

ESSENCE OF SUNYOGA

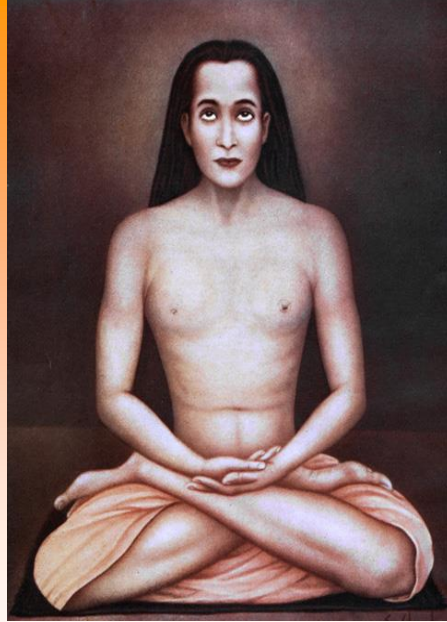


SUNYOGI UMASANKAR JI

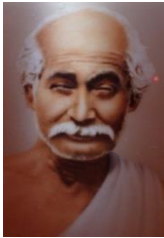


Published by:
Universal Peace Centre

Essence of SunYoga



Offerings at the Lotus Feet of Sri Mahavatar Babaji



ESSENCE OF SUNYOGA

SUNYOGI UMASANKAR JI

**Universal unity
Universal peace
Universal awareness
Universal brotherhood
Universal Self-Dependant-Healthy-Global Family**



Published by:

Universal Peace Centre

Lachipur, P.O Harinagar, Medhinipur Dist. (West). West Bengal (India)

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First Edition : December 2012

Copies : 1000

Price Bharath : 350

US \$: 10\$

Published by:

Universal Peace Centre

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Medhinipur Dist. (West).

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Foreword

Sun is the supreme source of energy for all beings on the planet. Sun is the dependable and inexhaustible source of Energy and Light. Light - Jyothi is accepted and recognized as symbol or source of divinity.

Surya Namaskara or Sun Yoga Salutation has been recognized as a form of salutation and surrender to the Sun God since ancient times in many traditions.

The sequence of twelve poses in each Surya Namasakara involving even breathing exercises and profound meditation, give flexibility and strength to all parts of the body externally and also internally.

From ancient times claims have been made in many traditions that a person can live just on solar energy for very long periods even without any food. It was also claimed to cure many physical and mental ailments.

Mr. Hira Ratan Manek (www.solarhealing.com) has claimed that he has literally subsisted, and lived off the Sun's energy since June 18, 1995. He has been studied by various researches done in institutions such as the Thomas Jefferson University and University of Pennsylvania. Not only have they found his claims to be true, but medical evidence found him to be healthier than a normal person of his age (76). He is the living proof that a person can live just on solar energy for very long periods without eating any food. This has come to be known as HRM phenomenon. This method has been used to cure all kinds of illnesses.

Peter Sorcher, in his documentary "Eat the Sun" says, "Mason Dwinell claims that sun gazing can be used as a tool for tapping into your human potential in many ancient civilizations – from the Incas and Aztecs to the Greeks and Egyptians – this practice was exclusive to only the high priests and forbidden for "ordinary" people. Today, with the help of the internet, this revived practice is gathering global momentum".

The author of this book "Essence of Sunyoga", Sunyogi Uma Sankar ji is a remarkable personality.

He was born in a small village called Lachipur in Midnapore district of West Bengal. I have visited his place. From childhood he has been inclined towards spirituality. His mother has been his guru. By the age of 18 he has spent a lot of time in learning Hatayoga, and committed to universal unity, peace and brotherhood. He is a graduate and also qualified electrical engineer.

He went to Aurobindo ashram in Pondicherry, attracted by the philosophy of Shri Aurobindo. It was there when he was working in the press section of the ashram; he used to go to the seashore for meditation in the mornings. Without intending to gaze at the sun or do sun meditation, he was attracted by the rising sun and started gazing at the sun. Over a period of time he found the need for food getting reduced day by day. First he had one meal, and then ultimately he could stay without food or water even for weeks together.

I had taken him along with me in 2006, on Kailas Mansarovar Yatra via Katmandu and Lasa. He was dressed in a "dhothi", - a piece of white cotton cloth-wrapped around his waist and a simple cotton towel over his shoulders. You can say he is always dressed like Mahatma Gandhi, but the Sun Yogi walks on barefoot. He walked with us all the way without any warm clothing even at altitudes above 19,000 feet above sea level. According to him anyone can achieve this by dedicated practice of Sun Yoga. Local Tibetans and tourists from

all over the World wondered at him even lying on the glacier comfortably in that condition.

He used to tell me that by gazing at the sun directly for a few minutes, he was drawing energy directly from the Supreme source of energy for the universe. He says it is pure energy and so he never falls ill like others who eat normal food, which may be contaminated by traces of fertilizers and pesticides. Of course since the last couple of years he has not been abstaining from eating food, though he says that if challenged, he can remain without food and water for months together.

Now he has come out with a comprehensive book on the theory and practice; the religious, philosophical, spiritual and scientific aspects and perspectives of Sun Yoga. This book also contains many interesting illustrations.

By bringing out this book, Sunyogi Uma Sankar Ji has made a very valuable and unique contribution to the world of Yoga in general and particularly Sun Yoga and Meditation.



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Foreward by Dr.S.Viswanathan

Sun Yogi Umasankar ji's book on "Essence of Sun Yoga" is an excellent, in-depth, unique and amazing book which teaches the complete surya yogam techniques at various levels for Nursery, Primary, High School, Higher Secondary, College and University Students, Researchers and Teachers.

He teaches sun yoga to whosoever likes to learn. Living increasingly on sun energy will make people healthy and the ageing process will slow down. I would like to recall the visit of Shri D.R.Karthikeyan, Former Director, CBI, to the Centre for Yoga Studies, Annamalai University where he met Sun Yogi at the Centre and surprised to see him eat or drink nothing for two days while he was staying with him.

The book discusses the physical, mental and spiritual benefits of sunlight and way to effectively use the sunlight for healing and spiritual awakening.

S. Viswanathan.

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It gives me immense pleasure to write this Foreword to the book on “Essence of Sunyoga” written by Sunyogi Umasankar Ji and I consider this as a singular honour bestowed upon me by the Swamiji for which I shall be ever grateful.

Swamiji introduces Sun Yoga as a connection between the inner light of an individual and the supreme light of the universe based on his personal experience obtained in February 1995 at Pondicherry. His lucid correlation of his experience with the various limbs of Ashtanga Yoga of Patanjali namely Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi, is remarkable. According to him, Samadhi stage is only the beginning stage in Sun Yoga.

Next, the pre-requisites for practicing Sun Yoga such as the appropriate posture suitable for each individual, Brahma Muhurtha (4.00 am) as the ideal time for practising; and emphasis on satvic food etc. are all clearly outlined. For a beginner, Swamiji recommends Eye to Eye Meditation using one’s own

photograph which will enable the sadhaka to meditate on the bright point of light prior to attempting SunYoga.

On Chakra Dharshan, Swamiji has given a fascinating account on the concept of 29 Chakras and; how to awaken them and if awakened what happens. Also that Muladhara, Swadisthana, Manipura, Anahata, Vissuddhi, Ajna and Sahasrara Chakras are connected to the black holes in the universe; and this link will enable the sadhaka to understand the truth about life and death.

Next, Swamiji talks about the various asrams of life and compares them with various yugas of planet earth, an interesting concept. His comparison of child's growth to the four yugas is also fascinating – Satya (Childhood), Tretha (Bramacharihood); Dwaparayuga (Grhasthahood); and Kaliyuga when physical abilities diminish and unrest shows up.

Sunyogi Umasankar Ji has also added a section on the concept of time, its management, and circadian rhythm etc., before finally, concluding with a road map to spread the message of Sunyoga to the masses starting from Nursery School onwards and a the take home message that “Sun is the unlimited wealth of the universe and it provides strength to every being on earth. If you can befriend sun, the entire universe will be yours”.

Om Shanthi

K.GANAPATHY, M.A.

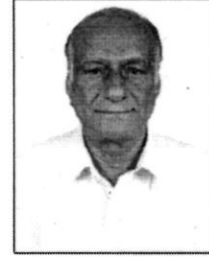
Director, Chettinad Cements Private Limited, Chennai

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FOREWARD

It is a great pleasure to be asked to write a foreword to this remarkable contribution by Sunyogi Umasankar Ji. Yoga is a way of life, an integrated system of education for the body, mind and inner spirit. A Yogis way of life is marked by austerity in thought, word, and deed. This art of right living was perfected, practiced in India thousands of years ago and its teachings are as valid even today as they were in ancient times. Sunyoga is a type of meditation wherein a yogi directs his attention to the sun. By the practice of sunyoga, you establish a link between yourself and the power that governs and gives life to the whole Universe, 'the Sun'.

This book is the authentic work on Sun Yoga, based on Sun yogi Umasankar Ji's personal experience and research. He mastered the practice of sun yoga, a means of connecting to the divine or supreme soul, through direct contact with the sun. He discovered a unique method of absorbing the sun's cosmic energy through his eyes, withdrawing from the need to eat, drink or sleep. He visualized the purpose of spiritual journey as peace, achieved through the union of individual and universal consciousness. Meticulously researched and planned, the book refers to the synthesis of yoga, preparation, procedure, practice, higher states, usefulness of sun yoga and its link with the Universe.

The book is highly beneficial for improving health through 'sunlightenment' by sun yoga practices.

(K.GANAPATHY)

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A note from the translator
Lakshmi Venkatachalam



The joy of translating this text, while striving to retain the nuances of the original, has been a highly gratifying experience for me. Though I can understand Bengali, I can neither read nor write the language. This spiritual experience of adorning in new apparel an already embellished masterpiece has been a miraculous process.

This was only possible because of my friend Sudipta Muni, who willingly read out from the original so succinctly, exuding the quintessence of the text. This facilitated the process of my assimilation and translation to utmost perfection. But for the untiring support of Sudipta, this work would never have seen the light of day. Thank you my friend.

I must confess with a sense of modesty and elation that my years of experience as a teacher of meditation, the myriad moments of spiritual practices, combined with the knowledge of esoteric parlance further enriched this endeavour. All along it felt as if we were being helped and in some chapters I actually experienced the process that was to follow.

I assure you, my dear readers that this book offers priceless information for anyone who wishes to learn all about sun gazing. It is a unique production. I am indeed happy and thankful for being a part of this divine publication as a translator and a facilitator.

Biography of Sunyogi Umasankar

Written by Stefan Strecker

The northeast of India brought forth one of the contemporary enlightened masters, who teaches humanity how to get in touch with love, peace and freedom, that all of creation is longing for from the individual to whole nations. With his discovery of the art of Sunyoga, Swami Umasankarji teaches with heartfull devotion and out of his own deep experience how to reach enlightenment in one lifetime as solution to all the world problems.

Born in Lachipur on the 22th June 1967 in the northwest of Calcutta, India, his search for the truth started at the time, when he listened to the teachings of a spiritual leader and got the strong feelings, that this one was misleading the people. He was only five years old. At that day he decided to find the law of the solution to the problems of humanity. At the age of 13, his father inspired him how to search for answers deep inside, so his father was his first guru. In 1991 he got initiation into the practice of Kriya Yoga from his mother and he later found out, that this was directly inspired by his Highness Maha avatar Babaji. Two years later he graduated with diploma in scientific education as an electronics engineer, opened a TV shop, but again two years later he decided to start a spiritual life and donated the shop to a children school.

At the 2th Febuary 1995 he knocked on the door of the famous Pondicherry Ashram, but first was not accepted to stay there, so he made his living by working in near guesthouses. That was his luck. When he sat on the beach to start his ocean meditation, the sun rised and at this very moment he discovered Sunyoga. As a scientist, he did further introspective experiments whereby he found out the function of the seven internal chakras. He also discovered, that the sun was nourishing his body and he stopped to take breakfast, five days later also lunch and after another five days, at the 26th April 1995, all food intake. By this he felt a little weak and came to know that the body has to be prepared to live on sunlight only. Same as Lord Buddha, who took no food for the time of 12 years and got enlightened after someone offered him his first meal, after he also decided to eat again, Umasankarji got his enlightenment on the 1th May 1995 on the seashore of Bengal. After correct preparation of his body which took more than one year, Sunyogi Umasankar reduced his meals again gradually until he stopped all food intakes at 17th August 1996.

One day after his meditation on the noon sun, a stone attracted his eye on which a date was written with chalk: 2th Febuary 1997. Exactly two years after he came to the Pondicherry Ashram, where he finally stayed at that time, he left the ashram at that date without any money or keys, just barefoot and only with

two simple sheets of cloth to cover his body. He had the overwhelming feeling, that everywhere is his place, so why should he take something with him? “Me is everywhere“ was his statement. Here started his famous six years walk for peace throughout India and many spiritual occurrences took place, of which you can read in his autobiography, like a wild bear which rather than killing him paid him respect and showed him the way out of the jungle, and some people who first tried to murder him but then became friends, and a bus accident in which he would have died but nothing happened, not even any pain, although the thick windshield of the bus was broken as it hit him. His walk ended after he got a vision in a dream exactly after 75 month on 1th May 2003.

During his journey he and Sunyoga became famous in India and he held more than fifty workshops each year for which he never demanded anything in return, all depending on donations and with the help of supporting people. Sunyoga courses were offered in universities, schools, jails, and even high-ranking figures of the Indian government learned from him. Sometimes he had to do two courses in different cities on the very same day.

For a personal retreat to achieve even a higher consciousness, refresh his energy and to study and prove the power of Sunyoga, Sunyogi Umasankar started his trip into the depth of the holy mountains of Himalaya to a place called Thapovan at 23th June 2007. The main reason was his visions about the upcoming future, which will be a great challenge for humanity. To test and prove himself, that with Sunyoga the body can accept all temperatures, he went from the hottest area of India in the middle of summer with around plus 50 degrees Celsius straight up to the mountains with minus ten to 15 degrees. He arrived at a small ashram made of stones, where an old man called Simla Baba lives during summer times since last 40 years. The old man thought, Umasankarji wanted to commit suicide, because it needs up to six years to gradually acclimatize to the conditions just to be able to stay here even during summer, as some saints did and still do. After Sunyogi stayed in his stone hut for the first winter, Simla Baba came in spring ready to take his dead body to funeral. Hardly he believed his eyes to see the Sunyogi well and alive, because he was the only one since today who stayed in those temperatures up to minus 40-45 degrees. Simla Baba then donates his ashram to Swami Umasankar, because in his eyes he is a true saint.

Many occurrences happened while his stay alone in the high peaks of himalayasa, which he loves to share in his workshops. Especially one incidence touches his heart. Exactly at 6 o'clock in the morning two birds use to come to his hut and woke him by their singing, regardless of hard wind or snowfall. Always they use to come punctually and their singing sounds to his ears like the voice of his mother during his childhood. At noon time, the Swami offered

them food, but the two birds never came down immediately, instead they started to call all other birds to start their meal. Only after the last bird came to the food place, the two birds came down just to watch the other birds feed themselves and happily flap their feathers. After all birds had completed their meal, these two birds started having eating. By seeing that Umashankarji felt deeply, that even animals have higher consciousness than human beings. They teach humanity how to care about each other. At another time Umasankarji offered food directly to the birds and he send them love to show that they can take the food and there will be no threat for there life. But they did not accept it. When he meditated on the sun and send his love through the sun to the birds, they came to eat and even flew on his open hands and touched his feet with their feathers in joy of their meal. By that Sunyogi discovered that the sun is indeed the best transmitter of love.

While his stay in Simla Baba's ashram it was in December 2007, when Maha avatar Babaji gave darshan to Sunyogi Umasankar. He appeared in the form of a ball of light bright as the sun, manifested partly in his bodily form and gave him answers to his questions of life. Maha avatar Babaji shared his knowledge regarding the law of life and when and where time and life started creation through the five elements. In his second teachings during December 2008, Maha avatar Babaji expanded the energetic body and awareness of Swami Umasankarji, gradually Babaji showed all layers inside the earth and of the atmosphere to show him how the elements and cosmic energy works on our planet. Then he took him above the earthly borders into the sun, to let him experience, that there is no heat inside the sun, just to expand his awareness even more beyond the galaxy to the black hole of the universe, which stands behind all creation. There Umasankarji was taken to the law of creation of the universe and the universal formula of peace was revealed to him:

$$MC^2 \times V1^2 \times d2^2 = MC^2 \times V2^2 \times d1^2 = P_{(eace)}$$

After two years of retreat on 22th June 2009 Sunyogi kept his promise and came back to society to share his wisdom and experiences with humanity. The centre of his efforts is the Universal Peace Center (UPC), which first was founded in 1998, but without any concrete building. For six years his birthplace was his ashram and people came to learn to be treated with his special Accupressure. In 2004 constructed a small building in his family land, later on in August 2010 swamiji started the construction of ashram building now in use, will have four floors. Not only the teachings of Sunyoga and Acupressure, but also the UPC has its own plant cultivation, cow herds and offers a health care centre where people can also stay for long term, a training

centre for accupressure and a wide range of donations to the surrounding 25 villages like the distribution of plants, cloths, repairing village roads and books for schools every year. The UPC also was involved in recovering the affected areas of the tsunami in 2004. Every volunteer who can help and support in any form is welcome, so the mission of building up a self-sustainable society and Universal Peace, Unity and Brotherhood can be fulfilled to the starving humanity. The upcoming projects are an orphanage, cloth weaving, a school and finally a university which teaches all parts of life physically and spiritually to give researchers an opportunity to help humanity. Enlightenment will be the starting point of the higher education in the UPC University.

Rarely you find such a teaching, so easy to practise for every human being, that directly opens the inner heart through the natural symbol of Gods love, which even today can be experienced and learned side by side with a truly enlightened one. Please be welcome at his webpage www.sunyoga.info for more information.

Acknowledgments

I thank Divine sister Laxmi ji from Mumbai who took responsibility by translating this book: “Surya Yoga Darshan Samaj Darpan“, in English “Essence of Sun Yoga”. Even though her mother tongue is Tamil she kept effort and faced many challenges to succeed.

Divine sister Mrs. Sudipta ji has helped her to read and understand the Bengali book and Laxmi ji translated the Bengali book into English. Countless thanks to both of them, Laxmi ji and Sudipta ji. They did an excellent translation work and so made it possible that this book can be read all over the World.

I thank Akshyay ji Son of Laxmi ji who has supported the design of the inside cover page, and done the DTP work

I thank Divine sister Anusuya Devi (Anusuya Chakrabort), a great artist who drawn the figures in both versions of book (English and Bengali) I had explained about the figures to her, she had put it on paper very clearly its meanings is easily understandable.

I am very grateful to Divine brother Andi Hatibaba for his untiring work in making the book readable for Westerners and for illustrating and giving the final touch to it. He is also signing as the editor on behalf of Universal Peace Centre. Thanks for the photos from Hatibaba and from other friends.

I thank all who have given there foreward, so as to create strong confidence in the reader towards understanding the essence of this book.

I thank the Stefan Strecker who has put a lot of effort to make this work available to readers and seekers all over the world.

I thank to the Media for keeping the book present in the public.

I thank all of you who have supported financially the realisation of this gem of wisdom by your open heart, especially Christoph Hohmann, Robert Porsche, Holger Vogt, Michael Feurstein, Martin Schauer, Walter Baumgartner, Andreas Hofmann, Markus Goslar, Gunnar Angermann, Gabriel Frohofer and Eva Kiefer. Thank You to all those who have directly and indirectly supported us in any way.

I am grateful to the reader whose inspiration has made me write and translate the book. If a person will get success in their Peaceful Life, that will be my utmost pleasure.

Wish all of you success in Life, for Peace, Prosperity, Wisdom, Good Health, Unconditional Love, Unity, and Oneness in Universe through Divine SUN.

Sunyogi Umasankar



Preface

This is the authentic and original work on Surya Yoga, based on my personal experience and research. This is neither imagination nor experience taken from any book or person. This mélange of science philosophy and spirituality is like raindrops of knowledge for this turbulent (troubled) society.

In order to explain the spiritual experiences certain books have been referred to and excerpts from these books have been duly acknowledged.

When one is thirsty, the act of seeing the water from a distance, going near it and taking the risk to drink it are three different things. Theoretical knowledge from books and those from other people's experiences are like seeing water from a distance. Once you are attached to this knowledge treading the path in its pursuit is like going near the water. Acquiring the knowledge in spite of a thousand obstacles is like quenching your thirst.

This book is like a wave of experiences and the satisfying outcome of extensive research.

Expressing all the experiences is beyond words.

The sea of Sun Yoga is very vast and what I as a Sadhak have imbibed is but a few drops of its nectar of which only 10% is expressed here. 40% has been omitted intentionally to guide the yearning practitioner through his or her own experience. 50% is extremely difficult to express in words despite attempts. Through the research and experience of Sun Yoga, the yogi has been able to taste only a few drops of its nectar. It is the wish and prayer of this Sun yogi that the young Sadhaks or aspirants should churn this ocean called Sun Yoga. If this book in any way helps and initiates people in their quest or Sadhana then the purpose of this book will be served. Sadhana here means any type of Sadhana or spiritual pursuit.

With the blessings of parents and gurus, the call of the divine form within and the love from all of you, I hope this book on "Sun Yoga" gives value to individuals, society, our country and the world at large. This book revolves around Sun Yoga as the main theme. It also speaks about other aspects of Sadhana and spirituality.

From Feb. 1995 to Feb. 1997 I was at the Aurobindo Ashram and it was during this period that Sun Yoga was in its developmental stage.

The science of Sun Yoga was born in Feb. 1997 at Vedaranyam in Nagapattinam District of Tamil Nadu. It came to be known as Surya Yogam in Tamil, Surya Yog in Hindi and Sun Yoga in English.

During my “Pada Yatra” (Journey by foot) around India it was introduced to several people in the country.

Mr. Ben Herson of England made it known to the world through his website www.anandaproject.org/sunyoga_in_the_year_2000. In 2004 he changed the website to www.sunyoga.info.

Till today this fourteen year old yoga has evoked a lot of interest and has appealed to many people around the world.

I pray to ‘Surya’ the Sun God of the Universe to bless the Sadhak’s and aspirants of Sun Yoga with long life and rich spiritual experiences.

Sun Yogi Umasankar
January 1



Introduction

In this journey of life every being faces some problem or another and every problem has an appropriate solution. This solution is the key to reaching the highest pinnacle of success in life. The ascent towards any peak is tedious but the descent is challenging as well in terms of maintaining balance. If balance is maintained the descent is effortless.

As the journey progresses to be difficult one has to remember that one is getting closer to god. One should not be distressed by these problems and if one pays heed to those one may miss out on one's goal. One has to deal with the problems patiently, contain one's worldly desires and concentrate on the greater goal – the call of the Inner Self.

All living beings other than humans are looking for food and survival of the fittest. They don't have to worry about clothing, shelter and social responsibilities towards parents, spouse, children, siblings, neighbours and society. In addition to this they have physical, mental, emotional and financial issues that come in the way of their personal growth.

Though animals and humans have similar senses humans alone have consciousness but their growth is impeded at every step by blind faith, superstition, selfishness and narrow-mindedness.

People try to solve their problems to the best of their ability but most often do not succeed in solving them satisfactorily. All human beings want to achieve the ultimate but don't pay attention to the qualities on which success depends.

Total success depends on appropriate planning on the capacity to do work, on being unselfish, humble, fearless, none greedy and dispassionate. Work thus approached is bound to be successful and nothing can stop it not even GOD!

Whatever one does is related to one's life and one must ask the following QUESTION before setting out to do anything:

Who am I?

What do I want?

Why do I want to do it?

What is the purpose of this life?

What is the connection between what I am doing and what I want?

What do I seek?

If one works on these lines one need not wait for an answer as success will be the answer. Appropriate planning is dictated by one's inner wisdom and consciousness which in turn depends on mental discipline.

Mind, intellect and senses are our servants. When the master depends on servants the servants will rule and ruin life. If the master wants to be in-charge he has to keep all servants at bay and he has to actively participate in all that goes on. Only then will servants help the master to run his house efficiently. As humans we have become slaves of our mind, intellect and senses. We have deviated from the path of our ultimate goal. If we can bring these under control we will be able to reach our ultimate goal and be successful.

The procedure to do this is called meditation.

To create a union between the path of our life and our ultimate goal is Yoga.

If we want to succeed we have to get to the root cause of problems.

Everyone likes to eat delicious mangoes but in order to eat them we have to source them. We can either buy it from the market or pluck them from a friend or neighbours tree. This can only be a temporary solution. A permanent solution can be in planting a seed in suitable soil and climate, in nurturing the seedling until it grows into a tree. Once it becomes a tree and spreads its branches it takes care of not only our needs but also that of our family, friends and future generations. The seed of our ultimate success is our mind which with a lot of care, patience and focus should be directed towards the greater goal. In order to address the quest of the soul we must curb worldly desires and by doing so we slowly reach the ultimate goal. Just as we face problems while nurturing a sapling into a tree we are also facing new challenges and tests while getting closer to the ultimate goal. If you go through these successfully you will know your inner self and attain peace.

During the journey of life our attention is diverted in several directions and it is very difficult to get the mind to focus on one thing. To control the restless mind we need the help of certain energies. We require the help of the five elements. One element alone may not suffice because the physical body is made up of five elements. The Prana in the body is balanced by the five elements and this is essential for the Atman or soul. If only one element is used the other four will pull us back. Using the elements one by one will take more than a life time.

If the SUN which is the source of these five elements is used then the ultimate goal can be reached using all the five elements. Through Sun Yoga, one can find solutions to everything and the philosophy of Sun Yoga can be the mirror of society. Sun Yoga can bring about individual, familial, societal, planetary, galactic and universal peace!



Meditation

Success in life is certain if we approach our problems in a well planned manner with focus discipline and patience. Dhyan (dhi +yan), means balancing the five senses with the nerves and vibrations of life force and being 100% with where we are and whatever we do.

Meditation is not just sitting in one place and concentrating with eyes closed or open. No matter what work we do, being committed and putting our heart and soul into it is also called Dhyan. Work is Work! No work is low by Nature. The work done by sweepers and cleaners is very essential. A mother cleans and washes a child only till it grows up but sweepers continue to clean the ablutions of society. They do their work with sincerity and they too can reach great spiritual heights if guided properly. If people dedicate themselves to whatever work they do, they are sure to achieve success.

The five senses monitor the five different elements.

The EYES are connected to the pineal gland and regulate the SPACE element. It can see everything but it cannot smell, taste, touch etc.

The EAR helps us to hear and is connected to the pineal gland as well. It can receive and transmit auditory messages through a set of sensory nerves. It is connected to the FIRE element and therefore when we hear something negative our Blood Pressure goes up.

The NOSE helps us to smell things and it takes its energy from the WIND.

The TONGUE helps us to taste. It is related to the WATER element and therefore if we chew something dry it can be moistened with the help of saliva.

Our SKIN can touch and feel things on the material plane and this is connected to the EARTH element.

The five senses actually transmit the messages to the brain and our mind perceives the senses. If the mind is engrossed in thoughts of a remote place, a beautiful experience or of the divine and even if the physical environment is dirty noisy or smelly, the senses do not experience the dirt or the smell but actually experience the sweet smells and sensations connected to the thought.

Sometimes people engaged in social responsibilities and daily chores or students engaged in studies drift away into an altered state of consciousness. In spite of that they perfectly complete the task that they are physically engaged in doing. We fail to understand how or who finishes the work. Work thus done stays etched in our sub-conscious forever and while doing the work there is a kind of divine happiness and satisfaction. In order to experience altered state of

consciousness divine happiness and satisfaction, we should follow certain rules and regulations.

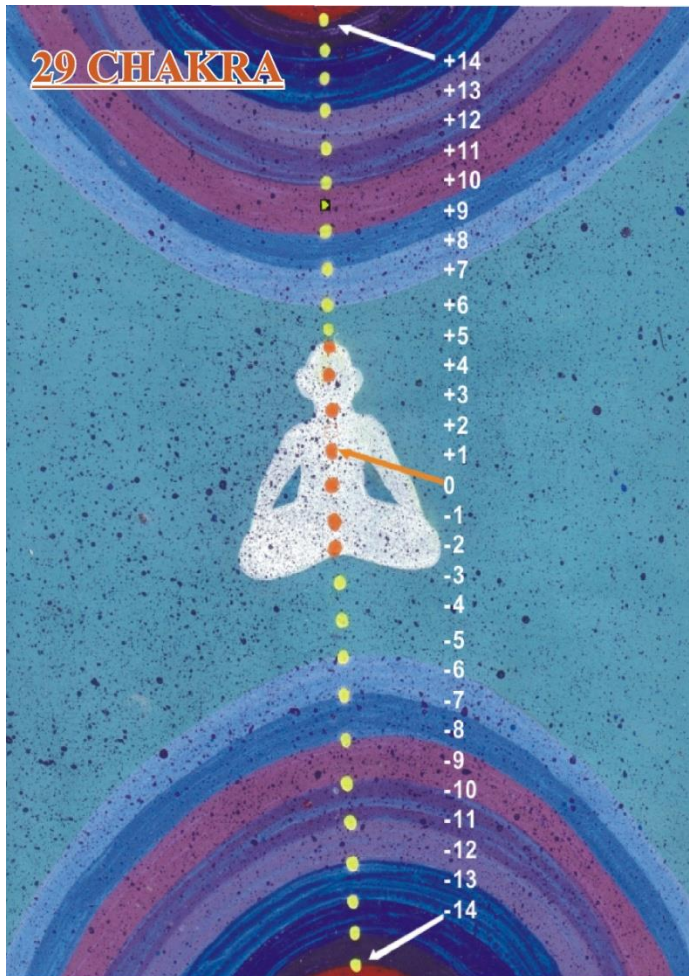
In Ashtanga Yoga of Patanjali Yoga Sutra there are eight steps and we have to follow them step by step. The eight steps are:

Yama, Niyama, Asana, Pranayama, Prathyahara, Dharana, Dhyana and Samadhi.

In 1995 when Sun Yoga was at its nascent stage, and evolving as a way of Sadhana, I hastily put forth the steps and in the process jumbled the order of Dhyana and Dharana. During my “Agyatavasa” (time in hiding or living away from society) at Tapovan, while going over the steps in my mind, I realized that Dharana precedes Dhyana.

It was revealed to me that “there are seven chakras in the gross body and 29 in the subtler ones.”

How to activate the chakras calls for discussion.



- + 14 Brahmhandanu Sama Chakra
- + 13 Nagchatranu Sama Chakra
- + 12 Grahanu Sama Chakra
- + 11 Amar Chakra
- + 10 Chaitanya Chakra
- + 9 Paramahansa Chakra
- + 8 Rogmukhta Chakra
- + 7 Jeevan Mukhta Chakra
- + 6 Amrit Chakra
- + 5 Samadhi Chakra
- + 4 Dhyan Chakra
- + 3 Sahasrara Chakra
- + 2 Ajna Chakra
- + 1 Vishuddha Chakra
- 0 Anahata Chakra
- 1 Manipur Chakra
- 2 Swadhistan Chakra
- 3 Muladhara Chakra
- 4 Dhyan Rodhak Chakra
- 5 Samadhi Rodhak Chakra
- 6 Amrit Rodhak Chakra
- 7 Jeevan Mukha Rodhak Chakra
- 8 Rogmukhta Rodhak Chakra
- 9 Paramahansa Rodhak Chakra
- 10 Chaitanya Rodhak Chakra
- 11 Amar Rodhak Chakra
- 12 Grahanu Sama Rodhak Chakra
- 13 Nagchatranu Sama Rodhak Chakra
- 14 Brahmhandanu Sama Rodhak Chakra

Let us look at the steps of Ashtanga Yoga:

1. Yama:

The following are to be practiced:

Ahimsa – Non violence
 Satya – Truthfulness
 Astheya – Honesty
 Brahmacharya – Being in the awareness of Brahman
 Aparigraha – Non greed

These are the final states of 'Yama'.

It's not easy to practice these while living with family and being part of society. For an ordinary person it becomes difficult to dwell in this state but if it is practiced, step by step from the basics it will be easier for a person to achieve this state.

Respecting elders and mentors
 Initiation from an authority
 Surrender to the God within
 Self enquiry
 Setting the goal

RESPECTING

In the Indian tradition it is customary to begin the day by touching the feet of one's parent with great reverence as they are our first 'Guru' and next to 'God'. Father's abode is equal to heaven and he is at par with God.

'PithaSwarga, PithaDharma;
 Pithahi Pramam thapa
 Pithari preethi ma-panney
 Priyanthy sarva Devatha'

A mother's place is even higher than the father, because she carries and nurtures the child in her womb for nine months and ten days. The child is indebted to the mother for its very existence. For instance, if a bird's egg is kept in favourable conditions, it will hatch. But if the egg is kept in unfavourable conditions, the egg will be destroyed.

“Janani Janma-bhumische

Swargadhapi Gariyashi”

Janani (Mother) and Janmabhumi (mother earth) are greater than heaven.

We assume that we are born the minute our mother delivers and brings us forth into this world but our actual birth takes place when we experience self realization.

These day’s people want to know the result of actions before they perform them and may ask, what will we get if we touch the feet of our parents?

The answer to this is:

Parents are the instruments and ordained channels of magnetic life force energy. By touching their feet, all negative energies are dispelled and positive energies are received. Through their blessings we are connected to the source. Whenever we bend down to pay respects, our ego is destroyed and this helps in starting the day on a positive note.

Some children may ask, why touch parent’s feet and pay respect when they don’t help us at all. I would tell them that we are here only because we were brought forth into this world and looked after by our parents. If we have reached great heights, we must ask ourselves if we have been able to completely surrender and go along with our parents. We should be ever so grateful to them because they brought us into this world. Not only parents, teachers and elders, we should love and respect all living beings irrespective of caste, creed and religion. We should love and embrace all living and non-living beings and never feel hatred.

DEEKSHA

(Initiation from an authority)

To take initiation we need a ‘guru’. ‘Guru’ means one who dispels darkness and ignorance.

Who is the actual ‘guru’ or ‘Sat guru’? Where is he? How can we recognize him?

“Guru Brahma, Guru Vishnu,
Guru Devo Maheshwara,
Guru Sakhshat Parambrahma,
Tasmai Shree Guruve Namaha”

Brahma, Vishnu and Shiva are considered Gurus. The Supreme Being is the actual guru and I pay obeisance to the Guru.

There are many energy centres in the body called Chakras and a parallel can be drawn between the space between chakras and the trinities namely Brahma, Vishnu and Shiva.

The Vedas say that absolute knowledge is 'Brahman'. 'Brahman' is different from Brahma. Brahman is our inner wisdom. There is a great difference between knowledge and wisdom. A single drop as well as the entire ocean is considered to be water but they are totally different.

The span between Sahasrara and Vishuddhi chakra is considered to be the area of Brahma. The guru in the form of Brahman is our inner wisdom, and that wisdom can be realized between Vishuddhi and Sahasrara i.e. in the Ajna Chakra. Ajna Chakra is the seat of Brahma – the personification of knowledge.

Vishuddhi to Manipura is the realm of Vishnu, Vishnu personifies love and devotion. Love and devotion emerge from the heart and the heart chakra is called 'Anahata'.

Manipura to Muladhara is the realm of Shiva.

"Satyam Shivam Sundaram", this means Shiva is the embodiment of truth and beauty. What is truth? Truth is 'that', which doesn't change with time – past, present or future. My surroundings and I were not like at the present a hundred years ago, and what they will be ten years hence, no one knows. Is there nothing called 'Truth'? Creation is truth, because creation, was, is and will be there. Living and non-living things are mere manifestations of creation. Living beings procreate through Swadisthana Chakra. Shiva's symbol is the symbol of creation. Without truth and creation there can be no self-realization.

There can be no self realization without love, devotion, knowledge and wisdom as well. Therefore love, devotion, knowledge and creation are our Gurus!

The Sat guru, means the true Guru, is manifest in everything living and non-living. Although he is omnipresent we must look for him within our self. As soon as we see the Guru all our problems will vanish. We will get wisdom and inner peace.

These days becoming a Guru has become a big business. They make tall promises and try to attract people. They promise to reveal God. They say that if you don't have a Guru life is worthless. This is true because being born human is priceless and if a human does not gain wisdom and self realization this life is indeed a waste. We do need a guru to realize God in this gross material world. True Gurus are the ones that have realized God. These gurus know that they are a part of everyone and everyone is a part of them. They live in society and guide others. They do not think that they are gurus but the so called new self proclaimed gurus are incomplete.

Only when we get Dharshan (a glimpse) of Parambrahma (the supreme one) we become a guru, and when self actualization happens, we automatically become humble and bow down to the supreme.

In this material world we need a guru to dispel ignorance and acquire true knowledge.

Sometimes a guru appears without us searching for one and we should recognize and respect such great ones who can show us the way. We must remember that the ultimate guru is within each and every one of us.

SURRENDER

Who will we surrender to? We have to surrender to our inner self – our soul. If we surrender to someone else it is not total surrender (Sampoorna Samarpan). E.g. when a man drinks too much and his friend affectionately tells him that being so talented he can do wonders if he did not drink, then he will listen. After he quits drinking if one of his old drinking friends coaxes him to drink again he surrenders to alcohol.

By surrendering to wrong things we can never get peace. If we surrender to God then self realization will become our greatest wealth. In order to reach our ultimate goal we should surrender to our inner self or else our mind will wander.

SELF INQUIRY

In this journey of life whatever tasks we do are mostly associated and related to our life. In order to complete these tasks well, proper planning is required. Before taking up any work we should ask the following questions:

Who am I?

What do I want to do?

Why do I want to do it?

What is my aim in life?

What is the connection between what I'm doing and what I want?

Such questions should be asked again and again to our inner self. The answers will appear only when we are about to achieve our ultimate goal.

E.g. when a driver starts a car he has to start it with the key but once he starts driving, his attention shifts away from the key to something else. However if the key is removed the car will stop before reaching its destination. The questions of self enquiry are the keys to our car of life. We have to keep asking them in order to reach the ultimate goal.

SETTING THE GOAL

It is essential to set goals and have great determination in order to realize the ultimate truth.

A car solely depends on gears for its speed to reach its destination. Similarly the greater and stronger our determination the faster we reach our goal.

Every action of mine will take me closer to my goal.

I will definitely succeed in reaching my ultimate goal.

I will never abandon my quest till the very end.

Many people wonder how long it takes to reach one's goal! The better our commitment and the greater our determination the faster we will reach the 'goal'. Reaching your ultimate goal does not depend on age and the number of hours or days it takes. It depends on how much we yearn to achieve it!

In this context the example of Adi Shankaracharya can be cited:

Shankaracharya renounced his family at the age of eight. One day when he was passing through a jungle it became dark. Nothing was visible in the darkness. He somehow found a tree and climbed on it without realizing what he stepped on to climb. In the morning he saw that a Sanyasi (ascetic) was sitting under the tree and was lost in deep meditation. He was worried about how to get down as he could not afford to step on the Sanyasi again. After sometime the Sanyasi went for a bath and Shankaracharya descended from the tree and sat down on his Asana to meditate. He was lost in deep meditation and when the Sanyasi returned he was wonder struck at the sight of the boy meditating in his place with a huge snake hood above his head like a protective umbrella. After Shankaracharya's 'Dhyana' was over the aged Sanyasi prostrated in front of him and said "Gurudev please give me Deeksha" (Initiation). Shankaracharya was taken by surprise and asked him the reason. The Sanyasi replied that he had been meditating for twelve years, 23 hrs and 1 day in the same place in order to have Darshan (a glimpse) of this snake 'Sheshnag' and was not successful, but Shankaracharya sat for an hour and the snake came to protect him.

Thus the Sadhana doesn't depend on any parameter other than determination. A sound foundation is required for us to build up towards the ultimate goal. Yama and the subsequent steps can help us to lay the foundation to achieve our spiritual goal.

2. Niyama:

Niyama means discipline and punctuality.

If we can do our work within the decided “time-frame” it is called “Niyam” because time and life go hand in hand. If we use time appropriately, we can easily realize the essence of life.

As far as our general understanding goes a second is assumed to be the smallest unit of time, but in reality it is as follows:

One Atomic vibration is known as ‘Pal’
 Two Atomic vibrations are known as ‘Anu-Pal’
 Three molecular vibrations are ‘Tri-Anupals’
 Six ‘Tri-Anupals’ are a ‘Muhurtam’.
 Two ‘Muhurtams’ make a second.

‘Anu’ or atom is the tiniest part of a cell.

The mathematics of each pal or vibration is applicable to all living and non-living alike.

The measurement of time starts from the vibration of life. If we can manage our time properly, we can easily reach our goal.

Every pal (moment) is very precious.

It is not easy for a householder to use time efficiently. We have to use time and learn to manage it through strict discipline.

DISCIPLINE

First thing every morning, we should make a list of things we want to do. Write it out in the order of priority and allot time for each one.

Many times it is difficult to adhere to the list because friends, family, neighbours and phone calls can consume our time. If we can’t complete a job we should not feel dejected but we should feel happy about all that we could do. Before going to bed tick the tasks completed and reflect upon the things that did not get done and think about how to complete it later and just go to sleep.

When we sleep, our external senses (conscious mind) will sleep, but our subtle mind or the subconscious mind is always awake. It is the “spiritual mind” which retrieves the data from the brain and plays on our sub-conscious mind like a video, pin pointing where we have gone wrong or made a mistake. Sometimes we find our answers in our sleep and are often able to solve problems after we wake up.

We can make every moment of our life worth living if we live with discipline and positive attitude.

PUNCTUALITY

Many times, it has been observed that in spite of maintaining strict discipline it becomes difficult to complete work within a given time frame. It is either due to lethargy or weakness of mind.

If we have decided to get up at “Brahma Muhurta” (4 am) and we feel lazy to get up and keep postponing by five minutes to start our work, we will lag behind. Therefore we must strictly adhere to the schedule and do everything at the determined time. Conducting everything successfully with punctuality and discipline is the rule of life.



Clock flower

3. Asana

Sitting in one place in a fixed manner, is called “Asana”. While doing yoga or meditation, seating the physical body in a proper posture facilitates the practice.

While studying, correct posture facilitates learning. While meditating, keeping the body still and the back straight using certain Asanas or postures is essential. Padmasana, Siddhasana, Gomukhasana and Vajrasana are recommended.



Padmasana



Siddhasana



Gomukhasana



Vajrasana

In addition to sitting in the asana we must relax and keep our spine erect. While meditating or concentrating on studies, a light is produced in the Sahasrara and the vibration can be felt. If we keep our spine erect, this

vibration will move down to the Muladhara Chakra and cleanse the body. If the spine is not erect, no cleansing happens.

No matter what we are busy doing the spine must always be kept erect.

Yogasana and yogic exercises are not the same. Yogasana maintains the balance between gross and subtle bodies.

Yogic exercises can only maintain the well being of the physical body but not of the mind and subtle bodies. Most yoga teachers these days teach yogic exercises and proclaim themselves as yogis, but Yoga has eight steps of which “Asana” is just one of the steps, and yogic exercise are only a part of Yogasana.

Yogasana can develop the concentration required for meditation.

Yama, Niyam and Asana constitute the foundation of the building called life. The more intensely these are followed the stronger our building of life will be. The foundation cannot be removed once the building is built. Therefore to reach a goal we must religiously practice these.

4. Pranayama:

Prana means life force and Ayam means rest. When the life force takes rest, that state is known as “Pranayama”. In a state of Samadhi, the Atman (alienate) separates itself from the gross body (physical body) and moves about the universe in the astral body (Sookshma body). When this happens the physical body is devoid of feelings or emotions. Even scientific instruments and doctors fail to measure the vibrations or heartbeats of the person. When we attain this state or get enlightened with supreme knowledge, we are blessed with divine nectar of peace and achieve the ultimate goal.



When we practice Pranayama the seed of ultimate success is sown.

With Yama, Niyama, and Asana the appropriate environment is created but the seed has to be purified. The actual seed of the fruit of nectar is nothing but a totally controlled and dedicated mind.

The suitable or appropriate area is the heart or Anahata chakra.

In Patanjali's yoga sutra mention has been made to meditate on the 'Kutastha'. Kutastha is the way from the Anahata chakra to the Ajna chakra. Kutastha in the Anahata chakra faces upwards and has the capacity to bring out the spiritual magnetic energy from within. Kutastha in the Vishuddhi chakra and Ajna chakra is faced downwards and it can thus send the spiritual magnetic energy to the lower parts of the physical body and purify it. At this stage of Pranayama the seed of the fruit has to be sown.

With practice it is possible to utilize the energies of different elements (Tatva) during the Pranayama stage. By controlling the 'Ida' and 'Pingala' Nadis - the moon is the left Nadi and the sun the right one - some Sadhaks use the 'air' element to awaken the Sushumna Nadi.

The Sushumna Nadi can be awakened through Anulom - Vilom: During Pranayama taking a deep breath, holding the breath and then exhaling or releasing the breath is called 'Puraka', 'Kumbhaka' and 'Rechaka'.

The entire breathing process has a count of 1:4:2.

If we inhale to the count of 1, hold to the count of 4 and exhale to the count of 2. When the count goes up to 16:64:32 then the breathing will be controlled.

In Kumbhaka, by holding the breath for the required count it is possible to block the valves of the heart and restrict the breathing.

When the breath is thus controlled through Pranayama, the magnetic forces of the element 'air' can be utilized.

To do these Kriya the Sadhak needs an experienced teacher or 'Guru'.

Some Sadhaks use the magnetic power of the element 'water', to do Pranayama.



Some people soak fabric in water, pass it through one nostril or the mouth and clean the stomach and all the negative elements of the body.

Some Sadhaks use the magnetic force of the element 'fire' to do Sadhana. They sit very close to red hot fire; they withstand the heat and do Sadhana, while some others light a fire all around and sit in the middle.

Some Sadhaks sit in a fixed place, with eyes closed and they keep saying 'neti' 'neti' which means "I am nothing", and thus use 'Akash Tatva' or the element called space.

Many Sadhaks stand for months or years on one leg either in water or snow, with hands united above the head and they use the earth element.

Each and every Kriya is correct, but we have to practice, with the help of an experienced guru and only then will we acquire discipline. If we do this without guidance, in spite of full concentration and for very long, results will not be achieved.

Often, people leave the Sadhana because they can't balance the magnetic force of the five elements in the gross and subtle bodies.

Very few Sadhaks succeed in taking the force from one element and balancing it with the other four.

To all the beings, living and non-living the sun is the source that provides the magnetic force of five elements. If we do Surya Sadhana, we will be able to easily balance the magnetic force of the five elements within a short period of time and thus sow the seed of 'Amruth Phal' (fruit of nectar).

If we do Pranayama or concentration internally and sincerely we will feel the vibration in the Anahata chakra and experience peace.

When this happens, the Sadhak will have succeeded in planting the seed through the steps of Pranayama.

5. Pratyahara

Through Pranayama, when we focus on a point and control our mind, we will experience the vibrations in the Anahata and waves are created.

Just as ripples created in a pond spread all over, so do these vibrations spread all over the body and the seed of self realization is sown. That being done, if care is not taken, the seed will degenerate and not grow into a sapling.

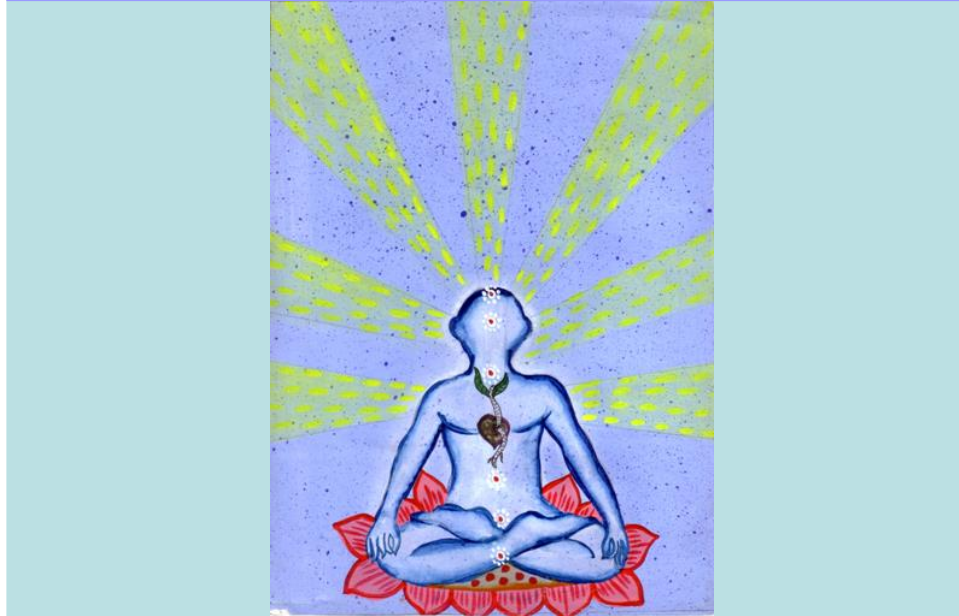
Once we get the vibration and peace and stop doing Pranayama, Yama, Niyama etc. gradually all the vibrations and peace may cease to exist.

That is why all the steps should be practiced regularly.

Through regular practice when our concentration deepens, the negative emotions like fear, hatred and selfishness will slowly disappear and create a balance in the Atma-Shakti and will-power.

This is the beginning of Pratyahara and it is now that the seed of the fruit of nectar sprouts in Anahata.

Pratyaharam - 1



As our mental concentration increases the vibration will increase and touch the Vishuddhi and Manipur Chakra. The Manipur Chakra is known as Kula Kundalini.

The Kundalini originates from the Muladhara to the Manipur Chakra. In Sanskrit Kundal means round ring. Because the Manipur Chakra is round in shape it is called Kula Kundalini.

When the vibration in Anahata reaches Vishuddhi and Manipura the Kundalini is awakened. All the lower emotions like (Kam) Sex, (Krodh) anger, (Lob) greed, (Moh) lust, (Mad) vanity, (Matsarya) envy, are seated in the Manipura.

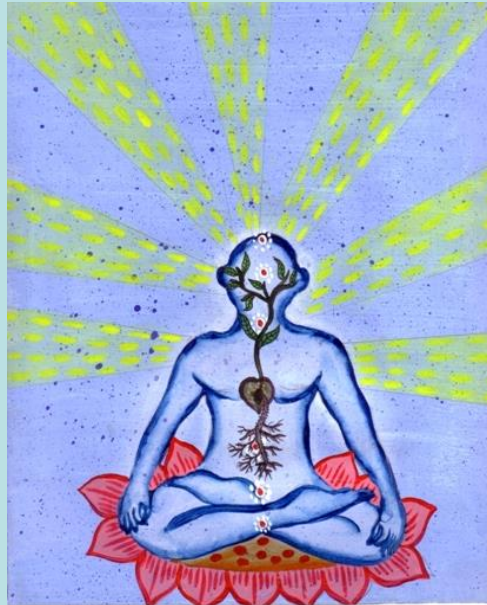
These emotions create negative vibrations and destroy our peace – hence they are like serpents.

When our concentration grows the vibrations facilitate the contact between Manipura and Vishuddhi and all the negative emotions get dissipated and they lose their negative vibrations. These waves create a balance between the magnetic forces of the Atman and this is called the Kula Kundalini, Jagaran and Vakyashudhi.

When the seed of the fruit of nectar sprouts the roots grow into the Manipura and the shoot with its straight two leaves enters into the Vishuddhi Chakra.

Once the concentration intensifies the waves create a contact with Ajna and Swadisthana and then the negative forces and desire of sex slowly decrease and creates a balance in the magnetic force of the Atman (soul).

Pratyaharam - 2



During that time we will see a small bright spot of light in the Ajna Chakra. This is the opening of the third eye. We will experience inner peace. The root will gradually grow into the Swadisthana and slowly spread while the shoot will gain strength spread and grow into the Ajna. As the branches multiply the tree is going to become nice and energetic. At this stage the physical body gets rid of all the negative magnetic forces and creates a perfect balance with the magnetic force of the Atman. Hence this stage is called Prathyahara.

6. Dharana

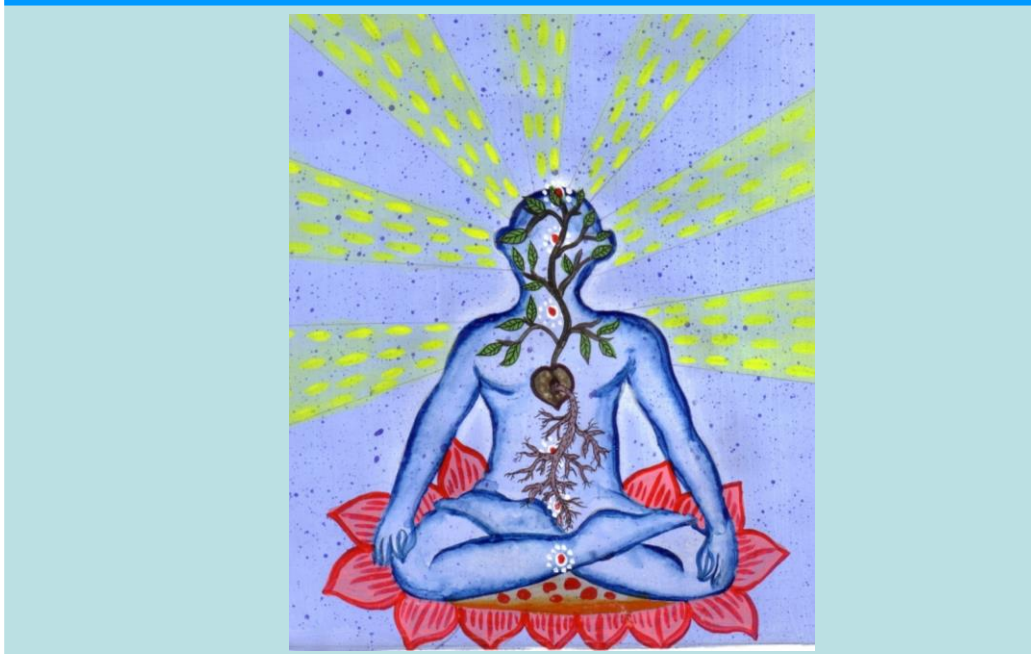
Once the concentration intensifies further the branches reach Sahasrara and Muladhara and the entire physical body is filled with divine vibrations.

All the negative energies in the body will disappear and all the cells in the body will be purified. When the Brahmrandhra opens in the Sahasrara there will be plenty of powerful light all around. During that time the person will be immersed in the vast ocean of light.

At this point we will not be able to see anything beyond and will surrender totally. Total surrender happens on its own.

Through the medium of this light we will become one with the universe.

Dharana



Ranging from the mysteries of the creation of the universe to the messages about the necessities of life we will be able to experience and grasp everything. It really is possible to experience the energies of the vast universe and grasp them.

Hence this stage is called Dharana.

During the Dharana stage the sapling is beautiful and develops lots of branches with plenty of leaves, flowers and fruits and so also the root branches extensively in the Muladhara.

7. Dhyana

After crossing the Dharana stage - as the mental concentration intensifies - it crosses the physical body and enters the subtle body (Sukshma Sharir) over the head into the ultra chakra, newly named Dhyana Chakra and to the ultra-balance Chakra, located below the seat (Muladhara) newly named Dhyana-Rodhak Chakra and a connection is created between the two.

At this stage a chakra of light (or Sudharshan Chakra) keeps on moving with great speed in the Dhyana Chakra and lights of seven different colours will emerge with great speed.

A strange sound will be created Ah-Ah-Ah-U-U. This sound will sometimes increase and sometimes decrease.

This sound has been termed as Omkar Dhvani, Om, Alam or Amen. This Omkar, Om, Alam or Amen cannot be pronounced and created.

When the mind concentrates on a point then the vibrations in every cell of our body together concentrate on the Anahata Chakra and create vibrations.

When these vibrations slowly increase but are confined to the physical body, then the sound cannot be heard, but when these vibrations cross the physical body and move to the Dhyana Chakra and Dhyana-Rodhak Chakra then it can be heard. This sound is known as 'Brahmanaad'.



Omkar Dhvani or Alam Dhvani or Amen Dhvani, in reality is life's own vibration.

This vibration neither says 'Om' nor Alam nor Amen.

The experience and feelings cannot be described in words.

While explaining certain words are used. For example, when a train leaves the platform its own vibration quotient or sound is chuck, chuck, chuck. At that time, if someone chants Ram, Ram, Krishna, Krishna, Allah, Allah, or God, God, in the same rhythm, then that person will not hear the sound of the engine, but Ram, Krishna, Allah, God, instead.

Similarly after the appearance of the Dhyana Chakra its intense speed together with life's own vibrations creates its own rhythm which some call Omkar or Om, some Alam and some Amen.



When the intense waves of concentration create a balance of contact between the Dhyana Chakra and Dhyana Rodhak Chakra then there is a spurt of light in which a divine form can be seen.



Synthesis of Yoga

Yoga means uniting in such a manner that there is no separation ever. Yog means inner light which when ignited becomes one with universal light (Jyoti). The union of the inner self with the cosmos, the union of the soul with the super soul – the Supreme Being, the heavenly father occurs when the frequency of inner vibration matches up to the frequency of universal vibrations.

Whatever is in the macro cosmos exists in the micro cosmos or individual self, which means that all the light of the universe is hidden in this physical body. Everything in the universe is inside of us and when self- realisation happens we will understand the secret of existence and creation. Self-realisation helps solve any problem in life.

When we are one with the universe, the super soul, the Supreme Being, the divine father then we experience Nirvikalpa Samadhi.

Ashtanga Yoga has been discussed in the previous chapter on Dhyān. After the Dhyān stage when concentration of mind increases, then the vibrations go beyond the Dhyān Chakra and Dhyān-Rodhak Chakra and create a contact between the Samadhi Chakra (new name for Cosmos Chakra) and Samadhi-Rodhak Chakra (new name for Cosmos Balance Chakra).

At this time a bright light emerges from the Samadhi Chakra and spirals up towards the infinite and unites with the cosmic light.

When this happens the Sadhak breaks free of this physical plane and dwells in the higher subtle plane.

It is impossible for any scientific instrument to gauge and ascertain the level of the Sadhak and even a medical practitioner may declare him dead!

Although the Sadhak is in the subtle plane, he experiences all this through the physical body and maintains a balance with the universe.

Within the stipulated time the Sadhak comes back to his physical body and if a scientist or doctor examines him at that time they will say that he is alive!

During this stage the Sadhak gets the Dharshan of the complete Brahman and the tree of divine nectar starts giving tasty fruits and the roots branch and spread to establish firmly in the Samadhi-Rodhak Chakra.

This state is called, Nirvikalpa Samadhi or Yog.

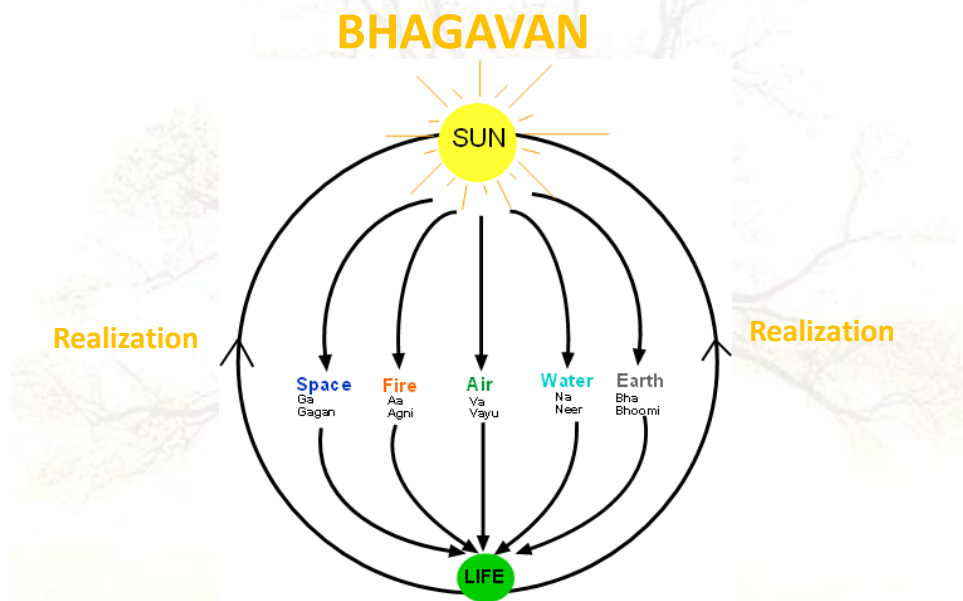
Yoga starts from here. Many people consider Samadhi or Nirvikalpa Samadhi as the culmination, the ultimate stage of Yoga. In Sun Yoga we will see that this is just the beginning of Yoga. After this there are many more levels.

Samadhi is of three different types:

- Sadharan (ordinary) Samadhi is when the entire mind is focussed on one point and the vibrations from Anahata can be felt.
- While meditating, if we get self realisation, Atma Darshan, Vishwaroopa Darshan or actual Darshan of the Brahman, the stage is called Savikalpa Samadhi.
- When one reaches this state of Samadhi, the 8th step of Ashtanga Yoga, then one has Atma Darshan and the person is said to experience Nirvikalpa Samadhi. At this stage even scientific instruments cannot ascertain the level of the Sadhak.

Let us discuss the scientific, philosophical and spiritual aspects of 'Yoga':
 In 'Sanatan Dharma' (Vedic Philosophy), Parameshwar, Parampita, Parambrahma, have been termed as 'Bhagawan'.
 The word 'Bhagawan' has a beautiful co-relation with the scientific, philosophical and spiritual worlds. If all the letters of the word Bhagawan are separated it becomes Bha-Ga-w-A-N.

Creation of Life



BHA, this syllable is taken from the magnetic power of 'Bhumi Tatva', earth.
 GA, this syllable is taken from the magnetic power of 'Gagan' or sky.
 Wa, in the Alphabet 'W', derives from Vayu Tatva - wind. The 'Y' relates to Agni Tatva - fire.

N - is taken from Nira or water.

The creation of 'Prana' is based on these five elements or 'Tatva'.

Even if any one of these five elements are not utilised or absorbed, it is difficult for any living being to survive using the 'Prana's or the 'Panchatatva'.

After the 'Prana' leaves the body, it disintegrates into Panchatatva, means the five elements.

The future of Prana or creation is also Panchatatva. Bhagawan means truth. 'Truth' is something that remains constant and unchangeable - Past, Present and Future. The past, present and future of 'Prana' or creation is also 'Panchatatva'.

The combination of the Panchatatva is 'Bhagawan'.

How this Panchatatva did come into existence or how was it created?

When the earth separated from the sun it was also a ball of photons, which we misinterpret as fire.

After emitting heat for many years, it slowly cooled down and some of it condensed into sky-space element (Akash Tatva) and some into (Agni) heat energy.

The earth further cooled down and Vayu Tatva (air), Jal Tatva (water) and lastly Maati (earth) was created.

For example let us take a solid item like an ice cube, which when heated becomes water - a liquid.

If this water is heated then it turns into vapour or air element (Vayu Tatva).

From vapour it turns into steam or Agni Tatva (fire element).

The steam when heated further converts into an irreversible state and gets disintegrated into space, thereby turning into Akash Tatva (space element).

When heated further the atoms disintegrate into electron, proton, neutron, etc. giving out light.

So if we can get all the other four elements out of solid ice and ultimately get light, then from the rays of the sun all the five elements on earth would have been derived after solidifying!

The source of all the five elements – the sun, can be seen from the earth and the sun in turn gets its light and energy from the universe.

The following diagram shows that the Panchatatva have apparently been created from the sun, from the universe.

From the synthesis or combination of the Panchatatva both living and non living beings have come into existence.

It means that the universe is Bhagawan (God) and Bhagawan or God exists in all beings.

God dwells in all of us and we dwell in God.

And yet we suffer from sorrow, grief, pain, poverty and endless miseries.

Why?

If we observe the direction in the diagram it is evident that the magnetic life force of the universe comes to us from the sun through the five elements.

We take birth and live using the 'Panchatatva' (five elements) which often get lost or destroyed by our lifestyle. This happens because ordinary people do not have any self-realisation.

As soon we will be able to establish a contact between ourselves and the magnetic force of the universe, then it will not be destroyed and this contact will result in self- realisation or 'Yoga'.

In Islam, the supreme power is known as 'Allah'.

If the letters and syllables of the word 'Allah' are divided, they will indicate the four elements:

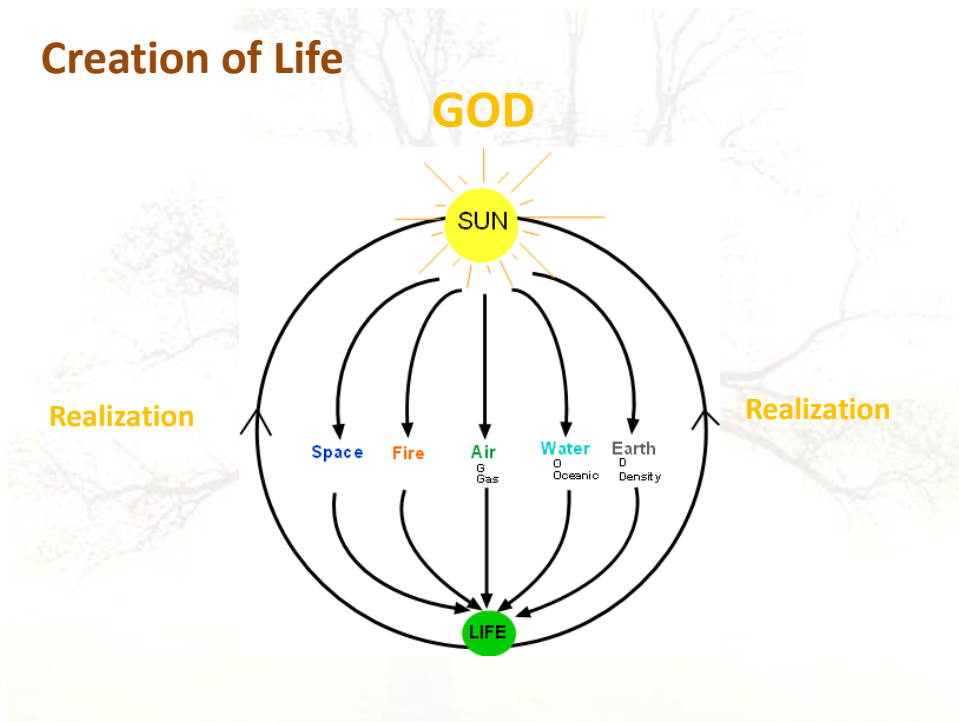
'A' comes from 'Aasman' which in Arabic indicates the magnetic force of the 'Akash Tatva', sky or 'Akash'.

'Lla' indicates the magnetic power/force of earth. It also indicates 'Apu' or the magnetic force of Jal Tatva.

'Ha' indicates 'Hawa' or wind force (or wind element).

In Islam they do not recognise the fire element separately and therefore do not cremate but bury their dead.

But the 'Namaz' is read five times and through it the Panchatatva or five elements are received. They create contact with 'Allah' through 'Namaz'. Namaz is also a kind of Yoga or path to spirituality.



In Christianity, the supreme power or the magnetic power of the universe is called God.

If the letters of the word God are separated individually, then it can be seen that 'G' indicates Gas or the magnetic power of 'Vayu Tatva' (wind element), 'O' stands for oceanic, 'Jal Tatva' (water element) and "D" stands for density or the magnetic life force of the earth.

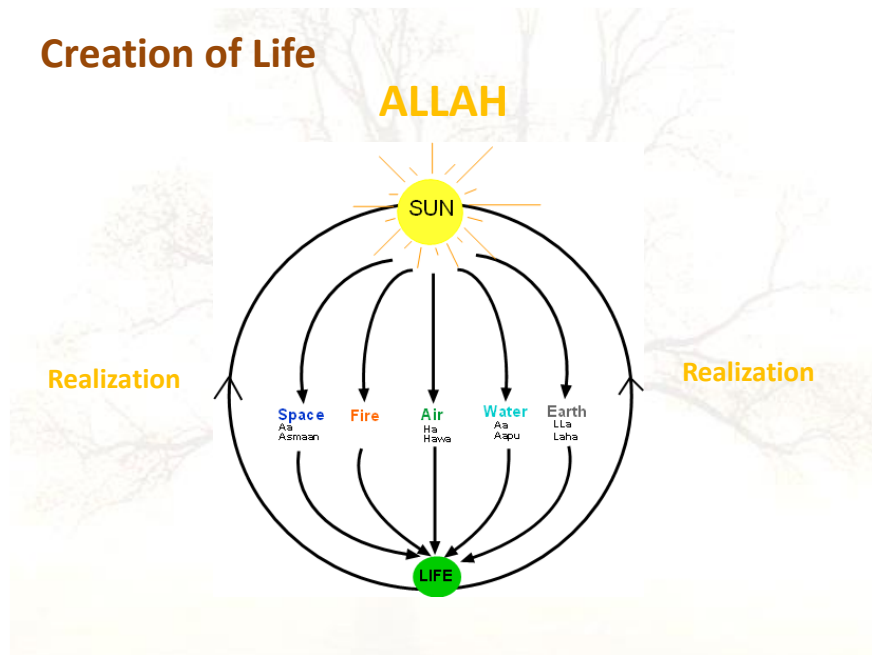
In Christianity the magnetic power of the fire element and the space element are not recognised separately. They create a contact through prayer.

In the Sanatan Hindu Dharma, 'Bhagawan' is a synthesis of the five elements or 'Panchatatva', in Islam, 'Allah' is the synthesis of four elements and in Christianity God is a synthesis of three elements or 'Tatva'.

Does that mean that Bhagawan, Allah and God are three separate entities?

No, Bhagawan, Allah and God are merely the alphabetical divisions of the same word.

When one talks about Panchatatva it cannot completely explain what is God; neither can the four elements explain Allah nor can the three elements completely explain God. Each one actually talks about the magnetic force of the Tatva. Everyone is talking about the same thing.



In the Vedas, it is said 'Ayam Atma Brahma', which means the 'Atman' is God. The Koran says 'Allah Akbar'. In Arabic Allah means the Supreme Being or God, Akbar means Atman, and in Urdu, Akbar means great.

The Quran also says that the Atman is Allah.

The Bible says 'Jesus Christ'. In Hebrew Jesus means God and 'Christ' means Atman, pure Atman.

The Gurugranth Saheb of the Sikhs says 'Vahe Guru'. Vahe means emergence of light (Prakash), 'Atmaprakash', and Guru' means 'God'.

Thus we see that all religions talk about the same thing. The Sanatan Dharma refers to the Atman as light, in Islam Allah is referred to as 'Noor' or light, Christianity refers to God as light, in Sikhism the Atman is known as light as well.

The aim of all the religions is same, all want to reach the same place, they talk about the same thing and yet why such distinctions or disparity?

In spite of similarity between all religions, the divisions are created due to insufficient knowledge and ignorance. Mt Everest is the highest peak of the Himalayas and of the world. In order to reach the summit one can start climbing the Himalayas from different sides, different countries, braving the different climatic conditions everyone reaches the same place. Different people while climbing through different sides, think that the other routes would be the same, but that is not possible. Even after reaching the peak, it is not possible to get a thorough knowledge about the Himalayas.

Similarly different religions have different scriptures and practices but the ultimate goal or aim of each religion is the quest for truth and self realisation.

One does not have the complete knowledge of the Himalayas, even after reaching the peak, similarly even after experiencing self realization we do not get the complete knowledge.

In a state of Samadhi, when the Atman dwells with the magnetic source of the universe, it can see its physical body from there and then it gets the 'Poorna Darshan' or complete self actualization.

Then we see our own self amongst all the living and non living things in the world, and all the living and non living, irrespective of caste, creed or religion in our self.

When the Atman unites with the Supreme Being then it is not bound by any differences such as caste, creed or religion. Everything merges into one and this becomes possible through the combination of yoga's, hence it is known as synthesis of yoga.

The supreme power of the universe has manifested itself into living and non living beings on this planet through the sun and by the magnetic force of the Panchatatva or five elements.

Different species have been created from the same supreme power and human beings are among the most intelligent species of them all.

When this energy leaves the living beings they are pronounced dead. The physical body again disintegrates into the Panchatatva and merge with the supreme power. In short one becomes many and the many become one. This is the cycle of creation and synthesis of yoga of the universal magnetic pool.



Sun Yoga

The great power of the sun is the main source of energy for all things, both living and non living on planet earth. It is the power that sees us through the processes of creation, sustenance and destruction (Pralay).

In short the sun is the source of all the energy on earth. There is no alternative more powerful than the sun that can work everything on earth.

All problems in the lifecycle of both living and non living things can be solved through sun power.

As per Newton's law every action has an equal and opposite reaction.

No matter how difficult the problems might be there is a definite and accurate solution to these through the sun. It creates a connection between the inner light and the outer supreme light - the light of the universe.

Sun Yoga is the power that connects the inner light with the universal light, the inner vibrations with that of the universe, the soul with the super soul.

Answers to physical, intellectual, emotional, financial and spiritual problems can be found through the science and practice of Sun Yoga. It is like a SANJIVANI, someone that is revived from the dead, and has answers for all problems.



Sun Meditation picture at Teheran

The practice of Sun Yoga is very ancient and is mentioned in the Rig Veda:

“Om idham sreshtam jyothisham jyothiruthamam
 Vidhya vidhya janana jeedhuchyathe brihath.
 Vishwa brath brajmahi Sooryadhrisha,
 Ooruprpathey ojo achyatham”.
Rig Veda – 10/170/3.

Sunlight is the greatest of all light and in its womb it has the manifestation of (Chaitanya Gyan) the ultimate truth. It is vast and it is complete. It adds beauty to the face of everything on earth. It provides light to entire world and is luminous by itself. Through sun-gazing the darkness of ignorance is dispelled and the ultimate brightness (Sat Chit Anand) can be experienced.

“Om Shangna Soorya Uruchakha Udethu
 Shangnascha Thatra Pradherho bharanthu.
 Shangna: pawatha dhoobaya bhananthu
 Shangna: sindhawa shamu santhapah “
Rig Veda 7/35/8

Oh Sooryanarayan who emerges from the vast brightness of the Sun and who can see us from the Sun and bless us and all living things, mountains and water and bodies on this earth with peace and happiness.

“Om savitha parhatha thmavitha purasthath,
 Samithontha: raanthath samithadharoonthath
 Samitha nah suvathu Savitha dhig
 Savithane raasamaang dheugamayu”
Rig Veda 10/36/14

Savitha the creator of the universe on the west, east, north and south directions please stay all direction. Savitha Devatha, we unconditionally surrender unto you for achieving our ultimate goal of God realization, and for leading a beautiful and pure life.

Thus we find many verses in the Rig-Veda praising the Sun and Savitha.

Rig Veda 7/35/10
 Savitha Narayan and Soorya Sthuthi
 Rig Veda 6/51/11
 Sthuthi of the Savithas

Yajur Veda has a Soorya Sthuthi or praise to the Sun:
 “Om Chitram devaana mudhgadharifam”
 You are the visible friend of fire, water, earth and space.
 “Soorya aathma yagatheide stutha”
Shukla Yajur Ved Samhita 7/42

“Om udhayangthamas a spari shwapatyutha utharam
 Davang devathma sooryamangam jyothiruthomam”
Shukla Yajur Ved Samhita 20/21

It eliminates the argumentative darkness of ignorance in us and inculcates discipline and liberates us from evil and negative qualities. We thus get the best unobstructed eternal happiness. We thus stay in a state of bliss like Soorya Brahma. We attain Kaivalya or enlightenment in this manner.

In Shukla Yajur-Veda Samhita 9/9/11/7 there is a Sthuthi to Savitha deva.
 In Sama Veda 9/10/9-2 there is a Soorya Sthuthi.
 Again in the Sam Veda 2/21-2-3 there is Sthuthi of the Soorya as in Atharva Veda Samhita – 1/6/31/4 Soorya Sthuthi.
 In Chandokyopanisad there is mention of Soorya Upasana.

In Srimad Bhagavatham, chapter 4, Gyan Karma Sanyas Yog, the 1st Shloka says:

“Iyam vivashwathey yogam prokthasyaana hamavyam
vivaswanmanavey Pramaksthivakyo Babreeth “

Krishna said – I had mentioned this imperishable yoga to Soorya, Soorya told Manu and Manu told Ikshwaku. Manu is the king from which the human being was born, Ikshwaku is the son of this being.

In this manner this significant yoga was known to generations of Raja Rishi, but over time this yoga has become forgotten on earth.

In ancient times Surya Yog was practiced but no proper procedure has been mentioned anywhere. This was known to Mahaavatar Babaji, but he did not teach and spread this knowledge as the time was not ripe.

In 1995 while staying in Pondicherry this great yoga was once again revealed. How Soorya Yoga was found in February of 1995 is written about in the Bengali Book ‘Jeevan Darpan’ and Autobiography of a Sun Yogi.

Through Soorya Yoga the Ashtanga Yoga of Patanjali can be experienced individually.

The eight steps are Yama, Niyama, Asana, Pranayama, Prathyahara, Dharana, Dhyana and Samadhi.

Very effortlessly and in less time nine higher steps other than the steps of Ashtanga Yoga can be experienced.

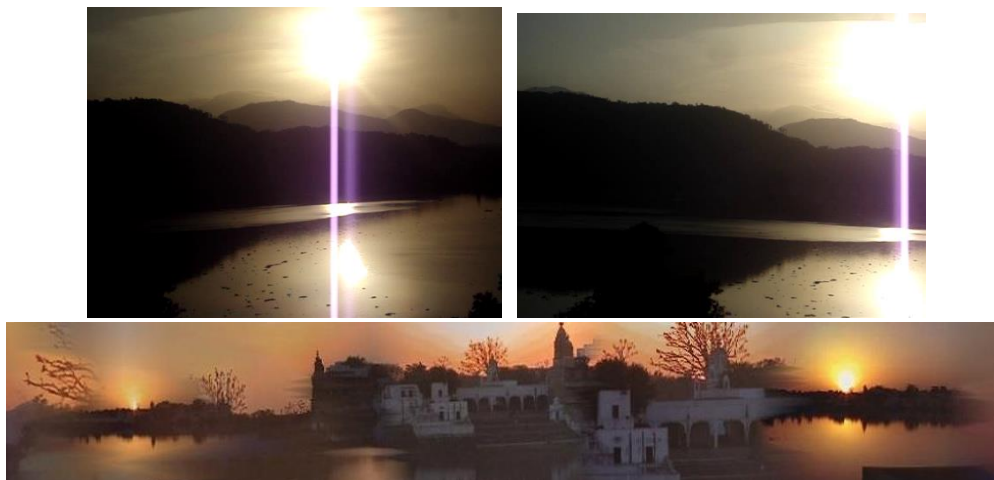
Human birth is rare and in this birth people can reach their ultimate goal. People from any strata of society can fit this into their lives along with whatever work they do and they can reach their ultimate goal. No matter who they are in life, a President or ordinary servant, yogi or householder, you can achieve your ultimate Goal by experiencing the different vibrations of life and can rise above superstition narrow-mindedness, tension, pain, sorrow, difficulties, poverty, distress, global unrest, incurable disease etc.

We can get rid of these all, rise above and become a liberated Jeevan Muktha, one who got the freedom to live without a need for drinking water to stay alive.

We can enjoy every minute of our life by dwelling in Sat Chit Anand (The Ultimate), reach our ultimate goal and live in peace through Surya Yoga.

People from all strata of society can realize their own mistakes and enjoy each and every vibration.

Therefore Sun Yoga is regarded as a Philosophy and mirror of Society.

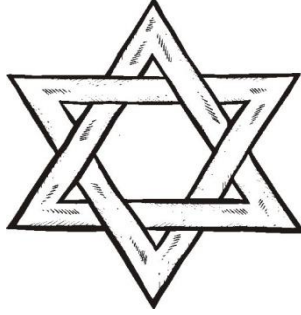


Procedure of Sun Yoga

Yam, Niyam and Asana are an important part of Sun Yoga.

Before going to school we learn to write the alphabet by writing the letters one by one and when we go to primary school we start writing effortlessly. After going to college and becoming highly educated we don't need to worry about alphabet and numbers and are capable of making good sentences. Highly educated people have read over and over again and therefore all the knowledge is recorded in their memory and like a computer the mind uses all the stored information to produce sentences. Similarly Yam, Niyam and Asana are the foundation of Sun Yoga. The more we practice the lesser time we will take and the better will be our practice. From Yam, Niyam, Asana to Samadhi level we have to practice with great care. After the Samadhi stage spiritual growth will automatically continue.

In Sun Yoga, Nirvikalpa Samadhi stage is only the beginning. This has already been discussed in the chapters of Yam Niyam.



Preparation for Sun Yoga

As a preparation for Sun Yoga, “Photo-Meditation” is very much recommended: The correct time is Brahma Muhurtha (04:00 a.m.).

For people with busy work schedules, a good time to practice is whenever they wake up.

They can have a wash and start but the perfect time is 04:00 to 06:00 a.m. Since the surroundings are calm and peaceful we can concentrate easily.

As soon as we wake up bathe and get ready we should pay respects to our parents and elders and then practice at least for 30 minutes.

We can sit in any of the following Asana:

Padmasana, Siddhasana, Gomukhasana or Vajrasana. Our spine should be erect and our body should be relaxed. People with physical problems who cannot sit in any of the postures can sit in any position that they are comfortable in and they can even sit in a chair.

People who sit in any one of these Asana will be able to concentrate much better.

Sit in the same place every day as this will increase the magnetic vibration and facilitate concentration.

If work demands travel you can practice wherever you are but when you are back, sit in the same place at home. Keep your own photograph 3’ to 6’ away. (The photograph should be 12” x 10” in which your eyes and face are clear). This must be kept at eye level and the distance depends on your eye sight. Look at the photograph and sit relaxed. If kept at eye level the spine will automatically be erect.

Many may ask why one’s own photo and not of a guru, parents or God. The concentration will be very quick if you keep the photo of someone you love. Why we do not make use of other pictures is because you do love yourself the most. We cannot love anyone more than our own selves. We have the magnetic power of the Atma within us which is constantly protecting us and drawing us

towards itself. Because we are under the influence of Maya we cannot recognise the magnetic power or the Atma either but we can feel it sometimes.

Hence keeping your own photograph is advantageous.

If you keep someone else's photo it will be time consuming because you will have to first relate to that Atma which will then reflect back into yours.

If you focus on your own photo your own magnetic power will surface and reflect like a mirror!

This will save your energy and time.

You can also do it by using a mirror, a candle flame or a dot on the wall.

In the initial stages the mind is restless and the eye movements are very fast. The movements on the mirror will be twice as fast. It will be difficult for the Sadhak to concentrate.

The candle flame and dot on the wall is the 3rd option and one has to tune into the vibrations of these which also takes time. One's own photo is therefore the best.

If you close your eyes thoughts can disturb you but when eyes are open thoughts will play less on your mind.

After a little practice with closed eyes, dot, candle flames, etc. will help, when one reaches the stage of Dhyana.

For reaching this stage the practitioner has to jump a few steps. This puts pressure on the pineal gland, makes the head heavy and many people stop practice.

Only people who have conditioned themselves can go further with the practice.

Many people roll beads, chant mantra, read religious books, sing Bhajan, do rituals, perform Yagna, etc.

You can try these but only with 100% concentration you can go into Dhyana! In all the above practices a percentage of your mind is elsewhere. Even if 1% of your mind wavers and 99% concentrates you cannot meditate, you cannot sit. When you have 100% concentration you do not think whether you are singing or counting the beads or reading a religious book.

Often people think that they are big Sadhaks after doing plenty of rituals, singing many Bhajan, chanting several times, etc. They become egocentric.

The above mentioned Sadhana are only for a handful of people - practicing with our own photograph is meant for everyday - no matter what you are and what you do.

Meditation on the Photograph



Photography Meditation picture in Tehran, Iran

Sit in a fixed place, with spine erect, body relaxed, photo in front of you and calm composure. Close your eyes, pay respects to your parents, gurus and elders and people big or small from whom you have learnt something. Think of all the living, non living and all the people of the world as your own family and love all of them.

We have to ask ourselves THE FIVE QUESTIONS:

1. **Who am I?**
2. **What do I want?**
3. **Why do I want it?**
4. **What is the purpose of my life?**
5. **What is the connection between what I am doing and what I want?**

We have to be determined to complete whatever we have started and reach our goal. Come what may I will not stop. We have to keep eyes closed and keep repeating this till we are satisfied.

Slowly open your eyes and only look at the two eyes in your photograph. Different thoughts will surround your mind, don't try to stop but keep focussing on the eyes of the photograph. If you try to resist, the thoughts will not go away, but if you let them be they will go on their own. You will feel relaxed. You will feel firm.

Sometimes your eyes will water in the beginning.
 That will also clean them and you will get rid of a lot of germs.
 Concentrate on the photograph without batting an eyelid if you can.
 Slowly your eyes will cool down in the same manner as it does when you wear Kajal (black eyelash-powder).
 You have to thus continuously look at the photograph without batting an eyelid.
 You have to do this for 30 minutes.
 Initially it will take 10 to 15 minutes to fix your gaze and once your gaze is fixed you will close your eyes.
 You have to keep practicing every day until you see only the two eyes in the photograph.

When the Sadhak is able to fix the gaze on the eyes of the photograph, all the five senses are coming to focus on one thing and a sense of satisfaction and happiness is experienced.

The breath also becomes slow.

A natural discipline of air element will prevail as in regular Pranayama.

If this procedure is followed, the Sadhak need not do Pranayama separately.

The restless monkey mind begins to discipline itself.

All the day you feel happy in whatever you do.

You have to practice and get into the habit of being in this stage.

After practicing daily when the Sadhak is satisfied from within, he can start closing his eyes very slowly at the end of the meditation. You have to keep eyes closed until all the burning or uneasy sensation settles down.

After that you have to squeeze your eyes tightly and relax again. Repeat this three to four times.

Keep your eyes closed and rub your palms until they get very hot, slowly move the palms to the eyes and gently massage the eye balls with the finger tips. Do this three to four times.

Slowly open your eyes and relax.

Once you have practised focusing on both eyes you have to try focusing on one eye.

When you start practicing this properly with open eyes your focus will gradually and internally shift to the Ajna Chakra. The Pranayama Kriya will happen on its own and deep inside of you.

Once the Sadhak has become adept at this practice he has to focus his gaze on the iris. The moment when the Sadhak can fully concentrate on the iris he can see a bright point of light for a few seconds and experience heavenly joy, peace and satisfaction.

Side by side there will be vibrations in the Anahata Chakra which will gradually spread throughout the body. At this stage the Sadhak goes into a thoughtless

state and the monkey mind is totally turned off and the first stage of Pranayama is over.

This is also known as a state of Samadhi.

Now the question is where did the bright light come from? It comes from within and not from any external source. It is the light from within.

Once you are able to concentrate on the iris you don't even realise when the gaze gets fixed on the Ajna Chakra, the place between your eye brows.

At this point the Pineal Gland gets activated and heightens the senses of sight, hearing, touch, smell and taste by activating the nerves of these respective sense organs.

When all the senses and sense organs are in sync, Ida and Pingala Nadis get activated and establish contact with Sushumna.

Every cell of the body glows and vibrates and all the light and vibrations concentrate on the Anahata and spread all over the body. Thus effortlessly the Sadhak gets into Pranayama and completes the basic stage of Samadhi.

In Hatha Yoga the steps are not systematic and many Sadhaks cannot find their own way.

In photograph meditation, since every step has been explained clearly like a Sutra, the Sadhak can reach that stage any time and any number of times.

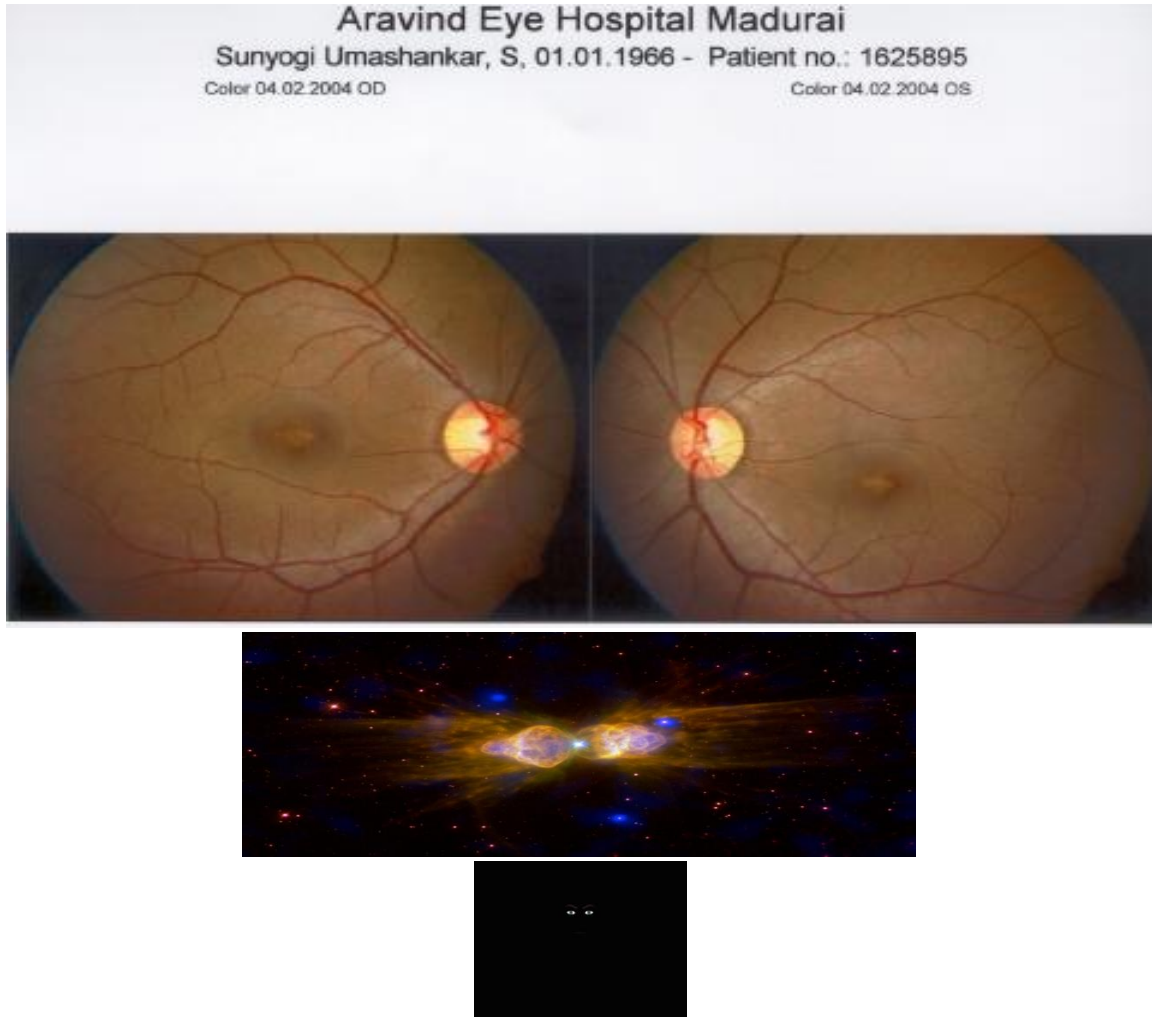
There is no concern of the Sadhak losing control or balance of mind and intellect.

Instead the intellect gets sharpened.

This is the most basic and important stage one has to keep practising until the call comes from within.

Then the Sadhak does not have to do photographic meditation anymore because s/he will be able to see the bright point of light.

The Sadhak has to follow this from beginning to the end.



Eye to Eye Meditation

In photographic meditation you concentrate on your eyes in the photo but in group meditation you find a suitable partner and sit facing each other at arm's length.

This distance will maintain the balance between the participant's eyes.



Eye to Eye Meditation at Lachipur, India

People with weak eyesight can use glasses.

You have to practice the same steps as photographic meditation.

First look at both eyes, then one eye and finally just the pupil.

In the beginning you might burst into laughter. It is okay to laugh until you get settled.

After that you will be able to concentrate.

People who are ready from within won't laugh.

The most important benefit of meditation is that you get to see people at different levels of progress and can get an idea as to where you are. It is good to do this with someone close like two friends, two lovers, husband and wife, or brother and sister.

Once you see the point of light you don't need to do eye meditation any more.

Meditation on the Light

Once you are able to see the bright point of light, you will be able to see the light wherever you concentrate. You just have to fix your gaze in a particular place.

Even though our minds seem focussed our wants and desires, hamper the meditation.

One has to be free of desires and unselfishly try to become one with the light.

Slowly the light will settle in one place.

When the light becomes stable it will become brighter and brighter. The vibrations in Anahata will increase and the rate of your heartbeat will come down.

The Sadhak who experiences the vibrations in Anahata will develop a sense of satisfaction and peace. Outwardly nothing can be made out.

When waves and vibrations from Anahata spread throughout the body, the Anahata Chakra gets activated. Three inimical emotions emerge from Anahata – hatred, shyness and fear.

Once the spiritual vibrations in the body increase these negative emotions will be neutralised. They will help the Sadhak in his quest for peace.

From here Prathyahara begins.

When the Sadhak increases the intensity of his meditation in a selfless manner, free of expectations and in total surrender, the light will expand slowly from that point. The frequency of the vibes in Anahata increases and will spread throughout the body establishing contact with Manipura and Vishuddhi, and this is when the Kulakundalini will be awakened.

In the Manipura are seated five emotions, namely Anger, Greed, Lust, Jealousy and Pride. These negative emotions disturb the peace and are portrayed as snakes. They coil around each other in the Manipura Chakra. When the link between Manipura and Vishuddhi is established the five lower emotions detangle and get neutralised.

Through the intensity of the meditation Kulakundalini awakens. When the vibrations between Anahata and Swadisthana get strengthened then sexual desire reduces but this does not obstruct reproduction. If both parents are at par then the children will be highly intellectual. Unmarried Sadhaks experience joy by taming this desire and projecting it towards the Divine.

Once the Ajna Chakra opens the third eye or eye of wisdom, the Sadhak is able to distinguish between right and wrong.

Thus the Prathyahara stage comes to an end.

When the meditation intensifies, then the vibration from Anahata Chakra becomes more powerful and as soon as the link between Muladhara and

Sahasrara is established plenty of bright light emerges from Sahasrara and Sadhak feels that he is drowning in the ocean of bright light.

The Sadhak has to surrender totally and after some time things will settle down.

At this stage he is able to realise Paramahansa, being playful and happy as a child and able to adapt to all situations by establish a connecting link and he will be able to gain wisdom through the same path. Therefore, this stage is called Dharana.

When he goes in to deeper meditation the vibration of Anahata increases and goes into (new) Ultra Chakra and also below the Muladhara into the Balance Chakra.

When the two ultra Chakras are linked there will be intense light in the Dhyana Chakra which will rotate as fast as the Sudharshan Chakra.

Om, Omkar, Brahmanaad, Alam or Amen sounds can be heard.

It is actually the vibrating sound of each cell in the body.

The combined sound of the cells cannot be heard when we are in the physical body but when we come out of the body we can hear it.

Then we will see a bright light emerge from the Ajna Chakra and we will see a divine form in there.

This is actually the God (Brahman) inside 'us'.

At this stage the Sadhak is in a state of Samadhi and has no sense of the outside world. This is called Sahaja Samadhi.

This Sadhak is completely immersed in Dhyana.

When the Sadhak is thus immersed the vibrations in the Anahata become intense and create a contact with the Cosmos Chakra and Cosmos Balance Chakra.

A vast bright light from the Samadhi Chakra goes up spiralling into space and the Sadhak will reach the Samadhi stage of Ashtanga Yoga. He will reach the Nirvikalpa Samadhi and have Dharshan of Nirakara Brahman.



Sun Meditation

When we are meditating with the sun after having mastered photographic Dhyana and eye to eye Dhyana and when the point of light in the Ajna can be seen always, we will know that we are ready to start the primary level Sadhana with the Surya (the Sun).

If the Sadhak has great discipline and if he is mentally ready he can do photographic mediation, eye to eye and sun meditation together.

Meditation with the sun is a complete Sadhana.

In this the Sadhaks can quickly cross many steps and will not realise at what level they are, but if they do photographic meditation and eye to eye meditation then they will understand at which stage they are.

During these Sadhana the progress will happen in gradual stages.

Although Sun Meditation is a complete Sadhana, we have to practice photographic meditation or eye to eye meditation a least as a preparation.



Sun Meditation at Adoni, AP, India

The best time for these practices is 04:00 to 06:00 in the morning, and the best time for Sun Meditation (basic stage) is sunrise to two hours after that.

We can start with 30 minutes and thereafter it depends on the level of concentration.

As we slowly advance it will be possible to do Surya Sadhana later when the sun gets stronger.

During the Surya Sadhana the Sadhak has to practice Dhyan, Yama, Niyama, etc as mentioned earlier.

In the beginning the Sadhak should start practicing on plain ground, because the sun's rays fall at 45° forming a triangle. On hill tops the sun's rays are very strong and it becomes very difficult for Sadhaks at a primary level.

If the Sadhak is from the hills and stays on the hills then he can practice for sure.

Scientific research says that gazing at the sun can destroy the eyesight.

Scientists say this because they have not gone through the practice.

But if you follow the steps of Surya Sadhana your vision will even improve!

In fact there are instances when people suffering from blood cancer have been completely cured.

Sun Yoga can be practised by anyone, irrespective of age, caste, creed, gender or religion.

All the living and non living have been created by the great power of the sun; they are looked after by the sun and ultimately merge with the sun. Thus the Sun is the source of creation, benefaction and destruction.

If we can balance ourselves with the sun, it will protect and guide us probably even more sincerely than our parents, because parents sometimes have expectations.

Parents do not take away anything from the children and will be happy if the children do well. Parents also correct the children if they go wrong, they stop them from doing wrong and show them the right direction.

The sun will never cause any harm to any part of the creation. The sun will always help us on our way to progress.

There are certain practical techniques in Sun Yoga which cannot be explained completely. It is therefore essential to get the help of a Sadhak or Surya Yoga teacher.

The only way you can recognise the Sadhak is by their nature as they will not be vain and proud of their knowledge. They will not take advantage and they will quietly carry on the Sadhana or practice. They will be very simple and caring without any selfish intent. One who is teaching will definitely need to have crossed the Nirvakalpa Samadhi stage, the self realization.

This job is to help people who are seeking knowledge and guidance. If the Guru or the Teacher has not reached Samadhi and tries to teach, then the Sadhana

will go downhill and the knowledge will be incomplete. This applies not only to Surya Yoga but to all aspects of knowledge.

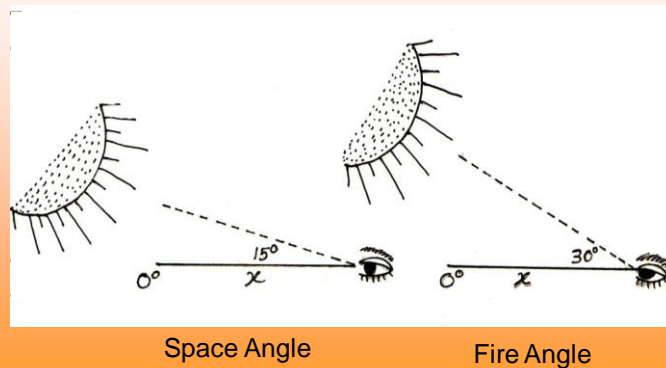


If one acts as a Guru before experiencing Samadhi he won't be able to give complete knowledge.

With incomplete knowledge it is not easy to guide people properly and it is disservice to humanity.

If a need arises for you to teach your family or friends you should tell them the truth before you teach.

Space Angle & Fire Angle

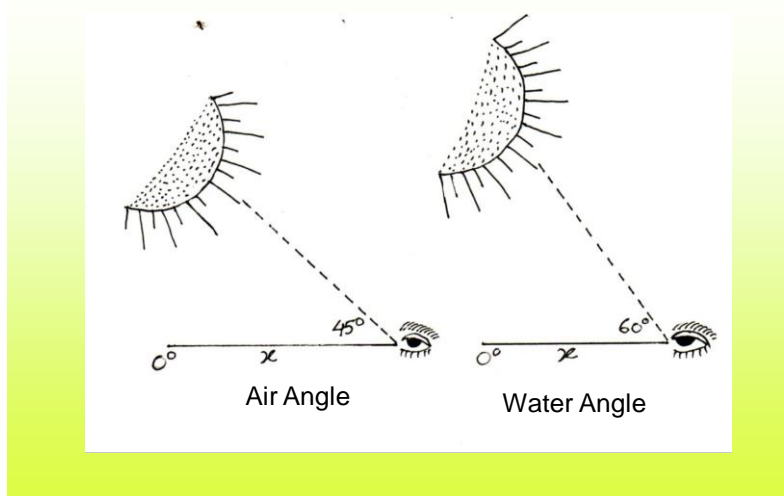


In Surya Sadhana while seeing the sun, the face and the angle of vision are very important:

Normally when you look around, your eyes are at an angle of 15° . This angle is the SPACE angle and very difficult for Sadhaks. Keep your face still and shift the eyes to a point below the eyebrows. So protected your angle will be 15° to 30° called the angle of Agni Tatva. It could be very harmful to the eyes if gazed at directly. This is why scientists oppose sun gazing.

If you practice Yama, Niyama, Asana and the rules of Soorya Sadhana then this angle will not be harmful for you.

Air Angle & Water Angle



The 30° to 45° angle is that of Vayu Tatva.

This angle is suitable for the beginning.

This angle is directed towards the Ajna Chakra and the Sadhak can see the sun through Ajna Chakra. This angle will be comfortable for the Sadhak and he can reach the depths of Sadhana easily.

45° to 60° is the angle of water.

It is not possible for beginners to practice this. After one has practised for a while the Sadhana can take his requirement of water from the sun!



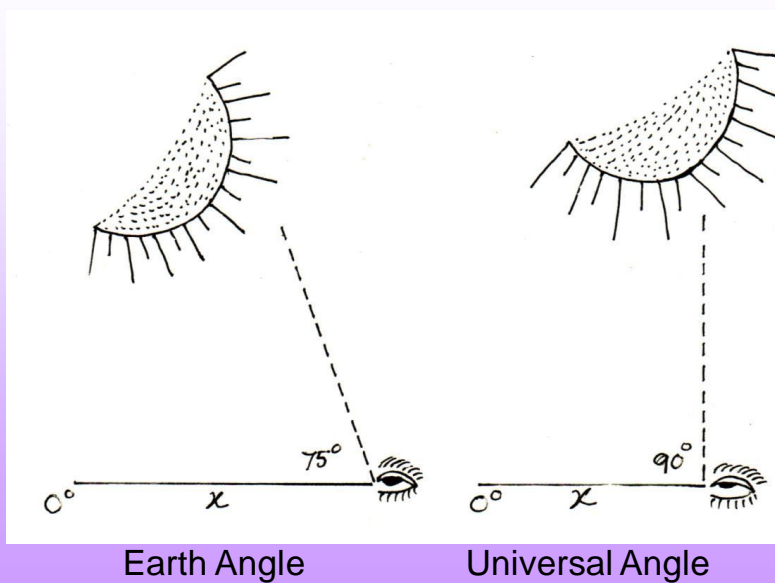
60° to 75° is the angle of earth, it is more difficult and will be only adapted in the Samadhi stage.

Your gaze will be fixed but not noticeable.

75° to 90° is the angle of nothingness or Maha Shoonya. This is for Maha Purush and is called Maha-angle.

This angle is the state in which 'Mahapurush' or evolved souls practice and they dwell at the Mahahshoonya stage.

Earth Angle & Universal Angle



Practice of Sun Meditation

When you start practising you have to practice Yam, Niyam as mentioned earlier.

Take a bath in the morning. If it is not possible you can just freshen up.

At sunrise you have to choose a particular place and Asana.

Sit facing the sun.

Sit in any comfortable position with the back upright, the head aligned with it and entire body relaxed.

Close your eyes and prepare yourself to see the sun as a friend.

Prostrate (give respect) to your parents whether they are alive or have passed away.

Prostrate (give respect) to your teachers, gurus and guardians from whom we learnt something; they may be younger or older than you; they may be your enemies or friends.



Prostrate (give respect) to your icon, for example to Mahaavatar Babaji, or, if you are Christian to Jesus, Buddhist to Buddha, Muslim to Allah, Hindu to any deities you pray to.

Treat all beings as one family member, all human beings, irrespective of race, caste, colour, creed, gender and age and all animals, insects and plants.

All belong to one family. Give love to all.

With eyes closed, ask THE FIVE QUESTIONS without expecting any answers:

1. **Who am I?**
2. **What do I want?**
3. **Why do I want it?**
4. **What is the purpose of my life?**
5. **What is the relationship between what I want and what I am doing now?**

You have to set your mind to sun meditation with determination, enthusiasm and conviction.

Please make the following affirmation:

**I will do sun meditation. Sun meditation is for me.
I will be able to do it.
Come what may, till death, I will do it.
I accept the sun as a friend deep in my heart.**

Slowly open your eyes and fix your gaze (at Broomadhya) at a point between your eyebrows and look at the sun with your 3rd Eye. Roll your eyes upwards

and look 2" above the sun. (If the sun's elevation in the sky is high, you may have to tilt your head up.)

Try not to blink.

When you feel comfortable, lower your eyes to the same level as the sun.

Looking at the red sun at sunrise is very easy. Keep gazing without batting an eyelid keep asking yourself the above questions. Keep gazing. In the beginning eyes may hurt, may turn red or may water. If your eyes hurt too much you can close your eyes and open them again.

If this happens too often then you have to fortify your determination.

If you can manage to keep gazing in spite of eyes watering then your eyes will gradually cool down.

You have to keep gazing for minimum 30 minutes. You can gaze for longer but try not to overdo and gradually experience and progress step by step.

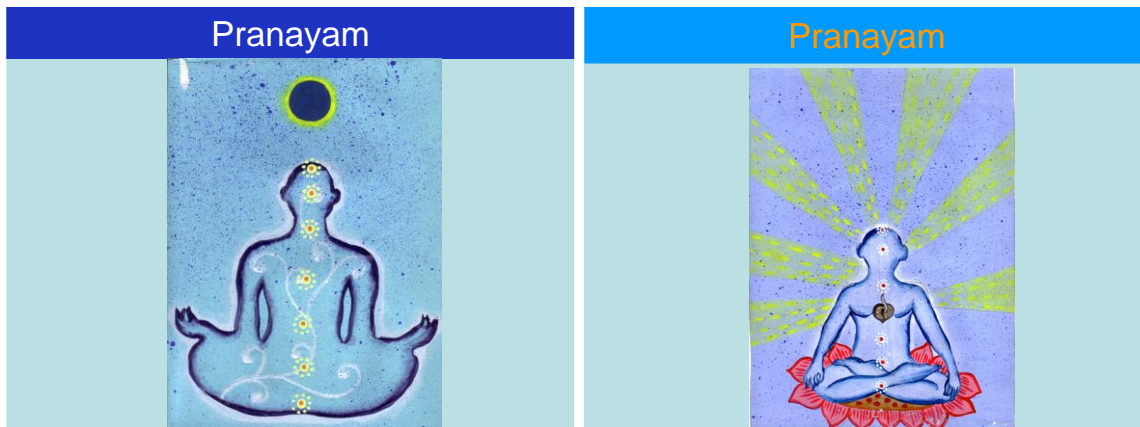
Once you are able to look at the sun for five to ten minutes you will find the rays vanishing, leaving a circular luminous sun.

You will feel like staying in this state for a long time and feel very satisfied and happy.

There will be no further disturbance in the eyes.

Through the Pineal gland the Sadhak can balance his inner light with the light of the sun. This can be experienced from the first day of practice.

When you see the sun like a coin and through that the blue sky then the restless mind will not wander anymore. In other forms of meditation all your thoughts may disturb you but in Sun Meditation your thoughts are dissolved by the rays of the sun.



When the mind is looking at the sun as a ring and has stabilised by maintaining the gaze, then the Pineal Gland grasps the magnetic powers of the space element of the sun and balances with the space element of the physical

body. At this time no outside noise can disturb the Sadhak because the Pineal gland has already started to create a balance by absorbing the fire element.

Sadhak is not aware of his breath as the Pineal gland absorbs the magnetic power of the wind element. Sadhak can feel an unusual taste because the pineal gland interacts with the water element.

Sadhak may feel an unusual touch when the pineal gland interacts with the earth element.

From the first day he will be able to harness the Panchendriya (five senses) and will be able to create a balance between the magnetic forces of the Panchatatva (five elements).

Thus Surya Sadhana inspires you from day one to reach your ultimate goal.

With daily practice when the Sadhak is satisfied from within and feels it is enough for today then you can slowly close the eyes and squeeze eyelids really tight and relax them slowly three times.



Relax and close eyes three to four times until completely relaxed. After this with eyes closed normally focus on the Ajna and you will be able to see a bright light. Keep focusing on it until you can see it. This light is none other than your own.

Palming



Keeping your eyes still closed, rub your palms till they are very hot and place them on the eyes.

Once your palms no longer feel hot, slowly bring your palms down and gently massage the eyelids with the fingertips in a clockwise motion. Do this three times. Very gently open your eyes like the Lotus Petal does with the advent of the sun's rays.

Salute the sun and thank her for helping you in your Sadhana and pray to the Sun for health, peace, prosperity, harmony, unconditional love and protection. Relax and get up from your Asana.



After meditation it is very important to do:

Shavasana



The steps of Shavasana are as follows:

Lie down on your back with feet minimum 6” apart, hands away from the body, palms facing downwards, head straight, eyes closed, all joints relaxed and loose. (Your head should be relaxed and facing the sky. Do not let it roll to one side or the other.)

Your hands and arms should be relaxed so that should anyone lift your arm and let it go, it will just fall limply to the ground.

Now start relaxing every part of your body step by step, starting from the toes, moving to the ankle, calf, knee, thighs, chest, back, neck, face, back and top of head.

Become aware of your toes and relax them. Gently move your awareness to your ankles and feel them relaxed. Move your awareness to your calf and knees and feel them relaxed. Move your awareness to your thighs, hips and feel them relaxed.

Now you cannot feel the lower part of your body.

Move your awareness to your stomach and then to your chest and feel them to be relaxed.

Now move your awareness to your neck and feel it relaxed.

Become aware of your fingers and feel them relaxed. Move your awareness to your wrists and feel them relaxed. Move your awareness to your elbows and feel them relaxed. Move your awareness to your shoulders and feel them relaxed.

Now your entire body is relaxed and you cannot feel the upper and lower parts of your body.

Move your awareness to your face and relax your chin, cheeks, nose, eyelids, forehead, ears and the entire scalp and crown of your head. Release all the stress out of your head. The body is clear of all stress and sensation.

Now throw your awareness outside your physical body and into the sun. With your awareness inside the sun, look at your your own “lifeless” body lying down on the ground. Look at the organs or areas that need healing and see them as healed. Keep observing it for several minutes and feel at peace with it. Love it unconditionally. As long as you are in this state experience the joy. Once you are able to do this you can throw out all illness and negativities out of the body. Stay on that for at least 15 minutes. Then slowly bring your awareness back from the sun to the top of the head, then to your face and neck. Bring your awareness to your shoulders, elbows, wrists and fingers.

Bring your awareness to your chest and downwards to your stomach and hips. Then bring your awareness to your knees, followed by the ankles and then the toes.

Gently flex your toes, feet, fingers, hands and other joints in your body.

Once the awareness is brought back throughout the body let the experience linger in every part for a while.

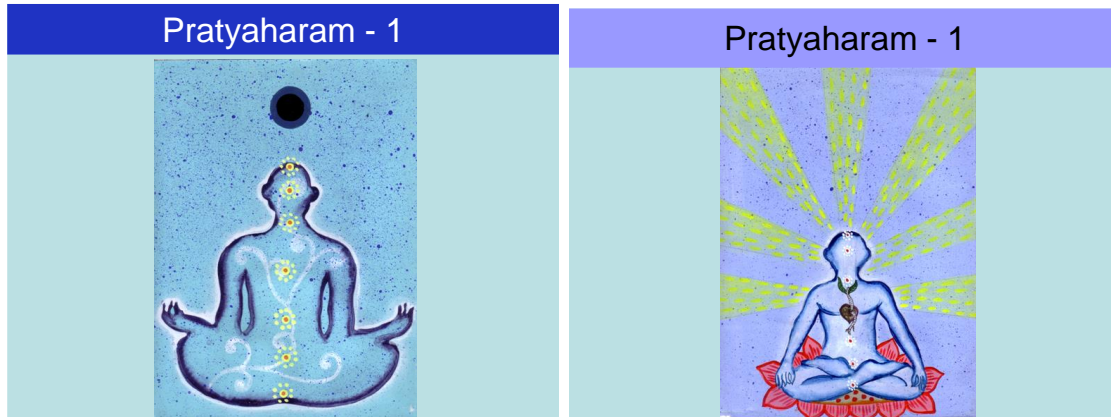
Move your hands and slowly turn your body to the left, take some normal breaths and rise with the support of your hand. Slowly bring your body to a sitting position and sit with eyes closed for a while before slowly opening your eyes.

Prostrate (as a form of respect) and thank the Sun for giving you such a wonderful experience. Thank the Sun for its healing and unconditional love.

The session is complete. Feel the warmth, peace and happiness in you and smile. Thank your teacher and everyone around you.

Thus you should practice Surya Yoga at a fixed time in a fixed place following all the steps. Each step has to be practised meticulously before going to the next one. Sadhak has to continue his practice and build a friendship with the sun without any expectation.

If they have expectations of experiencing more and more, it may lead to disappointment. You have to be in a state of surrender, be mentally strong, have a lot of self confidence and continue your practice. If you practice regularly and keep at it, all blocks will be dissolved and things will move smoothly.



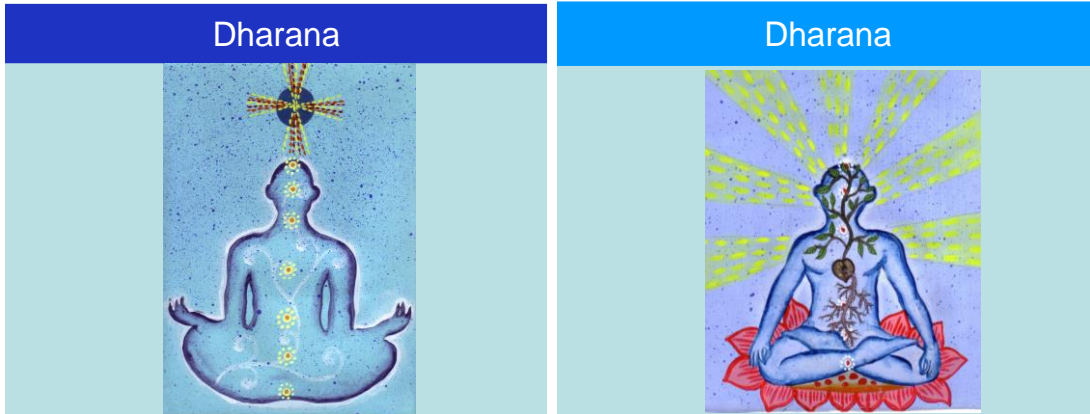
If you practice sincerely then you will be able to see the clear sky in the middle of the luminous ring and a black dot in the centre. This black spot is nothing but the sun's black hole. The moment the Sadhak sees the black hole he can feel the vibrations in his Anahata (as in photo meditation) and it will spread outside the body. The Anahata is the black hole of our body. Wherever there are vibrations the Anahata Chakra opens, neutralises negative emotions and purifies the system. This helps practitioners in reaching their goal. The Sadhak will be able to perform the most difficult Pranayama easily, the resistance power of the body increases and nothing can go wrong with the Sadhak.

In the beginning when the Sadhak is able to see the sun as a luminous ring with sky in the centre it indicates that the Sadhak has been able to balance the Agni (Tatva) element. Agni Tatva increases the resistance power of the body and eyes. When the Sadhak practices diligently and religiously then the black spot in the sun may increase or decrease expand and contract.

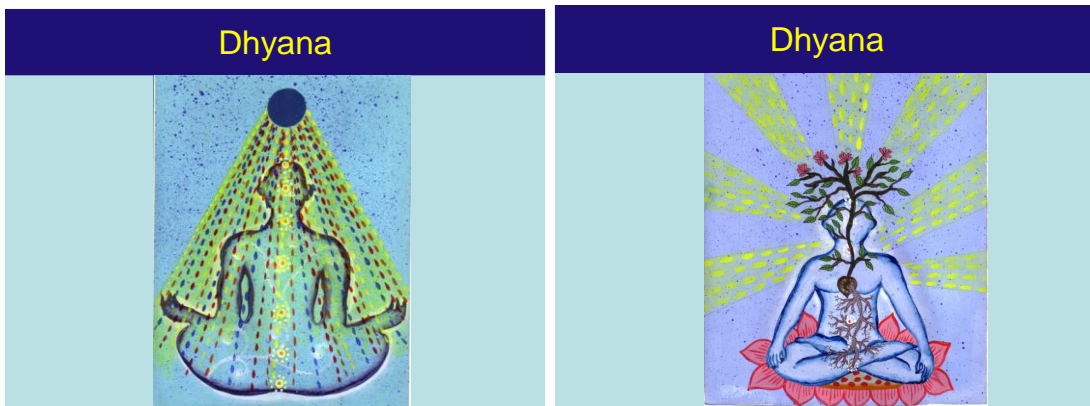
The vibrations and waves will increase in the Anahata and he will cross Prathyahara stage. After Prathyahara stage the link between Anahata, Manipura and Ajna will get strengthened, Kulakundalini will be awakened and negative emotions will be neutralised.



This in turn will strengthen the link between Ajna and Swadisthana and the 3rd Eye will open and you will see a light inside and outside the body. Then the negative emotion of lust will vanish and help in progressing further thus completing Prathyahara.



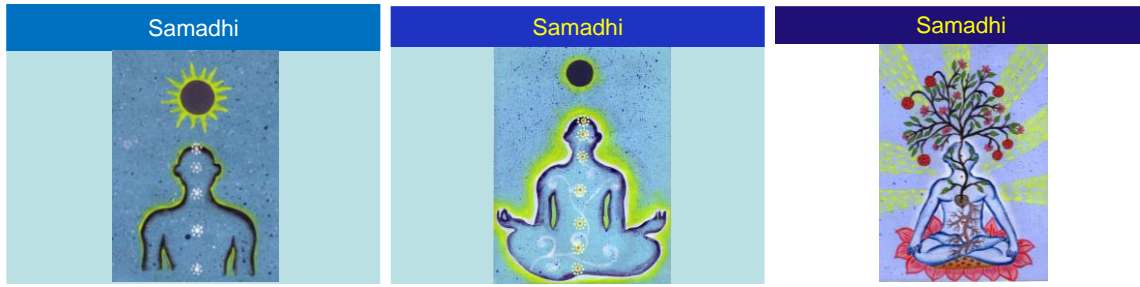
As one goes on practising rainbow coloured rays will emit from the black hole and surround the sun. These rays do not produce heat but will cool you and you will feel you are in heaven. A strong link will be created - Anahata vibration between the Sahasrara and Muladhara - which indicates that you have been able to accept the magnetic power of the universe. This stage is called 'Dharana'.



When you continue with sincerity the seven coloured rays will start coming down from the sun towards you. It may not touch you to start with but as you gradually practice selflessly and in total surrender and invoke the rays they will gradually enter your body.

The Sadhak will see a luminous body around the physical body. This is the first time the Sadhak sees a subtle body beyond the physical. The Sadhak will see the Brahman within him and experience Samadhi. This is known as Sahaj

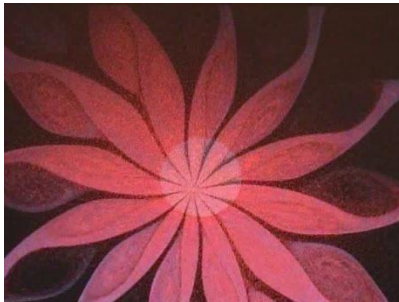
Samadhi. This state is Dhyana state and the first subtle body is the Dhyana Sharir.



As the Sadhak goes deeper into meditation, when he takes it to a deeper level, he will not see the sun, the rays or himself. He will only see the subtle world filled with light. He will forget his identity and merge with the Supreme Being. If his physical body is disturbed at this stage he will not be aware.

He can live his life like a realised soul and he will have overcome the fear of death forever!

This is the stage of Nirvikalpa Samadhi in which the Sadhak occupies the Samadhi body or the second subtle body. This is the beginning of Sun Yoga. Before this you were just playing with the sun and only at this stage the practitioner can be called a Sun Yogi.



Sun Yoga Sadhana

When the Sadhak practices Surya Yoga with dedication and when he reaches the stage of Samadhi his soul will establish a strong link with the Supreme Being (Super Soul) and universal super power.

Then the Sadhak will see his own light everywhere and hear his own soul. He will see and feel himself everywhere. He will feel everybody's presence within him. After some time the Dhyana will continue on its own and whenever you are alone you can converse with (God) Satchitanand Swaroop and feel one with him. Whenever you do Sun Yoga you will feel one with God.

As s/he progresses in Surya Yoga s/he will cross nine subtle bodies and go into the Brahmananda Sharir (Cosmic Body). Before starting Surya Yoga the Sadhak has already practised with the rising sun and will be able to practice anytime of the day even at noon when the sun rays are most powerful. He can even practice in the evening. After reaching the state of Samadhi you will enjoy practising with the strongest rays of the sun.

At this point you can decide what time to practice, but do it at this time until you reach the next level.

As you advance with total commitment, the waves and vibrations from Anahata will increase and go to Amrita Chakra which is above the Samadhi Chakra and Amrita Rodhak Chakra below Samadhi Rodhak Chakra.

When this link is created the Sadhak enters the third subtle body, the Sookshma Sharir which is the Amrita Sharir.

Then the Sadhak would have attained the highest Siddhi.

Through the pineal gland he will be able to take the energy that will be able to produce your own food and on a higher level even liquids.

From the Sahasrara to the mouth (Amruth) Nectar will trickle into the mouth and once the nectar starts coming Sadhak can sustain himself and remain healthy without eating food day after day, month after month, year after year. He will be able to maintain the weight of his physical body and carry on his work. This is one of the higher states but though the ultimate Goal of the Sadhak is even higher he can stay in this state for some time before moving further.



As the Sadhak progresses with dedication he will enter the fourth (Sooshma Sharir) subtle body which is the Jeevan Muktha Sharir.

Then the link is established and the waves and vibrations from the Anahata will increase and go to Jeevan Muktha Chakra above Amrita Chakra and Jeevan Muktha Rodhak Chakra below Amrita Rodhak Chakra. When this happens his need for daily consumption of water diminishes. He will be able to absorb the necessary water from the Sun through the Pineal Gland.

This is also one of the higher Siddhi states and the Sadhak can choose to stay here forever.

But Siddhi creates ego and stops further Sadhana. The Sadhak can enjoy these states but must remember whatever knowledge gained is very negligible. The Sadhak should keep his ego at check and continue his practice. After attaining a few Siddhis it is easy to think that one has achieved everything and this feeling can stop one from making further progress.

As he advances he will reach higher states and will dwell in more and more subtle energies.

When he enters the 5th body it will be the Rogmuktha Sharir (disease free body). The vibrations from Anahata now reach the Rogmuktha Chakra above the Jeevan Muktha chakra and the Rogmuktha Rodhak Chakra below the Jeevan Muktha Rodhak Chakra.

Now the Sadhak can heal his body from no matter what ailment by absorbing the sun's rays through the Pineal Gland and become disease free.

After this he will enter the 6th subtle body.

The 6th Sharir is the Paramahansa Sharir. At this stage the Sadhak will behave like a child, will move with everyone normally and be unperturbed. The vibrations and waves from Anahata Chakra link the Paramahansa Chakra above Rogmuktha Chakra and Paramahansa Rodhak Chakra below the Rogmuktha Rodhak Chakra.

After this the Sadhak will enter the 7th Sookshma Sharir Chaitanya Sharir (awakened consciousness).

In this stage the Sadhak will not distinguish between friend and foe. Even if fierce animals come he will not be afraid and he will befriend them.

The vibrations and waves from Anahata Chakra connect Chaitanya Chakra above Paramahansa Chakra and Chaitanya Rodhak Chakra below Paramahansa Rodhak Chakra.

He will enter into the 8th Sharir called Amara Sharir. Now Sadhak reaches the stage of Icha Mrithyu (death at will). The vibrations and waves from Anahata Chakra will connect Amar Chakra above and Amar Rodhak chakra below Chaitanya Rodhak Chakra.

If Sadhak continues practice with dedication he will enter the 9th Sookshma Sharir, the Grahana Sama Sharir (the planetary body).

Now the Sadhak will have the ability to work patiently like mother earth.

The waves and vibrations from Anahata Chakra will now cross the ozone layer of the earth and connect the Grahana Sama Chakra above the Amara Chakra and the Grahana Sama Rodhak Chakra below the Amar Rodhak Chakra.

Now the Sadhak will enter the 10th Sookshma Sharir, the Nakshatra Sama Sharir and will be able to function like a planet.

Now the waves and vibrations in Anahata Chakra will go beyond the galaxy and connect the Nakshatra Sama chakra above Grahana Sama Chakra with Nakshatra Sama Rodhak Chakra below Grahana Sama Rodhak Chakra.



As he goes further into Surya Yoga he will enter his 11th subtle body Brahmandanu Sama Sharir and will be able to function at the level of the universe.

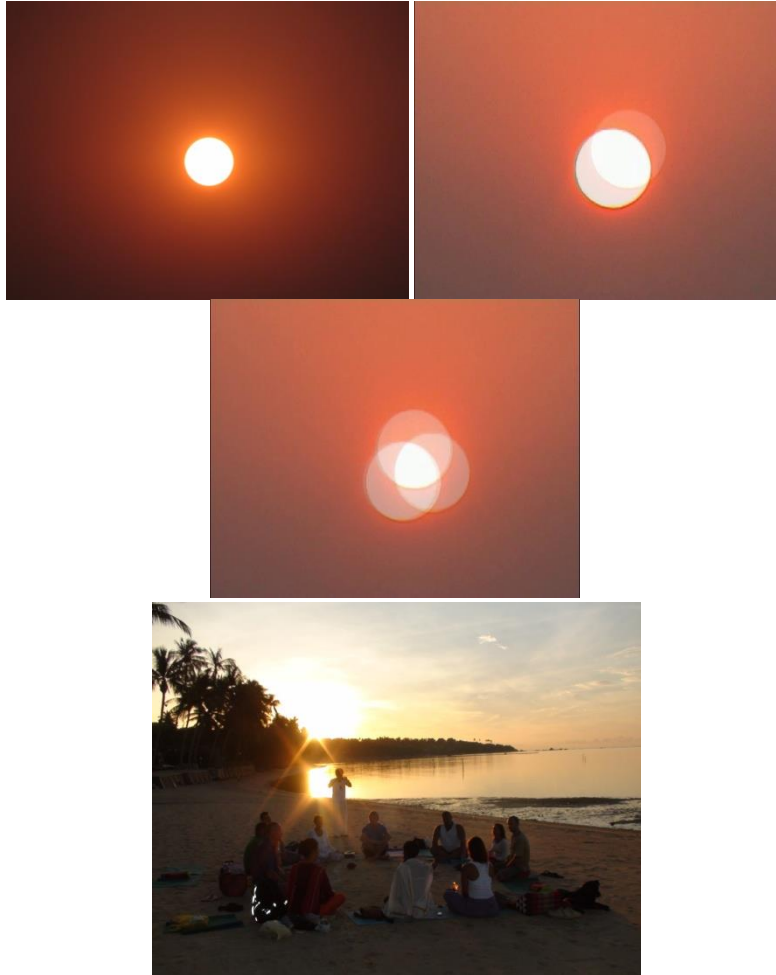
Now the waves and vibrations of Anahata Chakra will be able to reach everywhere in the universe and will connect Brahmandanu Sama Chakra above the Nakshatra Sama Chakra and the Brahmandanu Sama Rodhak Chakra below Nakshatra Sama Rodhak Chakra. Thus the Sadhak will achieve the highest of Siddhi through Surya Yoga.

The Sadhak can remain in any stage for the rest of his life but if he stays in this state of bliss without serving the world it is a kind of selfishness. Although this selfishness does not affect the humanity at large, people who approach him seeking knowledge should be helped by him. In order to do this he has to come down from his level to the level of ordinary people.

Since he is born as a human he has to serve Humanity. He has already reached his ultimate goal and he is in a state of bliss but should consider peace of family, society, country, world, universe, etc. When a seeker comes, he has to show the way.

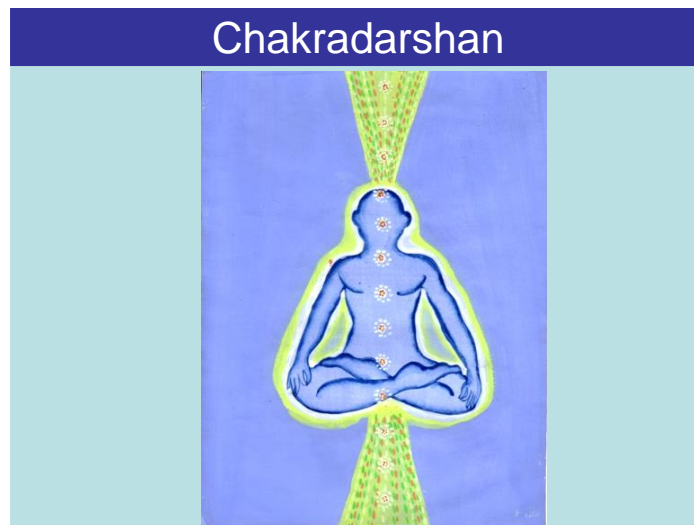
The aim of Surya Yoga is not only personal spiritual growth and overcoming difficulties but also establishing peace, harmony and brotherhood in the world. Surya Yoga is for every one irrespective of nation, caste and creed.

Every man has the right to experience the nectar of divinity. Surya Yoga can give him a taste of this nectar. Everyone can practice in his or her own capacity and that will bring about peace in the country and the world at large.



Sun Yoga Chakra Dharshan and Chakra Jagaran

Chakra Dharshan and Chakra Jagaran are not the same. Seeing water and drinking water is not the same. When you see water you may get positive or negative thoughts. You may feel happy or sad but the minute you drink water your thirst is quenched, you feel satisfied and that is the end of your thought. Similarly, anyone can get Chakra Dharshan and even for this you need concentration. After Chakra Dharshan many positive and negative thoughts will come. Sometimes it will work in favour or against Sadhana. After seeing the Chakras, their appearance, where they are located and what the positive and negative points of each Chakra are he will be able to understand some of it but not entirely.



But when Chakra-awakening starts to happen he will come to know what the negative and positive reactions are and how to overcome negativity and create balance.

You can start Chakra Dharshan in any chakra, in any sequence, even at random. The awakening of the Chakras has to be systematic and orderly though.



How to do Chakra Darshan?

Caution: Please do not attempt this without proper guidance.

When you do photographic or eye to eye Sadhana and begin to concentrate you can do Chakra Darshan, for which the best day time is 04:00 to 06:00 a.m.. You must sit in the same place, at the same time every day, with the spine erect and lead your awareness through the spine downwards. The spine is like a stick connecting all the Chakras and one can stop anywhere down the spine at any Chakra to experience the positivity and negativity of the Chakra.

If the Sadhak starts seeing the highest Chakras first - starting from higher to lower - then he will leave his Sadhana because the lower Chakras have many negative energies and create negative or disturbing thoughts. Therefore start from the lowest Chakra and move upwards.

The Sadhak has to take his awareness through the spine (Sushumna) all the way down to the tail end and stay there for a while.

The Sadhak will feel happy.

In the Muladhara Chakra he will be able to feel the negative and positive emotions. One may feel happy at first and sad later.

The Kundalini rises from the Muladhara. When he will achieve this he will not have any awareness in any other part of the body (not even the sting of a mosquito).

He has to dwell on the Chakra until he is satisfied from within and feels ready to go to the next.

With regulated awareness he has to move to the next Chakra through the spine and shift awareness below the navel.

After reaching Swadisthana one may feel happy at first but will feel depressed and sad later. At this time the Sadhaks sexual desire will be heightened and this will obstruct his Sadhana. Often Sadhaks cannot handle this and they leave the Sadhana. Although this throws you out of gear, if you are patient and stay put you will overcome this as all negativity drops and the positive result is the experience of Ananda or great joy. The positive energy of the sexual desire is quite powerful and lasting.

Now he has to move his awareness above the navel to stabilise it in the Manipura Chakra.

The Manipura Chakra is the seat of five negative emotions and one may experience sadness and disappointment. They will try to tear you apart but if you are patient, afterwards you will enjoy double bliss and satisfaction.

This Chakra is the Kula Kundalini Chakra and the invisible centre of the physical body. With the navel as the centre of the physical body the magnetic life force energy circulates to all the glands. This is the Chakra through which we were connected to our mother in the womb and it is important in creation.

Now shift your awareness higher towards the heart and you will discover the Anahata Chakra.

The Sadhak will be satisfied and his mind will be filled with joy. He will get a sense of relief but here you can at times feel a little Sadness because it is the seat of shame, hatred and fear. These negative emotions are not as strong as in the lower Chakras. They have a lot of positive powers. With a little bit of patience you can experience joy, peace and satisfaction.

The Sadhak can take rest after experiencing this Chakra.

Now awareness has to be shifted through the spine to the throat region – Vishuddhi Chakra. Here no negativity will be experienced.

This is the seat of vocal expression. The Sadhak will be able to realise the effects of telling truth and lies. He will not be able to lie. But by telling the truth he will be able to maintain himself easily.

Ordinary man may think the opposite and won't be able to make out if they are progressing. If you tell lies your condition deteriorates and if you tell the truth you progress. This for sure applies to people who have an ultimate goal.

When satisfied, our consciousness will move to the higher chakra.

Let your awareness rise higher along the Sushumna and reach the Ajna, become stable and see the light. You will begin to see the difference between the Gyan (knowledge) and Agnan (ignorance). You will understand the result (outcome) of Gyan and Agnan and the balance between them.

Now move the awareness higher to the Brahmaraundra, the hole on top of the head through which you can pass through the Sahasrara Chakra. You will enter the ocean of light, where there is only bliss and Amrut (divine-nectar).

If you practice Sun Yoga with dedication you don't have to do Sadhana for the five elements separately.

Within a few days of Sun Yoga the Chakras begin to get activated. Within a short period of Sun Yoga all Chakras are awakened, you know how to control positive and negative attributes.

Chakra Darshan and Chakra Jagaran are happening together.

The difficult stages of Pranayama will occur automatically.

From day one the five elements get regulated.

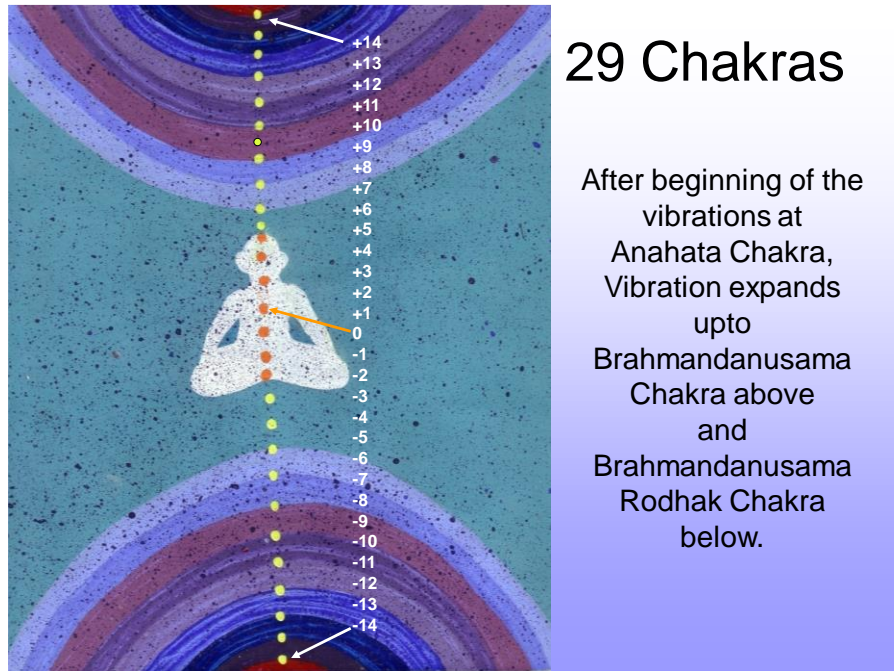
Once you are determined to do Sadhana - Surya Yoga is the most peaceful and perfect Sadhana.



Chakra Jagaran

While practising Surya Yoga, when the Sadhak is able to see the black dot in the centre of the sun, the Anahata gets awakened and that is the beginning of Chakra Jagaran.

It is possible to do this through any other type of Sadhana as well. In any Sadhana, Chakra activation begins with Anahata. Anahata is the black hole of the body.



We know about the Bermuda Triangle and how ships and aircrafts vanished in the region. Science has not been able to find an answer to this. It still is a mystery and a topic of research. Therefore ships and aircrafts have been restricted from traversing the region. The scientists, philosophers and spiritual aspirants have to be self-realised to know the mystery. Whatever exists in the universe exists within our body as well and this includes the Bermuda triangle within us.

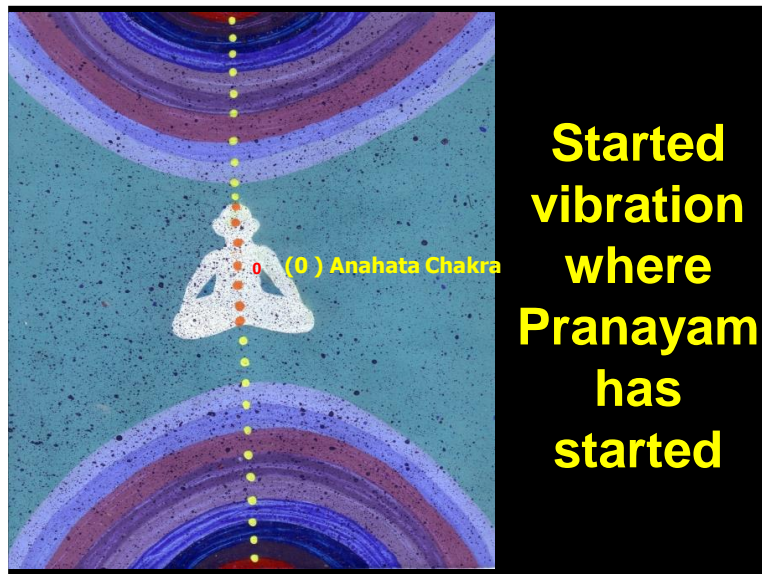
The planets in the solar system travel in their respective orbits and do not come in each other's way. Planets travel separately but if they come in a line then a super magnetic power will be generated along the line. When a planet cuts across this line, the point at which it does will become the black hole of that planet. Similar to the Bermuda Triangle, if any air or spacecraft traverses this line it will disintegrate into the five elements and vanish. Scientists are trying their level best but are unable to demystify this because they haven't identified the black-hole in the physical body. Any instrument or person who tries to

investigate is sure to disappear and hence it is physically impossible. This does not mean that the Bermuda triangle will always be like this. That phenomenon was only for a certain period of time when the nine planets were in a row. Now the planets have changed position and the Bermuda triangle is safe.

There are seven energy centres or Chakras in the body and each one rotates at its own space and place. They are not similar but if the Sadhak, through his concentration can bring the chakras into a straight line then tremendous magnetic energy can be produced and it is at the centre of the Anahata where the pull will be at its maximum.

The Sadhak will lose his physical awareness. He will forget himself. (This is similar to plane/ship vanishing).

Anahata is the most important Chakra, it is at the centre of all the seven Chakras and it is a neutral Chakra. All Sadhana has to start with Anahata Chakra. Being a black-hole Chakra the scientific name should be zero (soonya).



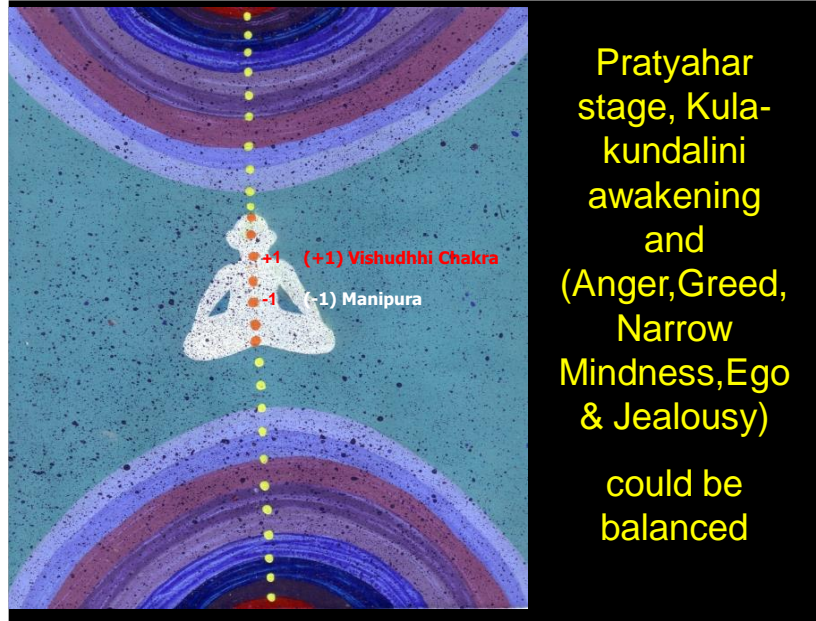
The three negative emotions get neutralised and when this chakra is awakened the Sadhak becomes courageous, self confident and affectionate. When this Chakra which is the black hole expands and contracts, waves of peace will emerge to spread up to the Vishuddhi and Manipura and both will awaken together.

The entangled negative emotions become separate in the Manipura. The magnetic power in the Vishuddhi will take the negative emotions to tread the path of peace and tranquillity.

Now Kulakundalini will awaken and the Sadhak can't and won't tell lies.

The Scientific name of Vishuddhi = +1

The Scientific name of Manipura = -1



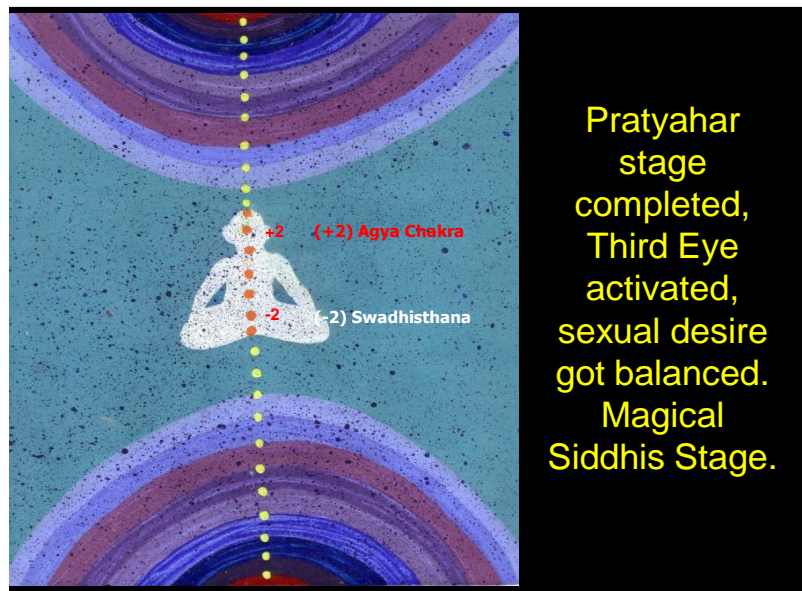
This process continues with Ajna and Swadisthana and they will be awakened together. In Swadisthana sexual desire will be disciplined and man will be all-loving. He will see God in everything.

When Ajna chakra is activated the 3rd eye or eye of wisdom opens and the Sadhak does not need any proof to believe anything.

He can find all the answers within himself.

The Scientific name of Ajna = +2

The Scientific name of Swadisthana = -2



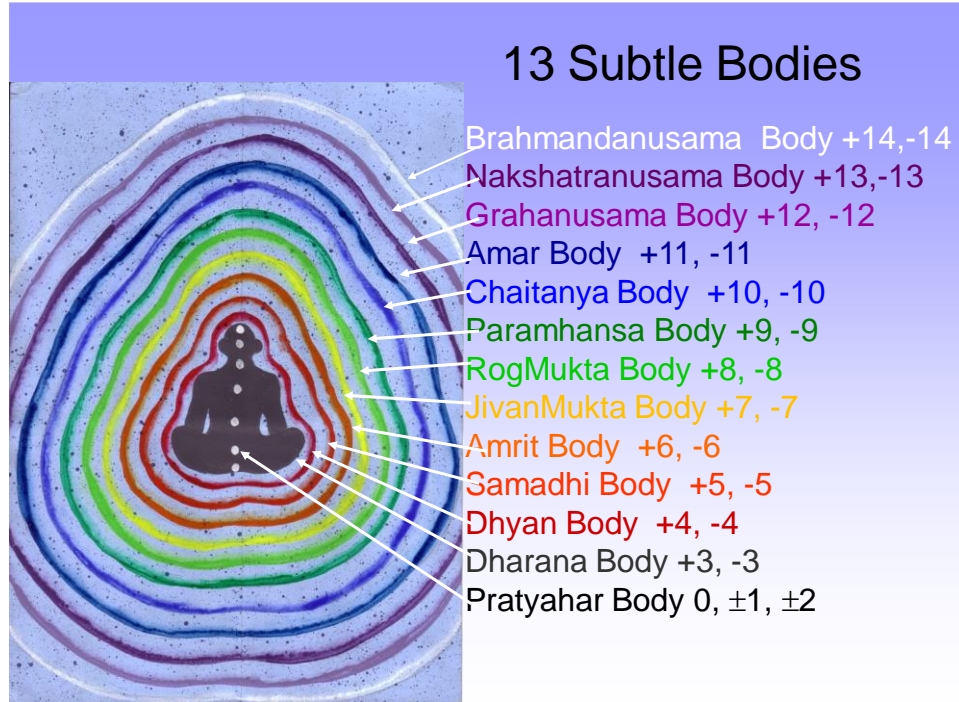
Here he completes Prathyahara stage.

Generally when the Chakras are not activated the Sadhak doesn't feel anything in the physical body. Once activated the Sadhak enters the subtle world. Starting from the Anahata chakra, until Ajna and Swadisthana are awakened all the negative emotions are calmed down and they become peaceful. In the physical body from Ajna to Swadisthana you can feel the subtle body. This subtle body is the first of the 13th state as mentioned in the website www.suryayoga.info

When the Sadhak overcomes all obstacles and enters the first subtle body he gets a lot of Siddhi which can obstruct his progress. The Sadhak should focus on his ultimate goal and not get distracted by these. The Siddhis are a test. This is true of any path. This is the 5th stage – Prathyahara. After that, Dharana, Dhyana and Samadhi, which is actual yoga in the complete sense, are following. Many yogis have these Siddhis but they do not use them as they will come in the way of their progress.

In Surya Yoga after the Sadhak enters the Samadhi stage he will get Siddhis one after another. These Siddhis are divine Siddhis. The Sadhak can remain in this state with the Siddhis but these are also certain type of tests. Therefore the Sadhak should not remain in this stage or dwell for too long as it may come in the way of reaching his ultimate goal. The divine Siddhi in Sun Yoga is to get the Amruth Sharir. In this state he gets Amrit through the Sahasrara Chakra and will not require to eat at all but if he so desires he can eat and digest the food easily.





The second Siddhi is to get Jeevan Mukta Sharir (body). During this time the Sadhak will not require to drink water, he will be able to get it directly from the sun.

The other name of water is 'jeevan' (life). That is why this subtle body is called the Jeevan-mukta body.

In this manner the Sadhak can enter the subtle body's one after the other like Rogmukta Sharir, Paramahansa Sharir, Chaitanya Sharir, Amar Sharir, Grahanushama Sharir, Nakshatranusama Sharir and Brahmandanusama Sharir.

The Sadhak can stay in the divine Siddhi for some time, but he should not abandon his Sadhana as it is the ultimate truth which is far more superior to the Siddhi.

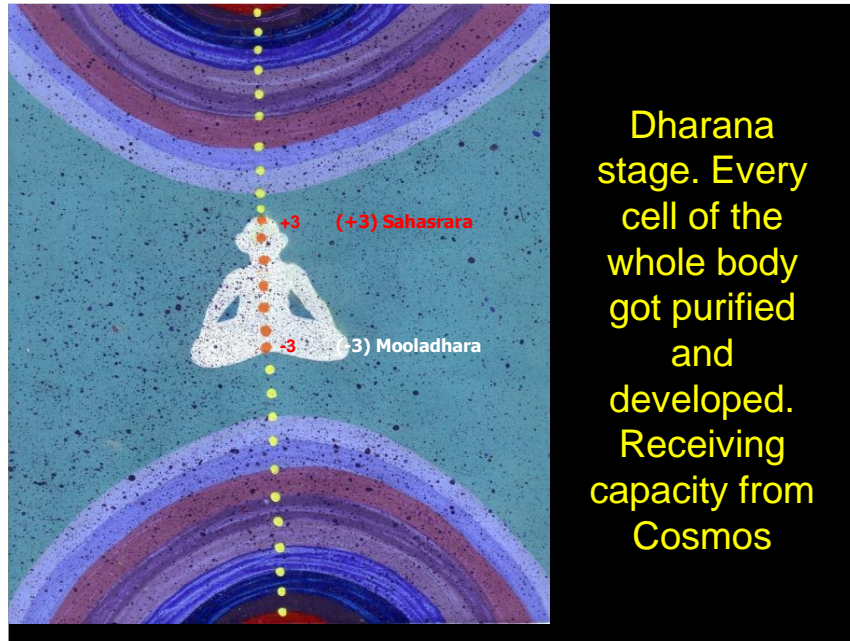
During the practice of Surya Yoga numerous seven-coloured rays will emerge from the sun's black hole and the vibrations of peace will awaken the Sahasrara Chakra and the Muladhara Chakra.

A loop in the brain will open and it will establish contact with the magnetic power of the universe, and at the same time it will be able to sustain the power within.

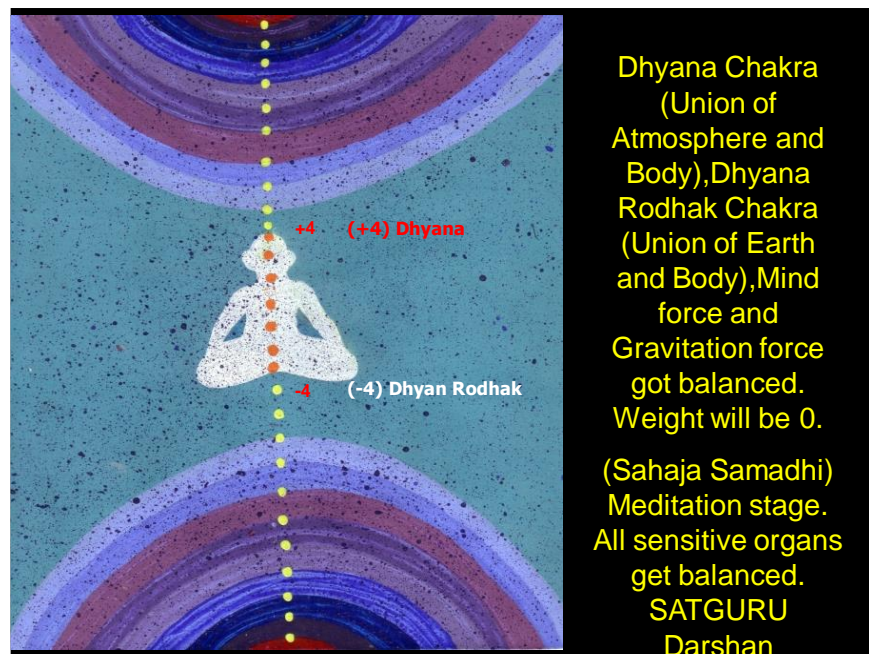
This stage is known as 'Dharana'.

Now the Sadhak will enter the second subtle body within the physical body. The scientific name of Sahasrara and Muladhara is +3 and -3.

The seven-coloured cool rays from the sun will touch the physical body and the Sadhak will see a divine form. He will forget himself, can hear Brahmanad and can enter into Dhyana.



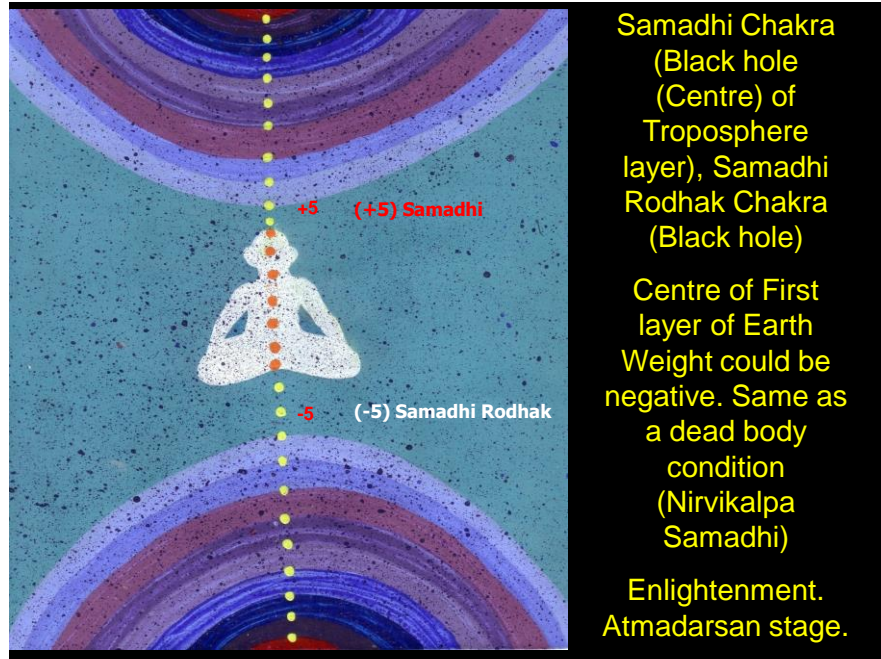
Now Dhyana Chakra plus Dhyana Rodhak Chakra will connect (+4 and -4). Dhyana Chakra is the meeting point of the atmosphere and the magnetic power in humans and the Dhyana Rodhak Chakra is the point where the universe and the magnetic life force energy meet. When the Sadhak is in his first subtle body (ref 3rd benefit in the website) the cool colours of the sun change colour and become colourless. Then the Sadhak will enter the stage of Samadhi or Nirvikalpa Samadhi.



Now Samadhi Chakra and Samadhi Rodhak Chakra will connect and be awakened.

They are +5 and -5.

The Sadhak will see Nirguna Brahman.



Samadhi Chakra is the centre point of the troposphere of the atmosphere, that means the first heaven among seven heavens.

Samadhi Rodhak Chakra is the centre point of the first of seven lower Lokhas.

It is opposite to the troposphere in nature.

As you go higher in the troposphere the heat becomes lesser and lesser and drops to -60°C and this is an important layer in Vayupravaha Mandal (wind Zone) where the wind becomes very powerful.

When you go below the Bhoomandal, the solid earth, it becomes hotter and hotter. As you go down the first layer of Bhoomandal, the heat increases.

Troposphere is the place of ultimate peace and it is favourable to the one in Samadhi but the first layer of Bhoomandal will pull you down towards the physical world and create obstacles in Samadhi.

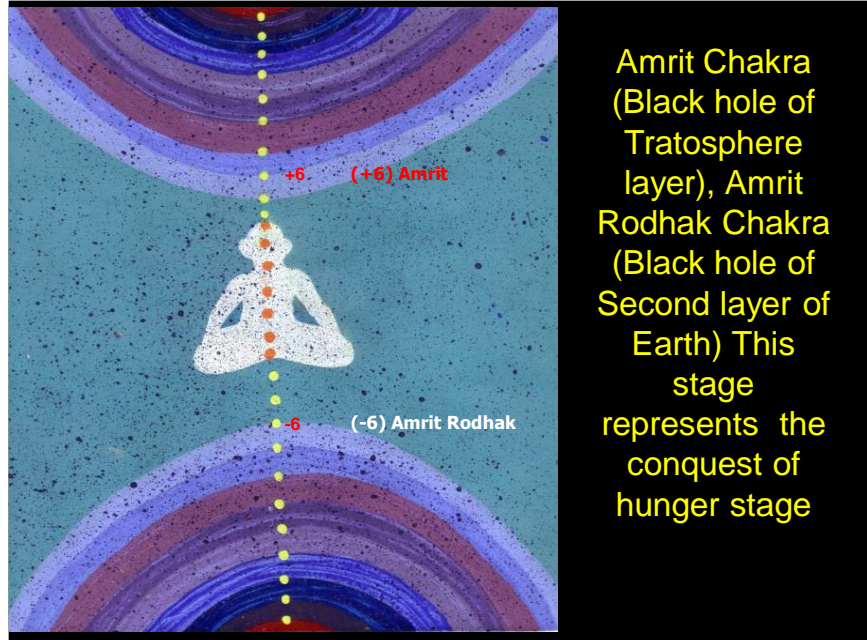
That is because the troposphere is the first heaven and the first layer of Bhoomandal is Pathal, also known as hell.

Now he will enter the second subtle body (4th state in website).

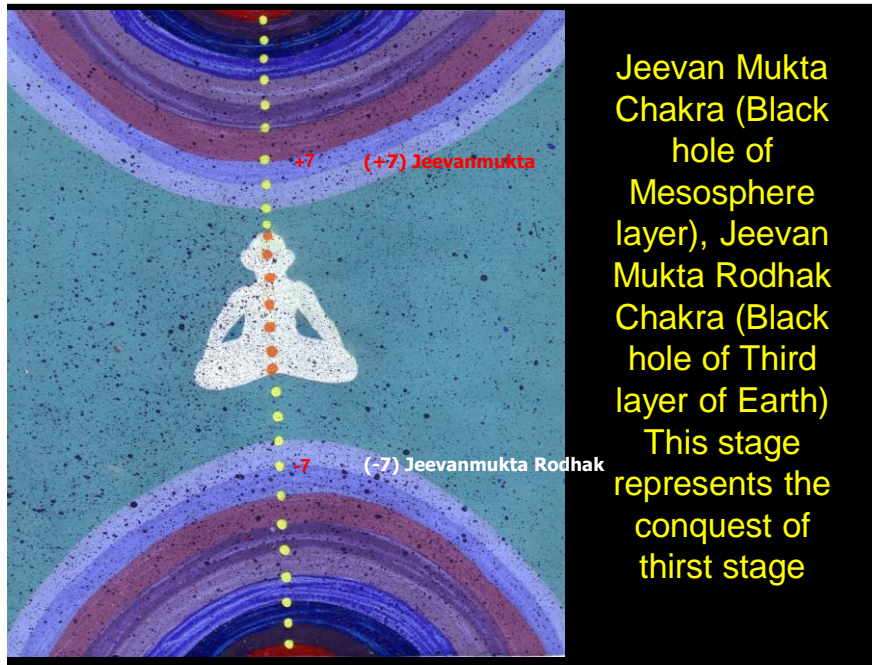
In Surya Yog when the Sadhak goes into subtle realms he will enter higher states one after the other. When he sees the colourless light and subtle light the waves of peace will reach Amrita Chakra and Amrita Rodhak Chakra.

Then he enters the third subtle body Amrita body +6, -6.

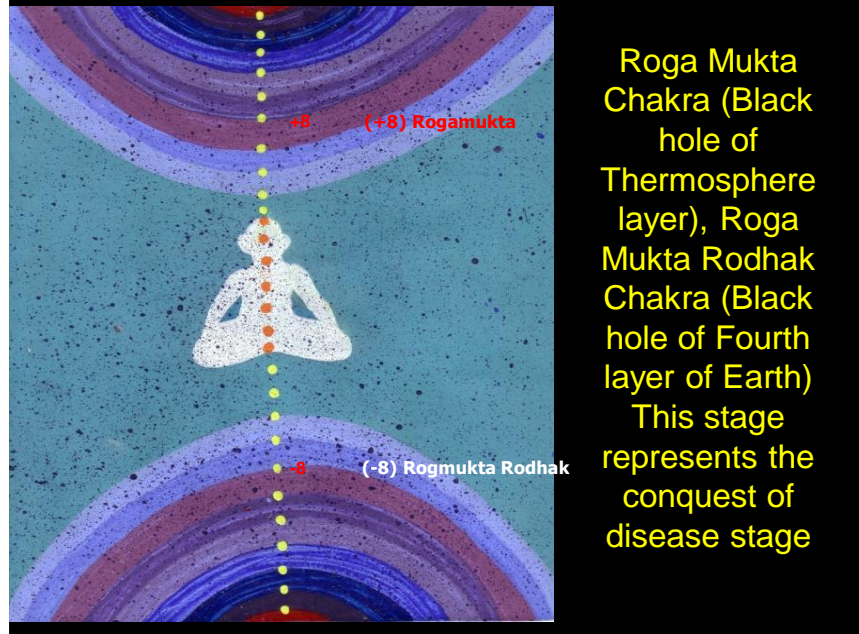
Amrita Chakra is the centre point of the second heaven. In this layer the circles disappear and reduce to nothing. And Amrita Rodhak Chakra is the centre of the 2nd layer of Bhoomandal - second Pathal (ref. Website 5th stage).



Amrit Chakra
(Black hole of
Tratosphere
layer), Amrit
Rodhak Chakra
(Black hole of
Second layer of
Earth) This
stage
represents the
conquest of
hunger stage



Jeevan Mukta
Chakra (Black
hole of
Mesosphere
layer), Jeevan
Mukta Rodhak
Chakra (Black
hole of Third
layer of Earth)
This stage
represents the
conquest of
thirst stage



Peace waves increase and connect the Jeevan Muktha Chakra (+7) and Jeevan Muktha Rodhak Chakra (-7) and the Sadhak will enter 4th Sookshma Sharir or Jeevan Mukta Sharir. That is the sixth state (ref website). These two chakras will be awakened. Jeevan Muktha Chakra is the centre point of the mesosphere layer - third heaven. This is an important layer of Agnipravaha Mandal. Heat is lesser here almost 0°.

The Jeevan Muktha Rodhak Chakra is the centre point of the third layer of 'Bhoo' Mandal or the third Patal.

The peace waves increase and create a contact between the Rogmukta Chakra (+8) and the Rogmukta Rodhak Chakra (-8) and both are awakened. The Sadhak enters the fifth subtle body or the Rogmuktha Sharir. (This is the seventh state mentioned in the website).

The Rogmuktha Chakra (+8) is the center point of the thermosphere layer. This layer has heat from low intensity to high intensity. The Rogmuktha Rodhak Chakra (-8) is the centre point of the fourth layer of 'Bhu' Mandal or the fourth Patal.

The peace waves increase and reach the Paramahansa Chakra (+9) and the Paramahansa Rodhak Chakra (-9) and both are awakened and the Sadhak enters the sixth subtle body or the Paramahansa Sharir. (This is the eighth state according to website). The Paramahansa Chakra is the centre point of the ionosphere layer or the fifth heaven, or the last layer of the Agnipravaha Mandal.

The Paramahansa Rodhak Chakra is focal point of fifth layer of Bhoomandal or fifth Patala.



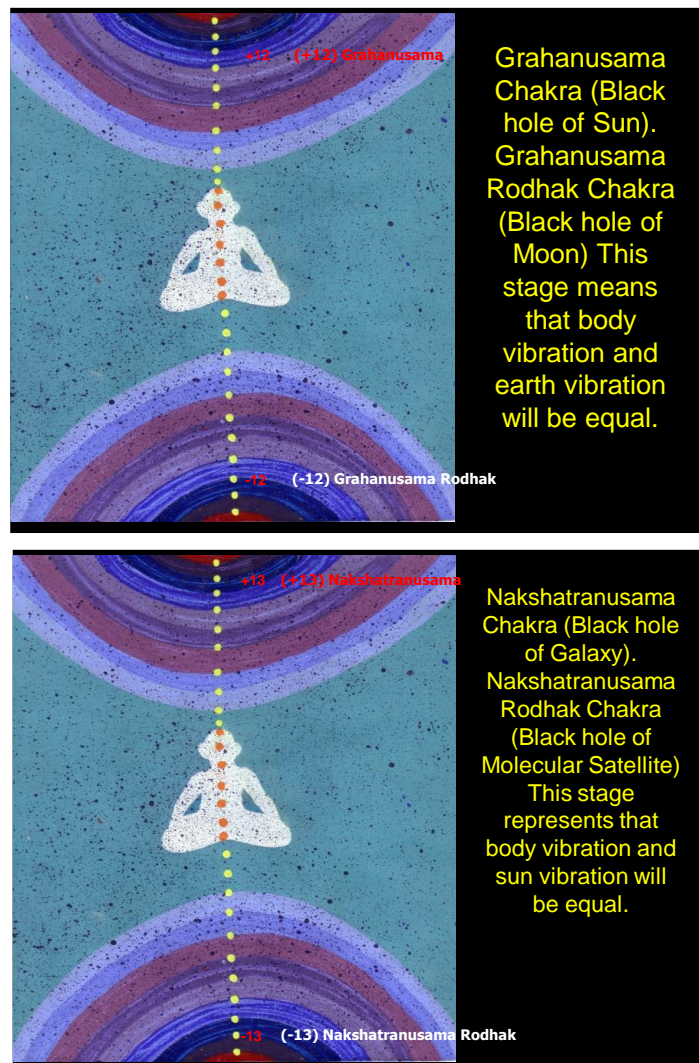
<p>+8 (+8) Paramhansa</p> <p>-9 (-9) Paramhansa Rodhak</p>	<p>Paramhansa Chakra (Black hole of Ionosphere layer) Paramhansa Rodhak Chakra (Black hole of Fifth layer of Earth) This stage represents the Paramhansa Stage</p>
<p>+10 (+10) Chaitanya</p> <p>-10 (-10) Chaitanya Rodhak</p>	<p>Chaitanya Chakra (Black hole of Electro-Ionosphere layer) Chaitanya Rodhak Chakra (Black hole of Sixth layer of Earth) This stage represents the Chaitanya Stage, no enemy stage</p>
<p>+11 (+11) Amar</p> <p>-11 (-11) Amar Rodhak</p>	<p>Amar Chakra (Black hole of Ozonosphere layer). Amar Rodhak Chakra (Black hole of Centre layer of Earth) This stage represents the Amar Stage. Longevity Stage</p>

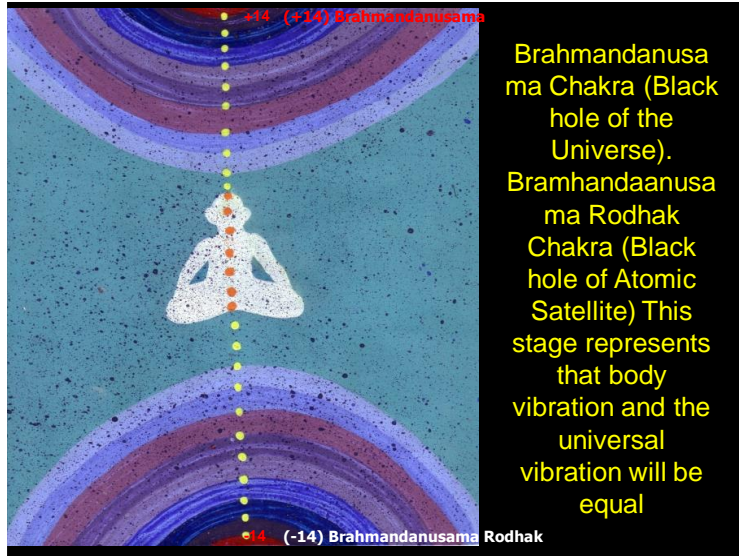
The peace vibrations now reach and awaken the Chaitanya Chakra (+10) and Chaitanya Rodhak Chakra (-10) and the Sadhak will enter the seventh subtle body or the Chaitanya Sharir (this is the 9th state on website). Chaitanya Chakra is the focal point of the electro-ionosphere or sixth heaven and an important layer of 'Akash Mandal'. The Chaitanya Rodhak Chakra is the focal point of sixth layer of the 'Bhoomandal' or sixth Patal.

When vibrations of peace increase and reach the Amar Chakra (+11) and Amar Rodhak Chakra (-11) and both of them are awakened the Sadhak reaches the eighth subtle body (10th state on website).

The Amar Chakra is the focal point of the ozone sphere or seventh heaven, the last layer of the Akash Mandal and the earth's gravitation. The Amar Rodhak Chakra is the focal point of the seventh layer of the Bhoomandal or the seventh Patal.

When subtle waves spread they reach Grahanu sama chakra (+12) and Grahanu sama Rodhak Chakra (-12) followed by Nakshatranu sama chakra (+13) and Nakshatranu sama Rodhak chakra (-13) and Bramhandanu sama chakra (+14) and Bramhandanu sama Rodhak Chakra (-14).





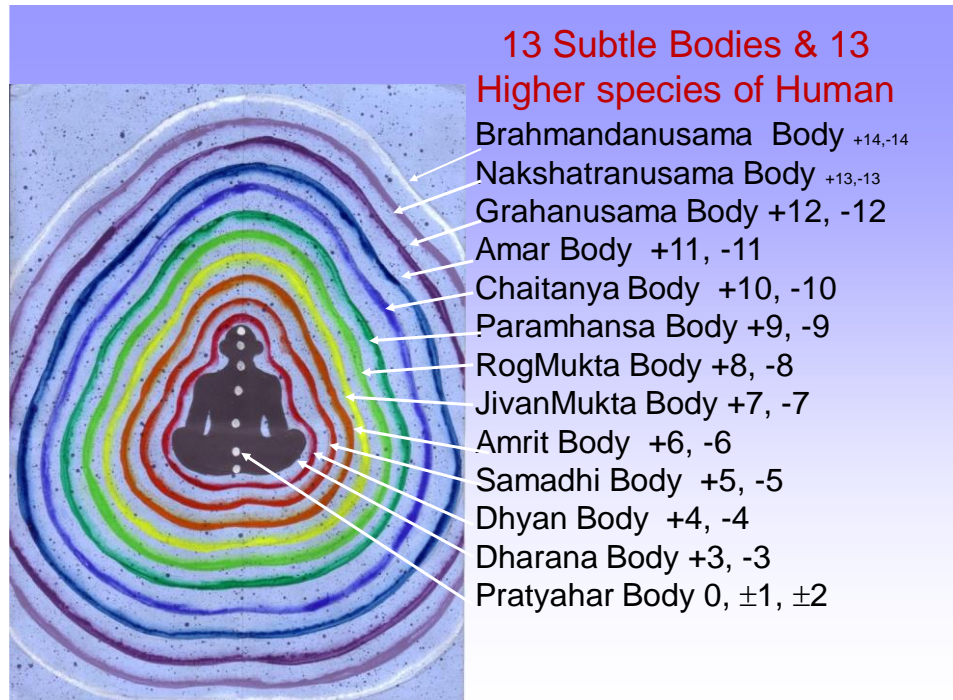
Through Sun Yoga you will come to know of the Chakras of all living beings: Seven internal Chakras, 11 above the head and 11 below the body, total 29 chakras.

You will come to know two subtle bodies inside the gross body and 11 subtle bodies outside the gross body; 29 Chakras and 13 subtle bodies.

Other yoga's only talk about the seven internal chakras but through Sun Yoga you can distinguish each of the 29 Chakras and the 13 subtle bodies.

The art of awakening the Chakras by doing Surya Yoga is well researched and proven through the essence of philosophy, science and spirituality.

The usefulness of Surya Yoga is social, philosophical, scientific and spiritual.



Usefulness of Sun Yoga

Sun Yoga is the mother of all solutions for social, philosophical, scientific, psychological, spiritual and economic challenges.

It is the philosophy of philosophies, the science of all sciences.

Surya Yoga can give practical solutions to any problems faced by Sadhak in the day to day life.

It can solve any problem at the micro or macro level. Surya yoga sharpens both thinking and reasoning.

It enhances the concentration; it enhances the quality of your thinking – and - reasoning power. It enhances memory and can take you to the pinnacle of wisdom.

All human beings face one problem or the other in the journey of life and they try to find a solution to their problems but in most cases they do not succeed in finding an answer as expected. They cannot satisfy themselves. If Newton's law is to be believed that every problem has a solution then why do people feel down, why people don't find peace?

The reason is, people are always running after success and results. They don't look at the source of all the calamities of life.

Peace depends on doing work without any expectation (Nishkama karma).

If you can do your duties without any expectation, selflessly, then you will definitely find the answers to all problems, success and peace.

While we are fulfilling our duty towards family, neighbours, friends, community and the world we are expecting them to reciprocate.

If we do our work and perform duties meticulously the results will be in proportion and people will also respect us.

A piece of iron cannot attract another iron unless transformed into a magnet. Similarly when a person has self realisation, people will be attracted by her due to the power of love and they will find a lot of peace.

Many people are not successful in spite of doing their duties because you have to know the right plan and find the right direction. Through self enquiry you can attain self realisation.

If you work with a proper plan you will get results, all problems will be solved and you will find peace.

Many times we don't succeed in spite of having mental strength and a proper plan because of our thoughts. We start several things with several ideas at one time and complete none successfully. One thought at a time and focus on only one activity will help us finish that what we began and move on to the next.

We have to build that mental discipline.

The mind wanders when we are trying to do some work. As a result we waste time and work is delayed and uncompleted. The seed of problems and all solutions is the mind.

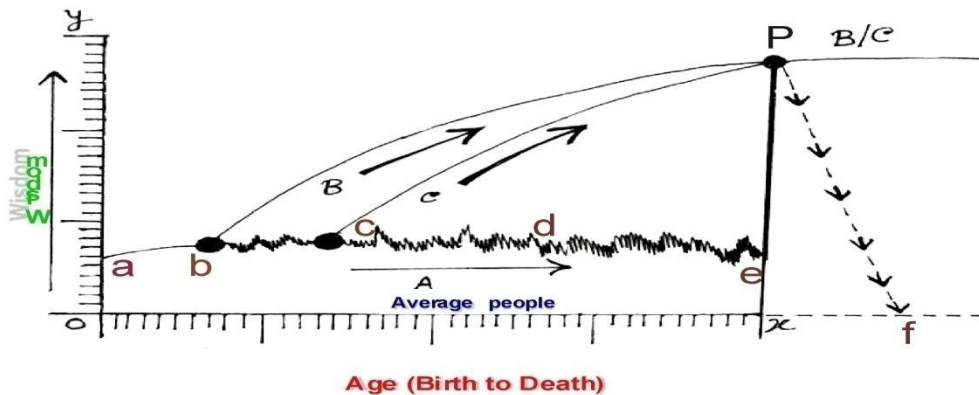


THE AMERICAN INDIANS WORSHIP THE SPIDER AS SYMBOL OF THE SUN

You have to prepare the mind with great care like a farmer does his crops. In order to cultivate you need a good field and Anahata is the ideal field. When you can completely control the mind you will get the right thoughts that will help you complete your work. Then you will be able to chalk out the right plan of action and discharge your duties successfully. This uncontrolled mind can be tamed through Sun Yoga. The controlled mind will guide you to do the right thing at the right time.

Let us take a scientific spiritual and philosophical comparative of Sun Yoga in everyday life.

Life Graph



In the diagram the OX axis represents life from birth to death. OY is a person's achievements in a life time.

After the child is newly born his faculties start from 0 (zero), while the 'A' point on OX is when the child starts to learn by experimenting and experiencing. He is mostly dependent on parents, elders and has no expectations. If the child is asked not to touch a snake or flame it doesn't listen. This stage is the Satya Yuga of a child's life. The child's progress in the subtle world is straight and upwards as indicated in the diagram.

When the child enters teen-age it is equal to 'Tretha Yuga' - 'b to c' in diagram - and there is less dependence on parents. The child starts to take decisions by itself. Its dependence is split between parents and friends. With this, the friend's pressure, selfishness, narrow-mindedness, blind faith, etc. start polluting the child's mind. It gets caught up with wants and needs.

This is 'Maya' illusion of the world.

Maya rules when the kid forgets its actual goal.

Maya is nothing but our unlimited aspirations.

This Maya creates a veil between the mind and Atma - the life force and essence of our existence. It does not let the mind meet the (life force) Atma and thus the mind is swayed.

Sometimes the aspirations become less and a hole is created in the veil that lets you see the Atma.

That happens when one experiences stillness and peace.

In all the Shastra (scriptures) Maya is termed as the main problem but nobody knows what Maya is.

Many people have termed Kam (lust), Krodh (anger), Lob (greed), Moh (narrow-mindedness), Madh (jealousy), Mascharya (ego) and negative qualities like shyness, hatred, etc. as Maya.

Without need for negative qualities the creator would not have given it to humans.

In reality these negative qualities are just sitting quietly but their influence on the body can be (deadly) overpowering.

The mind gives strength to the 'Ripu' (negative emotions) and aspirations give strength to the mind.

When mind, intellect and wisdom exist perfectly in the body our desires increase, influence the body and create havoc as a result of which we get swayed from our path and goal.

When you are sad it causes restlessness.

Maya reversed becomes Yam and Yam, Niyam and Asana are the first stage of yoga. If you can observe these then Maya can't control you. Yam, Niyam, etc is not only for yogis but can be practised even by ordinary people and once all these are practised Maya cannot affect you anymore.

Yoga and Sadhana is not a small part of your life, the entire life is Sadhana and yoga.

Yogis and Sadhaks are not only found in mountain caves and forests. There are Maha-Yogis who have stayed in the family and remained Sadhaks.

The only way to become free of Maya is meditation.

Surya Yoga is one of the techniques of meditation.

As youngsters we seek jobs and become servants in the process and once we stand on our feet we get married and then all our desires act up and it becomes difficult to strike a balance between the dream-world and reality. Once we are unable to strike a balance, the qualities of superstition, envy, narrow-mindedness and selfishness grow immensely and make us forget our responsibilities towards family, parents, community, humanity, etc. and we become totally self centered. One third of our commitment is for wife, kids and two third for ourselves. This involves your imaginary world of family and this phase is known as Dwaparayuga, 'c' to 'd' in the diagram. Rama is the symbol of Trethayuga, an embodiment of discipline and youthful power of life. Krishna is a symbol of Dwaparayuga and depicted by Leela (playfulness) which happens in married life.

You can see 'Leela' from the beginning of Krishna's life. Married life, 'c' to 'd' is full of uncertainty and ups and downs.

When youthful energy recedes parents and wife cannot tolerate each other and grown up children in their youth do not wish to take responsibility of their parents. When physical ability to earn a living diminishes, the Kali Yuga, 'd' to 'e' in diagram, (Thandav Nritya) a state of great unrest shows up.

Even then people don't learn. There is still eagerness to see grand children - 1/4 for grand children and 3/4 is on worldly things and activities.

Old age of life is Kali Yuga of live.

Old people pin their hopes on their grandchildren and then they find that grandchildren are also busy in their lives.

That is when repentance sets in about a life wasted on mundane things without achieving peace.

That is when they start to think that if there is anyone called God or Allah, they begin to think of this Supreme Being.

When they surrender totally then the life force becomes one with the universal consciousness, referring to 'e' and 'P' in the diagram. But in old age all the Kosha (sheaths) become weak and they are not capable of sustaining due to which they go through a lot of pain.

As the end comes they get Atma Dharshan and you can see the glow on their face and once they get the Darshan they are forced to leave the physical body, referring to 'P' to 'f' in the diagram. This is the diagram of life.

Mahapurush, great Yogis and Sadhaks are born equal and lead a normal childhood, hence line 'a-b' is shown as common for everybody.

Normal people start self enquiry at an old age and ask who am I, what do I want to do, why do I want to do, what is the ultimate goal of life, how to achieve peace, etc?

But these great people start self enquiry from childhood, hence Maya can't attract these people but they get attached to the spiritual call.

The highs and lows of the material world cannot disturb them.

Therefore, youth, married life and old age – nothing is painful for them. From their childhood they go from point 'B' to point 'P' and they take the straight road to absolute peace (Charam Shanti), especially that of self realisation. Unlike the road A which is tread by the masses and always full of vagueness. They don't have to take the road from 'A', they can straight away take the road from 'B' to 'P'. They can pass through childhood, married life and old age staying in the material world and be unaffected and devoid of the 'Maya' of the physical and material world. Their life will be similar to life in 'Satya Yuga'.

Every living being has to die. Death is truth. The point 'P' is the end result of the gross material physical world and the last stage, the end of the physical body.

But the death of the physical body cannot be termed as death, because as long as the magnetic energy of their experiences is on this planet they live amidst us and they guide us to the path of illumination.

Therefore, the line for great people crosses the point 'P' and keeps on extending. Even after they leave their mortal body they will remain in their subtle body and guide people, while ordinary humans are as good as dead even when alive.

Sun Yoga is an excellent exercise for great people on their path to become an exceptional being.

Through Sun Yoga they can have elevated experiences.

If an ordinary person during his youth, married life or at the beginning of old age starts self enquiry s/he can achieve realisation and in that case the sorrows of the physical world will not touch them.

No matter where they are, they can adopt the path 'C' to 'P' and reach point 'P' – the point of self realisation.

Such people are remembered even after their physical life is over.

Surya Yoga is a path of guidance for such people. Surya Yoga is a good stress reliever. The magnetic force of the sun works on the (emotional) nerves through the pineal gland and thereby supplies the five elements to every cell of the body and eliminates all the carbon and toxins thereby rejuvenating the cells.

“Oh Human, you are the child of Amruth and Amruth is your birth right.”

The Amruth (nectar) of self realisation is up to you to imbibe or let go.

Thirteen higher states of Sun Yoga

The highlights of each stage are listed below.

1. Discipline of sense organs and emotions. Awakening of the charkas in the state of Prathyahara and getting the first subtle Prathyahara Sharir within the physical body.
2. Assimilation of the divine magnetic force (Uthkarshatha) and the increase in capacity to sustain the energy due to awakening of the Chakras in the Dharana state and acquiring the second subtle body or the Dharana body.
3. Self actualisation, awakening of the Chakra in the state of Dhyana and acquiring the first Sookshma Sharir outside the physical body.
4. Realisation of the ultimate or Brahmananda Samadhi level of chakra-awakening, or acquiring Samadhi Sharir 2nd subtle body outside the physical body.
5. Conquering and overcoming hunger (Khusda Nivrithi). Satisfaction of hunger, which means that a person has the capacity to go without food for days and month and sustain himself or even eat a seemingly impossible lot of food and digest it. Awakening of the Chakra's and attaining the third subtle body or 'Amrita Sharir'.
6. Overcoming and conquering thirst: a person can survive without drinking water. It will be possible for the Sadhak to get water from the sun, through the pineal gland. With this stage of awakening the Sadhak enters the fourth subtle body, outside the physical body, the 'Jeevanmukta Sharir'.
7. Overcoming disease. There will be no diseases in the body, as the chakra is activated and awakened; the Sadhak enters the fifth subtle body or 'Ragmukta Sharir'.
8. The Paramahansa State is childlike and the Paramahansa Sharir is the sixth subtle body.
9. The next stage, 'Chaitanya State', where there is no distinction between friend and foe. Even fierce animals become friends. The seventh subtle body outside the physical body is the 'Chaitanya Sharir'.
10. Attaining long life. When the vibrations of the physical body merge and become one with the magnetic force of the environment the 'Amar Sharir' or the eighth subtle body is achieved.

11. When the magnetic vibrations of the physical body merge and become one with the magnetic force or vibrations of the earth then the ninth subtle body is achieved.

12. The magnetic vibrations of the physical body, merging with the magnetic energy of the sun. The tenth subtle body outside the physical body is the 'Nakshatranusama Sharir'.

13. When the magnetic vibrations of the physical body, matches that of the universe then the eleventh subtle body is formed outside the physical body known as the 'Bramhandanusama Sharir'.

Sun Yoga is an exemplary technique for any learner, anyone can learn this. At the Gurukul in the Kasturba Gandhi School at Vedaranyam, Tamil Nadu, Sun Yoga is practised by students.

It was observed that average performers getting 50% on their studies started to score above 80% within a year of Sun Yoga practice. Students and teachers need concentration to study and to connect life to the system of education.

Within a short period Sun Yoga calms the disturbed mind and brings about concentration and strength.

It helps the student to comprehend better and get to the core of the subjects matter.

It can heal all physical ailments. The physical body is made up of countless cells and the magnetic vibrations and lights passes from one cell to the other. During this process the light enters each cell, burns the toxins, cleans them out and then enters the next cell.

While breathing the cells remove the toxins in the form of CO₂ to stay healthy.

Often mental stress, contaminated food, water and air etc. are damaging certain organs and cells. Then these toxins accumulate around the cells and it is difficult to eliminate them through normal breathing. The cell can't receive oxygen and light and the cell starts to fall ill.

When many cells in an organ become like that, the organ is affected and when most cells are contaminated in an organ it becomes cancerous.

Even after external medicines are administered to heal and energise it, it is difficult to strike a balance between correct potency of the medicines and the resistance of the patient which in turn manifests as side effects.

Sun Yoga through the pineal gland and the sensory nerves takes in the cosmic powers through the magnetic force of the five elements and transmits it to each and every cell in the body. Then the affected organs get detoxified and the patients recover.

According to the capacity of the patient the sun's energy is received and absorbed. The good news is that there will be no side effects like medicine.

Surya Yoga can cure diseases like liver-cancer, throat-cancer, uterine-cancer, blood-cancer and obesity.

There are instances where patients in the last stage of cancer have recovered after doing Surya Yoga.

Common ailments like fever, cough and cold, stomach problems, cataract, glaucoma blindness, arthritis and many chronic diseases can certainly be healed through Sun Yoga.

Sun Yoga is the best medicine for any disease.

Sun Yoga can cure mental problems.

A restless mind can be calmed quickly to a great extent. It increases mental ability and concentration. People with low self esteem gain self confidence within a short time.

One of the biggest problems facing the world today is that associated with finance. Sun Yoga can not only solve health-related problems, but problems relating to money as well.

When the mind is under control then a person is able to take the right decision at the right time. Only when a person can plan accurately, can he/she execute the plan successfully. Once the decision is right the karmic impact and the result of the action will also be correct and fruitful.

Most of us want desired outcomes but do not exert ourselves or work hard for what we want to achieve.

This is nothing but lethargy or laziness.

The practice of Sun Yoga helps to reduce laziness and instils youthful energy and vigour, eliminates tiredness and as a result of which it is possible for the person who practices to make the right choices all the time.

The main problem which arises in a financial crisis is mismanagement of money and inappropriate investment.

Through the practice of Sun Yoga, one can not only realise and analyse the mistakes made, but can also rectify the mistakes made in managing finances. It will be easy to learn to handle finances efficiently and solve all financial problems.

The Yama, Niyama, Asana of Sunyoga help to build character and personality, and it teaches a person the responsibility toward parents, children, relatives, humanity, country and the world. Sun Yoga teaches us to create and maintain a balance between the religions, race, casts, creed and genders.

It also teaches that all living and non living beings are a family. Sun Yoga can solve any religious or social problem.

It can also solve political problems. It can provide easy solutions to political problems.

Politics these days is nothing but corruption, greed and false promises. The politicians misguide people in order to fulfil their own selfish motives.

But Sun Yoga guides people towards self realisation and once this is achieved then all the bad qualities disappear, and a person learns to love one and all. Once this nectar of self realisation is experienced through the practice of Sun Yoga the people near to you will feel proud of you, and the society, country and the world begins to follow you and you will be remembered with pride for generations to come.

Such politics will be devoid of any enemies; the base of such politics will be an all pervading love for humankind. All will become friends.

Through the practice of Sun Yoga all the senses will be under control, the Sadhak will be able to act appropriately, limitless wants and desires will be under control and s/he will be able to tackle any kind of problem.

Self realisation and philosophy of life have been discussed extensively in the light of Sun Yoga.

Sun Yoga can easily solve philosophical and spiritual problems.

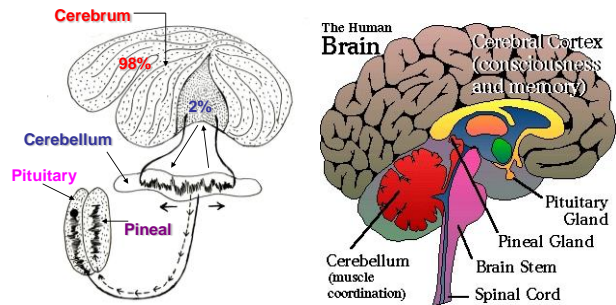
Sun Yoga can establish peace within individuals, families, societies, countries and the entire world.

SUN YOGA LINK OF THE UNIVERSE

Philosophical, scientific and spiritual explanation

The brain has three main parts: (1) Cerebrum, (2) Cerebellum and (3) 'Pons' (pituitary + pineal gland)

Internal Activities of the Brain



The diagram of the brain, on which my discussion is based, is to show what happens inside the brain when meditation is in process.

The cerebrum is the seat and storehouse of knowledge.

It is generally assumed that when a child is born, the child's mind is like a clean slate (has no knowledge), but in my opinion a child is born with complete knowledge of the creation of the universe and all major changes till date.

All this knowledge is stored in the lobe behind the cerebrum which comprises about 98% space.

The lobe in front which uses only about 2% can store very limited knowledge and that is why it seems that a child is innocent and less knowledgeable.

The layer of the front lobe completely shields and disconnects the 98% storehouse of the lobe behind.

Each record of knowledge in the brain is known as 'Leo'. Every 'Leo' is capable of storing more than 100'000 photographs and sounds multi-dimensionally.

When the mother conceives the child, the mental condition of the parents (the bliss of creation) is recorded in the front lobe of the cerebrum (which is 2%).

This record is the 'Sanskar' and 'Karma' of the child. When the child is in the mother's womb for 9 months + 10 days, the thought process of the mother gets recorded in the front lobe of the cerebrum (2%).

From the time of birth till adulthood, all the worldly experiences get recorded in the 2% area in the front lobe of the cerebrum.

From birth to six months the layer of the front lobe of the brain is thin and therefore the child can stay in contact with 98% of the *lobe behind*. That is why

the child sometimes cries, or laughs. Many people attribute this behaviour to the child's conversations with God, Allah, etc.

After six months, in India a child has the first 'Annaprasana' or 'rice eating ceremony'.

The moment the food (Annan) of the physical world is taken in by the child, the child starts getting entangled in the world of 'Maya'.

As the child starts growing up, the desires increase and keeping up with the pace of increasing desires the wall of the front lobe starts becoming thicker and stronger and blocks the lobe behind. As a result it gets disconnected from the knowledge of the universe.

Through the practice of meditation when the world of Maya (desires) is brought under control then a contact is established between the front 2% lobe and the 98% lobe behind within the cerebrum or the knowledge storehouse of the universe. Thus a link is established between the physical world and the subtle or spiritual world.

The cerebellum is a super computer. It can work much faster and more accurate than a computer.

The cerebellum can record multi-dimensionally, the feelings, experience and realisations of material (physical), subtle (spiritual) and astral (antariksha) worlds.

It can record the experience of all the five senses together and store it in the front (2%) lobe of the cerebrum, it can extract records from the cerebrum and project it multi-dimensionally. The cerebellum can take the experience (record) from the cerebrum, play it multi-dimensionally and again store it in the same location in the cerebrum. It can play and record at the same time.

It detects the experiences we don't want to remember and the things we are not sure about and stores them in another location. From birth until death, everything that we think, do, desire, realise, guess or dream gets stored instantly in the cerebrum. If we commit any immoral or unethical act, which may be unnoticed by the physical world, the brain immediately records it, and throughout one's life it keeps on playing from time to time, thus tormenting the psyche.

The 'Pons' comprises of two glands i.e. the pituitary or master gland and the pineal gland.

The pituitary gland is the master and super controller. The pineal gland collects the exact information as instructed by the pituitary gland and records it through the cerebellum into the cerebrum.

When the pituitary gland is at rest, it processes all the stored experiences, deletes the unwanted ones and stores only the necessary information in the knowledge bank (cerebrum).

The pineal gland instantly collects all the information multi dimensionally.

The pineal gland is helped by the sensory nerves. Through the optic nerves, with the help of the magnetic power of the 'Akashtatva' (space element) it collects all the visual images (all that can be seen) and stores it in the front lobe (2%) of the cerebrum. Since all the other elements (Tatva) are connected to the 'Akashtatva' our eyes are very sensitive.

The sensory nerves that are attached to the ear help in recognising the sound that is procured from the 'Agni Tatva'. It then collects the auditory information with empathy and stores it with the help of the magnetic force of the 'Agni Tatva'.

The nose is attached to sensory nerves which can identify smell. So with the help of the magnetic energy of the 'Vayu Tatva' it collects and stores information. The tongue helps in tasting and with the help of the 'Jaltatva' it collects and stores the elements of taste. The skin relates to touch, and it collects and stores the senses with the help of the magnetic energy from 'Maati' Tatva (earth element).

After the individual collections from the five sensory organs, all the experiences are intermingled and a final image is stored.

Whenever a question arises in a person's mind, the pituitary gland instantly locates the answer, retrieves it and plays it with the help of the 'cerebrum'.

Sometimes the answer to a problem cannot be found in 'Leo', in such cases the answer is retrieved from different 'Leos'.

If questions arise when a person is awake, then the answers occur immediately but when a person is asleep, the answer comes as a dream.

But the answers through the dreams are sometimes remembered by people, and sometimes forgotten. This happens because the force of (Maya) our endless desires is very strong.

This makes the veil of 'Maya' thicker and answers become vague.

From birth until death of the physical body, whether awake or asleep, whatever is learnt from parents, elders, society, teachers, environment and Mother Nature gets recorded and stored in the brain and as and when required, the pituitary gland helps to retrieve everything.

An average person uses only 2% of the cerebrum. And by using this 2% of the brain, all the technological inventions of the physical world have been made, whereas the 98% of the internal technology still remains unknown and hidden.

If humankind could learn the technique of utilising its own wealth i.e. 98% of the universe's internal technology, or at least parts of it then there would be no selfishness blind faith or narrow mindedness. Humans would not be killing each other in the name of religion using atom bombs or indulging in nuclear war or terrorist activities. They would not be destroying the ecological balance. Even if a tiny fraction of the 98% of the internal technology could be used, there won't be foul politics, the entire world would take refuge in the Supreme Being and the world would be a peaceful place. Peace would prevail in the entire world.

Sun Yoga is a technique (Vidya) which can change any situation and convert it into a peaceful happening, peaceful country and even a peaceful world and universe.

During early childhood there are instances of children talking about their previous births and sometimes with proof.

This is quite easy. When the child is in the womb and the mother keeps on thinking about a famous person, the mannerisms of the person, the life style, etc., then the visuals form in the child's brain and get stored in the baby's cerebrum (2% of the brain).

If the mother thinks about a person before conceiving and after conceiving when the child is in the womb, then the thoughts remain in the mother's memory. In such cases the baby can be born with similarities of the person the mother was thinking.

The child can remember these thoughts in childhood till the time the child gets attracted by the desires of the material/physical world, and the world of 'Maya'. From the time the child gets attracted to the wants and desires of the physical world, these memories start getting hazy. Hence children can only talk about such things during early childhood and not later in life.

Many people try to communicate with people who have passed away (dead) through medial sessions and believe that such souls can answer all their queries.

In order to carry out the activity to concentrate, they keep the photograph or an object which had been used by the deceased person, and mentally connect to the person. An atmosphere is created.

The questions, to which answers are expected, are repeated again and again to the person invoked.

In some cases the departed soul may come in its subtle body and answer the questions.

Quite often this is what happens: when a person is asking questions repeatedly with deep concentration, the pituitary gland retrieves the necessary information, puts them together and creates a possible answer.

At this juncture the vibration-quotient of the question merges (joins) with the vibration-quotient of the answer and instantly like a spark (lightning), the answer flashes across the mind.

Since the concentration is on the photograph the image of the photograph also gets recorded in the mind and it appears as if that dead person is replying.

When a couple of people are concentrating on one particular photograph and repeating the same question it is not necessary that each and every one of them hears and sees the person who is being contacted through the seeker. Each and every person participating in the session will get the answers to their questions, but the answers will not be the same, they will differ and they will not get the answers at the same time.

The answers will be different because if the person would have been present and answered the questions then all the participants would have been able to see him and hear the same answers. But in this process it is impossible. Because the persons who are participating in the session get the answers from their own brain and does not have much confidence in themselves, relying on others, and use them as medium.

In reality they get their answers from their own mind.

The cerebrum is the storehouse of knowledge, the conductor, instructor, director and the focal point of knowledge. The cerebellum is the instructor and director of intellect and the focal point of intelligence. Pons in turn is the focal point of the mind (and the director/conductor). Every cell consists of knowledge, intellect and the magnetic force of the mind but these are conducted, directed and collected as follows:

Knowledge: through the cerebrum.

Intellect: through the cerebellum.

Mind: through Sushumna (Pons)

At the time of practising Sun Yoga the Pituitary gland directs and instructs the pineal gland to receive the magnetic energy of the Five elements (Panchatatva) to record and store it in the cerebrum and from there, distribute it to every cell in the body, with the help of sensory nerves.

The magnetic energy from the 'Panchatatva' flushes out all the toxins thus cleansing and purifying unlimited aspirations.

These results in perfect control of the mind and endless desires are completely eradicated through peace waves. Through this entire process the wall between the 2% lobe of the cerebellum and the 98% storage of the cerebrum starts becoming thinner and eventually vanishes thereby establishing a contact with the knowledge of the universe thereby helping the Sun Yogi or Sadhak achieve higher stages of Samadhi.

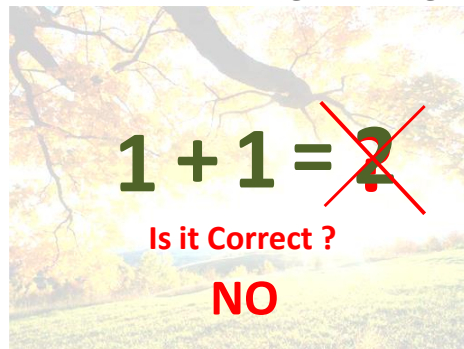
Philosophical, Scientific and Spiritual Perspective of Sun Yoga and Creation

According to science and the language of maths $1+1=2$ and we have always known this. Is this the truth? Scientifically it is proven that 1 pen + 1 pen = 2 pens.

The '+' symbol unites inseparably but though 1 pen + 1 pen = 2 pens and the two ones are separate entities. The two pens can be placed in different positions and how do we decide which position is correct? They can be close to each other or far away from each other. The meaning of science is the fulfilment of knowledge.

Science gives specific and detailed perspective.

1 and $1 = 2$ is to facilitate counting things in the gross material world. It is not general truth. Thus applied science is taking the imaginary route.



Based on guess work they put forth the partial truth as absolute and state that spirituality and philosophy are imaginary.

The world of science very proudly puts forth theories and explanations based on hypothesis.

Today in the research laboratories modern principles are followed and students acquire only a part of true knowledge which is miles away from the truth.

In reality science, philosophy and spirituality are the same.

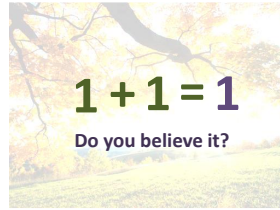
They are all branches of one source and grow to similar extents free from ignorance and inadequate knowledge but one cannot rule out disharmony between the leaders in these three fields.

Now let us arrive at solutions.

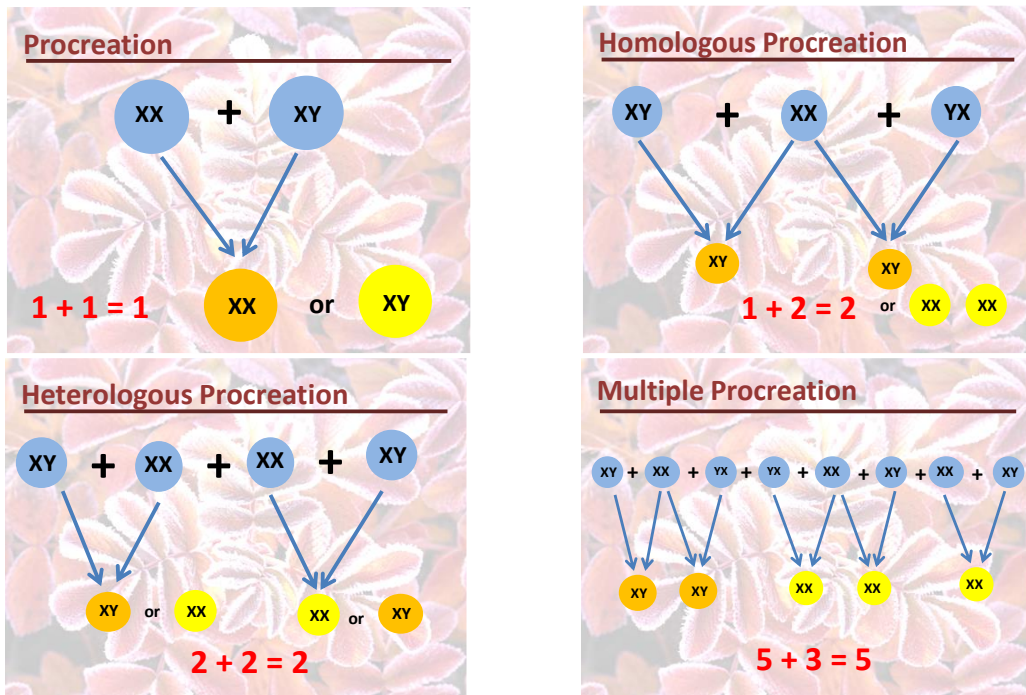
$1+1$ actually becomes 1 when 1 is added to one. It unites to become 1.

Let us draw examples from life sciences. A life is formed by the union of a sperm and an ovum. Atoms form molecules and molecules can be broken down into atoms. The characteristics of the individual atoms are different and so are

the characteristics of the molecules. Similarly the sperm and egg are different and the life emerging from it will not be identical.



The sperm has X and Y chromosomes and the egg has X and Y chromosomes. When an X combines with a Y, a male child is born. The sex of a child depends on the chromosomes that unite during fertilization.



Sometimes twins, triplets or quadruplets are formed. How does that happen? Twins can be identical or non identical. Both can be of the same sex or one of each. Even if they look identical their qualities will be different.

1+2 = 2 are identical and 2+2=2 are non identical. Actually 1+1 is not equal to 2.

1 ovum and 2 sperms unite to form identical twins if the mother's body is warm and produces 2 ova 2+2=2 non identical twins.

One sperm cannot give 2 children but 1 ovum can.

Sometimes there can be more than 2 children in the same womb, 5 = 1 triplet and 1 twin, as in the case of a mother in Trichy. 2 identical twins and 1 child were born (total 5). In this case it means that 2+1=5.

After seeing this reality Teachers and students should not think that mathematical calculation is wrong. Mathematics is real. Applications of mathematics are being used and therefore we cannot accept or tally the equation. Normally $1+1=1$ means that 1sperm + 1egg = 1 child.

In twins 2sperms + 1ovum = 2 children (identical twins). 2sperms + 2ova = 2 children (non identical twins)

$5+3=5$ means 5 sperms and 3 ova form 5 children. Everywhere the same principle is maintained.

The sex of a child depends on the sperms.

Cosmic energy is a combination of Yin and Yang.

Often people consider it as 'Purusha' the father and 'Prakruti' or nature as mother and thereby get confused.

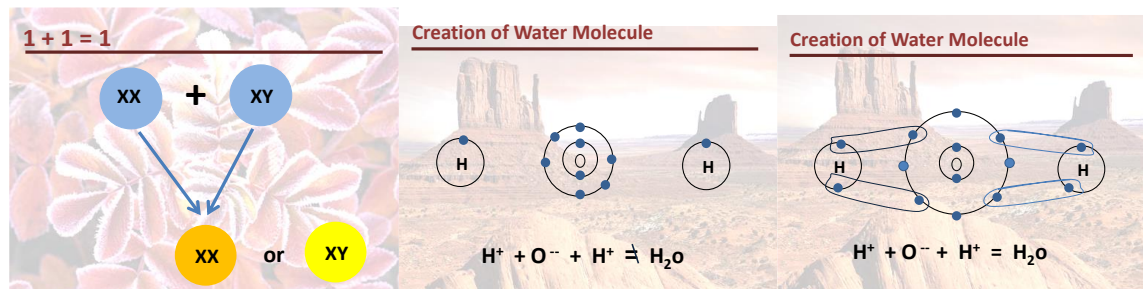
$1+1=1$ is acceptable because it has been proven from a scientific and philosophic angle.

If one has a little common sense and you delve deeper into the analysis everything will become clear.

In the language of life-science a child is born by the union of 1 sperm and 1 egg. Not every union results in child birth.

Jyoti – Union – Ecstasy – magnetic life force of the soul makes the union happen and a child is born.

That means egg + sperm in the physical body creates a special magnetic life force and radiance which results in a baby.



Hydrogen and oxygen occurs in the atmosphere and 2 hydrogen-atoms and 1 oxygen-atom can combine to form a molecule of water.

Though hydrogen and oxygen exist in the atmosphere they cannot combine to form water.

In a laboratory $2H + 1O$ has to be combined in a specific manner and charged electrically to form a water molecule.

Hydrogen has 1 electron and oxygen has 16.

As shown in the diagram the oxygen atom has 2 electrons in the first orbit, 10 in the second and 8 in the third.

In order to form a water molecule we need 8 electrons in the outermost orbit of oxygen and 2 electrons in hydrogen. In the laboratory, in *the right atmosphere*

with specific electric charge, the two elements will attract each other and lead to the exchange of electrons to form a water molecule.

Just as hydrogen and oxygen in isolation cannot form water without favourable conditions, a sperm and ovum cannot form an embryo without the necessary magnetic force. By themselves they are mere raw material that can create life.

Molecules can be broken down into atoms. But an embryo cannot be split to form an egg and a sperm. Two atoms create 1 molecule. 1 male unit and 1 female unit create life.

Planets have been created by the attraction of the stars. Stars were created by attraction of the galaxy.

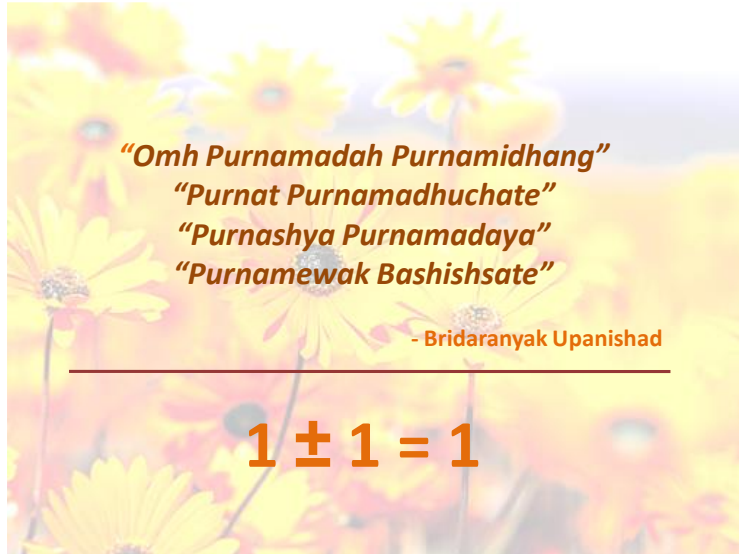
Galaxies were created by the 2 poles of the universe. Thus the universal law of $1+1=1$ is maintained.

All the qualities and characteristics of the universe are present in the galaxy, stars and planets and in the ethereal body (Pranayama Kosha) of living and non living. When a human being attains self realization he realises and understands the mystery of creation and the universe.

Self realization and self confidence is the best way to achieve the goal and solve all problems. One has to solve one's own problems, each one by his own.

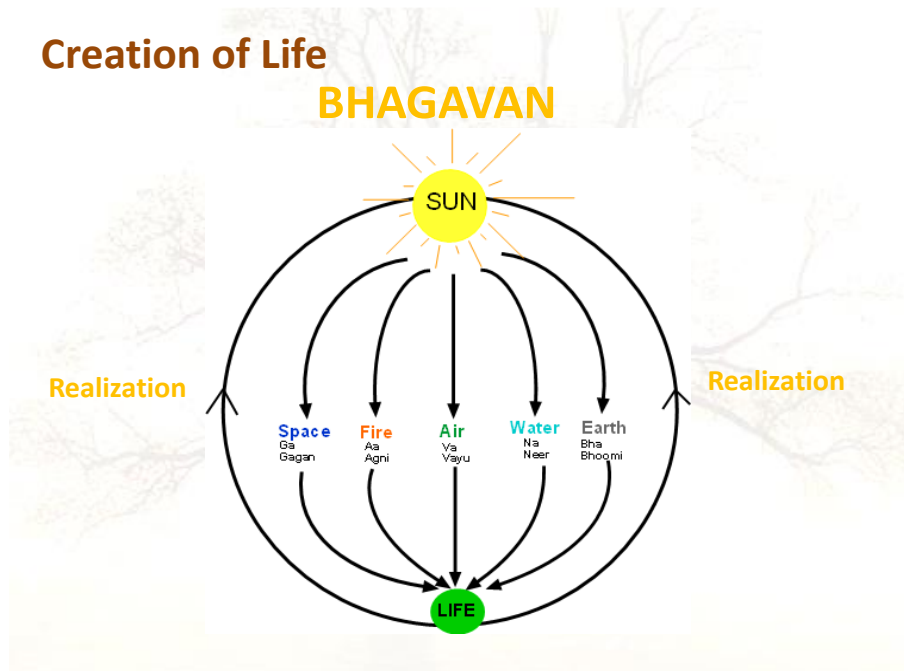
Another important aspect of creation on which all living and non living things depend is their characteristics. Since we live on earth let us see how it was created. When the earth was formed by breaking away from the sun there was nothing on the planet except burning gases and there were no characteristics in particular. The planet gradually cooled down and the space element was created along which the other elements also emerged. Lastly the earth element was created.





Creation of Life

BHAGAVAN



A seeker may ask what proof there is to show the sequence of the creation of the five elements.

Take a piece of ice and keep it in a container where the energy cannot escape, slowly heat the ice. It will melt and become water. Ice was solid and water liquid. Now heat the water and it will turn to vapour. Heat vapour and you will get steam - Agni Tatva.

There is a difference between vapour and steam. If steam is heated its molecules will break, disappear and create the space element. We can change solid to liquid, gas, etc. and reverse the process as well.

Initially though 5 elements were created there was no life on earth as the conditions were not conducive for the same.

Unicellular organisms like amoeba, algae etc. emerge. Gradually with the change in environment multi cellular beings and plants started to evolve in progression. Ultimately human beings were created.

It is believed that only after 84 lakh (8'400'000) forms the human form evolved.

Finally humans arrived with all the good and bad features of all earlier beings and the species will continue to evolve further.

There is a proportionate balance of the 5 elements specific to each living and non living thing. Depending on the quality and quantity it helps create better and better species.

Solid – Liquid – Gas – Fire – Space

= 1 : 3 : 9 : 27 : 81

i.e. 3^0 3^1 3^2 3^3 3^4

This is the proportion of five elements that is in every living and non living being. All things living and non living come from the five elements and they are sustained through the powers of the five elements.

We need air to breathe, water to drink and similarly, we need fire, earth and space element to exist on this planet. We are born of the five elements. We are sustained by the five elements and after death our mortal remains go back to the five elements.

The five elements in turn merge with the cosmic energy.

From the time one is conceived in the womb up to child birth is Poorva Janam (past life).

People waste time by thinking of past life and future lives. By and by thinking of past they lose out on the present thinking of present they lose out on the future. Past life is past and Punar Janam is future.

We need not think about what happened in the past and what will happen in the future.

Many people waste their time contemplating on what they were in earlier births and what they will be in the future.

The present cannot change the past but if the present is lived righteously a bright future is sure to manifest. Instead of wasting time thus, one should focus on self realisation or achieving peace in this life.

Suppose you put a drop of water in a glass of water and try to get the same drop back; it is not possible.

You can at best get back another drop.

So after the mortal remains merge with the five elements it is not possible to get them back.

The cycle of birth and death goes on and on.

According to ones Karma both good and bad has to be endured and experienced.

If you can reach the 9 stages above Samadhi in Sun Yoga your own light will be so powerful you will go beyond all limitations and merge with the Sun.

The people who have not achieved self realization continue to go through the cycle of birth and death. Each soul is a separate entity and will go through every cycle separately.

Leaving the physical body is not death. Great seers like Rama Krishna, Paramahansa, Vivekananda, Chaitanya Dev, Hasrat Mohammad, Christ, have left their bodies but their energies continue to remain on earth for their followers.

Ordinary mortals do not do much for humanity but just think of themselves. They may be physically alive but are as good as dead.

The mystery of birth and death will be revealed once a person becomes self realigned. There are several cells in our body that form and die that we are unaware of. Countless people take birth and die but the state of the universe does not change – it is untouched by anything.

Through the practice and meditation of Sun Yoga, staying in this world we can be liberated from Maya.

We will understand the truth about life and death.

When we reach the Samadhi state the mystery of life will be clear and recorded in the cerebrum.



Sun Yoga, Penance, Austerities and Hatha Yoga

Austerities and Hatha Yoga are the Sadhana for the physical body. The Sadhak controls the sense organs with great discipline.

There are five Karmendriyas – motor organs – namely the sex organs, organs of excretion, feet, hands and throat and five Gnanendriyas – sense organs, namely eyes, ears, nose, tongue and skin.

It takes days, months and years on end to bring them under control.

The Sadhak go through austerities like spending many days without eating (food), without sleep, standing on one foot, both hands clasped above head. They live in total seclusion and completely removed from society and sometimes in extreme climate like snow, rain, heat.

No matter what happens to the body they continue their austerities and penance.

They want to see God. They want self realization.

But all these austerities don't necessarily guarantee God- realization.

Since Hatha Yoga and severe penance does not have the eight steps of Ashtanga Yoga, the Yogis do not know what stage they are in.

In this path the Sadhak has to move from one step to another, which can be long and weary. Some Sadhaks attain Siddhi one by one but they think that is the ultimate knowledge and get stuck and are thus prevented from forging ahead.

In Hatha Yoga when one is in Prathyahara stage you can get a lot of powers or Siddhi. The power becomes so much that all your words come true and people get hypnotised, you can walk over water, you can walk over red hot coal and you can bend an iron rod by just looking at it.

They can function like magicians. They think this is Brahma Gyan but these are considered devilish Siddhi. After attaining these Siddhi the Sadhak may be able to satisfy some of his aspirations but they do not do any good for society and the more they use these Siddhi the lesser their powers become and finally they lament for neither keeping the Siddhi nor attaining God realisation.

There are many that can neither reach the Siddhi level nor come back to normal life. Some even lose their mental balance. Actually it is not possible to realise God with the limited powers of the physical body. Mind controls all senses. Once the mind is controlled all the senses can be controlled.

The (subconscious) subtle mind has unlimited powers. The mind can traverse the universe at lightning speed.

If the gross physical body and senses are used as your vehicle you will attain devilish Siddhi but if your mind is the vehicle then you will attain unlimited

divine powers. This will lead the Sadhak to God and the society to ultimate peace and Poorna Tatva – a state of wholeness.

There are three types of food – Satvik, Rajasic and Thamasic.

Satvik:

Eating less than the full capacity of the stomach is a Satvik habit. If you enjoy the food it will keep both mind and body happy. If you eat less and enjoy the food may it be vegetarian or non vegetarian, it will be considered Satvik.

Rajasic Food:

Multi course meal where there is little of everything, lot of variety and lot of waste. This type of food makes the mind unrestrained and uncontrolled and makes the person angry and haughty.

Tamasic Food:

Food that increases lethargy, laziness and inactivity.

They are thought to decrease motivation and efficiency. Overeating is also considered Tamasic. This damages the mind and self confidence.

From the perspective of sin both vegetarian and non vegetarian foods are similar. We cannot feel the pain of the plants. Modern research has invented instruments that measure the feelings of plants. Plants respond positively to love and they tremble when a wood cutter comes near.

Second, animals tremble before they are slaughtered. Non-veg food can have Tamasic effects on the body and behaviour. But if consumed in moderation the Yogi can have self realization.

Eventually these food habits change on their own accord. If the Sadhak craves for any specific food and does not get it, this desire can interfere with Sadhana.

Sadhak (practitioner) can digest some food normally people cannot

Story: Adi Shankaracharya while travelling he choosed two monks to stay with him who had great ego . He told the monks about his philosophy to have food from one house only for one day, and if the family offered them food, they have to have it, and if they had not offerd the food, they would not go to a second house for food.

He went to a poor house, where the family was preparing alcohol to earn their source of income. This family offered him a bottle of alcohol. When he received the bottle, he just drank it completely in front of the 2 monks and they were amazed. They were asking themselves what kind of guru he was.

Another day, they went to another house, where that family was also poor and earning their source of income by transforming liquid wax into small idols to

sell. They offered him some liquid wax and again, he just drank the all liquid wax in front of the 2 monks even more they got amazed.

So he told them: Last time you saw me drinking the all bottle of alcohol and now I drink this bottle of liquid wax. You have to understand that in order to drink bottle of alcohol; you have to be able to drink bottle of liquid wax: you need the digesting capacity to drink bottle of liquid wax and then the alcohol will not disturb you.

Similarly, all foods are not for all people.
Mind can control the Food, but food cannot control the mind.

When we eat **non vegetarian**, our body and the dead body are too near in structure and this creates a lot of disturbance and pollution in our mind, body and the environment. The impact of eating too much of food will have mind, body and environment, outcome is terrific.

If we become **vegetarian**, this impact will be reduced. It's easily digestible. Everything the body request for its life, like vitamins, nutriments, proteins, we can easily find in the vegetable kingdom.

Vegan is completely avoiding eating animals and all products from animals (milk, eggs, and honey.)

From life form dimension to plant life dimension, there is a great difference so this creates less disturbance inside and outside.

Organic local food and seasonable vegetables are the best for the body. And also the impact on the environment is greatly reduced: transportation, refrigeration, storage, etc.

Fruitarian

From life form dimension to tree life dimension, it's even farther. Still we are killing some life form. So even fruitarian, we should be aware of the suffering of trees and fruits.

We should try to minimize this suffering by taking the fruits when they fall down on the earth or the maximum ripe.

The study of our teeth and stomach structure shows that we are more like fruitarian animals than to animal's eaters.

"Man's tooth structure, also, is that of a fruit-eating animal. His teeth are not long and pointed like those of carnivorous animals that must rend and tear the

flesh they eat. Nor are his teeth flat like those of a horse, which slowly ruminates."

The Holy Science, Swami Sri Yukteswar, p177 (step 6: life is a Battlefield)

Another big step would be to become **breatharian**. Although this makes us rely only on the air element.

The **Sun light** is complete and has the 5 elements.

So the future of our specie could be to directly live from the **sun light**,

Furthermore all the energies are included in the sunlight.

When we take the **green leaves** from a tree, the tree and the leaves are suffering.

When the leave fall down naturally from the tree, both tree and leave will be happy.

In the same way, habits like smoking, drinking, eating non veg, or any kind of food habit are our green leaves.

If we want to forcefully stop a habit, some bad habits we had before trying to control, can come back and have more power together.

But if we meditate properly, we will find the inside satisfaction that we previously found in our bad eating habit. So it will be easy to drop down this habit.

Sun meditation can bring the best of the taste, the best of experience, the best inside nectar, so we will be less attracted by our bad habit, and we will easily avoid it.

"I have said that man is a fruit-eating animal. And now suddenly I have recommended a vegetarian, rather than a strictly frugivorous diet. The reason I have done so is that the bodies of most people at this point in time are not sensitive enough to be able to live on a diet of only fruits and nuts. Some cooked vegetables are necessary for most people, who are in a state of transition from a highly unnatural diet. In more advanced ages, man will be able to give up even such refined foods and nuts, and live directly from the inner energy, even as certain highly evolved souls have been known to do in our time (the Christians mystic, Therese Neumann, in Bavaria, Germany, for example)."

The Holy Science p179, Swami Sri Yukteswar, (step 6: life is a Battlefield)

Sun Yoga may seem full of austerities like Hatha Yoga for an outsider.

From the very beginning each and every step is clear. This Yoga is aligned to the principles of Ashtanga Yoga. Stress is laid on the subtle mind rather than the physical body. When the Sadhak practices it, it is with the attitude of amity towards the Sun.

Thus there is no pressure on the eyes or rest of the body. With the practice of Sun Yoga the Sadhak can go beyond Prathyahara stage and without getting Siddhi can experience inner peace from the very beginning.

All that one achieves through the various stages of Sun Yoga are divine Siddhi which may not interfere with his progress.

It is one of the ultimate Yoga's which can give you unlimited joy and leads you to your ultimate goal.



Sun Yoga and Time-Management

Time is very valuable and powerful.

Proper management of time creates life and mismanagement of time destroys life. Time waits for no man. The flow of time and flow of life run parallel.

If you waste even a little bit of time you are regressing in life and progressing towards death. Hence time is called Kal – God of time and death.

Sun Yoga can rejuvenate the body and can keep old age at bay. It makes time trail behind life.

The clock starts to tick the moment a human heart starts to beat and thus the count of time begins. The calculation of time may be a mystery to many but the seeker does not worry much about it. In the Puranas (ancient scriptures) the mystery of time calculation is revealed.

The vibration of an atom is 1 Pal (moment).

The vibration of 2 atoms is 1 molecule.

The vibration of 1 molecule is Anupal, 2 Pal.

The vibration of 3 molecules is Trianupal, $3 \times 2 = 6$ Pal.

6 x Trianupal makes a Muhurtha, $6 \times 6 = 36$ pal.

2 Muhurtha is 1 second, $36 \times 2 = 72$ pal.

That's why adult people's heart beat is 72.

Children have no expectations so their heart beat is like that:

2 pals make 1 Anupal.

3 anupal = Trianupal.

Anupal + Trianupal = $2 + 3 = 5$ pal.

$6 \times 5 = 30 \times 2 = 60$ seconds per minute.

The heartbeat of a child is 60 times per minute.

$60 \times 60 = 3600$ beats were taken as an hour and the calculation of time began.

For an adult it is Pal x Anupal, $2 \times 3 = 6$ pal.

Gives $12 \times 6 = 72$ pal - the heart beat rate of an adult.

The adult heart beats faster due to wants and desires.

Through regular practice of Sun Yoga one can get the heartbeat of a child and thus reverse the ageing process. During meditation when one reaches the state of Samadhi, the heart beat can be stopped and resumed. Wasting time is a crime and can cause downfall. Time management is paramount in one's life.

The earth takes 24 hours to go around its axis and the moon 28 days to go around the earth. Based on this a month should be 28 days. A year has 12 months but the Indian calendar sometimes has 13 months

When the moon is nearest to the earth it is full moon and when it is farthest to the earth it is new moon.

The earth takes 365 days and 6 hrs to revolve around the sun. The year is divided into 12 zodiac months. Yogacharya Yuktेश्वar Giriji in his book Kaivalya Darshan has mentioned that the sun along with all the planets and their satellites takes 24000 years to complete one revolution.

From the emitting centre to reach the receiving centre the sun takes 12000 years and from the receiving centre to reach the emitting centre the sun takes 12000 years. 2000×12 zodiac signs = 24000.

YUGAS in Manu Samhita:

12000 yrs are divided into 4 Yugas.

Kali Yug – 1000 years

Dwapar – 2000 years

Tretha – 3000

Satya 4000 x 2

During the sun's journey from the emitting centre to the receiving centre the Yugas are from Satya Yug to Kali Yug and from Kali to Satya Yug while travelling from the receiving centre to the emitting centre .

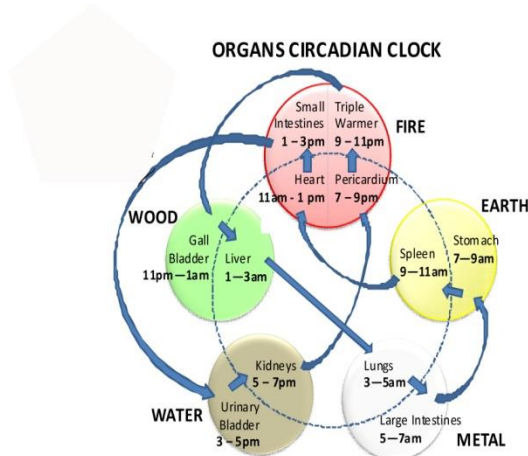
To cover each Nakshatra and zodiac it takes two thousand years.

There are 3 planets near the black hole of the galaxy.

If only one planet vanishes the entire galaxy will get destroyed.

Similar to this the Sun is one of the three stars of the galaxy.

The physical body has 12 organs. In those 12 organs the magnetic power is received by each organ for 2 hrs in the following order:



3 am to 5 am –	lungs
5 to 7am --	the large intestine
7 to 9 am –	stomach
9 to 11 am -	spleen
11 to 1 pm -	heart,
1 to 3 pm -	small intestine
3 to 5 pm -	urinary bladder
5 to 7 pm -	kidney
7 to 9 pm -	brain,
9 to 11 pm -	chest (Anahata chakra)
11 to 1 am -	gall bladder
1 to 3 am -	liver

Thus the energy stays in every organ system for at least 2 hrs.

Just beside the Anahata Chakra or the black hole there are 3 organs – heart, lung and liver. If anyone is destroyed, death is imminent. Human body is like the solar system.

People experience all 4 Yugas in a day.

4am to 10am	Satya – The Golden Age
10am to 4pm	Tretha Yug – The Silver Age
4pm to 10pm	Dwapara Yug – The Copper Age (Gossiping, criticising and family fights)
10pm to 4am	Kali Yug. The Iron Age (People sleep and all the bad guys are at work)

You see the 4 Yugas in a child's life:

Birth till age of 12 -	Satya Yuga - under parental care
12 till marriage -	Tretha Yuga - they are partially dependent on parents for education and are not able to cope with growth pangs, puberty and youth
After marriage -	Dwapara Yuga - dedication towards parents, shifts to wife and children. 1/3 rd of life attention goes to wife/kids, 2/3 rd to oneself.

Before self realisation if people don't discipline and introspect life remains imaginary.

Kali Yuga -	During old age people cannot stand each other and children are busy with their lives.
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All Yugas are calculated based on the pace of life.

Pal, Anupal, Trianupal, Muhurtham

Yugas are all related to the Sun. All vibrations and life on earth are created from the Sun. Life and time can move parallel to our advantage. Even if we

misuse 1 second of our life we will lose the energy from 72 cells. Time is very valuable and Sun Yoga teaches us to put time to good use.

In Ancient times the Sundial was used. The sun temple in Konark was designed in the form of a huge chariot drawn by seven spirited horses on twelve pairs of exquisitely decorated wheels.

The 12 wheels represent the 12 months every 2 wheels are connected with an axle which signifies a season. Every wheel is made with 12 thick spokes. Those spokes denote 12 hrs of day and 12 hrs of night. One spoke signifies an hour. Between two spokes is a circle with 60 dots which signify 60 minutes. Beside every spoke 60 dots signify 60 seconds. When the sun rays fall on the wheel the shadow of the spokes signify the hour, midway circle minutes, small dots signifies seconds.

Many people waste their lives in pursuit of pleasures and thus lose the opportunity to use time to evolve. They waste it on their past karma.

If you do good work then you can undo bad deeds of the past e.g. Ratnakar the dacoit became Rishi Valmiki.

Sun Yoga can help you see your past, present, future and make them bright. It can help you to manage time by doing the right thing at the right time.



Sun Yoga: Philosophy of the Philosophies

Sun Yoga is a philosophy through which you can get Atma Gyan and Brahma Gyan (Knowledge), Atma Darshan and Brahma Darshan (Wisdom). Together they define Samadhi.

All of humanity irrespective of caste, creed, sex, and religion can achieve all of the above, no matter where they are, be it at home or away in a cave. Through Sun Yoga they are sure to experience the nectar of divinity.

The Shastras (scriptures) have been divided into 6 branches:

Veda, Vedanta, Upanishad, Srimad Bhagavad Gita, Purana and Philosophy.

All the above branches deal with Brahma Gyan and Atma Gyan.

They tell us the dos and don'ts in the path of self-realisation; they describe the experiences during the process, the various stages of Yoga and the very purpose of pursuing this in one's life.

Earlier only a Brahmin could pursue self-realisation using one of the above branches. The old belief was that anyone who wore a sacred thread was a Brahmin and only they had access to Brahma Gyan but in reality anyone who realises the Brahman is a Brahmin. In order to realise the Brahman and the self Surya

Upasana or worship of the sun has been mentioned in all the Vedas.

Rig, Sam, Yajur and Atharva have all mentioned sun worship repeatedly. Please refer to the chapter on Sun Yoga to read excerpts of Shloka's from the Vedas.

In the Brahadarany Upanishad and Chadokya Upanishad the main Shanti Mantra is the Gayathri Mantra:

Om bhūr bhuvah svaha
Tat savitur varenyam
Bhargo devasya dhīmahi
Dhiyo yo nah prachodayāt

In Bhagavad Gita Chapter IV, Gyan Karma Sanyas Shloka I and II mention that through the sun we can receive Brahma Gyan. Like in the Purana Brahma Gyan has been compared to the divine radiance of the sun as an example. Thus the mention of Sun Yoga in all the Shashtra goes to show that it is an ancient practice and this can lead any practitioner to acquire complete knowledge, complete realisation and absolute 'wholeness'.

Sun Yoga can build a bridge between people of diverse cultures and beliefs.

Veda and Vedanta have only talked about Brahman its form and its philosophy but today's scientific generation being research oriented wants evidence and does not want to delve deep into this philosophy.

The Upanishads have talked about ways to achieve Brahma Gyan in great depth but not many seem to get interested. Bhagavad Gita has explained philosophy through social context and evoked the interest in many. Philosophy has debated, researched and put forth theories about dualism, non dualism (Advaita/Chakra) and deeper meaning of life through Brahma and Atman and these appeal to the scientific mind.

The youth, usually do not care much for the Purana, as they don't have any interest, but they also have a scientific angle to them. There are eighteen puranas in all. All the Purana were written by Veda Vyasa, who was bestowed the title of Mahamuni. He has depicted the story of creation in eighteen different ways in the eighteen Purana. The four main Purana can be discussed as follows:

The 'Padma Purana' - which is actually known as the first or 'Adi' Purana, depicts the mystery of creation as follows:

The Adi Mata (mother) created Brahma, and asked him to start the process of creation by uniting with her, but Brahma refused saying that she was the mother as she has created him and it would be a sin on his part to go through such a union. She therefore burnt and turned him to ashes. In the same manner, she created Vishnu and Shiva and both of them refused to unite with her for the same reasons as Brahma, and were turned to ashes as well. Lastly she created Ganesha and put forth the same conditions. But Ganesha, being the clever one, told her, that he could see only three heaps of ashes so how could he believe that there were the trio, Brahma, Vishnu and Shiva that they had existed and had refused her proposals.

Adi Mata brought back the other three to life.

Ganesha then very politely declined the union with her, as she was the mother of all the four and suggested that she recreate herself into four different female forms so that the creation can go on.

The Adi Shakti (Mata) recreated herself into four different female forms namely, Savitri, Lakshmi, Parvati and Siddhi.

Then Savitri with Brahma, Lakshmi with Vishnu, Parvati with Shiva and Ganesha with Siddhi were united and the creation started.

In the Shiva Purana, Shiva is the creator, the creation started from Shiva. During Shiva's 'Tandav', his 'Trishul' (trident) was travelling at high speed and light (jyoti) emanated from it and his 'Damaroo' created a profound sound or the 'Brahmanaad' and the light and the sound or Brahmanaad merged together and

Vishnu was created. When Vishnu was in deep meditation, a lotus emerged from his navel and Brahma was created on that lotus. Ganesha was created when Brahma was in deep meditation. In this way the creation started from Shiva.

The Vishnu Purana narrates that Vishnu was the creator. It says when Vishnu was in deep meditation, he was perspiring profusely and Shiva was created from the profuse perspiration, while Brahma was created from the lotus that grew from his navel, in the deep meditative state. Ganesha was created when Brahma was in deep meditation.

The Brahma Purana says that when Brahma was in a deep meditative state, his profuse perspiration became two rivers. From one river Shiva was created and Vishnu was created from the other. Ganesha was created when Brahma was in deep meditation.

The modern generation, would just smirk and remark “is this all that the Shastra have to say?”

It is very natural to get confused as to how many Brahma, Vishnu, Shiva and Ganesha were created?

Or was it only one each?

Is there any truth in what the Purana are saying?

If so, then which Purana depicts the truth?

And which one does not.

If one Purana can be proved to be false, then in the language of maths and logic, if one Purana is false then all are false.

But in reality all the Purana are true, because they have not dealt with the physical world but the subtle world. Although the Purana depict a social context so that people are interested in reading it, all the characters are symbols that represent the characters of the subtle world. The writer of all the Purana is the same.

Adi Mata is not a female entity. She is the life force of every soul. Brahma, Vishnu, Shiva and Ganesha are not individuals but Brahma is our inner knowledge, Vishnu symbolises Prem (unconditional love) and Bhakti (devotion). Shiva is the beginning of creation, the truth.

Ganesha is Atma Darshan – self realization.

Vishuddhi Chakra to Sahasrara is the place of Brahma in the physical body.

Brahma is inner knowledge, Brahma is universal knowledge.

In the physical body the eye of knowledge is in the centre of Ajna and Sahasrara.

We get knowledge through the pineal gland which is in line with Ajna chakra. When we are receiving the knowledge there is a vibration in the Chakra and waves are created which can be felt both by Ajna and Sahasrara chakra. Therefore, the place of Brahma is the Ajna chakra.

From Vishuddhi to Manipura is the dwelling place of Vishnu. Vishnu means love and devotion and they emerge from the heart and a very important Chakra called Anahatha is in the heart region.

This is the black hole of the physical body.

The Kulakundalini is not awakened until there is love and devotion.

Manipura to Muladhara is the kingdom of Shiva.

Shiv means truth – Satyam, Shivam, Sundaram – truth is always beautiful.

Truth remains unchanged, whether past, present or future.

Truth is creation.

In the physical body the genitals are the organs of creation and the Shivalinga and the frame around it represent union of the male and female organs and this culminate in creation.

Everyone has knowledge but they do not know what knowledge is.

Love and devotion is there in everyone but it is not channelized properly.

Everyone has the strength to create but most parents do not know when their child was conceived.

Most people do not know real knowledge, real Bhakti and the power within this ignorance is symbolized by the 3 heaps of ashes.

Ganesha means self realisation. Siddhi is Ganesha's power and therefore a realised person is called Siddha Purusha.

Ganesha symbolises self realisation. It is only after knowing the self that we realise what actual knowledge and devotion, love and power of creation are.

Then the question arises as to why Ganesha has the head of an elephant and why he is the first one to be worshipped before the Pooja of his parents.

That is because he is the symbol of self realisation. A realised person is selfless, desire less, non indulgent, full of humility and does his work accordingly.

The head of a white elephant represents truth and peace. Elephant symbolises wealth.

Pooja (worship) does not mean offering incense and flowers in front of an idol. The 'pu' of Pooja means Poorna or Complete. 'Ja' is the knowledge that comes out of being complete or Poorna. For full knowledge you need Atma Darshan. One of the steps of Atma Darshan is Pranayama. Prana + Ayam = Pranayam. Prana is life force, Ayam is state of rest. The life force and soul can take rest only when they unite with the primordial force of the universe in the state of

Samadhi. After Samadhi you get Atma Darshan. Atma Darshan is Ganesh Pooja and you begin to see yourself in everyone.

“Sarvam Khalidam Brahma”.

When this happens, all your bad qualities are destroyed.



There are four steps to Pooja.

1. Pranayam
2. Pooja of Ganesha
3. Pooja of all the devas/devis
4. Poornahuthi

There are 3 ways to get Atma Darshan:

The path of truth

The path of devotion

The path of knowledge

The path of truth is very difficult in today's selfish and corrupt world.

If the Sadhak wishes he can continue his pursuit e.g. of those who followed the path of truth are Buddha and Mahavir. To follow the path of truth is very difficult these days. You have to ignore all the maligning, criticism, opposition, etc.

All the opposition is Shiva Thandav. If the Sadhak is patient, forgiving and resilient then he can overcome all these obstacles and he will be able to see the light.

The Brahmanaad will emerge from his body in the form of a sweet melody.

He will be able to realise actual love and devotion and this is the awakening of Vishnu.

When the Sadhak progresses in Sadhana Kundalini awakens and this is symbolised by the lotus emerging from the navel. Following this vibrations expand Ajna to Swadisthana and then awakening of Ajna is symbolised by Brahma.

When the Sadhak progresses towards self realization it is symbolised by Ganesha. This is the philosophy of Shiva Purana.

The underlying essence of Shiva, Vishnu and Brahma Purana is whatever path you follow, the path of truth, devotion or knowledge.

At every stage of awakening the realisation of truth is Shiva, Vishnu is Bhakti, Brahma is knowledge and absolute self realisation is Ganesha.

Buddha and Mahavir followed the path of truth.
Christ, Mohammad or Ramakrishna are stalwarts in the path of Bhakti.

Adi Shankar, Swami Vivekananda, Rishi Aurobindo, Ramana Maharshi, Swami Vallalar, Mahaavatar Babaji, Lahari Mahasaya, Yukeshwar Giri Maharaj were followers of Gyan Marg (path of knowledge).

Science, philosophy and spirituality are actually not different from one another. All start with life and end with realisation of ultimate truth or wisdom. But their paths are different. That is why they get into conflict. People who have really reached that level will never get into argument because they know where each one is.

Srimad Bhagavad Gita is actually a Yoga Shastra and it explains how you can realise God through different Yoga's.

When you practice these Yoga's what is the reaction of the mind at certain stages?

What Siddhi will come and how to overcome and deal with them?

All this has been explained by Veda Vyasa.

Many believe that the Gita has been written by God. It was actually written by Maharishi Vyasa.

When Vyasa wrote the Gita he was in a state of Samadhi or Brahma Sthuthi. He was getting Brahma Darshan and that is why it can be said that it derived directly from God.

Vyasa has also used characters of the Gita very similar to the characters of the Purana, like "1st Chapter – 1st Shloka".

What is said in the 18th Chapter – 75th Shloka?

In the above Shloka Veda Vyasa has actually given the essence of the Gita.

The meaning of Kurukshetra (the battlefield in the epic Mahabharata and in the Bhagavad Gita):

Kuru = the relentless karma-war (Yudh) that goes on within us. Kshetra is the place which means our physical body.

There is a constant battle between the outer mind and the inner mind. The outer mind is restless, unrestrained and has (asuric) demoniac tendencies.

The inner mind is the constrained mind and the divine mind.

There is constant conflict between the two in the physical body.

Peace can be attained only in Samadhi.

At that point the physical body becomes a Dharma-Kshetra.

In this Kurukshetra-like physical body the Kauravas and Pandavas are fighting.

Kauravas are our superstitious, bad thoughts, bad company, negative mind, the asuric mind, monkey mind and they represent the demoniac core of our being.

The Pandavas are the positive mind, good thoughts, good company...

The king of the Kauravas, Dhritrashtra was blind.

His eyes were open but he could not see. We are similar. We have physical eyes that we use only to see that which is uncertain, unstable, impermanent and based on assumption. We are like Dhritrashtra. We have eyes but we cannot see.

The 100 sons are the reasons for the Dhuryodhan (Maya). The mind is greedy for money. Limitless ambition is nothing but Maya. This Maya comes in the way of our progress. Maya is the main enemy and the commander in chief of the Kauravas is Dhuryodhana or Maya.

Our uncontrollable and relentless mind is Dushasan. It does not let us live in peace.

It does not let us look within. Therefore, Dushasan is a big enemy.

Our physical ears hear and the hearing is of 2 types - good and bad. We always hear the wrong or perceive wrongly. We do not like the good of others, e.g. if you have a lottery ticket and 9 other friends have them as well, will they be happy if you alone win? On the contrary if you face a big loss all of them may jump with joy.

We like to hear of others misery. Thus the 100 sons of Dhritrashtra represent our negative qualities which keep us removed from peace.

Bhishma, Pitamaha, Karna, Dhronacharya etc. and many more great warriors were among the Kauravas. Bhishma goes by his pledge; he is the symbol of unshattered determination. Without determination self-realisation is not possible. He finally died.

Does this mean we should not be determined? Determination is of 2 types, based on blind faith or self confidence. Bhishma's was based on blind faith, not for the benefit of others. Bhishma fulfilled his promise to his father and overlooked all the cruel acts of the Kauravas under his nose.

Dhronacharya was the teacher of archery. He was focused on his goal - aim.

Two sides to this - is your aim narrow-minded or for the welfare of others?

Dhrona was narrow-minded and hence he cut Ekalavya's thumb. Not only did he decline Ekalavya for a student but also committed the wicked act of cutting his thumb. Karna means ear and the ears hear only what the mind wants it to hear. The ear hears words dictated by the attitude of the mind and based on that arrive at wrong conclusions.

Yudhishtira, Bhima, Arjuna, Nakul and Sahadev were the Pandavas.

Yudhishtir – yudhey sthir = focussed on war.

There was enmity between Bhima and Dhushasan. Bhima was the controlled mind, Dhushasan was the uncontrolled mind.

If you have self confidence and control your mind you can do anything.

Arjuna's focus was dedicated to a higher cause. That is why he refused to fight his relatives. He got the self realisation that all our inhibitions must be shed before death.

He received the Geethopadesh – the ultimate knowledge – which mentally prepared him for war.

He is the greatest example of one whose goal is dedicated to the welfare of others.

If you string all the Pandavas together you will get the Sutra of self realisation i.e. patience, concentration, controlled mind, dedication for the well being of others and for proper meditation and a clear conscience.

Nakul means one who can dwell in infinity – the epitome of Dhyān.

Sahadev is wisdom personified. He helps to get close to the divine.

This combination of the Pandavas is the law of Atma or Vishvaroop Darshan.

When one-point-focus, control of the mind, working for the greater good, facilitation through meditation and wisdom prevails then Atma Darshan will occur.

The 18th Chapter of the Bhagavad Gita presents 18 different Yoga's. Through Sun Yoga if one reaches the Dhyān stage the meaning of the Shastra will unfold one by one.

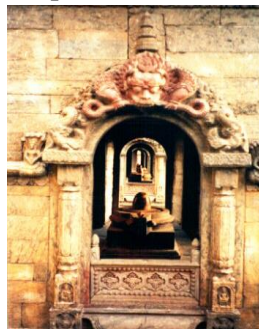
Other Yoga's consider Samadhi as the final stage. Through Sun Yoga you can reach 9 higher stages after the Samadhi stage.

Sun Yoga is a Shastra by itself which takes you deep into the philosophy of life.

Aim of the Shastra is not to create selfishness and narrow mindedness. Its actual aim is to create self confidence and the power of concentration in people and help them reach their ultimate goal in a selfless manner. Shastra is not the property of any single sect.

It is for the welfare of the world. All Shastra and religious scriptures are fundamentally similar and are aimed at the betterment of humanity.

Sun Yoga can take you to great depths in lesser time to the subtlest of levels.



Essence of SunYoga

Sun Yoga – the Mirror of Society.

The blue sky above is clear, pure, tranquil, serene, tolerant and vast, but clouds, thunders, rains, hailstorms, heat waves, etc. disturb and make it restless. Once the disturbance goes away the sky is tranquil once again.

In the clear sky even a small flaw will be very conspicuous.

Society is like the sky and gets disturbed by the negative activities of its members. Our good and bad deeds disturb the sky called society. Once we calm down our society will follow suit.

The minute a child is born s/he becomes a member of society whose initial interaction is limited to immediate family. Then as the child grows into primary school, secondary school, college, etc., his levels and circles of interaction in society increase.

The society is an unlimited entity.

Academic (school and college) education only provides bookish knowledge. It does not give complete knowledge because it only gives knowledge about the physical world but doesn't give knowledge about the inner world.

As a result it does not contribute much towards character building and towards personal growth.

To get full knowledge one has to balance school education and concentrate on meditation and confidence building too.

One must go deep into a subject and understand the meaning of life.

Sun Yoga is simple and provides all guidelines to achieve complete knowledge.

Doing what you do sincerely can help you make progress in your quest for knowledge, it can help you climb up the corporate ladder and help to expand your position in society.

Our deeds can be classified as Satvik, Rajasic or Thamasic.

Thamasic deeds are deeds that are done without any dedication, without sincerity, with less effort and with too much of desires.

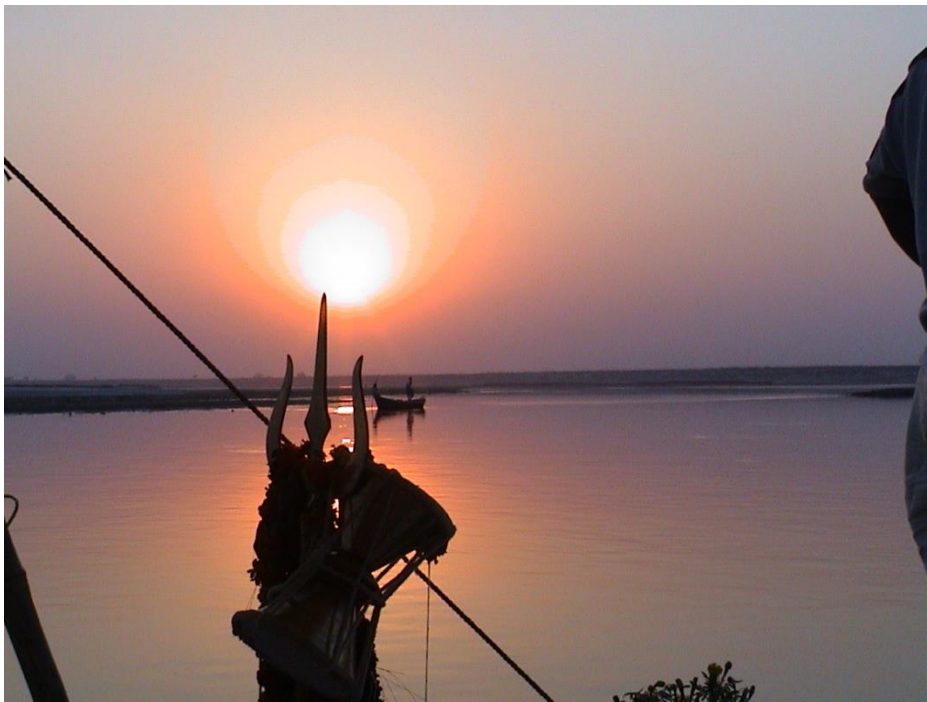
Rajasic deeds are done with desires for oneself and every act is with an ulterior move.

Satvik deeds are done with absolute commitment and sincerity with unconditional love and selflessness.

At the springtime of the civilisations, humanity evolved through innovations and inventions and religions emerged to give structure and guidelines to people in society.

All religions are paths to Godhead and all of them advocate righteousness and high standards of morality. People in society are born into different faiths and religions and can easily co-exist in harmony but often we see differences and clashes between religious groups.

Sun Yoga is the simplest way to break all barriers and divisions in the name of religion. It leads us towards unity, harmony, true knowledge and complete personal growth.



Sun Yoga, Peace, Brotherhood and Unity in the Universe

The Pendulum of a clock moves in a semicircular direction, once clockwise and then anti clockwise.

When the pendulum of the universe moves to the right then the centre index wheel with male (Yang) characteristic starts moving right as well.

When the pendulum moves to the left, the focal index wheel with female (Yin) characteristics starts moving left. Instead of the semicircular way, if the pendulum would move in full circles then there would have been no chance of any existence of life, as it would have merged with infinity.

The centre index wheel always moves towards right and leaves vibration of life force within the infinite and the navel wheel with female characteristics moves towards left and brings back the beats of life from the infinite (see diagram: Law of Creation of the Universe).

At the point where the speed of the centre index wheel and focal index wheel merge, full vibrations are created and life emerges from there.

With the help of this point (emerging point) the hour, minute and second hands physically manifest.

This manifestation denotes speed as well as time.

The index hands for day, month and year are driven by the same pendulum in their respective directions.

The flow of life and the flow of cosmic energy in the cosmos flow in a similar manner.

The black hole of the universe moves in a semicircular manner like the pendulum once to the right and once to the left.

When the black hole of the universe, vibrates towards the right then the black hole spreads a lot of cosmic energy or electromagnetic energy.

When the black hole vibrates towards the left then a lot of cosmic energy and magnetic energy from the universe enters into the black hole (with female qualities).

The black hole creates vibrations at a fixed place. Direction of the pendulum is always towards the centre with male (Yang) energy to the right and female (Yin) energy to the left.

An oval shaped magnetic field is created between the main emitting (Yang) centre and the main receiving (Yin) centre of the universe.

This magnetic field is similar to the one created along the earth's axis between the north and south poles.

The union of the male and female energies creates a huge cosmic energy field and the galaxy is formed within the field in a fixed place.

Once the galaxy is created it is set into motion along a definite path around the centre of creation.

Both the energy centres of the universe are in a state of infinity and nothing can stop near them.

Similar to the universe the galaxy has a black hole and the pendulum of cosmic energy swings from its emitting energy centre to its receiving energy centre.

The galaxy is in constant motion while the energy pendulum is also in motion.

In the electromagnetic field created within the galaxy constellation, the stars are put into existence in their specific places.

Similar to the universe and the galaxy the stars have their respective black holes and emitting and receiving energy-centres.

Solar systems emerge within the electromagnetic field of the stars.

Every star, every planet, every heavenly body has its own black hole.

The planets have satellites which in turn have tiny satellites. These are often extremely small molecular satellites and smaller atomic satellites which are therefore not visible.

The heavenly bodies occur in the following order: the Universe – Galaxy – Star – Planet – Satellite – Molecular Satellites and Atomic Satellites.

Because the planets are in the middle order between the heavenly bodies, life can exist on planets.

The inherent qualities of the stars condense to form layers or strata of the five elements in the universe: space, air, water, earth, fire etc.



In the universe galaxies were created.

Stars cannot be created immediately.

12 galaxies were created first in the universe and then the constellation of stars emerged.

Among the 12 galaxies, six rotate to the right and six rotate to the left.

There exist numerous galaxies in the universe. Division and destruction of Galaxies is a continuous process. There are many galaxies in the universe and they are dependent on the first 12 galaxies. Similarly unless a galaxy produces 12 stars it cannot create planets. Stars are created and destroyed within galaxies.

Within each galaxy three stars that are closest to the black hole are of great importance because even if one of them perishes the entire galaxy will perish.

Our planet earth is one of the three stars close to the Sun's black hole. In our solar system 12 planets have emerged from the Sun. The planets are formed by the attraction of the 12 stars to the sun.

Of the 12 planets, 9 have been found and research is on about the rest. It is not necessary for heavenly bodies to be in multiples of 12.

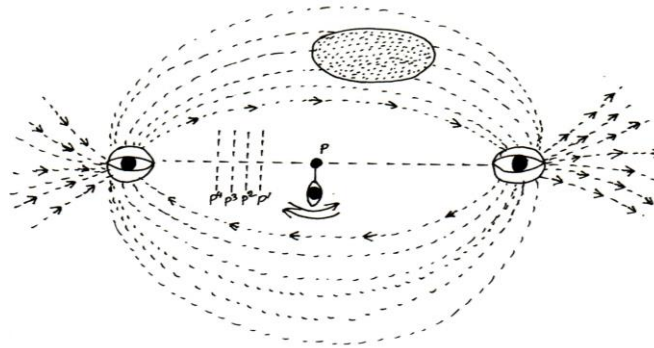
The earth has one satellite, the moon.

The moon has a small molecular satellite which in turn has one atomic satellite. Atmosphere was created and only then life started to exist on earth.

Universe – Galaxy – Star – Planet – Satellite – molecular satellites and atomic satellites do exist and atmosphere may not have developed in them. There may not be living things on them but non living things do exist.

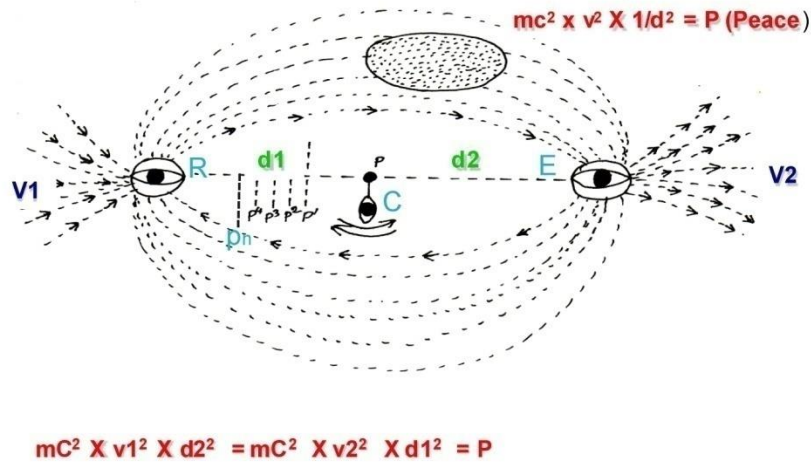


Law of Creation of the Universe-1



The universe is created, sustained and destroyed by the black hole in the universe. The great cosmic energy from the black hole of the universe goes into space but does not return in totality and then there is imbalance between R and E in the figure.

Law of Creation of the Universe-2



R = receiving centre, E = emitting, C = Centre of black- hole. The variable P stands for peace. The imbalance creates pressure on P.

As the imbalance increases the black hole will remain but the position of P, P₁, P₂, P₃, P_n, etc will change the balancing line then the magnetic force will create the galaxy due to union between female and male energy. Once the galaxy is created the pendulum comes back to - $MC^2 \times V^2 \times 1/d^2 = P$.

V is velocity of emitting centre, MC^2 is energy, 'd' is the balancing distance.

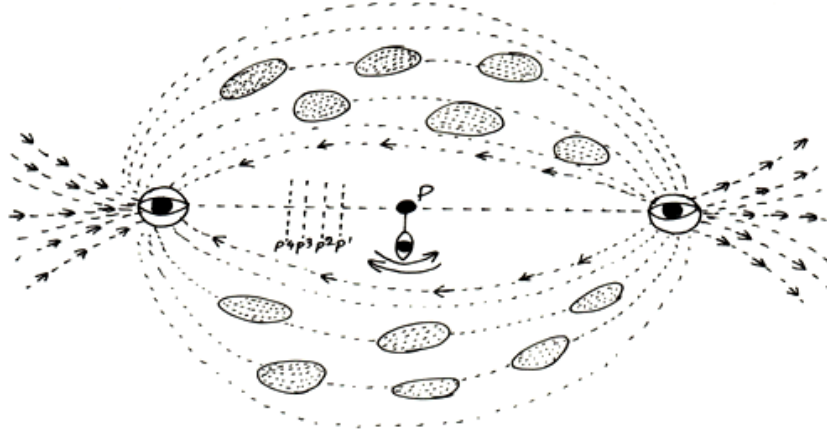
When there is a balance of energy between the emitting centre and the receiving centre it manifests in the form of this equation:

$$MC^2 \times V1^2 \times d2^2 = MC^2 \times V2^2 \times d1^2 = P$$

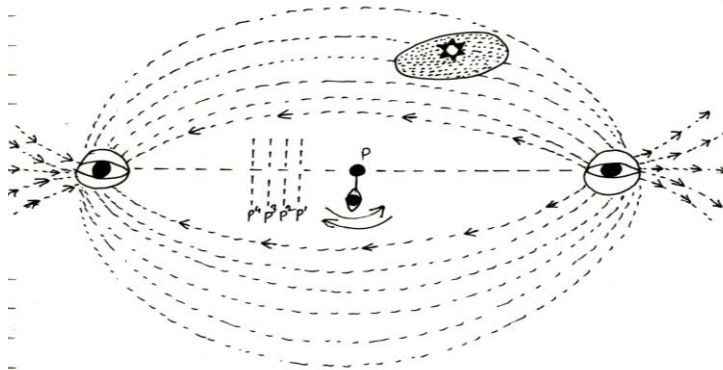
- V is velocity of energy centre
- V1 is velocity of receiving centre
- V2 is velocity of emitting centre
- D1 is the distance of the balancing line from P1 to R
- D2 is the distance of the balancing line from P1 to E

Thus galaxies were created. After creation the galaxies were sub divided. Similarly from the galaxy's black hole 12 stars were created and then 12 planets were created in the black hole of the Sun. Life evolves on earth with the attraction from planets.

Law of Creation of the Universe-3



Law of Creation of the Universe-4

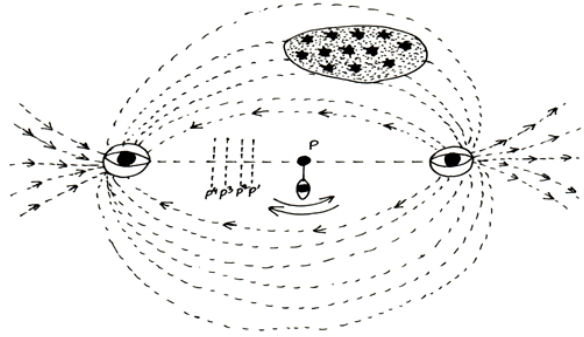


The 12 magnetic energies of the universe are present in all the living and non living beings of the earth. The great scientist Rutherford had discovered 12 different energy particles in atoms viz. neutron, proton, electron, krypton, xenon and radon, etc.

Each molecule has the properties of the 12 magnetic energies; these properties also exist in all the plants and animal cells. Amongst these 12 the neutron, proton and electron are important because they stay close to the black hole of

the atom and create the nucleus family. But due to the properties of the other 9 magnetic energies the cells gets connected to each other to form the complete physical body of every living being – see figure.

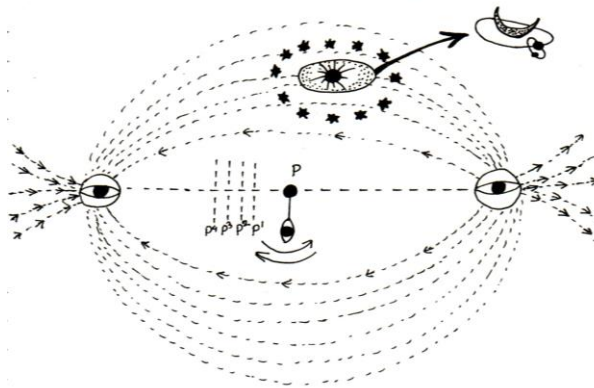
Law of Creation of the Universe-5



According to common belief it seems that the stars, galaxies, etc are suspended in space. This same concept can be applied to the cells in the human body. Apparently the cells may seem to be connected to each other but they are actually in a suspended state. In other words, the human body is also in a suspended state in space.

These 12 magnetic energies are actually present in each and every living and non living being on earth.

Law of Creation of the Universe-6



The great scientist Rutherford had discovered 12 different elements (energies) within a molecule. As each molecule has 12 magnetic energies and each atom has two molecules, one with male characteristics which rotates to the right and

one with female characteristics that rotates towards the left, but both of them have the properties of these 12 magnetic energies as well as positive and negative characteristics.

Even the cells have the positive and negative characteristics and comprise of the properties of the 12 magnetic forces.

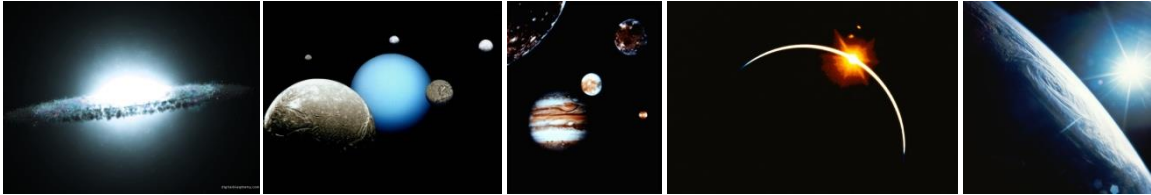
Neutron, proton and electron are close to the black hole of the molecule and these three main magnetic forces create a nucleus, but all the other properties (of the 12 magnetic forces) are also present, with their positive and negative characteristics.

With the help of all the 12 magnetic forces that exist within a cell other cells unite and create the physical form of living and non living beings.

The people and animals can live above the first layer of the earth at the point where atmosphere emerges.

What we see in the outer world exists inside our body as well. Our body is a small edition of the world. As the earth has a black hole, emitting centre and a receiving centre, each of the living and non living particles of the world has a black hole (Anahata Chakra), emitting centre (Vishuddhi Chakra) and a receiving centre (Manipur Chakra).

Plants and animals of lower community have only three chakras but multi cellular plants and animals are made up of seven chakras.



The 7 chakras correspond to the 7 black holes of the universe.
 Crown chakra follows the characteristics of 'universal black hole'
 Ajna chakra follows the characteristics of 'galaxy black hole'
 Vishuddhi chakra follows the characteristics of 'sun black hole'
 Anahata chakra follows the characteristics of earth black hole
 Manipur chakra follows the characteristics of 'moon black hole'
 Swadisthana chakra follows the characteristics of 'molecule planet black hole',
 Muladhara chakra follows the characteristics of 'atom planet black hole'
 respectively.

All the characteristics of twelve galaxies are present in the twelve different organs of the human body.

Those twelve organs are: five 'Ganendriyas' (eye, ear, nose, tongue and skin).

The sixth Ganendriya is mind – pineal gland.

These six Ganendriyas basically carry the main magnetic power.

There are five Karmendriya ('leg', 'hand', 'voice', anus and sexual organ) and the sixth and main Karmendriya is 'Naabi' (navel).

These six 'Ganendriyas' and six 'Karmendriyas' carry the characteristics of twelve magnetic powers. They follow all the positive and negative energies of those twelve magnetic powers.

Anahata chakra separates all the positive and negative characteristics and transmits all the positive characteristics to Vishuddhi chakra and all the negative characteristics to 'Naabi centre'.

All the magnetic powers and characteristics get transmitted to every gland by Vishuddhi chakra and Manipur chakra.

The uncontrolled human mind generally gets attracted to all the negative powers and as a result it gets inclined to blind faith, selfishness and mean mindedness. Eventually different aspects of their life will be affected. This includes social life, country life and even life in the whole world at large.

By concentration and control of the mind humans base their aspirations in life single pointedly and wisely for the whole humanity.

If they follow that in life then they can distract all the negative powers and get positive magnetic energy from the eleven Shukshma Shariras and can touch the black hole of the universe and achieve Mahashanthi or eternal Peace.

The cosmic energy is omnipresent in space.

The main purpose of creation is to receive this cosmic energy through living and non living beings and maintain peace and balance in the galaxies of the universe.

The plant kingdom, abides by this purpose but the humans are disrespectful towards this cosmic bond and power. They want to harness these powers and energies and channelize it for their selfish wants and desires, resulting in problems such as global warming, etc.

Not only do the human beings spoil the environment but they spoil themselves by indulging in various unhealthy habits and luxuries.

When the universe can create galaxies, planets and life on the planets, it is therefore more powerful than the humans.

It has already spread its net in the form of natural calamities and may not hesitate to destroy the planet earth.

There are various other galaxies with their own planetary system and life exists on those planets.

The universe is not dependant on us; it can carry on its own purpose of creation through them.

The energy that comes from the cosmos through the various stars, planets and galaxies is pure (and without any negativity). It's like a rolling stone (because rolling stones gather no moss).

But when it gets trapped within a physical body, it becomes tarnished by absorbing negativity.

Hence it is like a fixed stone, it once again becomes the impure cosmic energy, till the karma is completed.

When the physical body becomes incapable of doing any work, the universe destroys the physical body, and channelizes the energy elsewhere.

The physical body is not 'I' or 'me'; it is but a structure to contain the cosmic energy.

Using the physical body as a medium and by practising meditation and Sun Yoga one can achieve eleven subtle bodies e.g. 'Dhyan body', 'Amrita body', 'Samadhi body', etc. and thus reach the black hole of the universe.

The practice of Sun Yoga can create a balance between the great cosmic energy of the universe and the earth through the physical body and maintain peace, prosperity and brotherhood.



Sequence in the practice of Sunyoga:

Sunyoga can be practiced by anyone and everyone, from a little child to an elderly person. People from any background can practice this yoga.

But everyone has to go through the steps of Yama, Niyama and Asana and then progress according to one's own capacity. It depends on the sincerity and dedication of the person. Sometimes a child can be more successful and easily progress faster than a qualified person in Sadhana.

At the request of Dr. M Viswanathan, yoga centre of Annamalai University, a certain syllabus or guideline has been given as follows - starting from children of nursery level up to students pursuing their master's degree - to research scholars:

Nursery students:

For small children, the aspects of tradition, culture and basic hygiene and cleanliness have to be kept in mind.

- 1) Firstly they should be taught to respect their parents, teachers and elders.
- 2) Garments should be clean.
- 3) Nails properly pared, hair well maintained.
- 4) They have to be instructed through playful methods.

Example:

- The students should be shown to sit in the Padmasana posture with spine erect.
- Keep an attractive flower or a nice fruit on a table for at least 10-15 minutes.
- The eyes can start watering; they should be instructed to ignore this.
- After 10-15 minutes, rub the palms and gently touch the eyes three times.
- The teacher should encourage the children by distributing the fruit to them.
- The child who has been the most successful in meditation should distribute the fruit to everyone.
- If a flower has been kept on the table then the best student should get the flower.

In this manner the practice of meditation should be continued everyday and the time span should be increased from 15-30 minutes by the end of the year.

The parents should be asked to continue this practice for their children at home.

Primary School

We have to focus on the conduct and "Sanskar" of first and second class students.

Their spine should be erect during meditation.

They can begin with eye meditation as mentioned earlier. They can start meditating for ten to fifteen minutes and the timing should be gradually increased up to thirty minutes by the end of the year.

At home they can keep a photograph of the child on the table instead of flower or fruit (ref Sun Yoga).

This would be the course for the entire year.

For students of standard 3 n 4 concentrating on the Iris can be practiced by the end of the year.

Higher school

Five and six standard students need to practice Yama, Niyama and Asana as described in the Dhyan chapter.

Niyama and Asana should be practiced from fifth standard up to master degree and research stage.

Seven and eight standard students: with Yama, Niyama and Asana mastered, one needs to practice Pranayama and Prathyahara.

You have to meditate on Jyoti (light) and on the Sun for 30 minutes.

At the end of the year Anahata, Vishuddhi, Manipur, Ajna and Swadisthana chakras should be opened.

They need to read and understand the chapter about Synthesis of Yoga.

Ninth and tenth standard students:

With 'Yama', Niyama, Asana and Pranayama mastered, one needs to practice stability in meditation.

Need to meditate with Jyoti (light) at least for thirty minutes.

Whenever a student likes, he/she can concentrate on the middle of eyebrows of his own photo. Afterwards s/he need to meditate with the sun for thirty minutes.

It should be done two hours of after sun rise (one needs to meditate with the bright sun for thirty minutes).

At the end of the year Sahasrara and Muladhara chakra should be activated with together with the other main chakras.

One needs to understand the advantage of Sun Yoga.

Eleventh and twelfth standard students:

With Yama, Niyama, Asana, Pranayama one needs to practice stabilization on Samadhi.

Meditation with jyoti needs to be continued as long as possible and meditation with the sun should be done for thirty minutes after 10 a.m.

With other chakras one needs to activate Dhyan chakra and Dhyan Rodhak chakra, Samadhi and Samadhi Rodhak chakra.

Degree Course:

After stabilization on Samadhi one needs to take care of all the primary practices Yama, Niyama, Asana, Pranayama, and Prathyahara.

Meditation with these techniques becomes very natural at this stage. With other practices like Amrith Sharir, Jihan Mukta Sharir and Rogmukta Sharir stability should be practiced.

Meditation with Jyoti and Sun should be practiced for at least thirty minutes at any point of time.

One should also practice complete surrender.

One should do meditation with Nishkam (selfless), (greed- less,) Nirlipto, without any ego, but being very positive and courageous.

With the activation with other chakras one should try to activate Amrita Chakra, Amrita Rodhak Chakra, Jihan Mukta Chakra, Jihan Mukta Rodhak Chakra.

Master Degree course:

With other stabilization practice one should practice Paramahansa Sharir, Chaitanya Sharir and Amar Sharir.

The practitioner should practice at any point of time and as long as possible Meditation with Jyoti and the Sun.

With the activation of other chakras one should activate Paramahansa Chakra, Paramahansa Rodhak Chakra, Chaitanya Chakra, Chaitanya Rodhak Chakra, Amar Chakra and Amar Rodhak Chakra.

One should read and understand the chapters of universal peace, universal unity and universal love.

Researchers:

With earlier practices one should work on the stabilization of Grahanusama Sharir, Nakshtrasama Sharir, Brambhanusama Sharir and get ahead with research.

With the activation of other chakras one should activate Grahanusama, Grahanusama Rodhak Chakra, Naksha-trasama Chakra, Nakshatrasama Rodhak Chakra, Brambhanu Chakra, Brambhanusama Rodhak Chakra. Meditation with Sun and Jyoti should be practiced as soon as possible.

The Sadhak should read and understand all the chapters.

Researchers will be able to create new chapters with their own knowledge.

Teacher's role:

Teachers should have patience, tolerance, develop the ability to forgive, be humble but not egoistic.

Teachers should correct students each time they do something wrong; they should only correct them but not abuse or hate them; teachers should be capable of loving their students like their own child .

Teachers should give lessons to the students from real life experience.

Teachers should not give example of an imaginary world.

Teachers may be highly qualified, but they should always have the willingness to learn. If they have this attitude of learning in them, then they can help the students in a better way.

Teachers should inculcate the yearning for knowledge among the students and inspire them to move ahead, these should be the primary tasks or focus of teachers

Teachers should make them understand the importance of lessons in their present or future life.

Teachers should have the level of experience of Samadhi, in order to teach students from nursery to sixth standard.

For teaching seventh to tenth standards one should have knowledge of degree course.

To teach degree course and master degree course students one should have research level knowledge.



Conclusion

The world is filled with violent clashes and conflicts which lead to discord and disharmony. There is violence, distrust, disappointment, doubt and unrest every second of the day in some part of the world or the other.

Society is filled with vices of all kinds and due to a drop in the value system the new generation is adopting inappropriate ways in the name of civilization.

People whether educated, uneducated, wrongly educated, ignorant, weak of character, with low sense of values, uncivilized and with very limited knowledge and lack of awareness are only interested in making a quick buck.

Most of the people in the name of social service and patriotism are selfish, egoistic and full of false beliefs and blind faith.

There is lack of trust among siblings, between parents and children, between husband and wife, between friends, between spiritual leaders and the list goes on. They cannot tolerate one another.

The modern mother feeds her child with milk from the market instead of nursing the child with her own milk which is as good as Amruth (nectar). She leaves her child under the care of domestic servants or babysitters and is away for hours together. Where is the scope to instil good values in the child?

Farmer use harmful chemicals for getting bumper crops. This is like feeding poison to one's own mankind.

Workers are indifferent (have no dedication) towards their work and students towards their studies.

National leaders are indifferent (have no dedication) towards their job of nation building and doctors towards their duty to serve unconditionally.

Man fails to think about wisdom, humanity and his ultimate goal. Enslaved to his never ending greed, he keeps running the rat race.

Is this the way to build a successful society?

Is this the way humanity should evolve.

Is this the goal of us great humans?

Have we lost our way?

Teachers are the backbone of society. Teachers have u lost your backbone?

Spiritual leaders steer society towards the ultimate goal. Oh leaders, have u lost your direction.

Farmers are here to feed and provide for society. Farmers, have u forgotten your purpose of farming?

Oh leaders of world peace, have you lost your power to lead??

Students, the future of society and the world, have you become directionless?

Have you lost your courage?



Fear not. This is the test of human struggle!

All our difficulties will come and go and may seem like a destructive cyclone but it brings with it new creation and direction.

With self realization our problems will dissolve and peace will prevail.

The black hole of every individual is connected to a universal black hole.

Once the veil of unlimited expectations is removed we become owners of our unlimited, unfathomable wealth of peace.

This entire world is ours. This entire universe is ours and it wants us to claim our ownership. All the wealth is ours. You are in everything and everything is in you.

Sun is the unlimited wealth of the universe. It provides strength to every being on earth.

If we can make friends with the Sun then we will be the owners of the entire universe.

Oh human, you are the child of nectar, Amruth is your birthright, the unlimited Amruth of self realization is in your hand.

Whether you want to imbibe venom or nectar is a choice you will have to make.

Then the entire human race will honour and acknowledge you.

You won't have any enemies.

Everyone will be your friend.

This book is a guide to achieve that.

