever brought back from the "gates of death" whose karma indicates that his time has come; the life cycle on the physical plane then ends unless he is a worker in an ashram, a disciple of some standing whose work and presence is still needed on earth to complete his assigned task. Then the master of the ashram may add His knowledge and energy to that of the healer or to that of the patient, and bring about a temporary postponement of departure.

Immediately after death, and particularly if cremation has taken place , the man, in kama –manasic body , is as much aware and alert to his environment as he was upon the physical plane when alive. Forget not that the plane is essentially a state of consciousness and not a locality .

- **Dr. Rahul Agarwal**

Abandon your notions of the past, without attributing a temporal sequence! Cut off your mental associations regarding the future, without anticipation! Rest in a spacious modality, without clinging to [the thoughts of] the present. Do not meditate at all, since there is nothing upon which to meditate. Instead, revelation will come through undistracted mindfulness — Since there is nothing by which you can be distracted."

— **Padmasambhava**

# Sanat Kumara and the Pratyeka Buddhas

## IMPORTANT DIFFERENCES BETWEEN THEOSOPHY AND NEO-THEOSOPHY

The seven Kumaras, including Sanat Kumara, are well known in Hinduism. H.P. Blavatsky speaks of them at length in "The Secret Doctrine" and states that they are one and the same group of Beings as the seven Dhyani Buddhas, the seven Archangels, and the seven Elohim, and that these are just different names for the same Seven. Sanat Kumara is not described as being the chief amongst them but it is indicated that Sanaka is the chief of the four exoteric Kumaras (consisting of Sanaka, Sanat Kumara, Sananda, and Sanatana) and that Sanat Sujata is the chief of the three esoteric Kumaras, the other two of that group being Sana and Kapila.

According to the original teachings of Theosophy, the Kumaras are the divine beings with which humanity is most concerned but none of them are described as dwelling at Shamballa.

There is a Lord of Shamballa but, according to HPB and the Masters, he is a Great Being "which has to remain nameless." This Great One is referred to as the Initiator, the Great Sacrifice, the Nameless One, the Wondrous Being, etc., and it is taught that he entered upon our globe in the early period of the Lemurian Root Race – prior to the awakening of individual consciousness in the general mass of humanity, which began to occur around the middle of that Root Race – into a physical body which had been created for him by Kriyashakti, in order to fulfil the most important and highest possible position here.

HPB made a point of explaining (in Volume 2 of "The Secret Doctrine") that the Lord of Shamballa she describes is not any of the seven Kumaras but is higher than all of them. He is also not the Planetary Spirit of the Earth, for that Planetary Spirit – also spoken of as the Terrestrial Spirit and the Earth Spirit – is not of a very high grade, according to original Theosophy, and is in fact not a personal individual entity at all but a class

or synthesis of "Forces of nature acting under one immutable Law."

The Wondrous Being who resides at Shamballa is the Supreme Head of the hidden esoteric Brotherhood which guides and watches over the spiritual evolution and advancement of humanity.

However, according to neo-Theosophy or pseudo-Theosophy, the seven Kumaras all live at Shamballa and their chief is Sanat Kumara, who is presented as being not only Lord of Shamballa but also Lord of the World.

It is claimed that he is the physical incarnation and representative on Earth of the "Planetary Logos" (remember that HPB and the Masters never once speak of a Planetary Logos or use this term at all) and that he came to our Earth from Venus in the middle of the Lemurian Root Race. This was 18 million years ago according to Alice Bailey and 6.5 million years ago according to C.W. Leadbeater. Leadbeater describes Sanat Kumara as descending to Earth in a giant fiery chariot from the actual planet Venus, whereas Bailey states that he actually came from "the Venus globe of our Earth Chain," which is a concept unique to her.

Neither HPB nor the Masters ever indicate any type of connection between the planet Venus and the Lord of Shamballa, nor between the planet Venus and Sanat Kumara. This concept is solely the invention of C.W. Leadbeater.

In pseudo-Theosophy, Sanat Kumara is also called "The Ancient of Days" but in original Theosophy this term refers to the Universal Logos and the Logos is of course not any type of Being or Entity whatsoever, as we have attempted to make clear in the articles Understanding the Logos and The Three Logoi. In Alice Bailey's book "Initiation: Human and Solar" it is taught that Sanat Kumara is "a direct reflection of the One God," that "none of us can pass beyond the radiance of his aura" and that it is in him that we

live, move, and have our being. He is called "the Great King" by Leadbeater and Annie Besant and is even on occasion directly called "God" by Alice Bailey. This is the very thing which original Theosophy denounces as idolatry, superstition, and foolishness.

Neo-Theosophy or pseudo-Theosophy teaches that Sanat Kumara is the Supreme Head of the spiritual hierarchy of our planet and is assisted by the six other Kumaras. Three of these are purportedly exoteric and actively involved whilst the other three are esoteric and withdrawn. In this system of teaching the three exoteric Kumaras are called the "Pratyeka Buddhas" and "Buddhas of Activity."

But the term "Pratyeka Buddha," taken from Buddhism itself, actually means a Buddha of selfishness and refers to someone who seeks and attains enlightenment solely for their own liberation and personal benefit and without having compassion for suffering humanity. This is clearly explained in HPB's works such as "The Voice of the Silence" where it is shown that a Pratyeka Buddha is the very opposite and antithesis of a Bodhisattva.

Individuals who become Pratyeka Buddhas are held in disregard in Buddhism, precisely for these reasons, yet Annie Besant and Leadbeater maintained – with absolutely no grounds whatsoever for their assertion – that HPB was incorrect and entirely mistaken in what she said about Pratyeka Buddhas and that Pratyeka Buddhas are in fact high spiritual beings. Anyone who researches the matter for themselves can soon see that it was Besant and neo-Theosophy in general which was incorrect and entirely mistaken in its understanding of the Pratyeka Buddhas.

This is but one of a number of reasons why most Buddhists view neo-Theosophy as an ignorant and fantastical teaching.

The gross misunderstanding and misrepresentation of the seven Kumaras and a whole mass of other Indian and Oriental concepts besides is similarly one of numerous reasons why most Hindus view neo-Theosophy in the same poor light.

In her article "On Pseudo-Theosophy," H.P. Blavatsky wrote that "If the "false prophets of Theosophy" are to be left untouched, the true prophets will be very soon – as they have already been – confused with the false." This has happened countless times, thanks to the likes of Bailey, Leadbeater, and Besant, and many people who rightly view their system as being ignorant, unphilosophical, and childish have automatically assumed that the original teachings of Theosophy are of the same nature and have rejected them too, without even bothering to investigate them, not knowing or suspecting that the difference between genuine Theosophy and pseudo-Theosophy is as the difference between daylight and dark.

Some critical biographers of HPB have berated and ridiculed her in their writings about her life for concocting such a bizarre and fantastical tale as that described above about Sanat Kumara, apparently entirely oblivious to the fact that she never even taught or suggested such a thing. So HPB is ignorantly and unjustly made to pay the price for Leadbeater's lies and delusions...and those who would like to know what sort of person Leadbeater actually was are invited and encouraged to read The Unavoidable Facts about C.W. Leadbeater.

In spite of all this, it's nevertheless reassuring to know, from communications received from visitors to the site, that there is a growing dissatisfaction and distrust around the world with neo-Theosophy or pseudo-Theosophy and a renewed interest beginning in the life, work, and teachings of H.P. Blavatsky.

## Anger Kills You

A snake penetrated into a carpentry workshop. As it slipped, it passed over a saw and got slightly wounded. Suddenly, it turned and bit the saw, and biting the saw, the snake seriously got wounded in its mouth! Then not understanding what was happening and thinking that the saw was attacking "him," it decided to roll around the saw to suffocate it with all its body by squeezing it with all its strength, but it ended up being killed by the saw.

Sometimes we react in anger to hurt those who have harmed us, but we realize after all that we are being hurt ourselves. In life it is better sometimes to ignore situations, ignore people, ignore their behaviors, their words. Sometimes it is better not to react so as not to suffer consequences that can sometimes be deadly or harmful. Do not let hate take over your life because love is stronger than anything. So radiate and love make ur Heart Chakra big.

## Great Albert Einstein Stories:

(1) One day during a speaking tour, Albert Einstein's driver, who often sat at the back of the hall during his lectures, remarked that he could probably give the lecture himself, having heard it so many times. Sure enough, at the next stop on the tour, Einstein and the driver switched places, with Einstein sitting at the back in his driver's uniform. Having delivered a flawless lecture, the driver was asked a difficult question by a member of the audience. "Well, the answer to that question is quite simple," he casually replied. "I bet my driver, sitting up at the back there, could answer it!"

(2) Albert Einstein's wife often suggested that he dress more professionally when he headed off to work. "Why should I?" he would invariably argue. "Everyone knows me there." When the time came for Einstein to attend his first major conference, she begged him to dress up a bit. "Why should I?" said Einstein. "No one knows me there!"

(3) Albert Einstein was often asked to explain the general theory of relativity. "Put your hand on a hot stove for a minute, and it seems like an hour," he once declared. "Sit with a pretty girl for an hour, and it seems like a minute. That's relativity!"

(4) When Albert Einstein was working in Princeton university, one day he was going back home he forgot his home address. The driver of the cab did not recognize him. Einstein asked the driver if he knows Einstein's home. The driver said "Who does not know Einstein's address? Everyone in Princeton knows. Do you want to meet him?. Einstein replied "I am Einstein. I forgot my home address, can you take me there?" The driver reached him to his home and did not even collect his fare from him.

(5) Einstein was once traveling from Princeton on a train when the conductor came down the aisle, punching the tickets of every passenger. When he came to Einstein, Einstein reached in his vest pocket. He couldn't find his ticket, so he reached in his trouser pockets. It wasn't there, so he looked in his briefcase but couldn't find it. Then he looked in the seat beside him. He still couldn't find it.

The conductor said, 'Dr. Einstein, I know who you are. We all know who you are. I'm sure you bought a ticket. Don't worry about it.' Einstein nodded appreciatively. The conductor continued down the aisle punching tickets. As he was ready to move to the next car, he turned around and saw the great physicist down on his hands and knees looking under his seat for his ticket. The conductor rushed back and said, 'Dr. Einstein, Dr. Einstein, don't worry, I know who you are. No problem. You don't need a ticket. I'm sure you bought one.' Einstein looked at him and said, 'Young man, I too, know who I am. What I don't know is where I'm going.'

6) When Einstein met Charlie Chaplin: Einstein said, "What I admire most about your art, is its universality. You do not say a word, and yet ... the world understands you." "It's true," replied Charlie Chaplin, "But your fame is even greater: The world admires you, when nobody understands you.

# Testimonials

## Testimonial 1:

I am Ashish Joshi and I was introduced to Yoga Prana Vidya healing by my friend – Jai Kumar in 2017 when I discussed with him my elder sister's health problem.

Recently on May 30, 2017 my sister was admitted in ICU with severe respiratory problem and was very critical. The doctors diagnosed it Viral Pneumonia which was also leading to Tachycardia and put her on oxygen with a caution to family members that if need be they would put her on ventilator as her respiratory rate was very high and they could see patches in both her lungs. She already had liver problem and I was very worried that on account of this problem her other organs might also get affected. It was then I remembered my friend talking about healing so immediately contacted him for healing my sister. She was recovering but second time again on 2<sup>nd</sup> June her condition deteriorated and the oxygen saturation went low. Her healing continued which gave her the strength to flight her illness and enabled her to overcome her illness in no time and the doctor did not had to shift her on ventilator. In fact when her x-ray was taken the next day the doctors were surprised to see that patch in one lung had completely cleared and reduced in other. It is a miracle they said. I would like to thank to Jai Kumar and all for supporting us and helping my sister to win over her illness.

## Testimonial 2:

I am Muskaan Choudhary . I was suffering from depression, anxiety and low self-esteem as I was getting continuous negative results in my academics since class XI. I could not cope up and I had lost all my confidence. I stopped studying only.

I learnt Yoga Prana Vidya Level 1 in January, 2017. All 3 days of class, I felt more energetic and happy. I felt as if I was bathing myself from inside every day. However I could not practice it.

It was 3<sup>rd</sup> June and I was crying since

morning. These were all consequences due to the negativity which I had gathered by not getting the result in my academics in Allen institute as well as in CBSE class 12<sup>th</sup>. I was perturbing my parents so much due to all this. To end this, finally I with my parents came to Yoga Prana Vidya center that day to get myself healed. Luckily I got to meet Rahul sir he listened to my problem very serenely and then he healed me. The moment he did so I felt very positive and energetic. I became very light and I felt as if I have dropped all my lower nature emotions completely. From that day I could not recognize myself as I had transformed completely from a negative person to a very positive person. People around me were appreciating my positive outlook towards life even if any negative emotions were existing around me, but my auric positivity was so powerful that it ate them all and kept me positive continuously.

Indeed! Yoga Prana Vidya is that science which only blessed people on this earth get to know and I was one of them. I thank Rahul sir and Guru a lot for blessing me. I thank to all channels to make me entitled to receive the blessings.

## Testimonial 3:

I am a pranic healer since 2009 and continuously since that I am seeing lot of changes in me and my life. We live in USA from last 12 years. Last year suddenly my husband work visa got denied, his project also got finished and we had to come back to India, leaving my kids education in between. In Jaipur Rahul sir continuously guided me to do service so that we can generate good karma to neutralize all this. I because of my negligence and laziness somehow didn't do much and was waiting for things to improve on its own. Rahul sir loves all of us so much and whenever we land in some problem he gives us solution. Whenever I did little service also, I saw that our visa problem was getting resolved slowly. God, Grand master C, Rahul sir are so loving that even if we put

2% of our efforts and do work seriously, they give us back 100% of their love. Because of continuous guidance of Rahul sir our visa problem got resolved and we came back to USA just before my kids school opens for new session, my husband got the project and things became better slowly and slowly. I am so grateful and so blessed to come on this path as a pranic healer and have Rahul sir as our guide, teacher and mentor. This whole episode of our life taught me that if we do service and our practices regularly and give deep reverence to our teachers, gurus, then even if we land in major problems in our life , it will always comes with the solutions. We just have to be receptive and have gratitude, respect and love in our hearts. Thank u God, Grand master C, all the great great ones, holy gurus, spiritual helpers and beings of light and my higher soul for continuous blessings, guidance and help.  
-Shilpa

## Testimonial 4

Magical and Life Changing Experiences through YPV Healing

"Atma Namaste! I remember the day I did the YPV Level 1 Healing course. It was a life changing experience for me to become a Healer. Healing is all about energy, what you receive from external sources and what you give out and its effect on your aura. After completing the second level, I started practicing healing others. I attempted to heal one of my friends. He was under tears due to terrible headache because of migraine. I began to heal him, about 15 minutes daily. The pain was very much reduced at the very first day of healing and completely vanished after healing consecutively for 5 days. The miraculous healing techniques motivated me to go for higher level courses and with the blessings of Guru and my instructor Ritu Jain I also joined Arhat Yoga (Basic). I feel grateful to God for choosing me as an instrument to heal others and this gives a meaning to my life."

- Abhinav Bhatnagar (Ph.D. Scholar),  
Greater Noida, India.

# A Teaching on the Significance Of Eight Offerings

The enlightened beings do not want or need these things. We make offerings for our own benefit, to accumulate great merit and wisdom. Enlightenment, Buddhahood, is achieved through the two great qualities - accumulation and purification.

## **OFFERING WATER TO CLEANSE THE MOUTH OR FACE - Auspiciousness**

First is the water offering to cleanse the mouth or face. It signifies auspiciousness or all the positive causes and conditions which bring positive effects. When you drink that kind of water, it is healthy; if you take a shower with it is healthy. While you make this kind of water offering to the enlightened beings, visualize an ocean of water.

## **OFFERING WATER TO WASH THE FEET - Purification**

Second is water to wash the feet. This is clear water mixed with incense or sandalwood which is made as an offering to all enlightened beings' feet. The symbolic meaning is purification. By cleansing the feet of the enlightened beings, we cleanse all our own negative karma and obscurations. By making offerings to clean the enlightened beings feet, we are really cleaning the "feet" of our own mind. Obscurations are called "temporary" because they can be purified. If they were permanent, we could not purify them even if we make an effort. So meditate on this when you make these offerings.

## **OFFERING FLOWERS - Generosity**

Next is offering of a flower, the flower of the beauty of enlightenment. It signifies the practice of generosity and opens the heart. With that connection, make the offering and practice freedom from stinginess. Usually when we say generosity, we immediately think of giving wealth, but it is not only that. For example, giving fearlessness means giving life. If someone is afraid for their life, like drowning in water, and if you give them safety from the water, this is called

giving fearlessness, giving freedom from danger to life. Giving wisdom is very special generosity. When we give teaching to one who has no wisdom -- does not know what samsara is, what enlightenment is, or what the cause of suffering is -- that is such a great gift. To help them understand "Oh, that is samsara, that is enlightenment."

## **OFFERING INCENSE - Discipline, Moral Ethics**

The fourth offering is incense, which symbolizes moral ethics or discipline. Moral discipline is one of the most important practices. In the West, maybe discipline and morality are a little bit different. What I mean here is that when we have good discipline, there is morality. When we have good discipline, it cools the mind free from suffering. When we stay in that position well, it relaxes the mind and frees it from agitation. All these disciplines are part of the process of progressing in our meditation practice. Unless these disciplines and moral ethics are there, it is not possible to achieve enlightenment.

## **OFFERING LIGHT - Patience**

Fifth is light or a lamp, which signifies the stability and clarity of patience, the beauty which dispels all ignorance. Light offering is made to the eyes of all the enlightened beings, who see clearly without mistake. Patience shows the strength and clarity of mind, which are based on wisdom and compassion. Without proper wisdom and compassion, one cannot practice patience.

## **OFFERING FRAGRANCE - Perseverance**

Next is the offering of perfume or the fragrance from saffron or sandalwood. -- all the different types of perfume. That signifies perseverance or joyous effort. Through that one quality, one develops all the qualities of enlightenment. Without perseverance, without joyous effort, nothing can be achieved.

## **OFFERING DELICIOUS FOOD -**

## **Samadhi**

Seventh is the offering of delicious food which has a lot of different tastes. The delicious, excellent quality of food signifies samadhi, which is a nectar or ambrosia to feed the mind. This is an offering to the tongue of the enlightened beings, the Buddhas and Bodhisattvas. Samadhi is also the source of all the siddhis like clairvoyance. The very stable mind, one-pointed, clear, calm, peaceful mind of samadhi becomes a basis to achieve all the enlightenment qualities. Food symbolizes samadhi because eating food maintains this body, and samadhi is a kind of food that maintains the mind as well as the physical body.

## **OFFERING OF MUSICAL INSTRUMENTS - Wisdom**

Last is the offering of musical instruments. There are different types of instruments -- cymbals, bells, guitars, lutes - - all of these are offered. Their nature is wisdom, which makes an offering to the ears of the Buddhas and Bodhisattvas and all the enlightened beings. Sound represents wisdom because wisdom is a special power of the mind which penetrates phenomena. Compassion is achieved through great wisdom; interdependence of all phenomena is realized through great wisdom. We can hear the Sound, but it has no independent existence. It just comes and goes like an echo. That realization is wisdom, and through that realization we can attain supermundane quality. May the wisdom, that quality of the supermundane, arise within the minds of all sentient beings and free them from all confusion and ignorance. May they achieve enlightenment.

**(An edited transcript of a talk given by Khenpo Konchog Gyaltsen Rinpoche on May 1, 1993)**

Walk the path as the light shines forth.

**Dr. Rahul**

## Join For Free Meditation at Foundation

- Meditation on Mon at 4pm, followed by Free Healing Sessions. (Open to public above 16 yrs).
- Meditation on Atma on Wed, at 4pm, (Open to all MOA practitioners), followed by Group healing session for YPV Arhatic practitioners.
- Meditation on Psycho healing on Fri at 4pm (for level 3 practitioners), followed by Book study.
- Meditation on Sat at 4pm, for YPV Arhat Yoga practitioners only.



## Jokes



Wife: can you please learn to share just like I share everything with you.

Husband: what's wrong with u now?

Wife: you are a selfish man

Husband : Can u please tell me what the hell did I do?

Wife: That folder in your laptop its called 'My documents'. Why couldn't you name it as 'Our Documents'. I hate you.

Husband is still trying to contact Bill Gates for name change request...!



एक बार एक हरयाणा का ताऊ मरने की कंडीशन में पहुँच गया,

घरवालों ने कहा -- ताऊ आखरी टेम आ लिया....इब तो राम का नाम लेले,

ताऊ बोल्या -- इब नाम के लेणा....10 -15 मनिटि बाद आमना सामना होलेगा



Reporter: "Swamiji, it is so cold on this mountain top. What's the secret of your happiness even in this extreme weather condition?"

Swamiji: "Tulsi and green tea keep me warm. Would you like to have Tulsi or some green tea?"

Reporter: "Green tea."

Swamiji: "Tulsi, please bring two cups of green tea."

## The Story Of Chatta

Chatta was a Brahmin lad Chatta Manavaka, whose story is narrated in the Buddhist books. He was about sixteen when he saw the Lord Buddha, who taught him the three verses. The boy, according to the story, had come home for a holiday from his teacher's Ashrama where he had been studying. On returning to his teacher, he took with him the "teacher's fee," which, according to the legend, consisted of a bag of gold. On his way back, the Lord met him, and asked him if he knew the Three Gems and the Five Precepts. On his replying that he did not know them, the Lord Buddha taught him the verses and the Five Precepts and their meaning.

Chatta proceeded on his way; he was then waylaid by robbers and killed for the gold with a poisoned arrow. He was unconscious of his death, for he was chanting the verses; the instant he was killed he went to heaven, because his mind was full of the wonder of the truths which he had received. The legend then narrates that, when the body was found, there were great lamentations from the parents and bystanders; the Lord Buddha arrived on the scene (for He foresaw Chatta's death necessitated by Karma, and planned to use the occasion to teach to all the Way) and then called Chatta back again. Chatta materialised, surrounded by a brilliant aura, and in answer to questions by the Lord, described the happy state he had achieved, because he had "taken refuge" in The Lord, His doctrine, and His Brotherhood. After giving his testimony, he returned to the heaven world. C. J. has translated the pretty story from the Pali in a pamphlet, "The Story of Chatta" (1915).

Chatta in this incarnation was C. Jinarajadasa. It was necessary for him, according to the occult law, to take the great Vow of attaining Buddhahood before a Buddha living on earth. It was for this purpose that he had the brief incarnation which closed so dramatically. Soon afterwards he was required to be born with the group of servers at Athens. He was then born as the eldest son of C. W. Leadbeater.

## The Coming of an Avatara

"When dharma (righteous ) decays, when adharm (unrighteous) is exalted, then I Myself come forth, for the protection of the good and destruction of the evil, for establishing firmly of the dharma. I am born from age to age....." is the narration by the Lord Himself, upon the prerequisites and reasons thereof for such manifestations. (Bhagvad Gita, chapter 4, versus 7 &8)

In this declaration , the Lord speaks of presence of the two forces, that are needed for His manifestation-the righteous and the unrighteous but is the 'unrighteous' evil in the eyes of the Supreme? Can there exist any form of life in which He cannot or will not find an abode? Can something really exist without His Will, His Purpose? If the presence of evil is a much needed factor for the incarnations , are the evil really so evil?

Let me try to make it simple, for churning to be effective, the churning rod is pulled back and forth to produce the result the two movements are in opposition to each other, their purpose is in accordance to the will of the doer.

Similarly, He, the Doer, churns our souls by assigning each one a role. Which he alone can and should perform, this is for each of the rakhasa as much for the devas.

It is through the 'sattavic' forces that He manifests, establishes dharma by killing the 'tamasic' forces.

It is this perfect imbalance between the combined forces of 'rajas and tamas' over the 'sattavic' forces that make coming of an avatara possible and worthy.

Try to embrace the hardships as much as your opportunities, love your enemies as much as your friends, accept that some are blessings while some are blessing in disguise for an avatara in you is about to manifest!!!!

courtesy: **Avatara by Annie Besant**

## Meeting With My Master

This is an excerpt from "Autobiography of a Yogi" which describes the meeting of the great saint, Lahiri Mahasaya with his Master.

It is to be noted that Lahiri Mahasaya was a family man, working with Military Engineering Department. One day when he set out to find some great saints said to be living around the area, after his transfer to Ranikhet, he heard a distant voice calling his name while climbing on Drongiri Mountain. On reaching a small cleared area, he saw a man bearing resemblance to himself, a lot younger than himself however, who extended his hand affectionately and called out to him as if he had been waiting there just for him.

Lahiri Mahasaya entered a small cave upon instructions and bore no cognizance to the blankets or begging bowls which the man enquired if remembered. Lahiri Mahasaya after being faintly confused of his adventure expressed his desire to leave for his office. The man then spoke, "The office was brought for you, and not you for the office." He continued, "When one feels unity with mankind, all minds become transmitting stations through which he can work at will" and explained how it was his thoughts to Lahiri's superior officers that got him a transfer to Ranikhet. Upon no memory of this man, the man then struck Lahiri on his forehead gently, and with a sweep of magnetic current, Lahiri went on his knees, overwhelmed with sweet joy, cried, "You are my guru Babaji, who has belonged to me always."

Babaji then spoke, "For more than three decades, I have waited for you." As Lahiri Mahasaya was 33 years of age at the time. "You slipped away and vanished into the tumultuous waves of the life beyond death. The magic wand of your karma touched you, and you were gone! Though you lost sight of me, never did I lose sight of you!", Babaji continued, "I pursued you over the luminescent astral sea where the glorious angels sail. Through gloom, storm, upheaval, and light I followed you, like a mother bird

guarding her young. Patiently, month after month, year after year, I have watched over you, waiting for this perfect day. Now you are with me! Lo, here is your cave, loved of yore! I have kept it ever clean and ready for you. Here is your hallowed asana- blanket, where you daily sat to fill your expanding heart with God! Behold there your bowl, from which you often drank the nectar prepared by me! See how I have kept the brass cup brightly polished, that you might drink again therefrom! My own, do you now understand?" Lahiri Mahasaya's reverence knew no bounds. He was indeed his Master who had poured his deathless love ever so generously. He was his only eternal treasure.

After being initiated into Kriya Yoga then, Lahiri Mahasaya was refused entry to join Babaji's secret band of followers and was entrusted upon to be the ideal Yogi-householder that worldly people could relate to and look upto for spiritual solace. He was to guide them into Kriya yoga to enrich them with highest yogic attainments so as to entrust the world that family man is not barred from spiritual fulfillment. A man who faithfully discharges his duties, without personal motives or attachment treads the path of enlightenment. From his balanced life, the world was to understand that liberation is dependent on inner, rather than outer, renunciations.

Unknown to society in general prior to his initiation, bees like devotees began to seek Lahiri Mahasaya's divine teachings later. Reverence to all men, humility and impartial treatment towards all became the inspiring characteristics of this great saint. He stressed on the Kriya teachings to be strictly observed innately as well as to conform to the religion, environment and their natural upbringing outwardly. He gave his followers the path to Bhakti (devotion), Karma (action) and raja yoga to each man as per his tendency.

(Note here that YPV teachings are similar thereby rendering to the quest of spirituality and healing of common man.)

## इच्छापूर्ति वृक्ष

एक घने जंगल में एक 'इच्छापूर्ति वृक्ष था, उसके नीचे बैठकर कोई भी इच्छा करने से वह तुरंत पूरी हो जाती थी। यह बात बहुत कम लोग जानते थे, क्योंकि उस घने जंगल में जाने की कोई हिम्मत ही नहीं करता था।

एक बार संयोग से एक थका हुआ व्यापारी उस वृक्ष के नीचे आराम करने के लिए बैठ गया उसे पता ही नहीं चला कि कब उसकी नींद लग गई। जागते ही उसे बहुत भूख लगी, उसने आस पास देखकर सोचा—"काश कुछ खाने को मिल जाए"। तत्काल स्वादिष्ट पकवानों से भरी थाली हवा में तैरती हुई उसके सामने आ गई।

व्यापारी ने भरपेट खाना खाया और भूख शांत होने के बाद सोचने लगा—"काश कुछ पीने को मिल जाए"। तत्काल उसके सामने हवा में तैरते हुए अनेक शरबत आ गए। शरबत पीने के बाद वह आराम से बैठकर सोचने लगा—"कहीं मैं सपना तो नहीं देख रहा हूँ। हवा में से खाना-पानी प्रकट होते पहले कभी नहीं देखा न ही सुना, जरूर इस पेड़ पर भूत रहता है जो मुझे खिला पिला कर बाद में मुझे खा लेगा। ऐसा सोचते ही उसके सामने एक भूत आया और उसे खा गया।

इस प्रसंग से आप यह सीखते हैं कि हमारा मस्तिष्क ही इच्छापूर्ति वृक्ष है आप जिस चीज की प्रबल कामना करेंगे वह आपको अवश्य मिलेगी।

अधिकांश लोगों के जीवन में बुरी चीजें इसलिए मिलती हैं, क्योंकि वे बुरी चीजों की ही कामना करते हैं। इंसान ज्यादातर समय सोचता है—कहीं बारिश में भीगने से मैं बीमार न हो जाऊँ और वह बीमार हो जाता है। इंसान सोचता है—मेरी किसमत ही खराब है, और उनकी किसमत सचमुच खराब हो जाती है।

इस तरह आप देखेंगे कि आपका अवचेतन मन इच्छापूर्ति वृक्ष की तरह आपकी इच्छाओं को ईमानदारी से पूर्ण करता है। इसलिए आपको अपने मस्तिष्क में विचारों को सावधानी से प्रवेश करने की अनुमति देनी चाहिए।

यदि गलत विचार अंदर आ जाएंगे तो गलत परिणाम मिलेंगे। विचारों पर काबू रखना ही अपने जीवन पर काबू करने का रहस्य है। आपके विचारों से ही आपका जीवन या तो स्वर्ग बनता है या नरक, उनकी बदौलत ही आपका जीवन सुखमय या दुःखमय बनता है।

इसलिये सदा सकारात्मक सोच रखें। यदि आप अच्छा सोचने लगते हैं तो पूरी कायनात आपको अच्छा देने में लग जाती है।



## Telepathy, a Power Common to Everyone



The Sensitive universal astral matrix can transmit "pictures of events to come," wrote W. Q. Judge in *The Ocean of Theosophy* (Ch. 16), but only if the creations "are sufficiently well marked and made." Events for several years to come, "the producing and efficient causes," Judge wrote, "are always laid down with enough definiteness to permit the seer to see them in advance, as if present. It is a faculty common to all men," Judge comments, "though in the majority but slightly developed."

"Occultism asserts that were it not for the germ of this power slightly active in every one, no man could convey to another any idea whatsoever." Using this psi power, often referred to as 'clairvoyance,' all images stored in the Astral Light, according to William Q. Judge, "pass before the inner vision and are reflected into the physical eye from within. They then appear objectively to the seer."

It is by the "flashing gaze" of "countless generations" of initiated seers and prophets, H. P. Blavatsky declares in *The Secret Doctrine* (1:272), who "penetrated into the very kernel of matter, and recorded the soul of things there."

### Playback

"If they are of past events or those to come, the picture only is seen," Judge wrote, "if of events actually then occurring, the scene is perceived through the Astral Light by the inner sense. "In ordinary eye vision," he says, "the vibrations are given to the eye first and then transmitted to the brain." Unlike

ordinary seeing, the waking clairvoyant sight is communicated "to the brain first, from which it is transmitted to the physical eye, where it sets up an image upon the retina." Using the analogy of an analog recording, a new technology at the time, Judge notes that the system is made to "vibrate exactly as the voice had vibrated when thrown into the receiver. Images and sounds are both caused by vibrations, and hence any sound, once made, is preserved in the Astral Light from whence the inner sense can take it. From within it is transmitted to the brain, from which it reaches the physical ear."

### Astral Ears



"So in clairaudience at a distance the hearer does not hear with the ear, but with the center of hearing in the Astral body." "Second-sight is a combination of clairaudience and clairvoyance or not, as the case may be. The frequency with which future events are seen by the second-sight seer, adds an element of prophecy. The highest order of clairvoyance, that of spiritual vision, is very rare." Clairvoyance is a French word meaning clear vision. "This word is used to describe the ability to gain information other than through normal channels most people use to get information. In most cases, it refers to the ability to see things that occurred in the past or in the future and to see things that may be happening now, away from the Clairvoyant's actual physical presence."

### Psychic vs Noetic

"The usual clairvoyant deals only with the ordinary aspects and strata of the Astral matter. Spiritual sight comes only to those who are pure, devoted, and firm. It may be attained by special development of the

particular organ in the body through which alone such sight is possible, and only after discipline, long training, and the highest altruism. All other clairvoyance is transitory, inadequate, and fragmentary, dealing, as it does, only with matter and illusion. Its fragmentary and inadequate character results from the fact, that hardly any clairvoyant has the power to see into more than one of the lower grades of Astral substance, at any one time."

### Remote Viewing

Remote viewing, the ability to experience and describe distant events unavailable to ordinary perception, began as a laboratory protocol created by a small group of scientists at the CIA-sponsored Stanford Research Institute in the 1970s and 1980s.

It has since become part of pop culture, including its use in 'Dan Browns best-seller *The Lost Symbol*. Similarly, intentional healing, i.e. prayer, has now extended beyond the religious to the scientific, with thousands of papers written about its effectiveness. "The pure-minded and the brave can deal with the future and the present far better than any clairvoyant."

"As the existence of these two powers," Judge wrote, "proves the presence in us of the inner senses and of the necessary medium—the Astral Light—they have, as human faculties, an important bearing."

**The Secret Doctrine Commentary (Transactions of the Blavatsky Lodge) by H. P. Blavatsky**



### Joke



नई नवेली दुल्हन पहले दिन ससुराल गई। उसकी सास ने कहा— "बहू आज तुम बनाओगी जो तुम्हें अच्छे से आता है, तुम बनाओ"।

बहु पहले तो सकुचाई, फिर तपाक से बोली— "पैग—(small, large या पटियाला)"?

# Glimpses of Foundation



Wesak meditation was conducted at Foundation on 11<sup>th</sup> May at 2 am and at Mahaveer Sabha Bhavan at 11am, attended by over 100 people.



We celebrated our mentors, Rahul sir and Shailja mam's birthday on 10<sup>th</sup> and 14<sup>th</sup> June respectively, with zeal and zest and everyone showcasing their talents through singing, playing guitar, reciting poetry, etc..



Orientation being conducted for members of Maheshwari club, Shyam Nagar, Jaipur by Dr.Rahul Agarwal.

YPV stall at Shubham exhibition on 14<sup>th</sup> and 15<sup>th</sup> July at Birla Auditorium in Jaipur



On 15<sup>th</sup> Aug, the Foundation celebrated the Spiritual Independence Day

# Activities (May - Dec.2017)



Orientation at Anuvibha Kendra, Jaipur and Shalom English School at Sawai Madhopur -by Ritu Jain



Our trainer Monika Mohata, conducting an orientation programme for all the chief segments of the Mariott Hotel in Raipur, on 30<sup>th</sup> Oct.



On 19 Nov. a free healing camp was successfully organised at Foundation which was attended by more than 70 people



On 27<sup>th</sup> Oct. we had a fun-filled Diwali get together with myriad games and mouth-watering food.



On 24<sup>th</sup> Nov, Dr. Rahul Agarwal chaired a session on Spiritual Wellness, in a national seminar on, "Holistic Approach to Nutrition and Wellness", organised by University of Rajasthan, Jaipur, supported by UNICEF Rajasthan.

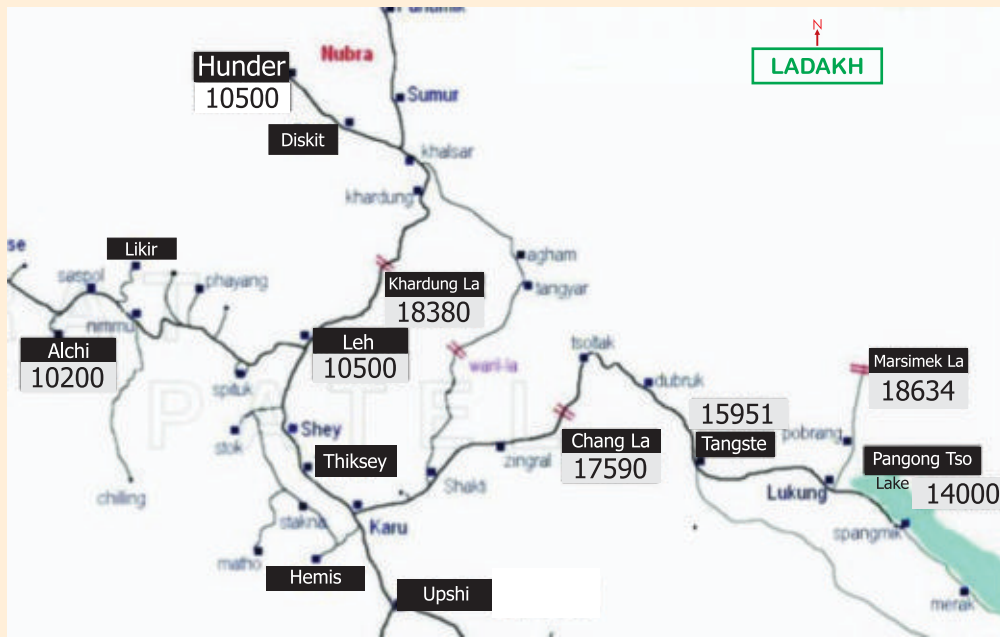


←  
Volunteers (Ripudaman) help deliver rations to orphans.

→  
Rahul Sir chaired the session on Medical Science and Spirituality on Sun.17<sup>th</sup> Dec.17 at the 9<sup>th</sup> International Conference on Peace and Non-Violent Action, in Jaipur which was attended by delegates from over 20 countries.



**Journey to Leh region with Dr. Rahul sir, for visiting monasteries of Lord Maitreya, Buddha Sakyamuni and Buddha Padmasambhava.**



Leh: Khardung-La-Top 18300 ft. -highest motor able road of the world



200 years old statue of Avalokiteshvara with 11 heads and 1000 arms at Likhir Monastery, Leh

32m (106 foot) statue of Buddha Maitreya on top of a hill below the Diskit Monastery, Leh



Buddha Sakyamuni at Shanti Stupa in Leh proper



Buddha Padamsambhava at Hemis Monastery, Leh



Thiksey Monastery

## My Earthly Experiences - Passage to Ladakh (4<sup>th</sup> to 10<sup>th</sup> Sept. 2017)

Leh – the district of J&K state is one of those places which are not just beautiful and splendid but also full of divine splendour. In the month of September I got the opportunity to visit Leh with Dr. Rahul Sir and two other co-workers. While finalizing our itinerary with Dr. Rahul Sir, I learnt how meticulously he works and felt that before my physical body travelled, my etheric body had already travelled numerous times to Leh. He gathered every minute detail for Leh trip, whether places to visit or items to shop, food to eat or the medicines required or road to follow to visit places etc.

We landed on 4<sup>th</sup> Sept, 2017 and saw completely barren land and mountains around the airport, but with scenic beauty one could feel the purity and freshness everywhere. Leh is at 11562 ft. appx. so we rested for a day to acclimatize our body to avoid any mountain sickness. We also arranged an oxygen cylinder in case of emergency. In advance, we had booked a taxi for the entire trip. We found people over there are very helpful, simple and hospitable.

Next day post breakfast, we visited Likir Monastery, Alchi Monastery, Rizong Monastery, Pathar Sahib Gurudwara, Magnetic Hill and Sangam (confluence of Zaskar and Indus River) on the western side of Leh.

In Likir Monastery, Rahul Sir conducted purification meditation. During meditation I felt my emotional body got purged deeply and thereafter felt very light like some burden had been removed from my shoulder and I felt peace within. Likir Monastery is situated 52 Kms west of Leh. It has a statue of the Bodhisattva, Amitabh, Sakyamuni with 11 heads and 1000 arms, Lord Maitreya of 23 meters in height covered with gold. The courtyard has a painting on thangka of four guardians of four directions and wheel of life. This monastery stores the old manuscripts, old costumes, earthen pots and thangka collection.

Alchi Monastery was under renovation, is known more as a monastic complex of temples in Alchi village 65 kms west of Leh. It is said to be the oldest and most famous in Ladakh. The monastery complex has three major shrines: the Dukhang (Assembly hall), the Sumtseg and the Temple of Manjushri, all dating between the early 12<sup>th</sup> and 13<sup>th</sup> centuries. The Sumtseg means a three storeyed building, though small, built with loam and natural stone in the Tibetan building tradition. An interesting aspect of the elegant drapery (dhotis) worn by the deities is the display of different themes printed in different textile patterns; Maitreya's dhoti depicts the life of Buddha, the Avalokiteshvara's dhoti shows holy places and royal palaces and Manjushri's dhoti has adepts (of 84 Mahasiddhas) printed on it. This shrine is surrounded with different statues particularly Buddha Vairochana. The walls are wonderfully decorated with paintings of different mandalas which have deep tantric interpretations.

Near the Rizong Monastery, Guru Padmasambhava meditated in the caves between 9<sup>th</sup>-11<sup>th</sup> century. This monastery is 76 kms from Leh and was built in 1831. Here, we tasted Gur Gur Cha –salted butter tea, that was unique but refreshing and we got an opportunity to see the making of mandala on floor by 7-8 monks, working for 7-8 hours since 5 days.

We were full of bliss after seeing such amazing divine places. On 6<sup>th</sup> Sept. post breakfast the group moved to see other wonderful places - Diskit Monastery via Khardungla pass and Sand Dunes. The Leh is not just renowned as the land of monks and monasteries but is also famous for its numerous trekking trails, valleys and picturesque lakes. Diskit monastery is in Nubra Valley. The path to Diskit Monastery via Khardungla top is breathtaking, from its extremely narrow roads to some unbelievable sharp turns and cuts, added up some difficulties and challenges which was certainly

adventurous. Khardungla top is at 18300ft. height and highest motor able road of the world. In our journey to the monastery we also experienced snow fall and with the divine grace, we saw all surrounding mountain ranges and peaks covered with dazzling white sheet. Nubra valley witnesses the flow of Nubra river which is the clearest, bluest pools of endless water. The road running parallel to Nubra river ends up at the Siachen glacier whereas the river itself joins the Shyok near Diskit, and flows into Pakistan to merge into the mighty Indus.

As soon as we saw the impressive 32 mtrs statue of Buddha Maitreya on top of a hill below the Diskit monastery, our fatigue left us with a feeling of being elated. The statue was consecrated by H.H. the Dalai Lama on 25 July 2010. It is connected to Mongol mythology, as the monastery is believed to be the place where an evil anti-Buddhist Mongol demon once lived and was killed near the monastery grounds but is said to have been resurrected several times. Today, the wrinkled head and hand of the demon are believed to lie inside a temple in the monastery.

From here we moved to Hundar village-10km ahead another wonderful place with mesmerizing landscapes, stunning sunset, running water channels and luminous sand dunes with goofy looking and double humped camels. We enjoyed camel ride on vast sand dunes and stayed here overnight.

Some of us moved to see the lake, 'PangongTso' which we had seen in the movie 'The Three Idiots'. Its blue green water that changes its shades depending on the time of the day and with roaring breeze, is refreshing break to the eyes against cold and brown desert. It is located 296 km from Leh and crosses the Changla Pass situated 17500 feet above the sea level. After a five hour drive we reached the lake. This pristine and calm lake is 134 km long and is shared by both India(40%) and China(60%). We stayed here in a tent to witness the glory of lake

early in the morning. We did YPV Arhat practices and meditation by side of the lake.

While returning back from the PangongTso lake, we joined other group members and visited Hemis Monastery - 45 kms from Leh, a Tibetan Buddhist monastery, re-established in 1672 by Ladakhi king Sengge Namgyal, and is the biggest and the wealthiest monastery in India. It contains the richest collection of ancient relics. This monastery is famous for Hemis Festival too which is dedicated to Lord Padmasambhava (Guru Rinpoche). We meditated here and received special blessings. From here we headed towards the Thiksey Monastery which is located on top of a hill in Thiksey village, approx. 19 kms east of Leh. It is a twelve-storeyed complex and houses many items of Buddhist art such as stupas, statues, thangkas, wall paintings and swords. It contains a 40 feet high marvellous statue of Buddha Maitreya, the largest such statue in Ladakh, covering two storeys of a building. It took 3 years to be built, with 30 people working continuously. It is made of clay and terracotta bricks printed with gold. In July 1980, when Dalai Lama saw the statue for consecration, he said "there was really no need for consecration". Rahul sir conducted a special meditation here to experience the energy of Lord Maitreya. Each one of us had great experiences here which cannot be described in words. Thereafter we visited Shey Palace also know as Shey monastery - 15 Kms to the south upstream from Leh. Built in 16 centuries A.D., enshrine the DU-KHANG with the copper and brass plated with gold, silver studded with gems and precious stones - 7.5 meters status of Buddha Sakyamuni rising to a height of 3 storeyed building. The top of this shrine is made up of gold.

During our stay we had hardly got time to shop so from here we directly went to Tibetan Refugee market and Gol market. Leh is famous for Pashmina and woollen garments and Apricot fruit and its oil.

- Ritu Jain

## Book Review

### (1)The Serpent Power by John Woodroffe

Two works on Laya-yoga, translated from the Sanskrit, with introduction & commentary. Written by a leading authority on Shaktic & Tantric thought, this book is considered the prime document for study & application of Kundalini yoga. It probes the philosophical & mythological nature of Kundalini, the esoteric anatomy associated with it, the study of mantras, the chakras, or psychic centers in the human body, etc..

**About the Author:** John Woodroffe aka Arthur Avalon, moved to India during British era and enrolled as an advocate in Calcutta High Court. After serving for eighteen years in the bench, he became Chief Justice of the Calcutta High Court in 1915. Alongside his judicial duties he studied Sanskrit and Hindu philosophy and was especially interested in the esoteric Hindu Tantric Shakti system. He translated some twenty original Sanskrit texts, and under his pseudonym Arthur Avalon.

### (2) Dialogue with Death by Eknath Easwaran

Dialogue with death is not a book on death and dying. It is a book about life and living, what life is for, who we are as human beings, why we are here. Yet it is death that forces these questions on us. If we could live forever, there would be little urgency in finding answers. But the fact is that whatever our age or the status of the health, none of us has time to waste in learning what life is for.

**About the Author :** Eknath Easwaran is respected around the world as one of the great spiritual teachers. He was Professor of English literature at the University of Nagpur, India, and established writer, when he came to the United States on the Fulbright exchange programme in 1959. As founder and Director of the Blue Mountain centre of meditation and the Nilgiri Press, he taught the classics of world mysticism and the practice of meditation from 1960 till his death in 1999.

## 70% ! 70% ! 70% !of our money ??

When we die, our money remains in the bank. Yet, when we are alive, we don't have enough money to spend. In reality, when we are gone, there is still a lot of money not spent.

One business tycoon in China passed away. His widow, was left with \$1.9 billion in the bank, and married his chauffeur. His chauffeur said:- "All the while, I thought I was working for my boss. it is only now, that I realise that my boss was all the time, working for me !"

The cruel reality is: It is more important to live longer than to have more wealth. So, we must strive to have a strong and healthy body, It really doesn't matter who is working for who.

- In a high end hand phone, 70% of the functions are useless!
- For an expensive car, 70% of the speed and gadgets are not needed.
- If you own a luxurious villa or mansion, 70% of the space is usually not used or occupied.
- How about your wardrobes of clothes? 70% of them are not worn!
- A whole life of work and earning. 70% is for other people to spend.  
\*So, we must protect and make full use of our 30%\*.
- Go for medical check-ups even if not sick.
- Drink more water, even if not thirsty.
- Learn to let go, even if faced with grave problems.
- Endeavour to give in, even if you are in the right.
- Remain humble, even if you are very rich and powerful.
- Learn to be contented, even if you are not rich.
- Exercise your mind and body, even if you are very busy.
- Make time for people you care for.

# Flax Seed Health Benefits



Flax seeds have been consumed as food for around 6,000 years and may have very well been the world's first cultivated super food. Flax seed benefits could help you improve digestion, give you clear skin, lower cholesterol, reduce sugar cravings, balance hormones, fight

cancer and promote weight loss... and that's just the beginning! Flaxseeds, sometimes called linseeds, are small, brown, tan or golden-colored seeds that are the richest sources of a plant-based omega-3 fatty acids, called alpha-linolenic acid (ALA) in the world!

## 10 Flax Seed Benefits

### 1. High in Fibre, but Low in Carbs

One of the most extraordinary benefits of flax seeds is that they contain high levels of mucilage gum content. Mucilage is a gel-forming fibre that is water soluble and has incredible benefits on the intestinal tract. The mucilage can keep food in the stomach from emptying too quickly into the small intestine which can increase nutrient absorption. Also, flax is extremely high in both soluble and insoluble fibre which can support colon detoxification, fat loss and reduce sugar cravings.

### 2. Healthy Skin and Hair

The ALA fats in flax seeds benefits the skin and hair by providing essential fats as well as B-vitamins which can help reduce dryness and flakiness. It can also improve symptoms of acne, rosacea, and eczema. This also applies to eye health as flax can reduce dry eye syndrome.

### 3. Weight Loss

Since flax is full of healthy fats and fibre, it will help you feel satisfied longer so you will eat fewer calories overall which may lead to weight loss. ALA fats may also help reduce inflammation. This is important for weight loss in that an inflamed body will tend to hold on to excess weight.

### 4. Lower Cholesterol

The soluble fibre content of flax seeds trap fat and cholesterol in the digestive system so that it is unable to be absorbed. Soluble fibre also traps bile, which is made from cholesterol in the gallbladder. The bile is then excreted through the digestive system, forcing the body to make more, using up excess cholesterol in the blood and lowering cholesterol overall.

### 5. Flaxseeds are Gluten-Free

Using flax is a great way to naturally replace gluten-containing grains which are inflammatory where flax is anti-inflammatory. So, flax seeds are great for those who have Celiac disease or

have a gluten-sensitivity. They may also be a good alternative to omega-3 fats in fish for people with a seafood allergy.

### 6. Flaxseeds are High in Antioxidants (Lignans)

Amongst its other incredible nutrition facts, flax seeds are also packed with antioxidants. Lignans are unique fibre-related polyphenols that provide us with antioxidant benefits for anti-aging, hormone balance and cellular health. Polyphenols support the growth of probiotics in the gut and may also help eliminate yeast and candida in the body. Lignans are also known for their anti-viral and antibacterial properties.

### 7. Digestive Health

Maybe the biggest flax seed benefits come from it's ability to promote digestive health. The ALA in flax can help protect the lining of the digestive tract and maintain GI health. It has been shown to be beneficial for people suffering from Crohn's disease or other digestive ailments, as it can help reduce gut inflammation. Flaxseed is also very high in soluble and insoluble fibre which can also improve digestive health and is one of the highest magnesium foods in the world.

### 8. Flax Seeds for Cancer

Flax seed benefits have been proven for fighting breast, prostate, ovarian and colon cancer. The three lignans found in flaxseeds can be converted by intestinal bacteria into enterolactone and enterodiol which naturally balance hormones which may be the reason flax seeds reduce the risk of breast cancer.

### 9. High in Omega-3 Fatty Acids

We hear a lot about the health benefits of fish oil or omega-3 fats. Fish oil contains EPA and DHA, two omega-3 fats that are critical for optimal health. Although flaxseeds do not contain EPA or DHA, they do contain ALA, another type of omega-3 fat. Approximately 20% of ALA can be converted into EPA, but only 5% of ALA is converted into DHA. Also, surprisingly gender may play a big role in conversion where young women had a 2.5-fold greater rate than men.

### 10. Menopausal Symptoms

The lignans in the flax have been shown to have benefits for menopausal women. It can be used as an alternative to hormone replacement therapy because lignans do have estrogenic properties. These properties may also help reduce the risk of osteoporosis. It can even help menstruating women by helping maintain cycle regularity.

#### Quote

"Resolve to be tender with the young, compassionate with the aged, sympathetic with the striving and tolerant with the weak and wrong. Sometime in your life, you will have been all of these."

- Gautama Buddha

# Questions about Karma

## 1. Isn't the Karma concept a form of fatalism?

Many people seem to have this idea but it is a very strange and mistaken idea and a serious misunderstanding of the subject.

Karma is not fatalism but is quite the opposite! The Law of Karma can be described as the law of self-created destiny, for it is the law of cause and effect, action and reaction, sequence and consequence. If I put my hand in the fire, my hand will get burnt. But it will not be "fate" and nor will it be "God" that caused my hand to become burnt. The burning of the hand is simply the inevitable and natural effect of the cause that I will have set in motion.

Since it often takes time for the right opportunities and circumstances to arise in which a Karmic effect can come to proper or full fruition, it is often not until the next lifetime or even several lifetimes in the future that a soul encounters and experiences the force of those particular Karmic results.

This is one of the main reasons why reincarnation occurs. Karma and reincarnation are inextricably linked.

## 2. But is it not the very epitome of injustice that a person should have to suffer in one incarnation for actions committed in a previous incarnation, of which they have no memory or recollection whatsoever?

When considering the question of reincarnation, we must always keep in mind the distinction between what Theosophy calls the present personality and the permanent individuality. The permanent individuality is the soul, the Ego, the "I" which reincarnates in, through, and as, a successive line of earthly personas or identities.

While it's generally true that the personality does not recall those particular past actions which have created its present state, the permanent reincarnating individuality – which we may call the soul – does recall and fully knows and appreciates the perfect justice of it all.

The nature of the relationship and connection between individuality and personality is actually too complex and metaphysical to be gone into here and now but it should also be pointed out that if it is unjust and unfair for someone to suffer from the Karmic effects of actions they don't remember performing, it would be equally unjust that they should experience any happiness or pleasure in life whatsoever, since the right to these experiences is just as much earned by the Karma from past lives as the suffering and the unhappiness. You can't have it both ways.

Besides, there is hardly anyone whose life has truly been a constant, non-stop barrage of total uninterrupted suffering and misery, without even the faintest glimpse of happiness or joy at any time. Almost all of us experience at least some good along with the bad and for this we may thank our Karma!

## 3. Presumably it was God who created the Law of Karma?

Now why would God need to do such a thing? Is he too lazy or otherwise occupied to sort things out directly himself, thus having to create and set up a Law to do it all for him? Such a notion hardly casts God in a particularly positive light, nor does it serve to magnify his supposed omnipotence.

Fortunately for Theosophists, we do not believe in God and this also means we do not believe the Law of Karma was ever "created" at all. There is no Divine Being behind this Law of Universal Balance, Harmony, and Equilibrium. It is simply LAW, uncreated, eternal, and immutable, the Law inherent in the Universe.

This is one of several reasons why Theosophists also do not believe in the efficacy of prayer. One cannot believe in both prayer and Karma, since the two cancel each other out. If we believe that things can be altered and that destiny can be changed by our prayers, then we obviously do not believe in Karmic Law as "the Ultimate Law of the Universe" (H.P. Blavatsky's phrase) since a Law is a Law and cannot be evaded or overpowered. If it could be, then it is not a Law after all and is not even worthy of being believed in.

Nearly 2,000 years of Christian conditioning has made it difficult for many of us here in the West to accept or conceive how a Law could exist without having been created by some type of Being, or at least willed into existence by someone or other. But this is a perfectly natural concept in Eastern philosophy and it is the viewpoint to which Theosophy holds.

The Master K.H. once wrote these words to an English Theosophist who was having trouble grasping this idea and who was insistent that there must be a God behind it all: "If you ask me "Whence then the immutable laws? – laws cannot make themselves" – then in my turn I will ask you – and whence their supposed Creator? – a creator cannot create or make himself. ... But do you think that you are right when saying that "the laws arise." Immutable laws cannot arise, since they are eternal and uncreated, propelled in the Eternity and that God himself if such a thing existed, could never have the power of stopping them. ... I do not protest at all as you seem to think against your theism, or a belief in an abstract ideal of some kind, but I cannot help asking you, how do you or how can you know that your God is all wise, omnipotent and love-ful when everything in nature, physical and moral, proves such a being, if he does exist, to be quite the reverse of all you say of him? Strange delusion and one which seems to overpower your very intellect."

Several years later, the same Adept worked alongside H.P. Blavatsky and another Adept or Master of Wisdom in the writing of "The Secret Doctrine" in which we may read that "It is idle to speak of "laws arising when Deity prepares to create" for (a)



laws or rather LAW is eternal and uncreated; and (b) that Deity is Law, and vice versa. ... the one eternal LAW ..."

#### **4. Do the Masters have Karma?**

Are the Masters currently engaged in any type of action? Have they performed any actions since they reached the stage of inner evolution and initiation that resulted in them becoming a Master, Mahatma, or Adept? If so – and it obviously is so – then they must have Karma, since in Sanskrit this word literally means "action" and also implies the inevitable corresponding re-action to the action.

Everyone who is alive and conscious is continually setting causes in motion every moment, of some form or another, even in the form of every thought we think, and for every cause set in motion there has to be the corresponding correlative effect coming back "in due season" to the cause-maker. If this was to ever not happen, the whole Universe would simply cease to be, since its continuity and ongoing manifested existence is dependent upon this incessant law of balance and equilibrium.

An innate sense of oversentimental religious devotion causes many individuals to elevate the Masters to the level of infallible and all-powerful gods on Earth and to thus imply that they are completely free from all Karma, past, present, and future. But the Masters themselves have made it quite clear that this is not the case.

A reading of passages from the Masters' own letters shows, in their own words and specific statements, that they are just as much under the sway of the Law of Karma as you or I, the only real difference being that they know and understand Karmic Law far better than we do and are able to live in such a way as to avoid creating unnecessary or unwise Karma for themselves and others.

The Bhagavad Gita famously declares that "all beings up to Brahmā" are under the sway of Karma. Wherever there is action there is Karma and the Universe is one vast body of incessant, all-pervading action and activity.

#### **5. So in that case we do not have free will and are severely limited by this thing called Karma?**

We always have free will and freedom of choice in all circumstances but we are rarely able to bring it to the degree of fulfillment and expression that we would like. So yes, each one of us is limited but it is important to remember that this is always self-imposed limitation. Karmic limitation is self-imposed limitation and there is not a single one amongst us who is not limited to at least some degree in his or her present lifetime by the actions of preceding lifetimes.

It is not this impersonal Law known as Karma itself which limits us but our own actions, the seeds which we ourselves have sown. What we sow we will reap and what we reap we have

sown. This is why HPB states in "The Key to Theosophy" that it is true that we all have "a lot in life"...but this "lot" (or allotment of the whole mass of circumstances and situations) is of our own making.

Though we cannot undo what has already been done, we can begin to shape and fashion a better future for ourselves through what we do right here and right now. This is why Theosophy describes Karma as "the doctrine of responsibility" and Reincarnation as "the doctrine of hope."

#### **6. Is it true that our thoughts create Karma as well as our actions?**

Most definitely and as HPB says in "Transactions of the Blavatsky Lodge", "Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, i.e., the threat, whereas Karmically it is the contrary."

But why should this be the case? It is because "thought is the real plane of action" – as William Q. Judge and Robert Crosbie have often said – and that our physical and bodily actions are simply the eventual outworking on the physical plane of the real action, which has already been formed and formulated on the mental plane.

So even if we end up not putting the act into physical or objective expression, we have still given birth to it, so to speak, on the inner and subjective level, which is far more real and enduring, not to mention more potent. This is no doubt why Jesus said that he who looks lustfully at a woman has already committed adultery in his heart.

With every single thought we think – whether it is with the intent of a future objective action or not – we are emitting Karmic energy and setting causes in motion which, like all causes, will eventually have to have their due corresponding effect. We may quote here from the sayings of Buddha in the first two verses of the Dhammapada: "All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts. If a man speaks or acts with an evil thought, pain pursues him, as the wheel of the wagon follows the hoof of the ox that draws it. All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts. If a man speaks or acts with a pure thought, happiness pursues him like his own shadow that never leaves him."

#### **7. Since the suffering of a suffering person is part of their Karma, are we interfering with Karma if we try to relieve their suffering?**

It is impossible that we could ever "interfere" with Karma – whether somebody else's or our own – for that would imply that we are more powerful than "the power which controls the universe," which is how HPB speaks of the Law of Karma in "Isis

Unveiled." This would of course be an absurd notion.

Whatever is, IS Karma. Nothing can ever happen outside of Karma. A Master has written, "We cannot alter Karma my good friend."

However, Theosophy places constant emphasis on the vital importance of compassion and living to help and serve humanity. "Inaction in a deed of mercy becomes an action in a deadly sin," says "The Voice of the Silence" which further tells us that "Self-knowledge is of loving deeds the child." Dana – the "glorious virtue" of "charity and love immortal" – is the very first of the Paramitas which the student of Theosophy endeavours to perpetually practice and bring to perfection in his or her life.

So if we have the opportunity to help someone, we must help them and we will always be able to help them precisely to the extent that their Karma will permit. Endeavouring to help another person and to relieve their suffering never interferes with the working of Karma, for the help that we are able to give is part of that Karma itself.

### **8. Is it selfish to do good deeds with the motive of making good Karma for ourselves?**

It is. We ought to do good for the sake of good itself and not for our own sake. Whatever we do with the intent of personal benefit is to that extent a selfish act.

In the Bhagavad Gita, Krishna teaches about Karma Yoga, the Yoga of Selfless Action. In this, one performs all their actions in life without ever sparing a thought for the personal fruit or result of the action. In the Bodhicharyavatara ("The Way of the Bodhisattva") it is truly stated that "All the joy the world contains has come through wishing happiness for others. All the misery the world contains has come through wanting pleasure for oneself."

"All suffering is born of desire," was the incessant theme of the Buddha. Selfishness is the great curse of humanity. There is of course some degree of distinction between purely selfish motives and mixed motives but is it not better to have entirely pure, selfless, and altruistic motives? We cannot help but do so if we truly believe in Universal Brotherhood and the Divine Oneness of all life.

### **9. Some people say that our life and destiny is governed by our astrology, rather than by Karma. What is the relation in our life, if any, between astrology and Karma?**

Our various astrological or zodiacal configurations for each lifetime are themselves a manifestation and effect of our Karma. It is our Karma – which, remember, is our self-created destiny – that causes us to re-enter this world under the influence of certain specific astrological influences. Since there is really no such thing as accident or chance, it is not a mere

coincidence that we may have happened to be born at a certain time in the astrological month of Gemini or Libra or Pisces or whatever.

But whatever effect may come to us through such things is a Karmic one, for the Law of Karma is above, beyond, and behind it all. It is also the case that the current publicly available knowledge and information regarding astrological matters is purely exoteric, frequently misleading, and unwittingly incomplete.

Theosophy maintains that it is in the Esoteric Science (Gupta Vidya) of the East alone that the full truth and system of astrology exists and that the Guardians of that Knowledge – the Masters, in other words – have no intention of making it available to the world anytime soon, as they see that humanity is not yet ready for it.

The fact that such profound misunderstanding and ignorance still exists everywhere in the world regarding Karma and reincarnation, not to mention such matters as the difference between soul and spirit and the sevenfold nature of man, despite Theosophists having been ceaselessly promulgating these things for over a century, is perfect proof and evidence that this is so. These are the more important things and their right understanding is in fact of vital importance for humanity at large at this stage in its development and evolution.

It is significant that no major premise or minor detail of the Theosophical teaching has ever been found to be erroneous, illogical, unphilosophical, or out of harmony with the Wisdom of the Ages. This alone should surely entitle it to a fair hearing

## **Worshipping God**

Worshipping God does not mean that God is in front of you and you worship God directly. Serving people is worshipping God, doing things for people is doing things for God.

The great saint Thirumular said, "If you worship in the stationary temple, it only reaches God there, it won't reach God in the walking temples. But if you worship the Lord in the walking temples, it will also reach God in the stationary one." We are all walking temples. Your body is a temple. The Lord is inside you. Your heart is His altar. That means service to humanity is worship of God. If you worship God only in church or synagogue, humanity is not going to be benefitted. God does not need your service. God doesn't need a temple. There is God in everyone. If you give someone food, you are offering it to God residing in that person. The real reward in doing things is seeing how many others will be benefitted by them.

### **Quote**

The birth of a man is the birth of his sorrow. The longer he lives the more stupid he becomes, because his anxiety to avoid unavoidable death becomes more and more acute. He lives for what is always out of reach. His thirst for survival in the future makes him incapable of living in the present.

**- CHUANG TZU**

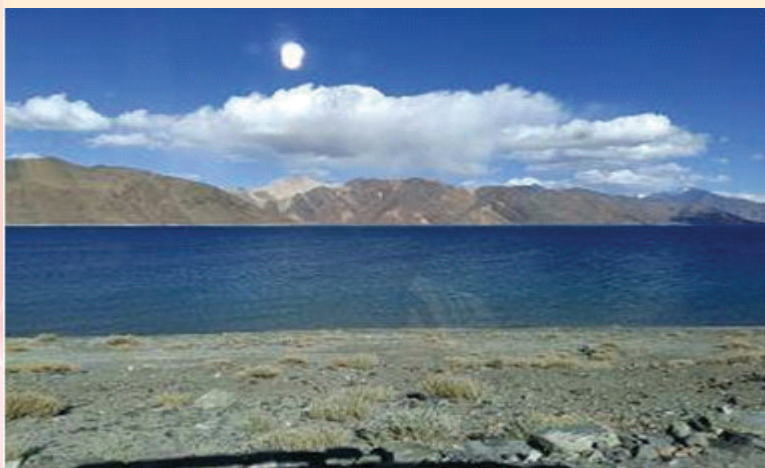
Journey to Leh region with Dr. Rahul sir, for visiting monasteries of Lord Maitreya, Buddha Sakyamuni and Buddha Padmasambhava.



12 metres high statue of Maitreya, the largest statue in Ladakh, covering two stories of the building at Thiksey Monastery, Leh



7.5 meters status of Buddha Sakyamuni rising to a height of 3 storeyed building.



Pangong Lake located 296 km from Leh, the pristine and calm lake is 150 km long and is shared by both India and China.



Mandala being drawn at Rizong Monastery



Rizong Monastery



Sangam- confluence of Zaskar and Indus river

## Knowing Our Teacher Drenpa Namkha



Drenpa Namkha (dran pa nam mkha') is claimed by both the Buddhist and Bon traditions as an important religious figure. The sources discussing Drenpa Namkha's life very widely, even within a single tradition: within Bon sources there is thought to be one master with the name Drenpa Namkha in Zhang Zhung and one in Tibet, though his existence is never questioned. Little can be known for certain.

According to Buddhist sources Drenpa Namkha was initially a Bon master who converted to Buddhism. He later became one of the twenty-five disciples of Padmasambhava, and is said to have gained the yogic power of being able to tame wild yak with the wave of a hand.

Padmasambhava initiated him into the secret mantra and gave him a red lotus hat, earning him the name Pungbon Gomar (phung bon mgo dmar), the source of his being depicted with a Bonpo hat. He instructed him to practice at Lake Namtso (gnam mtsho). He is said to have expressed his realization with the statement: "There is no use to introduce distinctions into the shining knowledge of the mutual sphere of sentient beings."



Drenpa Namkha is given credit for organizing many of the Dzogchen Semde

(rdzogs chen sems sde) and then disseminated the translations, commentaries, and oral teachings of Padmasambhava.

Within Bon sources, Drenpa Namkha is a highly reputed teacher, believed to have been born in the eight century. Bon legend tells that Drenpa Namkha married a woman Oden Barma ('od ldan 'bar ma), who was born of high-cast Indian parents. The couple had twin sons. The first was named Yungdrung Donsal (yung drung don gsal) who would later be named Tsewang Rigdzin (tshe dbang rig 'dzin). The second was named Pema Tongdrol (padma thong grol). It is said that through meditations Tsewang Rigdzin accomplished the feat of long life, while Pema Tongdrol gained dangerous and powerful magical powers. Both are now revered as Bon saints.

After some time, Drenpa Namkha and his wife separated and the two children followed different parents. Tsewang Rigdzin stayed with his father, and Pema Tongdrol left with his mother. The two twins subsequently lived very different lives: Tsewang Rigdzin lived a quiet, contemplative life of retreat, and Pema Tongdrol was adopted by a barren royal couple and spent his life practicing his magical, mystical gifts. Bon mythology conflates Pema Tongdrol with Padmasambhava.

Drenpa Namkha is credited with authoring a number of texts, both written and orally transmitted through a terma system.



Bon sources maintain there was a persecution of Bon adherents and Bon practices in Tibet after the establishment of Samye (bsam yas) Monastery, the first Buddhist monastery in Tibet. It is said that many

Bon priests were banished from U-Tsang, and those that stayed outwardly adopted Buddhist practices and concealed their scripture in order to save them from destruction. Bon histories have it that Drenpa Namkha was one of these who remained, thereby explaining his conversion to Buddhism as an act of preservation of the Bon tradition.

Several later masters were said to be reincarnations of Drenpa Namkha, both Bon and Buddhist treasure revealers. Gyermi Nyi O who lived in the twelfth century, claimed to be a disciple of his and to have received orally transmitted texts from him via visions. The Bon treasure revealer Sanggye Lingpa (sangs rgyas gling pa, b.1700) also received



visions of Drenpa Namkha. He taught that Drenpa Namkha had visited both Mt. Murdo (dmu rdo) in Gyelrong (rgyal rong) and Mt. Kailash in Ngari (mnga' ris). Sanggye Lingpa established a

pilgrimage, circumambulating Mt. Kailash and Mt. Murdo in the horse month and especially in the horse year.

The stone statue depicted here was excavated from a hilltop in western Tibet by the celebrated Bon lama Khyungtrul Jikme Namkha Dorje in the 1930s. According to him it is a likeness of Drenpa Namkha.

As per - **Arthur Mandelbaum**



बनारस के मिश्राजी को पासपोर्ट बनवाने के लिए फॉर्म भरने को कहा गया ।

प्रश्न : Enter Your Name

मिश्राजी : बिजेन्द्रनारायणमिसरा

प्रश्न : Provide your PAN Details

मिश्राजी : "मगही पत्ती, बाबा-180, तुलती-300, हल्का चूना, डबल कत्था, नवरत्नकिमाम, कच्ची सुपारी, इलायची और तनिक चूना अलग से" ।