

Master E.K.

SCIENCE OF HEALING



KULAPATHI BOOK TRUST

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THE SCIENCE OF HEALING

(Through LESSONS & LECTURES)

Master E.K.



KULAPATHI BOOK TRUST

VISAKHAPATNAM - 530 002.

First Print :	2001	1,000 Copies
Second Print :	2009	<u>500 Copies</u>
	Total	<u>1,500 Copies</u>

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For Copies :

THE WORLD TEACHER TRUST,

G-1, 45-40-36/3, Pavan Enclave,

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ISBN 81-85943-09-5

The World Teacher Trust (Global)

Wasenmattstrasse 1

CH-8840 Einsiedeln

SWITZERLAND

Printed at :

Aquarian Printing School

Visakhapatnam - 530 016.

 0891 - 2747320.

FOREWORD

Healing is the age-old art of mankind. The origin of life includes the origin of the principles of life preservation. Knowledge is the heritage of man and primitive ages were no exception to it. All the ancient nations have their own approach of the *Art of Healing*. The present age of materialism in medicine has narrowed down the scope of healing but it is a passing through a phase which is necessary before a rediscovery of the ancient truth.

A few lectures which I gave out at different places in the Occident have been gathered and published in this book. This contains all the seeds of the various branches of the Healing Wisdom of the ancients. There is an occasion to repeat the same teachings to a section of the elite of Visakhapatnam who have shown much interest to know.

I have just recorded the lessons on paper without making an attempt to make a full-fledged Text Book. This serves the purpose of stimulating the thought of those who wish to learn the subject in detail.

My thanks are due to those who have organized these classes and invited my teaching. I hope that they will form into a living nucleus which expands to cater to the causes of wisdom and human service.

04 - 01 - 1978,
Visakhapatnam.


(E. Krishnamacharya)

PREFACE

Healing is a Science as well as an Art. The Science in its perfection culminates into Art. Master E.K. was both a Scientist and an Artist in matters of healing, as it is the case with every master of wisdom. He imparted The Science of Healing to many and demonstrated the art with great facility.

Healing and Teaching are the two inevitable functions of an Initiate. Every true teacher is a healer and every true healer is a teacher. Master E.K. belongs to such an order of Initiates, who fulfilled the twin functions of healing and teaching. Through healing, the Life force is restituted in the human body, thereby making the body fit for yoga practice. The Yoga teaching is done so that the fit instrument is appropriately utilised by the human being for self-realisation.

Self-realisation was never seen as a selfish act of self-liberation. It was ever associated with yeoman service to the surrounding life. A life devoid of service can never said to be a fulfilled life. The impulse to render service to the society leads to progress on the Path of Enlightenment.

Master E.K. has been a *New Age Teacher* that demonstrated Aryan values in life. His teaching was healing. His healing was teaching too. In this talks, Master E.K. comprehensively describes all related facets of Spiritual Healing. Men of deep awareness can express grand concepts such as healing in such simple terms to make it intelligible for aspirants. This book gives a holistic approach to The Science of Healing.

Healing requires total commitment to the well being of the suffering. A healer psychically experiences through identity with the suffering and institutionally comes out with a solution to heal. Master E.K. could heal in varieties of ways. He mainly used The Science of Homoeopathy as a facade. But when occasion demanded, he healed through word, through touch, through smile, through looks, etc. He also healed with potentised waters and placebo pills. With his Will, he healed many and saved many from crisis.

Dr. K.S. Sastry, a good follower of the healing work of Master E.K. and the Vice-Chairman (Services) of the World Teacher Trust, demonstrates his dedication to the Master by bringing out this edition of ***The Science of Healing***. It gives many dimensions of healing and is a handbook for those who heal.

Dr. K.S.Sastry and his associates deserve congratulations for this good work on *Master E.K. 's Platinum Jubilee occasion*, which is being celebrated on 11th and 12th of August 2001, at Visakhapatnam, commemorating Master E.K.'s works of Light.

07-07-2001,
Visakhapatnam.



(K. Parvathi Kumar)

Founder Chairman,
Kulapathi Book Trust.

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NEW ERA HEALING

New Era Healing

I PHYSICAL BODY

Health is the normal condition of the nature and constitution of man. His constitution consists of three planes of existence : Matter, Force and Consciousness. Matter serves as the physical body, force as the vital body and consciousness as the mental, psychological and psychic vehicles. When these vehicles are functioning normally it is felt as *Health*. When disturbed, it is experienced as *Dis-ease*.

The physical body is not an item by itself but it is the resultant of the equilibrium of forces in the vital body. That which happens in us belongs to the vital body and the results are observed on the physical body. Consciousness manages the happenings and lives in the other two bodies. By item, these vehicles are three, though they are one in essence. The physical body floats on the surface of the body of lines of force. See how the block of ice floats on water though it is one in essence.

The causes of health lie in the consciousness which organizes and channelise the lines of force. The results are enjoyed on the physical body.

II

CONSTITUTION

All the substances around us have the three planes of existence : Matter, Force and Consciousness. Take a lump of sugar. Its weight and volume respond to our physical plane. Its chemical properties respond to our vital body. Its consciousness responds to our consciousness in terms of “taste”, which, no branch of chemistry or psychology of the present age can explain.

Some substances around us are received by our constitution and are converted into fuel for our vital body. They are called *foods*. Some others are rejected and they are detrimental to the health. They are *poisons*. They are capable of producing disturbances in the constitution when forced into it.

The structural body or the physical body contains the results, while the functional body carries the causes of whatever happens in our constitution. Every activity in the constitution is directed by the consciousness and conducted through the vital body by forming lines of consciousness along which flows the force of the vital body in the form of various forms of energy. This sets up patterns or designs, the equilibrium of which is the resultant which we call the *physical body*. Hence the physical body is not an item by itself but it is the ultimate of the various actions of the vital body. It is, in fact, like the block of ice that floats on the surface of water. Yet it serves the purpose of our vehicle and abode. In this physical body we find the various intelligences of the consciousness designing the various chemical actions of the

material that is drawn in the form of food, water and breath. There are certain vital centres which work out these functions in a systematic manner. They are the brain centre, the vertebral column with the six main centres, the heart, lungs, liver, spleen, pancreas, kidneys and the bladder.

Food is received to work as fuel for the vital body to function. Hence it is rightly stated in the Science of Ayurveda that the man inside the body receives his strength from the vital body and not from the food. Any amount of valuable food with vitamins, proteins, starches and sugars is useless when the vital body is not ready to receive them. We see that a typhoid patient is not capable of receiving and assimilating strong foods. We also see that the corpse receives no food at all even though it is supplied.

Substances that are received by a healthy constitution to be assimilated as fuel are called food substances while others that are detrimental to the constitution will be rejected by the constitution with the required amount of vehemence and violence. For example, when something poisonous is taken with food, we get vomiting since the constitution rejects it. Substances other than foods, especially poisons will cause a disturbance in the constitution because of the vehement rejecting of the latter. This activity is called *reaction*.

When the constitution is stronger than the poisonous substance, the process of rejecting is successful but when the strength of the poisonous substance is more than the disturbance, it is called *disease*. All the bacteria that are nurtured by filthy foods, unclean conditions like stagnate water, drainage of the gutters and the industrial pollution of the cities will be the general cause of disease.

III

VITAL BODY

When the distribution of the force by the vital body is running in equilibrium, we call it *Health*. The results of health will be observed on the physical body while the causes exist in the vital body. Any disturbance of the above said distribution is called *Disease* or *ill-health*. It will be observed as results on the physical body while the causes exist in the vital body. Thus, we see that disease is not an entity in itself but a deviation of the vital body from its normal functions, a deviation caused by external sources.

The process of healing gives us an enlightenment of the attempt to restore health while the attempt to dispel disease does not come under its purview since it carries no significance. Allopathy deviates from this path in attempting to find out the cause of the disease on the physical plane through clinical tests, in trying to locate and name the disease believing in the existence of an entity like disease and trying to expel it through medication. No other system of medicine or the ancient school of thought about healing will accept this proposition. The healer tries to re-establish health and never tries to drive out the disease. When the restoration of the life forces in their normal functions is successfully done then the disease automatically disappears and once again we enjoy the results of perfect health.

Generally the vital body of a child exists in perfect health and it gathers causes of ill-health in its process of putting

up with unwholesome conditions of food, drink, habits and environment. Of course, there are exceptions where we find a child being born with congenital debilities, diseases and deformities. This is because of extreme conditions of ill-health in the constitution of the parents which is being engrafted into the body of the child, even at the time of fertilization through genes and hormones. In many cases, healing (restoration of health) is successfully completed by re-establishing harmony in the breath and heartbeat.

This is achieved by bringing harmony in the daily routine. If you can arrange your hours of work, sleep and diet in a proper way, if you can place yourself with the work that suits you most and if you can select and regulate your diet according to the general principles of diet and the peculiarities of your constitution, then health is automatically established. This makes the force of the vital body flow harmoniously in and around you. This replenishes the tissues of the body in the required way and cause the natural resistance against all the diseases. We see that the bacteria of various diseases attacks some constitutions, while some other constitutions do not succumb to the ravages of the disease causes. This is due to the difference in the natural resistance which, in its turn, is caused by the regulation of the daily routine. In cases of congenital diseases, we find that the constitutions are weak and lack in resistance. Then comes the necessity of medication.

Unfortunately in the modern age, we find the majority of the constitutions carrying congenital defects in health

resulting in the defective vital force, necessitating the use of medicines. Even in such cases, medicines should be used in minimum, according to the real need. Over-drugging causes a disturbance in the constitution since all the drug-substances are not food materials and since the constitution gets disturbance in reacting against these drugs in trying to expel them from the body. The more we use the drugs, the more will be the expenditure of the vital force against them and the result is a gradually decreasing resistance of the constitution to the ravages of diseases.

IV

THE CAUSES OF DISEASE

1. A wrong arrangement of the daily routine, the relationship between the hours of rest and work, between your mind and the type of work, between food and work.
2. Lack of Hygiene in habits and environment, unhealthy foods, stagnate water, etc., and industrial pollution of air and water.
3. Too much manured foods, preserved foods, too much spices, pungent foods, dried and preserved foods.
4. Using medicines too frequently (almost regularly).
5. The use of alcohol, tobacco, opium, cannabis, L.S.D., Bhung, Khara, Zarda, coffee and tea.
6. Day sleeping and night working as a regular habit for a long time.

7. Entertaining thoughts of sex during unrequired hours and with a desire for unrequired persons, abnormalities of sex like masturbation and homosexuality.
8. Fear, anger, malice and jealousy towards others continuously, especially towards those who are suffering from diseases. (This gives a contact of the vital bodies of the two persons and this causes contagion even without physical touch).
9. Giving preference to the taste of the senses, than to the needs of the body regarding food, sleep, and sex, i.e., eating when not hungry, drinking when not required, and starving the body with motives of religion or personal fancy. Sex is a biological need for reproduction, though it involves enjoyment. Hence, the enjoyment thereof, should be regulated according to the needs of reproduction. Total abstinence of sex in the average human beings also causes many diseases on the mental and vital planes.

V

INSTRUCTIONS FOR GOOD HEALTH

Things to be observed for preserving good health and serving the purposes of healing :

1. Plan your routine of work, food, entertainment and sleep. Arrange the hours according to your routine and make it regularized enough to form a habit of it.
2. Work should regulate thinking and talking.

3. Avoid too much use of spicy and non-nutritious foods, for example, pickles, dried foodstuffs, tinned and preserved foods, too much of chillies, salt and masala, biscuits, rusks, cakes, etc. Do not alternate warm foods with icy cold foods, in quick succession. Use plenty of juicy fruits, green vegetables, honey, milk and milk products that are not preserved for a long time. Avoid fermented foods and drinks that have turned acetic and foul by keeping for a longer period
4. Use plenty of water and have frequent washing of the physical body. A weekly oil-bath wards off many causes of ill-health.
5. Apply pure coconut oil or gingili oil to the head, ears and soles frequently.
6. Fasting twice a month is very conducive to health. Fasting does not mean starving but it is the use of easily digestible nutritious liquid foods to the total abstinence of heavy foods.
7. Calmly avoid obligations about inevitable dinners, and other eating formalities, when not required by the stomach.
8. Observe a pleasant and harmonious attitude of silence towards the discussions and remarks of others about various things. This makes you a friend of all and trains you to speak meaningfully to the needs.

9. Avoid as far as possible, using vitamins, separately from food materials. Avoid using drugs and medicines except in need. Try to restore health by making simple adjustments in diet and rest.
10. Physical exercise of a moderate and meaningful nature like morning walk, Yoga Asanas and regulated breathing.
11. Remember that your body requires less and less of heavy foods as you advance in age, especially after you pass 35 years. Henceforth, avoid heavy foods, and increase easily digestible simple foods. The quantity should be reduced and quality should be increased.
12. Let wheat be an item of the daily food for all vegetarians.
13. Have one hour for yourself exclusively to plan and to pray. Prayer and meditation will open up the gates between the various vehicles of your constitution. It makes the vital force receive more from the space around you and from the rays of the Sun and the moon.
14. Service to fellow beings, service of a non-remunerative nature should be kept as an attitude and habit. This establishes profitable transactions of vital energy between two persons.
15. Have uncooked and fresh vegetables and fruits as an item of your daily food.

VI**THE SCIENCE OF LIFE**

Life is the manifestation of consciousness through the vital and the physical bodies. Consciousness descends to earth from the space around us, through the channels of Sun's rays. Then it produces life force which is nothing but electricity, in all its functions known and unknown to the Science of the present stage. The channels of consciousness form lines of force according to the clusters of stars in the Heavens. It produces patterns which we call the bodies of the various atoms, plants, animals and human beings. This vital force maintains millions of channels in each body to organise the constitution and to galvanise it. A natural flow of all these items into the physical body to maintain it is called health. Any disturbance of the vital body produces distortions of functions and sickness of physical body, which we call symptoms and sufferings. The aggregate of all these is called disease.

Diseases are caused by not observing health rules. The constitution thereby produces a distortion which makes the body receive disease from an external source like bacteria. If there is no distortion (susceptibility) the bacteria that attacks us will be killed by the vital force working. Our constitution maintains auto-healing centres which fight our disease causes as far as possible and which heal the parts of the body within the limitations of the powers of vital force. For example, when there is a minor wound or an injury to the skin, we find that new skin is formed within a few days. Every cell in our body

is busy always to sacrifice itself. Many of the diseases that attack us daily will be expelled through this natural course. Only when there is violation beyond the degree of bearability we are attacked by a disease.

VII

CLASSIFICATION OF DISEASES

When the parents are much unhealthy they produce children with congenital diseases. The rest of the diseases are acquired by our lapses in the routine. Diseases are of two types :

(1) Acute, and (2) Chronic.

An 'acute' disease is that which attacks us suddenly due to change of seasons, change of place, or change of routine. It has three stages :-

- (a) the period of incubation or prodrome.
- (b) the period of expansion.
- (c) the period of withdrawal.

The constitution reacts violently against any disease and the result is the symptoms and the suffering we get. Hence the symptoms and suffering do not form part of the diseases. The actual disease exists as a disturbance on the vital plane and cannot be detected by any agencies of the senses, connected tests and their results. Except in those who are congenitally born with diseases and distortion, many of the

acute disease, in their course, will be healed by the constitution itself even without the aid of medication. Colds, fevers, headaches, smallpox, measles, typhoid come under this heading. There are some acute diseases coming in the seasons which are strong enough to destroy the constitution unless there is a timely medical aid. They are diseases like cholera, diarrhoea and dehydration. Such diseases are called '*epidemics*' and occur to those children who are congenitally unhealthy or who are made to live in unhygienic conditions. The acute disease presents violent symptoms and suffering but it can be cured immediately.

Chronic diseases are those that have a period of incubation and expansion only. There is no period of withdrawal without the aid of proper medication. They exist for a prolonged period of time and produce periodically symptoms that are neither violent nor threatening but they debilitate the constitution and render it beyond repair after a prolonged period. By following the health principles strictly, one can prolong the period of life with some suffering in the case of a patient with chronic disease, but he cannot re-establish health without proper medication of prolonged nature.

Every disease can be cured only when the treatment is started in proper time. Beyond a certain stage, his physical vehicle gets damaged enough not to be repaired. Then it is called the incurable stage of disease. As age advances we find the vital force withdrawing gradually from the physical vehicle. Hence, the degree of curability becomes less and less. Reactability of the constitution to the medicines will be reduced and diseases when allowed to prolong become incurable. Healing in such cases lies in keeping the mind and the vital

force away from the sufferings of the physical vehicle. This can be achieved by proper medication, happy company and good books, when the patient lives cheerfully without agony and he leaves the physical sheath in perfect ease and peace.

VIII

UNDERSTANDING A DISEASE

Allopathic thought makes us understand the disease on the physical body by examining the disease products. Then the doctor locates the disease in some part of the body and tries to expel it by using antipathic agents. Much comfort can be enjoyed by the patient through allopathy, but it is of a temporary nature, since the disease causes do not exist in the physical tissues nor in any part of the physical body. With much difficulty the allopath tries to fight the results or the ultimates of a disease. On this account, we cannot deny the use of allopathy since it forms part of nursing and saving the life in emergent situations.

Systems other than Allopathy make us understand the existence of the vital body, its health and its disturbance from natural condition. According to these systems, disease attacks the constitution in the vital plane and disturbs the functions. Then the constitution produces peculiarities in behaviour which we call symptoms. Symptoms can be observed on the mind as behaviour, in the vital body as the disturbances of the senses, sensations and feelings and on the physical body as pain, boils, ulcers etc. Diseases should be attacked by medicines on the vital plane, when the results appear on the

physical plane as the disappearance of the symptoms. Symptoms are thus the messengers who indicate to us the existence of a disease and hence they should not be suppressed. No treatment is to be aimed at the symptoms. For example, when small pox attacks, the body reacts violently and produces high temperature. This is a symptom. When medicine is administered to bring down the temperature to normal, then there is a reabsorption of disease into the vitals of the constitution. We find a sudden suppression of the smallpox eruption and the patient dies. In such a case, medicine should attack smallpox at the vital plane and not the temperature on the physical plane.

The duty of the doctor is to restore health and not to fight out disease. Disease is only found as a disturbance of the vital function. It cannot be located as an entity. What the allopath locates as disease is only the result of the reaction of the constitution against the disease. Always treat the patient to restore health. Never treat the disease. Administer medicine for the patient and not for the disease. When there is headache, do not administer medicine for headache but select the medicine to attack the cause and restore normal conditions; then the headache disappears.

IX

VARIOUS METHODS OF ATTACKING A DISEASE

1) When there is high temperature, the doctor applies ice to reverse the heat. When there is diarrhoea, the rural doctor administers opium which paralyses the intestines and stops the motions. When there is constipation, the doctor used medicine with chemicals, which stimulates the digestive system.

Then, free motion is caused for the time being. These are the methods of applying an agent of an opposite nature to achieve the required result. Such a method is called antipathy. This is dangerous to the constitution except in very few cases, where life is to be saved in an emergency situation.

Antipathy treats results without going into causes. So the cure is not permanent and sometimes more disturbing to the constitution than the disease. After travelling in hot Sun, if a person gulps ice-cold drink, or takes a cold bath to relieve himself from the warmth, he stands in the risk of sunstroke and death. The heat of summer is neutralised by the vital force by producing sweats and keeping the body agreeable with the temperature of atmosphere. This is disturbed by taking a cold bath. The body reacts to heat to produce coldness and it reacts to winter, producing heat. We are not expected to disturb this regulation with our vagaries.

2) Any disease-producing agency is reacted violently by our constitution; this reaction causes healing. When the disease cause is minute, the reaction is meaningful and the healing is complete. If you use a medicinal substance in a minute dose, it causes sufficient reaction in the constitution which fights itself.

Every non-nutritious substance will induce reaction in the constitution. This results in producing a group of symptoms. When a patient suffering from disease is having the same group of symptoms, then you administer that particular medicine in a minute dose. This is enough to induce the constitution to produce the same symptoms violently. In that attempt, the vital force thus induced, will cure the disease cause and so the

symptoms disappear. Since the medicine you have used is of a minute dose, it is expelled from the system within no time after serving its purpose of rousing the vital force against the disease. The result is complete restoration of health. This system of cure is called *Homoeopathy*.

X

YOU WANT TO BE A HEALER ?

Medical practitioners can be manufactured in institutions but all practitioners are not doctors, nonetheless, healers. Practitioners are produced, doctors are made, healers are born. Try to find out, at first, if you can be a healer by trying to put into practice the following steps. A healer is one who relieves himself and others from suffering and the self-condition that causes suffering. Healing is to heal the afflictions on the spiritual, mental and physical planes.

To be a Healer,

- a) You should begin to put into practice what you know.
- b) You should be a good friend and guide to your family members first. You should create your own daily routine at home and see that you should have the least or no occasion to punish or chide your wife and young ones. They should honour your path without being afraid of you. Spend time with them and train them by allowing them to do what all you do. Believe them. You should have something for them to imitate.
- c) The same thing holds good for you with others also. Gain confidence of others not by demanding but by

behaving. Treat them as your equals and entertain them in some good work.

- d) You can earn through healing but you cannot commercialize it.
- e) Practise the art of eating according to need and not according to taste.
- f) Ignore social, economic, political and religious differences without discussing and insulting others.
- g) Do not misbehave with money, opportunity and sex. Be loyal to your colleagues and other healers. Be loyal to the centre of your learning. Do not sacrifice procedure to honour others. Listen to what others need but not what they desire. Do not inconvenience others with your routine. Do not appear unusual or queer in your dress, speech, manners and principles.
- h) Develop healing magnetism in you. This, you can do by -
 - i) Regulating the hours of your work, rest, sleep, entertainment and prayer.
 - ii) Leaving off disagreement by feeling the need of others.
 - iii) Serving all irrespective of mental limitations and differences of caste, creed, sex, colour, religion and party.
 - iv) Practising meditation (which is different from concentration).
 - v) Practising God-mindedness by remembering God-presence (Universal Love) in others.

- vi) Your conversation and behaviour should carry pleasant humour and convey what you believe and follow. Pleasant humour is the only attitude which lubricates other's minds to receive instructions and practise obedience with one-ness.

XI

SCOPE OF THE SUBJECT

The various branches that come under the subject are : Medical Science-ancient and modern, which includes knowledge of the medicinal properties of various substances, the knowledge of Astrology, Palmistry, knowledge of the various vehicles of our constitution, the synthesis of body, life and consciousness, the relationship between life, electricity and magnetism, functions of life in various levels, Health and Disease, causes of tension, the art of relaxation, the nature and purpose of birth and death, the value of appetite, desires and needs, the *Law of Pulsation* and the *Law of Alternation*.

XII

HOMOEOPATHY

When a disease-cause disturbs the constitution, the vital force reacts violently to expel the disease-cause. This reaction causes certain peculiarities in the behaviour of the constitution, which we call '*symptoms*'. These symptoms indicate that there is a disease inside. Therefore, we should not suppress the symptoms in the name of treatment.

When a non-nutritious substance is introduced into the constitution, then also there will be a reaction and the

appearance of symptoms. But if the substance introduced is of a negligibly small quantity, then the strength of the disturbance is very little and the strength of the reaction of the body is high. The body drives off the ill-effects of the substance introduced. During this process, it expels any disease previously existing. This is possible only when the substance introduced (medicine) is capable of rousing the same totality of symptoms as those of the disease. This quality in nature, is called the *Law of Similars*. Restoring health according to the Law of Similars is called Homoeopathy.*

In Homeopathy, we have the advantage of having the minimum dose of medicine and saving the constitution from the evils of over-drugging. The cure is also safe, speedy, comfortable and permanent in all cases where there is curability. In every case, the symptoms of the patient are gathered, classified and the totality is understood. Then with the help of the Homoeopathic Materia Medica, you can study the various drugs and select the one which produces the same totality of symptoms. If you administer that particular medicine in proper potency and repetition of dose, the patient's health is restored and the disease is eradicated. In this system since the selection of the medicine depends upon the totality of the symptoms and since no two medicines produce the same totality, it is imperative that you should use only one medicine at a time. When the symptoms change, you have to change the drug. In no case, you can use more than one medicine

* For further study, refer to :

- 1) *The Science of Homoeopathy* and
- 2) *Organon - The Art of Healing* ... by the same author.

at a time. Nor can you use mixtures, balms and specifics of patent medicines prepared according to a formula of various ingredients.

Every dose of a medicine administered rouses the constitution to produce symptoms systematically. The action goes on and as long as there is relief to the patient you have no business to repeat the dose.

Stop repeating the dose, when relief sets in; wait and repeat the medicine when the symptoms reappear.

XIII

CLASSIFICATION OF SYMPTOMS

Head-ache, pain, fever, tooth-ache, loose motions, constipation and stomach-ache are a few examples of symptoms which indicate that there is something wrong in the constitution. They cannot give you a clue to select the drug. Such symptoms are called *General Symptoms*.

- i) Head-ache starts in some people, with Sunrise, increases with the Sun and begins to decrease when the Sun descends.
- ii) In some people, applying great pressure ameliorates the head-ache.
- iii) In some people, the head-ache begins to decrease after a comfortable sleep.
- iv) In some people, head-ache starts in sleep, increases enormously and disturbs him from sleep.

- v) In fevers, some patients feel better by covering. Some feel better by exposing to a cool breeze.
- vi) A patient with tooth-ache feels better by gurgling hot water. Another patient feels comfort by gurgling cold water.

In all these examples, you find certain conditions accompanying the suffering. These conditions are called *Characteristic Symptoms*. They are the symptoms which give you a direct clue to select the drug. In the *Materia Medica*, you find such symptoms under the name of *modalities*.

Apart from them, we find peculiarities of behaviour, thinking, logic, observation, reasoning and concluding. For example, a person believes that he is a great sinner, and that God is against him. Another person feels that all the people, who know him are jealous of him and conspiring against him. Another feels that he is haunted by ghosts and that he is being poisoned or black-magic is played against him. One feels extremely nervous to face a crowd, another to face strangers and a third is afraid of being alone. Some people feel a high sense of aristocracy and believe that all people in general lack in commonsense. Like this, the chronic disease conditions the mental mechanism of the patient and makes him act accordingly. Such peculiarities are called '*Mental Symptoms*' in the *Materia Medica*.

When you select a drug, you should never select it to cure a disease like head-ache, stomach-ache, liver trouble etc. You should select only for the person, that is according to the group of characteristic symptoms which is called the

totality. When you study the *Materia Medica*, you should give more importance to the mental symptoms and modalities of a drug and also take the assistance of the general symptoms which include local symptoms and clinical symptoms. Local symptoms are the sufferings that are manifested through the various parts of the body like the head-symptoms, throat-symptoms and stomach symptoms. Clinical-symptoms are results of the clinical examination of the various products of the body like the sugar, phosphates, or albumen in urine and the various types of chemical changes in the spectrum as well as the presence of bacteria. Due importance can be given to these general symptoms but you should never decide the selection of a drug according to them. This is more true in the case of chronic diseases.

XIV

GENERAL PRINCIPLES OF TREATMENT

Many of the non-dangerous type of acute complaints that occur due to external causes like the change of seasons, change of place or a disturbance of sleep hours will be rectified easily without the need of medication by regulating diet and rest. In such cases, there can be minimum medication according to the situation. It may be one or two doses.

In acute complaints of a dangerous nature that are caused by the infection like cholera, colitis, measles, small-pox, chicken-pox, black-fever, plague, there should be a timely medication according to the Law of Similars without which the patient may face a crisis. Select the drug according to the totality of the symptoms and stop repeating the dose

when relief sets in. Be alert to report the dose according to the re-appearance of the symptoms or to change the drug with the change of symptoms. Be quick but do not repeat the medicine when not required.

In chronic diseases, you make the selection of the drug in the same way but wait for a sufficient length of interval to observe the changes before you repeat the dose or change the drug. The treatment in chronic cases which include long-drawn ailments like Paralysis, Asthma, Tuberculosis, Blood-pressure, liver troubles, heart troubles, bronchial troubles, head-aches etc., may take prolonged periods of months and years. You should be able to verify whether your drug is working in the right direction.

The verification includes -

- i) A knowledge of the three laws of cure.
- ii) The homeopathic aggravation.

The Three Laws of Cure :

(1) *A disease is cured from centre to circumference.* That means the Love-nature and Emotional-nature of the patient should be cured first. If a patient is showing tendencies for suicide, homicide, self-torture, loss of affection towards family and friends along with other symptoms, these things must be cured first before the other symptoms are cured if your drug selection is correct. In the next layer of his consciousness, he may have symptoms of the will like indecision, lack of continuity of purpose which should be cured in the second stage. In the third layer, he will be having

symptoms of the intellect like wrong-thinking, wrong decisions, remembering persons, things and dates wrongly, forgetting the routine, bluffing, cheating, thieving instincts. These things should be cured in the next stage. In fourth layer, he is having symptoms of the mind and senses like committing mistakes in writing and speaking, unable to recollect names and numbers, disturbance of vision, disturbance of colour sense, smell, hard of hearing or hearing sounds like humming in the ears, bad-taste in the mouth and such like. These should be cured next. In the fifth layer, he has the symptoms of the nervous system like pains, numbness, burning, crawling or creeping sensations, head-aches or pains in any part of the body, stiffness or relaxation of the joints, tension in various parts of the body. These things should be relieved next. Then there is the sixth layer of physical symptoms like boils, ulcers, eruptions, scars, patches, warts, decay of teeth or nails, fall of hair, protruding of bones and the like. These should be cured last. This order is from the centre to the circumference of a person. In many cases, the relief is simultaneous when the drug is properly selected.

But be sure, that the drug is wrongly selected, if the physical symptoms disappear when the other symptoms are still present. Such a cure is dangerous and it leads the patient into complications, which can never be cured and sometimes to a direct stage of collapse. For example, when the ulcers of a leprosy patient disappear before the mental conditions become better it means that the patient is going to have an attack of toxic fever within a few weeks or months and he is sure to die. Observing this principle is called *the cure from centre to circumference*.

(2) *Symptoms should be cured from above downwards.* For example, if your patient is having head-ache and joint pains of a chronic nature, and if your dose relieves the head-ache first, then it is the correct drug. If the joint pains are better first, you have to change the drug after studying the case once again. Similarly if he has heart pain and knee-joint pains, it is correct if the heart symptoms are better first.

(3) *Symptoms should reappear in the reverse order of their previous occurrence.* If the patient is having long history of illness where symptoms are disappearing giving place to new symptoms, your cure should start with a relief of the latest group of symptoms and a temporary re-appearance of the previously suppressed symptoms in a reverse order of their previous occurrence. For example, when malarial fever is suppressed by quinine and followed by sweats, if the sweats are suppressed and there is nervous trembling, when it is also suppressed giving rise to heart-palpitation, then your dose, if correct, should relieve the palpitation, when the trembling reappears. Then it disappears with the reappearance of sweats, which disappear resulting in an outburst of the suppressed malarial fever. Such a course of action indicates that your drug is correct.

The Homoeopathic Aggravation :

The above said reappearance of symptoms in chronic disease treatment causes what is called "*The Homoeopathic Aggravation!*" In this process the old, suppressed symptoms reappear with a degree of violence due to the reaction of the constitution of the drug. The violence of the reaction depends upon the depth of the disease. In the case of incurable

diseases (Where the disease has sufficiently advanced enough to change the tissues, beyond repair like cancer, ascites and lung cavities due to tuberculosis), the aggravation is so violent that the patient dies. Hence this course of treatment should be given only at curable stage of diseases. In such a case, the aggravation will be mild, bearable and safe and also of a very short duration, after which the patient will have comfortable recovery and a progressive cure of a permanent nature. Remember that you should not interfere with any medicine during the period of aggravation as long as it is safe and bearable. The interference leads to retardation and complications.

In this matter the aggravation, if it is running on the right lines should present only those symptoms that were previously present with the patient. In some cases, where wrong drugs are repeated in many doses, it causes a cruel suffering due to the appearance of new symptoms caused by the interference of the unrequired drugs. This is false aggravation, which is not at all Homoeopathic. This should not be mistaken as the normal aggravation before cure.

XV

VARIOUS METHODS OF DIAGNOSIS

1. The Homoeopathic Method of Diagnosis :

The Homoeopathic approach is peculiar in its own way in the sense that it enables us to recognise the deviation of the healthy constitution from its functions. This is understood in terms of the group of characteristic symptoms in each case. This is doubly useful because it makes us understand the nature

of disturbance and at the same time, it gives us a direct clue to select suitable remedy. In allopathy, the diagnosis consists of the tabulation of the tissue changes and the sensations while the selection of the medicine depends upon prescription of the doctor according to the latest discussions upon the curability of medicines. In allopathy it is the opinion of the doctor that counts, whereas in Homoeopathy, it is the totality of symptoms of the patient that makes us decide the medicine.

2. The Ayurvedic Method of Diagnosis :

According to the philosophy of Ayurveda, it is the three-fold functioning of vital body that decides the state of health or otherwise. The study of the vital body and its understanding is far more advanced in Ayurveda than in Homoeopathy. Three centres of functioning are traced in the Vital Body : (1) The Tissue-making or precipitating function called *Sleshma* (wrongly understood as phlegm). (2) The Tissue-consuming and distributing function which includes the continuous combustion of tissues. This is called *pitta* (wrongly understood as bile). (3) The pulsating-functioning which governs the centripetal and centrifugal activity of contraction and expansion of the various parts. This is called *vaata* (wrongly understood as wind).

The first one functions through the forming of the delicate plasmatic tissue out of which the mucous membrane is formed. The second one functions through the generation of heat. The third functioning is conducted by the heart and lungs in the form of circulation and respiration. The third one keeps the other two in poise. As long as this poise is obtained it is called health and the products of these three functions are called the three basic tissues. (*'thredhatus'*). The disturbance

of these causes a fight in the constitution with the disease. The spoiled tissues that result in, from the fight are called the three basic defectives. (*The thridoshas*). A study of the Ayurvedic Materia Medica teaches us how to use the medicines to establish once again the poise of the three functions (*dhathu-samyā*). This automatically expels the disease condition.

As it is evident these two systems differ Allopathy in that they do not accept the existence of disease as an entity. To accept only healthy condition as an entity and the deviations therefrom, which are of a relative temporary value are understood as diseased conditions. The result is that there is only a diseased person, whom we should treat and there is no disease to dispel. The Ayurvedic theory is based upon the age-old wisdom of Nature which includes the three qualities : (1) Tamas (inertia), (2) Rajas (dynamic), (3) Satva (Poise). On the mental plane, they are respectively the (1) habit-forming nature; (2) the nature of novelty and; (3) the nature of correlating.

3. The Spiritual Method of Diagnosis :

The Spiritual Healing, though age-old among all the nations, is systematic, scientific and self-sufficient in the Indian tradition. It is happily supported by the positive and verifiable traditional yogic science. It teaches that the consciousness of the soul level descends into the Will, which in its turn, descends as mind. This further descends to create out of itself life force or the Vital Body. This creates the physical body every moment, while the mind maintains the photograph of the physical frame, which preserves our physical body life long. This descent of spirit into matter is followed by a corresponding

and simultaneous ascent of matter into spirit, the meeting place resulting in the living constitution of the living beings. This descent is from subtle to gross and the ascent is from the gross to subtle. It follows that every subtler plane creates, maintains, and reabsorbs its next grosser plane. When the whole process is running without being inhibited by either external causes or the inharmonious responses from within, it is called health.

Disease is the inhibited (temporary) condition of the soul substance, which gets stuck up into folds of unrequired lines of force. This produces unrequired tissue changes in the physical body. Healing therefore includes a process of rearranging these folds by the agency of the efforts made by a relatively subtler planes of man's existence. For example, if you begin to practise tranquility of mind and engraft it into your habit-forming nature, it begins to produce synthesizing lines of force in the vital body. This produces healthy tissues in the physical body. Since the tissues are being destroyed when used and excreted every moment, within no time the disease is dispelled. The rapidity of cure depends upon the quickness (without intensity) with which the mind is tranquilized.

There are many methods of Spiritual Healing adopted by the followers of the various schools of thought but the most effective and the ancient most one is as follows :-

- 1) Observe health rules previously described.
- 2) Keep your body clean by daily bath.
- 3) Daily practise meditation in the same place, at the same time, with the same duration. Sit at ease in any

convenient posture with your trunk erect and perpendicular to the ground. Close your eyes and travel with your mind from your head to foot and through every internal part of your body. While doing so mentally remove tensions in any part, and relax every muscle and every nerve. Begin to observe your breath mentally. Make your inhalation and exhalation harmonious by breathing slow, steady and uniform, without any jerks. (In no case you should retain the breath inside). Think of your breath by observing and listening to it as a song. This makes your mind absorb and disappear in the song.

If you feel you require some language for your song, it is there prescribed by the ancients. It is the famous, well-known sacred word *SO-HAM*. While inhaling, you mentally sing 'SO' in a harmonious prolonged way. While exhaling, you sing 'HAM'. Within a few weeks, you will find that your mind is totally absorbed in your breath, the sum-total of the two being yourself above breath and mind. This is what you call *I AM*. By practising this, you will find that the oddities of your constitution disappear and health is re-established totally. Then you can begin *healing others* in the following way:

Make the patient relax in any position comfortable to him and ask him to think of his breath. Touch his brow-centre once with your right thumb and sit down. Imagine a flow of life-current entering into your heart from the Sun, through space, then the flow emerging and touching the brow-centre of the patient. Then it descends entering into his nostrils, lungs and heart, through breath. It radiates throughout his body and he is immersed totally in the flood of life-light. You can use

light rose colour for your imagination. This helps a speedy cure. Golden yellow colour is also equally effective. Do this for three or four minutes. Do this for a few days and you find the patient speedily recovering from his ailments. If you make him also practise the same process the cure is more speedy.

4. *Palmistry as a guide for Diagnosis :*

Take the palms of the patient into your hand and examine them.

- a) If the hands are sweating you can conclude that the nervous system is feeble and the mind is not constant.
- b) If the hand is pale, your patient has less blood. Deficiency of red corpuscles forms the centre of his ailments.
- c) If the hand is plumpy, soft and puffy understand that he is sluggish, indolent, lazy and susceptible to sensuality, drink or gluttony.
- d) If the hand is dry, and rough with very thin texture of skin, then the patient is bilious with a bad liver. He is cold in affection, unsocial, lacking in warmth and love. He is sceptic and cynical. Gastric and head troubles threaten him.
- e) If the hand is dull, black with blackish lines, hand puffy, nails bluish, then you have before you, a patient of circulatory troubles, due to carbon poisoning and cardiac troubles.
- f) If the nails are thin with edges bending inwards into the fingers, you can be sure of weakness of the lungs and major infection of the pulmonary tract. If the nails

are dilated like bulbs you can understand congenital deformity of heart muscles and valves.

- g) If the nails show longitudinal ridges well marked, it means that the person's nerves are overworked leading to a point of nervous breakdown and paralysis.
- h) If the nails are short, ending far lower than the finger tip it means he is a patient of throat troubles of various types. They are also overcritical, overcautious and disputing.
- i) If the nails are too narrow and too lengthy it shows spinal weakness, rheumatic troubles and especially pain in the lumbar region.

Like this you can make a special study of palmistry when you get a new horizon of determining the disease and dispositions many years before the patient begins to suffer.

By making a diagnostic approach from various angles, you will be able to synthesize, come to conclusion and help others with a humanitarian view to come out of his health difficulties. In no case you should discuss with him too much details about his disease. Further, it is a crime to reveal the possibility of a dreadful disease in future. As a healer, you are expected to understand and direct the patient into right lines as far as it is in your hands. Also do not medically treat a patient against his acceptance or the acceptance of his guardians. Learn to know where your services are required and whereto God directs you.

Thank you all.

HEALING,
HOMOEOPATHY
AND
AYURVEDA

(Lecture delivered at Munich on November 3rd 1981.)

Healing, Homoeopathy and Ayurveda

Brothers and sisters, who have gathered to see me!

I once again thank you all for the happy presence you have given me. I am expected to speak about Spiritual Healing this evening, but I promised you to speak something about Ayurveda on the day when I spoke about Homoeopathy. So, I will introduce you to the scientific aspect of Ayurveda and then speak something about Spiritual Healing.

The necessity of material plane medicine to the physical body is the concept of materialistic medicine. The necessity of qualitative medicine (the dynamic properties of a medicine without the physical substance) is proved by Homoeopathy. The Homoeopath is questioned: "Can you show me the evidence of the existence of the medicinal substance in a dose which you are using? Can we have a chemical analysis of your pill? Can we have a nuclear evidence of the medicinal substance in a dose you are administering?" The answer is : "Not at all." There is the physical matter in your body which gives you some kilograms of weight. If you take the weight of a corpse can you expect something less simply because the person who was living in it is absent? Not at all. In fact, the weight will be more of a corpse than the weight of a living body. Facts show another dimension

of science to be discovered. If a stone hits the head, I say, I have great pain. If you take the weight of the stone, make a record of the volume of the stone, colour of the stone, chemical components and formula of the stone and the atomic and nuclear structure of the stone etc., can you find what you call pain in all these results? You can discover ten thousand different sciences of the physical plane, but the item 'pain' can never be included in any one of these observations. Moreover, you cannot invent a machine, which can record pain. Mind and force put together make what we call sensations, feelings and the psychological phenomena. If you take an x-ray photograph of the brain, can you detect the existence of mind in the brain cells? Does this mean that you have no mind? You can never detect intelligence in a microscope. Does this mean you have no intelligence? The plane of force and mind can never be interpreted in terms of the *Laws of Matter*.

When you take a medicinal substance, it has many types of properties of matter. If you take a big lump of sugar and throw it on your head, it cannot be sweet. It breaks the head. Sweetness is not there in that particular transaction with sugar. When a person is hungry and very weak, if you make him carry beautiful dinner on his head for two kilometers and then ask him, "Are you happy now?" His hunger can never be satiated. That type of transaction can never make the substance his food. There is a particular relationship, which makes the material his food. It is right relationship and you have to understand it. Until then it is only material and no food. Similarly if you take a medicinal substance, for example, Sulphur, if you press a lump of

Sulphur on the face, it pains. That is the action of physical Sulphur on physical body. If you make it fine powder and apply it to your hand, keep it for twelve hours there, it has its own action on your skin. But that is no more the action of physical Sulphur. It is the action of the Etheric Sulphur upon your etheric body, which gives a disturbance of the etheric matter of that particular place. Then the message will be carried to the mental body. The mental body sends messages to the etheric material. Then the etheric structure will be changed so that the disturbance of the etheric Sulphur is not allowed in the body. The result is that you will find a wound on your skin. Same thing with every substance.

When our hand is exposed to candle flame, immediately it burns. That does not mean, the skin is getting burning-sensation. The sensation belongs to the mind and not to the material at all. Suppose you place a candle here burning, and suppose we have not seen it. While lecturing, suppose I place my hand exposed to the flame. Immediately there will be heat to the fingers and I will take off my hand. That means a great process is going on. The etheric body of that location has the etheric Devas or Intelligences, who made an immediate message to the mental body. Then the mental body sends a message to the etheric body. A centre is temporarily produced in mind which gets response to the area exposed to the flame. Then a thought of discomfort or burning is produced in the mind. It is projected upon this spot again. Then only you will feel pain here.

Understand that pain never occurs to the physical matter. It is to the mental counterpart, which corresponds with

that portion of the physical body. See, how in very big industries and offices you will have a board with red lights. Whenever something goes wrong in one section, you will find an alarm and a red light here on the board. Then the persons understand that something is wrong somewhere inside. That does not mean, the machines understand it, but when something is wrong with the machine, the persons come to understand it. Just as the keyboard of red lights is there, we have a keyboard of red lights in our mind corresponding with every part of our body. Pain is produced on the keyboard only, but we feel the pain on the physical spot. When you put some stereo and amplifiers in your back, the voice is heard from your back, when I am speaking here. This proves that the arrangement of the whole office belongs to the persons and not to the house. The effects are observed in the house. Then the rectification is also to be done to the persons but not to the house. It cannot be done on the physical body with the material of medicine. The etheric counterpart of the medicine should be rectified.

Sulphur has its chemical properties. They never belong to the physical parts of this physical matter of Sulphur. Similarly the smell of Sulphur to the human nose is not at all a part of the chemical properties. It is altogether a different process which is called the '*vital process.*' A medicine has also three parts : the physical matter, the atomic substance and the subtle substance which is etheric and mental. The etheric substance works upon our vital body and produces vital effects, the sum total of which we call health or disease.

So the mental counterpart of the medicinal substance produces effects upon our mental body and produces its

results. When you dilute a medicine, it is the etheric and the mental counterparts that are stimulated into action. The physical presence of the substance is no more required. You are capable of preserving the etheric and the mental nature of the medicinal substance. In the days of Hahnemann, the Professors of Chemistry and the Doctors laughed at him and called him a fool, when he said that Mercury was soluble. He had made a performance. He had placed pure Mercury in a mortar, added powder of lactose to it, grinded the whole mixture, placed it in distilled water. Mercury was retained on the filter paper and the solution of sugar went down into the bottle. Now he asked, "Does the solution of sugar contain any Mercury? The Doctors and Chemistry Professors said, "It was foolish. Then he asked them : "Are you ready to take each a dose?" Many people were not ready to accept it. For argument's sake they said, "There was no Mercury in it," but when the test was ahead, they remembered that they too had their own wives and children. So there were very few people who stood the test. To them he gave each one dose and asked them to wait for one week.

Within one week they had great pains in the gums. The second day itself they had swellings in the gums and burning of the tongue. The next day they had redness of the whole mouth and great salivation. Next day they had all glands swollen and painful. Then he asked them : "It may be a coincidence for one person but for thirteen persons there cannot be a coincidence." So they had to accept it. You can give this answer to your dear doctors, who question you posing that they are very scientific. But in fact, this is a very very old and long answered question and it can be considered

Paleolithic. Hahnemann had proved it long ago. So you need not get confused with people who are outdated in their understanding. The nature of medicine exists in the mental and the vital planes. It contacts you on the mental plane. If you have honey and lemon juice on your tongue you will find a taste. What is taste? It is the transaction of the mental substance with the mind. It is not at all the chemical properties of Citron that cause taste. So we will now proceed into the Ayurvedic thought. Ayurveda can easily be understood when we understand homoeopathic philosophy, because its basis is also the *vital body*. Any sensible system of medicine belongs to the action of the vital body and the mental body, and not at all to the physical body.

The first consideration of Ayurveda is not about medicine, but about health. Remember that Ayurveda is not mainly a system of disease and medicine. It concerns more with health than with disease. The very structure of the philosophy of Ayurveda belongs to the concept of health, the understanding of health, and the preservation of health, and the procedure we have to adopt in our daily life to preserve our health. In the second half of the Philosophy of Ayurveda you will find the Science of Disease and Medicine. If you default with the laws of nature, if you ignore the procedure of health, the result is disease.

When matter and force interact, the result is the manifestation of mind. And then the mind begins to work until once again matter and force are separated. The duration is called the "*Span of Life*." That is how Ayurveda defines span. There is matter in our physical body, there is force which

is making the body move, and when matter and force begin to co-exist, there is an automatic manifestation of mind, which we call the individual mind. When once mind manifests itself, it is able to manage with the matter and force. See how the father and mother produce the child, and the child can become an adult to protect the father and mother! In the same way the mind is made manifest by matter and force which is organized by space mind, and then there is the birth of the individual mind. From that time onwards the individual mind begins to organize matter and force. Then the evolution of that particular span begins. Mind begins to evolve into experience, that is what we call the maturity of age. It uses the capacity of understanding. Ayurveda is a science, which asks us to use our understanding to protect the coexistence of matter and force in us. When it is done, the span runs healthy. When the coexistence is uncomfortable, when the terms between matter and force are not good, then we call it disease. It causes death. Know how to maintain the conditions that keep up the balance.

There was a great sage living in a hermitage in a forest, Seven sages came to see him with quick breath and gasping. One of them was perspiring, and one of them was pale in the face. They are much troubled. The sage made them sit down and questioned : “Are you coming from cities?” They said, “Yes.” He said, “That is why you could not maintain your health.” Then he begins to explain diseases and medicines while curing them. He explains that in cities fresh food is not possible. It becomes necessary to eat preserved food. It causes diseases, since it disturbs the balance between force

and matter in the body. Regular use of pickles and dehydrated foods cause disease. The possibility to take bath in running water preserves health. Water that runs touching the soil is called vital water or living water and that is required to maintain health. For example, river water and of the lakes. Keep the rivers pure, so that you may drink and take your bath directly. Rivers are not polluted by any number of people bathing. City pollutions render the rivers unfit for vital use. If you take your bath, the river is never polluted, because the physical impurities go to the bottom of the clay, and the etheric impurities are carried away by the etheric existence of the river.

Then he advises them to live there for some time eating natural food, taken fresh from the plant and animal; daily to go to the river, take bath and drink directly from the river. The sages stayed with him for forty days and they regained their natural health without medicines. In the meanwhile during their stay he taught them the *Science of Health*. So goes the opening chapter of the main text of Ayurveda. Disease indicates a defaultation, while using medicine indicates an atonement. Then he goes to explain how health is preserved. Of the teachings of Ayurveda, I will give you a few points, because he has given much, much, which is not enough for one lecture.

Keep up poise in your life. Understand the relationship between rest and work. There are people who sleep but who do not have rest. There are people who are much more disturbed in sleep than when awakened. It is good sleep, he says, only when you are fully refreshed after a sleep. If you feel great discomfort, or irritability after sleep or suffocated

or fatigued or weak, that means, your constitution is undergoing awful changes during sleep. Then he explains how to make sleep healthy. Then he speaks about our relationship with food and drink. He gives us three types of foods used by three types of temperaments of human beings.

One temperament likes nutritious foods like honey, milk, milk-products, fresh vegetables, salads, juices and fruits. Some people like them more than other things. They belong to temperament number one.

There is a second temperament. They like very hard things, strong things, spicy things. In India, especially in South India, they eat chillies directly. If an Occidental sees chillies in plate, they appear like many scorpions. But with great pride the South Indian bites and chews chillies. With water in the eyes and nose, he says: "Very good, very tasty!" So there are people who want very spicy things. If you offer them honey and juice of fruit, they look at it and say: "We don't want this." So they feel restless about good food. They want things that are very bitter to taste, for example very strong coffee. Unless something touches the tongue sharply, they cannot appreciate. This is temperament number two.

There is the third temperament. They like things that turn acidic after preservation. It should smell preserved food, then they like it. If you cook something and place it in the freezer, tomorrow take it out and again cook it, they like it better. If you cook for the first time, and serve on the table, they don't like it. They like all alcoholic things and narcotics like opium, morphia, haschisch and tobacco. They don't

appreciate the first two types of foods. This is temperament number three.

The first temperament is balanced in their way of behaviour. The second temperament belongs to a great genius on this earth. They know many things, they attempt many things, at a time. Always they are on the move. They are very busy about something, which they themselves do not know. This is the second temperament. The third temperament are those, who do not like changes. If you ask them to purchase a new car, they like to continue with the old car. They never like to change the house. If you offer a better apartment, they say, we are satisfied with this. They try to postpone a journey for tomorrow. If they are to be at the office by 10-00, then they want to go to the office by 10-30. Like this the third temperament behaves.

The first temperament is called the temperament of *poise*, the second temperament is called *dynamic*, and the third temperament is called *inertia*. They are the temperaments of the *Three Gunas*. The first temperament is called *Sattvic*, the second temperament is called *Rajasic* and the third temperament is called *Tamasic*. The first temperament live healthily, the remaining two temperaments have their own two types of diseases. So, maintain poise in food, and keep regularity in activity.

According to your daily programme you try to prescribe your own timings and try to keep up the timings. Make it a habit to keep up timings without feeling the tension of the programme. When you are greatly worried about keeping up time, you will begin to live on your nerves and

the result is hypertension, nervousness and irritability. Therefore try to keep up regularity in life, and make it pleasure to maintain regularity. Let the body and mind do everything in its time. While the mind is doing his functions, don't identify yourself with the mind. Let the fellow do it. You don't run with the fellow and confuse him. This is how you have to maintain the regularity of the daily routine. When you begin to get things regular, your mental structure begins to become regular. The vital functions in your body will be regularized by the mind gradually. Then the poise in the respiration is reestablished.

In the childhood you were having poised respiration. You gave many thousands of jerks to your respiration whenever you were angry, suspicious, jealous, fearful or sorrowful. As you are growing up in age, you have made a jerk in the respiration and the heart beat, many thousands of times, so that you have engrafted some disturbance in the music of your respiration which was there in your childhood. You lost it in the middle. Now you will be able to re-establish it by making a regular mental structure of your daily routine. Then only you are qualified to practice *Pranayama*. If you try to control your respiration directly, the results are horrible.

Get up in the morning by 5-30 and sleep before 11-30 in the night. After getting up in the morning, and before supper at night, clean your teeth, tongue and mouth. Clean with only plant matter and with no chemicals. Only powders of plant should be used. Apply some oil to your body and do it for your self. Don't have servants or massage people to do it for you. Then take your bath. If you can apply sesame

oil for skin since childhood, there will be no arthrose at all. Use plant material again to clean the body. No inorganic chemicals should be used. The sage prescribes the powder of Soya seeds, mixed with powder of Margosa leaves and Sandal-wood. The mixture should be used to rub the skin while taking the bath. Ayurveda advises not to grow long beard or hair. Always have beard clean-shaved. We imagine that the saints and ancient monks were having beards. It may be true in art pictures and cinemas and dramas. The saints never took pride in their beards.

Be open and bold to speak truth directly. But you should be able to speak it pleasantly. He says : “Speak pleasantly and make others pleasant by your speech. Speak truth, don’t speak untruth to make it pleasant, and you have no right to insult others by your speaking truth”.

Have compulsory physical work daily. Mental work without physical exertion makes us no good. Intelligence without goodness leads us intelligent, but it makes us to crime. So physical work is a must to keep mind healthy. Also for mental health, you should study some scripture daily. And try to make your own commentary. Practice the eightfold path of Yoga. Health does not exist in tissues of the body or the cells of the brain, but it exists as an attitude with you, he says. He asks us to keep up this attitude in the following manner : “Practise tolerance. Test if you are tolerating other’s faults. If you are practising tolerance to the faults of others in silence, see if your silence is vocal or mental. If your silence is vocal, then you will have great tension as a result of your tolerance. That causes horrible diseases. When you understand

that silence is mental, then your tolerance gives you health. It gives you relaxation and it puts the other person at ease with you.” So he asks us to understand the difference between vocal silence and mental silence. You can be speaking vocally, but your speech will grow gradually meaningful and significant.

Practise moderation. You know how much to eat. No overeating, no under-eating. Stop sleeping too much or too little. Let the body choose what it wants. Do not interfere with the needs of the body, be a master of the senses, let the needs of the body be fulfilled. Let the desires be separated from needs. Understand that desires are mental and they lead to disappointment. Needs are physical and they support the body when properly supplied. This is moderation. Practise charity, not only in money and property, but also in attitude, in speech and in companionship. Let there be charity in all motives. You should have unity in essentials with all your spiritual brothers. Everyone should have liberty in non-essentials. I should not ask my friends to dress themselves like me. It is foolish. So live with “*unity in essentials, liberty in non-essentials and charity in all motives.*” This is what Master Djwhal Khul advises.

Then understand the difference between devotion and emotion. Many times we do not understand. Emotion leads to disease and devotion leads to health. When happiness is given to us, if we are into emotion we feel very restless in our happiness. Sometimes we cannot contain ourselves. Sometimes we weep when we are happy and sometimes we think, ‘After all this happiness is not permanent, and tomorrow we will be unhappy.’ Like this we may react in very

meaningless ways even to a real cause of happiness. That is emotion. When emotion should be purified, it becomes devotion. It is right source of inspiration and not emotion. An incentive for good life, and inexhaustible interest for better life is inspiration. Emotion causes great likes and dislikes.

So we are asked to differentiate between emotion and devotion. When you are attracted to the soul consciousness of everything, when you feel a companion of everyone around you, still not expecting anything from others, if others feel confident with you, it is a touch of soul-consciousness. That is what is called devotion to the one who is existing in everyone. If we react to the other person, it is emotion. If we act with the God-presence of the other person, it is the same with everyone, then it is called devotion. He asks us to practice devotion. This is in short, an example of how he gives us a path. This path enables us to keep up the comfort between Matter and Force in us. As long as the comfort is kept, there is health and this is after the Science of Health.

Then he gives us an understanding of the various layers of our constitution. The physical layer is the first (that is the *physical material body*). Then there is the *functional body*, which can be called the *vital body*. It is called the *etheric body* in spiritual science. The third layer is called the *mental body*. In the spiritual science it is called the lower mental body. And next, there is the body of intelligence in us, which can be called the higher mental in us. The next plane is called the *Plane of Bliss*. It includes the *Buddhic Plane* and the Soul-consciousness in the modern spiritual science.

This is the construction of the various layers in man. The material body or physical body is called “*Anna*.” The etheric body is called “*Prana*.” The lower mental is called “*Manas*.” Intelligence or the higher mental is called “*Vijnana*.” The Plane of Bliss corresponds with the Buddhist Plane and the Soul-consciousness. It is called “*Ananda*.” These five are called the sheaths. In Sanskrit they are called “*Kosas*.” The first is called “*Annamaya Kosa*” the second is “*Pranamaya Kosa*”, the third is “*Manomaya Kosa*”, the fourth is “*Vijnanamaya Kosa*” and the fifth is “*Anandamaya Kosa*.”

Disease starts in the ‘*Manas*’ and ‘*Prana*.’ Then only it begins to make a disturbance in the ‘*Annamaya kosa*’ or physical plane. Whenever the body requires a rectification from a disease, it should be done with three different substances. The first is called ‘*Mani*’ or mineral kingdom. It is using mineral substances as medicines. The second is called ‘*Mantra*’ or the use of sound for healing. It may be a sound or a word or a sentence. And the third is called ‘*Oushadha*’ or plant. He advises that the plant medicine can be more frequently used than mineral medicine. He advises to avoid inorganic substances as far as possible, and use organic plant substances. Also it is preferable to use sound instead of plant. Healing through sound, healing through prayer, healing through invocation and healing through music are included in the *Mantra*. It is the best method.

He advises us that the lesser be the physical substance in healing, the better it will be. The method of *Mantra* is the highest according to Ayurveda. The rulers used to prepare two bands of people. This first band is called ‘*Charakas*’

or ‘traveller - doctors.’ They went into the villages, cities and towns, and enquired about the health of the people door to door. A zone is allotted to each and the fellow went round the houses. He was responsible for the welfare of the people of that zone. “Charaka” means a traveller. A second band of healers used to teach people how to heal themselves. They also had their zones of teaching. They trained families in auto-healing. These are called the well-learned scholars. In Sanskrit they are called “*Susrutas*”, which means ‘well-learned.’ So there were two groups, one the Charakas and the other Susrutas. One of the Charakas wrote one big book on Ayurveda. And one of the Susrutas wrote another big book.*

Now, about the origin of disease : You know the three Gunas : Sattva (poise), Tamas (inertia) and Rajas (dynamism). The three are responsible for the whole creation. From Tamas - matter is born, from Rajas the mind and the sensory functions are born and from Sattva intelligence and understanding are born. When you develop conditions to maintain Sattva, your intelligence will be constructive, and your logic leads you to truth.

The functions of our body and our life-force are produced. According to their blends. In the vital body, we have three whirlpools of forces. One whirlpool produces precipitation of matter (construction of the tissue cells). Another whirlpool produces combustion. It destroys and decomposes the material tissues to use the calories to work

* These are called ‘*Charaka Samhita*’ and ‘*Susruta Samhita*’ in Ayurvedic Literature.

out the functions of the body. So one whirlpool of force produces tissues, another destroys them. A poise between the two functions is produced by the third whirlpool (of pulsation.). That produces the *peritstalysis of the matter* in our body.

The first whirlpool conducts the construction of cells. The second one conducts the destruction of the material which we call food. The material in our body is utilized every minute and the remnants are excreted. The third one produces pulsation. Pulsation produces expansion and contraction in matter (the centripetal and the centrifugal pulsations). These pulsations make the matter of the lungs expand and contract. Respiration goes on. The pulsations make the heart pulsate. They make the stomach digest. They make the nerves and the muscles expand and contract. Thus the vital body has its three functions. Pulsation is called 'Vata' in Sanskrit, materialisation is called 'Sleshma', combustion is called 'Pitta'. So three processes are called in Sanskrit, Vata, Pitta and Sleshma.

When the three activities are evenly conducted the result is health. When there is inequality, the result is disease. Each disturbance produces its own products of disease. When there is Sleshma disease, it produces too much excretions from all parts of the body. There will be much lachrymation, secretions from the eyes, nose, ears or throat. Much mucus from the membranes is produced. Pus and other materials are produced, as dead products.

When there is a disturbance of pitta, overheat is produced, because there is over combustion. Too much of

oxygen is taken in and the substances of the body are burnt speedily. The result is emaciation and wasting type of diseases. There will be loss of weight, frequent fevers, cough and phthisis troubles. There will be too much production of digestive juices, suffering from too much acidity, headaches and migraines. Such diseases occur, when the combustion activity is too much. When the pulsation activity is disturbed, there will be the loss of pulsation, the capacity to expand and contract will decrease, gas accumulates in the alimentary canal. There will be wind formation, flatulence and suffocation. Loss of pulsation in the heart muscles that results in exhausted heart and various heart diseases. The lungs gradually lose their capacity to breathe normally. The result is many types of pulmonary diseases. And also the nerves and the muscles of certain parts may lose their peristalsis. It results in gradual paralysis of those parts, or sudden paralysis of a part of the body. This is the result of loss of peristalsis. Sometimes there is too much pulsation, and sometimes there is anti-peristalsis. Frequent hiccups or spasms may result. We cannot swallow, or sometimes even water blocks the throat, or an air bubble blocks and kills. Sometimes there will be cramps, nerve pulling twistings, twitchings in sleep. Also it causes epilepsy. This is wrong peristalsis. Thus the three types of disturbances cause three groups of diseases.

Much of the treatment in Ayurveda is with foods, then with drugs. Even when medicine is used, it should be used along with some food substance. Life principle must be first sustained. Food forms medium of medicine to administer. Honey and milk are considered to be the best among the

substances that should be given along with medicine. Honey is described as equalizer. It rectifies the inequalities. Milk and milk products are described as vitalizers. They stimulate the assimilation of food. Therefore according to situation of the patient, you should administer the medicine either with honey or with milk. Samuel Hahnemann advised sugar of milk as the base of medicine. That is why we have the sweet pills in Homoeopathy. In minor diseases like fever, stomachache, indigestion, diarrhoea or constipation, Ayurveda prescribes no medicine. It advises us not to rush into medicine everyday. Adjust your diet when the body cures itself. Neither Ayurveda nor Homoeopathy nor any other system except Allopathy believes in ready-made medicines produced in many colours and kept ready in the market, so that everyone purchases and take a fancy in using them daily.

Healing through sound and through suggestion or touch or by holy water or herbal ashes is considered to be a part of Spiritual Healing now a days. It belongs to magnetic healing now a days. It belongs to Magnetic Healing. We need not call it spiritual. Ayurveda described it as a part of Healing Science. It is part of the doctors' job to practise hypnotism and magnetism in healing. That is what Ayurveda says. That is what Hahnemann also advised. If you read the last three aphorisms of his *Organon*, you will find there, what we now call Spiritual Healing.

First, train yourself to be a real healer only practising the eightfold path of Yoga. Otherwise if we call ourselves healers, there is no meaning. In the occident, it has become a fashion now-a-days to call everyone, himself, a healer. Every

second and third fellow is a healer in France and Belgium. And when they had an interview with me, I found many of them suffering from nervous diseases and hysteria. Within the first five minutes of interview with me, they went into emotions and they burst out into weeping and tears. Poor fellows, they call themselves healers. First of all, they should heal themselves, or get healed by others. Let there be a joyous and happy mind and an attitude to help, before one can be a real healer.

Another danger in the so-called Spiritual Healing is, that the healers fail in their health. Gradually they are going into nervousness, they are having many headaches and sufferings, and many times they are going into peculiar moods also. This is because, they say, that they are taking the diseases of the patients. There is no more foolish concept than this. Believe that no one can take the suffering of anyone in this world. The Law of Nature is not so foolish as to allow us to take the troubles of another. The trouble of a disease is the penalty to whatever wrong we have done. The healer can also prefer to become sick, but he can never take the disease of the patient. Will power either makes or mars a person. When the healer sincerely believes that he is taking the disease of others his willpower works with his auto-suggestion and it kills his health. It is the power of auto-suggestion. So sometimes we will be wasting our vital energy, if we do not know, how to do? There are people who believe that they are supplying their healing energy to others. The result is, they will have less and less of energy, they go into sickness. They should never imagine such foolish things.

Healing is done through us, not by us. It is the Lord in us who heals, not ourselves. The electric current is supplied

through the wire, not by the wire. So if we believe that we are healing them, we go sick. If we believe that healing is done through us, there is a never ending supply of healing energy, which flows through you, simply because you have made yourself an efficient channel. Healing is efficient not by any technical process, but by compassion and true love. It is real compassion, that makes you a healer, and not at all the technical literature of healing which is published in great colours. There are many healers, who do not know that they are healers at all. Their presence in railway trains and in aeroplanes makes them heal through a conversation. They do not know that they are healing, but because of their good sense and goodwill they are healing. Healing is done through them by God. *This is the true spirit of healing.*

Daily meditate that the healing magnetism is sent from the Sun to you. Daily meditate for sometime, that the solar healing energy is entering into you through your eyes and brow centre. Then it descends into your heart in the form of your affection, sympathy and love. Then it begins to heal everyone around you. Your conversation or your smile or your good humour or your funny speech will be the channel to heal everyone around you. You need not call yourself a healer or threaten patients in the form of an official healer. Make others pleasant, then the healing energy flows through you into them and you will find stunning results. *This is the true method of healing.*

But if you want a systematic procedure, let the patient sit before you closing his eyes, relaxing every muscle and nerve in his body. Give him the idea, that he receives the healing

solar energy from your heart into his brow centre and eyes. That flows through him and that heals him. This is necessary if at all you want to be recognized as a healer. Often if the patient is conscious that you are a healer, it blocks the passage of the healing magnetism. If he knows you only as a friend or a companion or a fellow with social transaction, that gives him the mental freedom with you, which keeps all the centres of energy open to you, so that there will be no blockage. Then automatically healing is done. Unknown healing is done with greater efficiency than known healing. These are a few important hints about the so-called Spiritual Healing.

Thank you all. I take leave of you today to meet you again after one year. I felt a great joy and comfort in meeting you. The purpose behind you stimulated me to speak for such a long time. If the audience had not been purposive, you could not have tolerated me for such a long time and I could not have spoken with joy for such a long time.

Thank you all.

HOMOEOPATHY
AND
SPIRITUALISM

(Lecture delivered at Theosophical Society, Geneva 24-11-75)

Homoeopathy and Spiritualism

I thank the President of the Swiss Theosophical Society, the members of Theosophy and I thank all those who gave their presence to me this evening. I am expected to speak about *Homoeopathy and Spiritualism* this evening. It is a surprise, though pleasant, that the Theosophical Society presents me a subject like Homoeopathy, because generally it does not take the interest of the common public, because it is a technical subject; but I will try to do as much justice as possible. In fact I expected a subject like “The Masters and their work” because it is my life work and I follow the footsteps of the Masters that are leading the spiritual path and from childhood, I am interested in reading and understanding the glorious books, which form the Holy Bible of the 20th and 21st Centuries, that is the ‘*Isis Unveiled*’ and ‘*The Secret Doctrine*’.

Since last 15 years, I found it a pious duty to prepare working students on these two books in batches of three-year-courses and the continuation of the Gospel of the Masters through these two books, that is the latter work of Master Djhaul Khul through his second disciple Alice A. Bailey in this century. His first disciple was Madam H.P. Blavatsky whose picture is here, and through whom a part of the Ancient wisdom was given by the Masters and as far as it should

be understood, it was given through Madam Blavatsky. And some time was allowed so that there will be the first batch of *World Servers* as a result of the readings of the books of the first two versions. There were many servers during the first batch who formed the followers of the Masters' path and again for their benefit and for the propagation of the work of the Masters, the Masters gave some more of their versions of the Holy Wisdom through Alice A. Bailey and after sometime through some other glorious soul they are going to give some more.

Those who are following the path of the Masters are following the work of the Masters and their footsteps by serving not the Masters but the humanity. That is what the Masters said as the first rule of the World Server.

A true Master is one who does not expect any service to him by the disciple but one who expects service to humanity in its absolute sense and not in its relative sense, not in its political sense, not in its social sense but in its vital sense. That is what the Masters expect. That is why they have clearly said, that it is absolutely useless to try to contact the Masters nor it is absolutely useless to negate the existence of the Masters. Because a desire to contact the Masters shows that the aspirant is in a desire level, that means, lower astral level which does not permit at all to contact any Master. And negating the existence of Masters show a finer form of imperfection and it also does not permit a direct contact with the Masters because when I negate Masters, how can I contact them? There is a pious story in one of the Holy Scriptures.

There were two brothers who wanted to become Gods. They could manage to see that nobody would kill them.

They made such a great penance that they acquired powers so that nobody could win or kill them. But unfortunately one of the brothers died a serious death as nobody lives forever because living beings die if nobody kills them. Being unaware of this, the second brother thought, that God killed his brother.

Therefore, he wanted to kill God and become himself a God or The God. And he then began to search for God with a great weapon. He declared that he would kill God because God killed his brother. Then he went upstairs of the 7th plane and searched and searched, but could not see anyone like God. Then he went downstairs, went into the lower seven worlds until he touched America and he could not see God and finally declared that there is no God at all. He was such a fine and great intellect that all people believed what all he said. His presence contained such magnetism that all people were conditioned to believe that there is no God.

Then there was a peculiar Grand Master who used to go to all the 14 planes. He is called *Narada*. He went to that demon and asked him on the dais before the public. "So, you accept, that you have started your campaign against God because God killed your brother?" The demon replied in the positive. Narada said smilingly. "Then you say that at the end of your search there is no God. You forget then you accepted the existence of God in the beginning, because you accepted that God killed your brother. So may I understand the fine type of logic you have?" Then the demon said, "Nobody should question me like this because I am God." Then Narada said, "You wanted to kill God. If you call yourself God, you have to kill yourself." Then the demon said,

“There is no necessity of a God to these human beings because they can themselves get salvation without God. Therefore, I control all the living beings and make them accept that there is no necessity of a God.” Then the sage Narada asked him, “Why do you find a necessity to control all the human beings? Do they not themselves understand that there is no necessity of God?” Then he said, “First of all we should instruct them into the right path.” Then Narada said, “That is why God is existing. That is the necessity of God and you accept the necessity of God by trying to become God. But in your argument you say, God is not necessary! My dear foolish devil! First of all search once again if there is any God.” Then the demon replied, “I have searched in all the planes and sub-planes. There is no God as I do not find him”.

Then Narada asked, “Have you searched in your own house?” Then the demon said, “He is my enemy. How can he exist in my house?” Narada said, “That is the deception of God! Find out, if the God is hiding in your own house. It is more dangerous, if the enemy is in your own house”. Then the demon searched in his own house and said ‘no God’. Then the sage asked him, “Have you searched in your personal room?” Then he carefully searched his personal room and said that there was no God. Then he said, “Have you searched in your own pockets?” He searched his own pockets and said ‘no God’. Then the sage said, “Have you searched the inner pocket of your coat on the left side of your chest?” He put his fingers, searched there and said there was nothing except a watch. (In the olden days people used to have a watch in that pocket, and this is the story of a previous

generation, when people used to have a watch in their left pocket.) Then Narada said, "Take out what is there inside". The demon said, "It is only a watch." Narada said, "It marks your birth and death and therefore, it is called a watch. That means, you should have a watch, that means you should watch, no necessity of having merely a watch." Then the demon said, "A small photograph." "Whose photograph is it? Turn it back and find out what is behind the watch," Narada asked. The demon said, "It is the photo of myself. Then Narada said, "Observe carefully". "I need not observe, it is my own photo." Then Narada poisoned his mind by saying, "God exists there with your own face; therefore, living beings cannot escape God. Whether you accept God or not, you are mentioning and thinking about God; while you are negating God, you are thinking of God that is what God wants. You should think of God, he is there, his necessity is there."

There are Masters to some, there are no Masters to some. But both of them think of the Masters. That is what the Masters want. The Masters want the public to be served. He is a Master who does not allow the disciple to contact him and who contacts the disciple. Therefore, the many a contact made by Master Morya or Master Koot-Hoomi are only phenomena of the magic mirror. That is seeing himself as Morya or himself as Koot-Hoomi. Masters are not those who can be seen through spirit glances. Masters are not disembodied souls. But it is the duty of at least the few souls to follow the footsteps of the Masters in serving the public and not desiring the contact with the Masters. That is what the Secret Doctrine teaches us. How to serve the public? One of the answers is Homoeopathy. Therefore, the

learned members of the Theosophical Society have asked me to speak a few words about Homoeopathy and its relationship with spiritual life.

We know what diseases are. The Occident knows more what diseases are than the Orient, because disease is mental at first. The percentage of people with mental tension and nervousness and psychosomatic diseases and physical diseases caused by psychic and psychological causes is far more in the occident than in the orient. The necessity is, to find out an effective measure. This is because of the conquest of matter over mind. The mind is conditioned by the desires of the matter and by the environment - consciousness; so many people live under high tension being very conscious of other's presence.

The idea of others is the origin of sin because what we call others are our own ideas of others and not others at all; because what is there in us is also there in what we call others. The physical body contains the same minerals, the vital body contains the same ethers, the astral body contains the same astral ethers, the mental body contains the same mental atoms. The buddhic plane is pure in all and cannot be touched by matter, force or mind. What is it 'others' then? Therefore, the idea of others is the origin of sin. That is what is called *Ego* in spiritual language.

But the Ego is necessary for the primitive soul to develop. Without Ego there is no development in the primitive man. Just as an egg should have a shell before the chicken is formed in the fluid state. If there is no shell, no formation of the chicken and no child-bird. Therefore, it is a necessity

to have a shell around the fluid, to hatch the would-be chicken and when everything is ready, it is a limitation, which is to be broken from within. That is what we exactly call Ego in the human being.

It is a necessity in the primitive man and a necessary evil in the realised man, which is to be broken. That is why the primitive man is very careful of his shell, his own concept of truth which he calls truth. His own idea of God should be believed by others and he is terribly afraid of anyone who doesn't accept his own ideal of God, including the name he has given to his God. That is necessary in such a state because he develops within it. That is what we call Ego.

But when he has developed to a certain extent, we will be able to break that shell, understanding that the God, 'I AM' is the same God which the other man is trying to realise. My God and his God are one. I also call that God 'I AM' and he also calls that God 'I AM'. But I try to bind the 'I AM' with this limitation. Therefore, I give the meaning of Ego to my I AM and he gives the meaning of his Ego to his 'I am'. Each becomes an Ego.

This is the origin of the '*other*'. This sense is otherwise than wise. Therefore, it should be carefully examined and diagnosed. My I AM and your I AM is like the space in that room and the space in this room. A person who has a very, very big palace, who gives one room to each son, he calls the room by the name of the son and in his mind the name of the son is stamped in the space of the room. Similarly the I AM in me is stamped by my name the I AM in whom I call others he is stamped by me as others. All

these things are only a drama enacted by a peculiar actor who acts in the form of many characters at the sametime and the import and the story of the drama is such that when the actor enters the stage, he becomes a character but the character forgets the actor and begins to live the life of the character, marries another character, divorces another character, begets children as other characters, and there will be a big crisis and in the anxiety of the crisis, suddenly there is a major disturbance in the character and he gets his awakening from sleep. Once again, he recollects that he is the actor and not the character and that this is the story of the drama he enacts. Wherever he enacts, he enacts the same story.

Whenever he enacts, the same story is enacted. But whenever it is seen, it is seen for the first time because he has no recollections for the drama and every time there is only one person as audience because everyone individually is an audience and the rest of the creation is drama. Among the rest of the people who are sitting here, everyone is audience and the rest of the world is drama. Therefore, every time it is the first time. Every time the incidents are changing. But the story is the same, that is the actor forgetting himself into the character, going into the emotion of the story, getting himself involved into the characters and immediately when he is awakened from sleep, he finds all the characters on the screen, which he called drama, are only part of his own mind. See, when we get a dream, we may see three people, thirty people, three hundred people. We may see police chasing us but when there is awakening, the police is made up of our mind and all the other persons in the dream are made up of our mind and we are made up of our own mind.

The last step is the step from which we have to escape. That is, we are made by our own mind. A change should take place and we should not be made by our own mind but our mind should be made up of us. That change is to take place. For that, the *Science of Spiritualism* is in the world; and to make us know of this age-old science, there are commentaries in every nation and each commentary is called *religion*.

Religions are like schools and the wisdom teaching is like an education. If any one thinks that every school has a separate education, that means, he has no education. Similarly each religion is like a page in a calendar which signifies this year and that is the wisdom. Even if all the twelve pages of the calendar are torn off, again the year is there revolving. Similarly each religion will be torn off after the purpose is served, and there may be the birth of a new religion every time, according to the need. This is the history of Wisdom. Since we are in a crisis, we need some new dimensions to dawn upon our mind. By crisis, I do not mean this is the greatest crisis because whenever there is a new recruitment of the Human Kingdom from the Animal Kingdom, they have to face a crisis of their own before they go up to the next step of realisation and the crisis they are facing now, is one among the thousands of the crises.

So, by crisis I do not mean that the earth is going to be blown up or the mankind is going to destruction because all the planets are going to stand on the same line after three years which has happened many thousands of times in the history of this earth. By crisis, I mean a pressure which is necessary for the present generation of mankind and the result

is, we invent a solution. Unless there is a necessity, the human creature never invents anything good. Therefore Nature keeps the human being in some necessity or the other and Nature does not care, if the human being criticizes nature or God that they are creating difficulties and trouble to the human being, because the right type of doctor knows what type of treatment is to be given. And the crisis we are undergoing is a fight between matter and mind. By conquering matter and gaining a success over mind, I do not mean that the mankind gets the final solution and redemption; but I mean that the present batch of mankind gets its own solution just as the previous thousands and thousands of batches got their own solution and the next batch of mankind will have their own practice and their own solution just like the passengers from Geneva to Bombay take the plane today, and they are not forever gone. Tomorrow again there is another batch of passengers from Geneva to Bombay and the plane can never clear off all the passengers permanently, however big and however modern the plane may be.

So the crisis and the solution and the problems of evolution are always there and they will be there. The solutions are always there and they will be there and the Masters who guide us in the crisis, are always there and they will be there, whether we accept them or not. They do their work because they do not require our vote, because they do not want the numbers of persons of membership. They do not count the members of heads just as the politician does or just as the barber does. They want that something is done by them to the earth until we know that something could be done by us to others. That is all what is the purpose. The impediment

for us to know is the influence of matter over mind, the matter in our body conditions our mind and our senses. Our sense once again condition our mind and keep the mind always busy for their own needs. When the members of the family are always sick and in need, how can the head of the family go out of station and do something important? Or how can he train the members of the family in a proper direction? Similarly, the mind that is conditioned by the matter and the senses is always too busy to do good to others. I do not say such a mind is bad or evil, because criticizing is no solution. If we say that mind is bad, what is it we aim? If we say mind is evil, what is it that we gain? Therefore, that mind cannot do good to others. So we want solution, so that we may have success of mind over matter and success to us over mind and matter. In these attempts a search for medicine is one.

Diseases are of two types as they are described in the Indian Scriptures. Physical and Mental. Diseases are born in mind and make their manifestation on the physical. What we suffer from are not at all diseases but they are effects of diseases. If we try to fight against them, there is no gain except a criminal waste of energy. So it is not a science that mainly cures the diseases that is required by us but a path which makes us live without diseases. So, a Science of Health is required and not a Science of Diseases. No doubt, a science of disease is a necessary evil until we can have the stature to realise the Science of Health. But the main purpose is the knowledge of health and its preservation and to that effect the Masters helped mankind and the result is the birth and origin of Homoeopathy. It is a bold step of understanding

disease from the materialistic physical basis to the origin of the mind. Unless the mind is diseased, there is no possibility at all for a person to have a disease, in spite of the existence of all the viruses in the world. That is why some people take contagion of diseases and some people do not, though they serve with bare hands and mix with all the so-called contagious diseases, because they are uncultured and because they do not know the theories of contagion. They live in mysterious immunity and that is what is to be achieved in the eyes of the Masters.

A sense of service makes you immune to the contagion and a constant study of the cause of disease and a constant study of contagion makes you more and more a receiving station of contagion because it is about contagion that you are meditating. That is what the Masters want to give in the junction of 20th and 21st centuries. Leave off the basic origin of the diseases and follow the mental state of health and when the mind is healthy, it does not accept anything that is not food. It does not accept stimulates, it does not accept narcotics, it does not accept any thing that is against the principle of sustaining the body. So, the tendency to accept anything that is against the substance of the body, is discovered as the origin of disease for the first time in the modern century by Dr. Samuel Hahnemann and that is called '*Psora*' and an attempt to clear the mind from that disease, i.e. accepting something which is not favourable to health, should be understood and first cured. Until then, there is no use fighting against narcotics, fighting against alcoholism, fighting against importing of narcotic drugs. That is no solution at all. Unless the mind is made healthy, how can an unhealthy habit, be

driven off? When once the mind is made healthy, automatically the mind leaves off the habit. That is what the scriptures teach us and that is what Samuel Hahnemann discovered. That is why Homoeopathy has every relationship with spiritual science and the health. The Masters of the 4th ray and 7th ray give the result of such discovery in any century.

The second glorious point about the discovery of Homoeopathy is, that the myth of any foreign substance that is called medicine, is to be permitted into the human constitution and any material substance in material dose on the physical plane should not be allowed to be introduced in to the constitution in any form. If you say that there are Homoeopathic tablets and injections, I have nothing to speak about the commercialisation of Homoeopathy but I speak of the Science of Homoeopathy and the Orthodoxy of Homoeopathy. Just as many schools and many systems of spiritualism may contain the personal opinions besides the Science of Spiritualism, similarly the name of Homoeopathy contains the Science of Homoeopathy and also the commercialisation of the individual weakness in the name of Homoeopathy. But I speak of the science and orthodoxy of Homoeopathy because we are standing under the roof of spiritualism and we are standing before the picture of Madame Balvatsky. Therefore, by Homoeopathy, I only mean the Science of Homoeopathy, not the idiosyncrasies of x, y or z.

Therefore, the Homoeopathic principle teaches us that the medical substances should be diluted until the material plane of the substance disappears and the finest ethers of the substance exist. That is qualitative existence of medicine and not quantitative existence of medicine. That is *Pranamaya*

Kosa of medicine and not the *Annamaya Kosa* of the medicine. For the first time in the 20th century, this has been brought out. The existence of opposition does not prove anything bad about the Science, but it proves the non-readiness of the human mind to a new thing. Just as Ravindranath Tagore said, “*Truth alone stands the insult of untruth*”, because no other thing can stand. It is the grandest principle that the material medicine has.

Material substance should not be introduced into the constitution and the introduction of radiotherapy and radioactive substances as medicines long ago proved such an attempt though it is not at all a success till now. But science can be understood by slow degrees by the human mind and from the physical medicine to the radioactive medicine, from the radioactive medicine to the dynamised type of etheric medicine, to be used as minimum dose and the dose should not be repeated unless it is required, was discovered in Homoeopathy. If you say that some Homoeopaths repeat the dose very often, I am not speaking of such some Homoeopaths, but Homoeopathy teaches us that when once a dose is administered, we have to wait until the dose completes its action, let it be two or three minutes, in cases like Cholera etc. Let it be three months in cases like paralysis etc. or let it be 10 months or one year in the case of indecision and oscillation of mind or instability to stay at one place, or tendency to bluff or tendency to misrepresent facts or a tendency to grow jealous of others or a tendency to grow suspicious of others or a tendency to think that when two people are talking to one another, supposing that they are talking only about us.

These are called *mental diseases* in Homoeopathy. The child who goes away from home very often is punished by the cruel father and the foolish doctor. But a single dose is required to make the boy stay and do what he has to do. A bluffer who goes on misrepresenting things, will be given a single dose and within 8 or 9 months, he begins to represent things only in correct form, because bluffing is nothing but what you experience as wrong understanding and wrong thinking. In the ideas of the Homeopath and in the observation of the Homoeopathy, there is no difference between taking an idea wrongly and a desire to misrepresent an idea. Like this, the dawn of Homoeopathy was there and as far as my experience goes, in all the dispensaries, I have established in India and in all the hundreds of young doctors of whom I have trained in Homoeopathy, they have on records two of such mental disorders. Only with one or two or at the most three doses used at about 10 months or one year intervals, it will be rectified. It is not a new thing to the Homoeopaths who sit here or the once Homoeopathy patients who sit here.

It is quite common and another great thing about Homoeopathy and the last thing I want to mention is, that a disease which is treated once, will have the person free from that disease permanently because the place of causes is tackled and not at all the plane of effects. That is what the spiritualist wants; that is what a yoga student wants. One who is practising yoga, if he takes any sleeping pill, he knows what a great loss of human courage, and what a great loss of morality.

Therefore, it is the first duty of the spiritualist student to make the use of medicines less and less frequently and

if he does not sleep for certain reason, because of the social tension, then let him practise methods in yoga by which he can get sleep. Let him not sleep for three months, then to take any medicine for sleep,- let it be Homoeopathy, Allopathy or Ayurveda- because the very principle of taking medicine for sleep is fundamentally unhygienic, unless in cases where it is necessary to save the life by sleep. When a case is very serious and when it is absolutely necessary to make the mind unconscious, then only a medicine for sleep should be used and the method of using it for routine-sleep is as criminal as it is veterinary. That is what the principle of Homeopathy teaches us.

But there is the method of healing by suggestion which is already being practised scientifically by a few and the image of which is emotionally practiced by many thousands, by the name of Healing. We see many people trying to do Spiritual Healing, but wherever it is done, the attempt is commendable, whether it is scientific or not, because the very attempt speaks of change to leave the physical basis of treatment and master the spiritual basis of treatment. That is what it is going to be in the 21st century and that is known through centuries in some countries, even today where there is no touch of modern education.

For example, in South Africa and in India, if there is a Cobra bite, a telephone call is made to a Station-Master who is working in a Railway Station about 150 km. away from Madras and if at all the patient is alive by the time the telephone call is received, the patient immediately recovers, gets up and goes away. For the convenience of the public,

the Indian Railways have made special concessions that any telephone call is suspended if there is a telephone call of a cobra bite. This is the case for the last 40 years in South India and that Station Master has developed many of his disciples in this type of cure. Generally those disciples are posted to places where there is telephone facility.

If a scientist demands a rationale of how the patient is living, it is the headache of the scientist but it is not the headache of the person who cures. So in the 21st century, the science is going to take a very peculiar turn, the same turn which it has taken from 19th to 20th century. In the 19th century the scientist was a slave of matter. In the 20th century, the scientist is a matter. In the 20th century, the scientist is a master of space. In the 21st century, the scientist is a master of matter, mind and time and towards that end, the curve of science is taking, with all the sciences, the medical science is also bound to take. And as far as it is in the reach of the average spiritualist, it is his duty to see that either he himself or others are to be saved as much from medicine as they are saved from diseases because addiction to medicine should be first of all to be got rid of. It is in no way better than addiction to any other habit.

Those who practise real type of yoga, those who practise meditation, those who practise tranquility of mind to themselves or others, begin to practise the less and less use of medicines and the constitution is there to get itself adjusted. Know the art of eating; know the art of drinking; know the art of taking rest and sleep; know the art of using sex; we will be lifted from the beastly levels to the divine levels. That

is what Homoeopathy teaches us, and that is what any branch of spiritual medicine teaches us and that is what is spiritualism teaches us.

Let us all try to tune ourselves to the effort of spiritualism and protect the resistance of our constitution by following the rules of the ancient science, which is called the *Science of Spiritualism* and thereby follow in the footsteps of the Masters whether we accept the existence of Masters or not.

I once again thank you all you for this sweet opportunity, you have given me.

Thank you all.

SPIRITUAL HEALING

Spiritual Healing

SOME FUNDAMENTALS OF HEALING ART

Healing is a science as well as an art. Every science and art has certain fundamentals to be carefully observed. The same is the case in case of Healing too. These fundamentals are necessarily to be adopted and observed for successful and effective execution of healing work. So, the important things to be observed are explained below :

Proper Tuning :

You know that if a Radio or Television is to work, there should be a proper tuning between the Transmitting Station and Receiving Station. Unless the radio is tuned upto the Transmitting Station, there cannot be a programme in the Radio-set. Similarly, there should be a proper tuning between the healer and the healed. If the healer has no liking for the patient due to some reason or other, healing cannot take place. Likewise, if the patient has no liking for the healer, however great the healer may be, healing never takes place. So, we have some fundamentals to be observed for healing. The first requisite is that the patient should have confidence in the healer and the healer should have liking and real observation for the patient. If the healer and the healed have previously antagonistic attitudes existing towards each other, no healing takes place,

however efficient the healing methods may be. The first requisite, therefore, is what we call *Proper Tuning*.

Place of Healing :

The second thing is the place of healing. Unless there is a proper place for healing, healing never takes place. Even in case of meditation, this applies. If the place is not good, if the attitude is not good and if the daily routine of work and rest are not ideal, either medical healing or spiritual healing never takes place. Even with medication, it is only upto 20%, the medicine works. The other 80% depends upon how the patient eats, behaves and spends his day. Only when he cooperates, the other 80% of healing takes place. It is the same with the spiritual healing as also with the medicinal healing. So no success can be dreamt of, if the patient gets the healing just for about 5 or 10 minutes a day and for the rest of the period if he behaves according to his own likes and dislikes. Therefore, such a patient is not vulnerable to healing.

So, the prerequisites of healing include the attitude and the daily routine of the patient and the place where the healer conducts healing. The place should be either a room or a hall which is not very narrow nor congested. There should not be too many things in the room to make the patient feel too much congested of the things. It should not be completely empty but be felt spacious by the patient. The patient should feel the room quite spacious with space to move liberally in the hall or room. It is necessary that the room should be used only for prayer and healing and meditation purposes. So, in a way it should be a room for good work. If the room is being used for a very long time for healing purposes only,

then healing can be done more efficiently in that room. So, for a long time the room should be used for healing purposes. In such a room, the different currents in the hall flow more easily and invoke the finer forces.

Periodicity :

Another factor to be observed is periodicity. Do you know how the heart beats? - Because of periodicity. The heart valves begin to beat with greater curiosity until it is stopped; same thing with respiration also. In the periodicity, when once it responds, it continues to respire. Same thing continues to beat until it is stopped due to external reasons. Till then, the respiration continues. Because there is periodicity in space we are living in space. So, in space, there is a tendency of things repeating in equal resource. Equal in the source. As a result, we have heart-beat and respiration. Another example is: when we begin to eat at a definite hour of the day, after two days we feel hungry at the same hour, because the secretion starts. So, the periodicity has a very influential part in all the functions. For example, in a zoo, if you call all the animals to feed at the same hour everyday, the animals will gather around you exactly at the same hour. That is what you call *periodicity*. It is there in the Galaxy and so in the Solar-system.

We know that Astronomy depends upon the periodicity. For example : the Saturn completes a round once in thirty years; Jupiter - once in twelve years; Sun goes round once in an year; the Moon goes round once in a month; the Earth goes round once in 24 hours. Every movement is based upon periodicity for its existence. In whatever manner you wish to establish periodicity, it becomes established - that is

what we call *habit*. If we make a good habit, it establishes periodicity; if we make a bad habit, it also establishes periodicity. So it is our duty as a healer and a patient, to establish new habits that are healthy. So, the creation should be having an activity during fixed hours, so that it can produce periodicity. For example, you heal in your healing room daily from 9.00 a.m. to 10.00 a.m. or 9.00 p.m. to 10.00 p.m. or both the times. Then, we can observe that the prescribed time for healing activity establishes periodicity and during that hour, the healing currents will be easily and readily available in the room. That is why we keep our clinic open exactly by 7^o clock every day in the morning. Likewise, every clinic has its own fixed hours of working. Unfortunately, healing system is not properly understood, but only medical treatment is understood. Medical treatment is also a part of healing. So, if you want to be a healer, you can use medicines also but remember that the healer is more than a medical man. A medical man entirely depends upon medicines only whereas healer depends upon the prayer. So, you should establish periodicity in the room.

Purity of the Healing-hall :

Another important point is - we should not use the room for any office purpose. If that room has thought forms of the office, such commercial thoughts work as hindrances for healing. That is the reason why commercial healers are hindered. Suppose one establishes a healing centre for purely commercial purpose. He can never practise to live with healing. Because commercial thought - currents are there in the same hall which he maintains for commercial purposes. So it hinders the healing.

The shape of the Healing room :

There are few fundamentals in maintaining the place. Another thing is the room should not be a square, but it should be in a rectangular shape. The best thing is to have 1:2 proportion. The healer should sit on one side of the hall - length wise. Then you will feel as to how the healing currents pass and you begin to feel them.

Suppose, a lecture is arranged in a hall, which is square, all the people will not receive the lecture completely but only partly, because psychologically they are not in a comfortable position in a square hall. Also in a lecture hall, if the person who lectures stands at one point on the central line at one end and the audience are asked to sit facing him, even then, they are not in comfortable position. So, only half of the work will be transacted in such a hall. The lecturer can give only half of what he wants to impress and the audience will receive only half of what they are to receive. When the lecture is conducted in a length-wise hall, then there is the fullest advantage. The lecturer can give what he wants to give fully and the audience can also receive it fully. Thus there is the difference not only in healing but also even in ordinary lecture halls. Even if the lecturer is the same person, the lecture is not so impressive in a square hall than that of a lecture in a rectangular hall; because the etheric currents will not be comfortably flowing in. There is therefore, a natural advantage in a rectangular hall.

Seating Arrangements :

Another thing is - the healer should sit in a bit higher place and the patients who want to be healed, should sit in

a bit lower place. Then only the magnetism flows from the healer to the patients smoothly. If the healer sits on the same level of the patients, it is difficult for the magnetism to properly flow. Of course, even then, healing can be done, but with great difficulty. The effects will be minimum. Suppose, the healer makes the patient to sit on a higher place and the healer sits in a lower place, then no healing at all takes place. Why? Because the currents do not flow upwards. They follow the order of the Sun's rays. The Earth receives Sun's rays downwards but not upwards. Even in simple hypnotism, you will be a miserable failure, if you make your patient sit on a higher place and you sit in a lower place and try to hypnotize him. You will never successfully perform it. If you make the person sit low, then only you can hypnotize him. In some places there are some galleries arranged where people sit higher than the person who gives the lecture. It is very disadvantageous because the import of the lecture received is very low.

Thus there are natural advantages and disadvantages; so the healer should always sit nearby on a high place in a rectangular hall. The same thing in teaching also. That is why in colleges and schools, we find a small platform for the person who teaches. It automatically indicates that the teacher should sit on a higher pedestal; otherwise, it will be very poor. In some universities we find the teacher and the students sit at the same height. Of course, the students have to put a lot of effort afterwards. Even if he sits nearby and opposite, the student should be more alert but the teacher cannot impress him. It is the least advantage that the student derives with greater exertion than the teacher exerts. So it is a disadvantage. Always the healer should, therefore, be on a higher pedestal

and the healed should be on a lower pedestal, because the magnetism flows downwards.

Let there be no Auto-suggestion :

Now, some care should be taken so that the healer or the patient does not get any harm. Suppose the healer begins to meditate that the healing magnetism is flowing from him into the patient. Many people do like that. Some people touch the palms of the patient or some people touch the head of the patient or the throat of the patient; then they meditate that the healing magnetism is flowing from them to the patient. Then what happens is - gradually the healer becomes a patient within a short time. Why? Because he believes that the healing magnetism flows from him to the patient. So the healing force or etheric currents flow from the healer to the patient and they are being spent up. He wrongly believes that his healing currents are being used. So it works according to the auto suggestion; then that makes him to spend away his own etheric force. Gradually he becomes a psychic patient. In such cases, whenever the healer heals a patient and comes out, he feels greatly fatigued and suffocated. It is the flow up of his own auto-suggestion. Why? Energy follows thought and his suggestion makes him spend away his own energy.

This is one of the truths expressed by the Tibetan Master D.K. Whenever there is a thought, energy follows it. So if the healer believes that energy is flowing from him, it actually flows from him as a channel outside. As such it works against him and kills him. Virtually the healer becomes nervous, fatigued, some times going into obsession and depression. Because the more the number of people he begins to heal,

the more the quantity of his energy is spent away in healing. So he feels that once again he should recoup his energy. But he does not know how to recoup it. Sometimes he prays, he gets some energy and then he loses it more than what he gains. This is the wrong way of doing it. In this way, the healer becomes a nervous wreck. You will find that 80% of healers in Occident are patients, because they believe in wrong things. In all places we have seen, 80% of healers, who mean much good to others, have become nervous-wrecks simply because of this mistake. They are not doing a bad thing but they are doing a good thing without a good sense. So we should avoid this. How to do it?

The healer should believe that the energy is flowing not from him but through him into the patient. Is it correct to say the Electricity comes from the wire? The healer is serving the purpose of an electric wire. He is only a medium, i.e., only a passage. He is a receiving and transmitting media. Through him it is passing. He is working like a lens to the Sun's rays. So wherefrom the energy comes into us? First of all from the Sun's rays and also from the other Planets and also from the good cause of the persons working on this globe.

Every moment is a prayer time on the Earth at some place. If it is noon to us, some where it is morning and some where it is evening; like that, it is a prayer time. So throughout the day, it will be a prayer time to some people on this globe. So those who are praying, they wish good to the world either in the beginning or in the end. There is an invocation in every prayer for the good of the humanity. In the prayer of every religion, every cult and every sect, either in the beginning or

in the end, there will be an invocation for the weal and welfare of the entire Humanity. So we find the availability of good invocation and good cause and benevolent thoughts available at every moment on some part of the earth. So we have the healing thoughts on this earth from many people, working in the space around us. The Sun's rays, the Planetary influences and the constructive thoughts of others, all these put together saturate the atmosphere around us. When we use a good place and stick to a good time for healing, all these things flow through us into the patient. When the healer believes these, there is no possibility for him to become sick. Why? Because there is no foolish auto-suggestion that he is pouring the healing energy.

Healer - A Media of Energy :

Energy does not belong to us but to the Solar rays. Though it is working in our bodies, it does not belong to us. Can you say the person working in a Bank is the owner of the Bank? He can never own it. Suppose there is a cashier in a Bank. He does not own the cash though he holds or possesses the money for the time being. Similarly healing energies are like the money in the Bank and we are like the persons working in the Bank. So, the energy in every one belongs to whole solar system as a unit. So whenever and wherever it is required, it flows through us. Let us have no foolish auto-suggestion that we are owning energies. When we feel that it is not the energy of ours, then there is no danger. Only when we believe that we have the energy of ours, then there is the danger. So, we should look and take another caution. Always we should begin to meditate about receiving energy and transmitting energy. So, the healer is only a medium; that is all !

Time for Healing - Purpose :

Time nearer to sun-rise or sun-set is the best time for healing. Either a little before or little after the sun-rise or sun-set should be selected for this purpose. We have greater advantage during that period. It is highly desirable to keep up the same time always. It need not be the exact time of sun-rise but an hour before or an hour after sun-rise / sun-set; that is good enough.

Attitude towards the Patient :

Now, about the patient. We should take some care regarding the patient also. Suppose, the patient is in dire need of healing, so the healer makes a strong flow of thought currents of healing towards him. Then the patient cannot resist such strong flow and becomes weaker. Likewise, if your healing-thought is too strong for the patient to bear, then that also is harmful to him. When we propose it vehemently it is harmful; but if we propose it compassionately, it is good. So it is the attitude that makes the harm. If we make it as a boastful attitude, then it is harmful. It should always be soft and smooth. When the healer wants his flow of healing energies powerfully about the patient, it is harmful. It is enough if we observe a compassionate attitude towards the patient. Never allow strong currents flow to him. If the healer is worried and anxious about the patient, then also it is harmful. Because it makes the flow of current very strong. So as a rule, one who is anxious cannot be a good healer. One who is worried can in no way heal. One who is apprehensive i.e., suppose a healer fears the death of the patient, he may be able to do harm to the latter by his thought current. So a healer should be plain in his heart first of all, before he heals

others. Suppose, the patient is in a very serious condition, undergoing medical treatment and suppose we want to undertake healing also, then we are spending healing magnetism. If we fear about the survival of the patient, then the thought will be conveyed to the patient. So fear or suspicion and anxiety works harmful to the patient.

Belief and Faith in Healing work :

Finally, the healer should have belief, confidence and faith in what he is doing. That means he should know the difference between the terms i.e., between the belief and faith. When you are exposed to belief, you want to believe that healing is true. In the beginning, if the healer wants to believe that he has no belief, it never works. It is the same case with many hypnotisers also; So, they are failing. They want to believe that hypnotism is true, that means they are not believing it and the thought works against it. That is - the thought works as an impediment and they also believe that it is a struggle in their mind. So in God's side also, belief never works. It is the faith that works. The same is true in healing also.

The Truth of Healing :

When these stages are gone, you begin to feel the truth of healing. Then you will get the second stage of comprehension. That means - the first step is knowing, but knowing is not enough. The second step is feeling the truth of it. Knowledge of anything will never fetch any use to you. The second thing is feeling the thought of it will to some extent help you. The third thing is to be fully convinced; thereby gradually your nature will change. If your nature is totally

changed, then it is called faith. Until then it is only belief which never helps you. We have many beliefs which never help us. We are mad with our beliefs. So we should be able to differentiate between belief and confidence. We should understand if we have real confidence over the truth of the Art of Healing or not. Confidence belongs to the heart, whereas belief belongs to the mind. So, things belonging to the mind have no basis in Truth. Things belonging to the heart have a basis in truth and there in the heart you will find the change finer.

Stability of Consciousness :

When you reach this stage, you will have what is called stability of consciousness. Unless the healer has attained the stability of consciousness, he can never be a successful healer. So when stability of consciousness is achieved, you can do wonders in healing. For instance, if you want to make the patient sit before you in your presence, you can make the patient better within few minutes and then establish a progress in his auto healing centres without his knowledge. Then you send him home, that progress continues for 24 hours. That is the best way of healing.

Best Way of Healing :

The best way of healing is unconscious healing. The consciousness of the healer can be involved but the patient need not be conscious during the process. But you should establish a link. First you shall talk to him enquiring of his welfare etc. Then you should establish a link after 5 minutes and give stimulating healing so that he will heal himself and that stimulation works for 24 hours. Next day you receive

him and ask him again. Then within 4 or 5 or at best 10 days you can give him the stimulation by talking and questioning. Like that you can establish a healing centre in him so that he can heal himself within one or two months. That is the best way of healing. We are adopting the same procedure in our clinics. The patients never feel that healing takes place in them because they are always thinking of medicine. But while questioning them, you ask some points for recording or cut some jokes with them, taking them into pleasant moods. While talking, we make the magnetism flow. He will be healed very easily. It is very difficult to make it known when the patient is conscious that the healing is taking place. He may offer some resistance. For instance, when persons are asked to sit for a photo, they become photonegative. They offer some resistance and put all sorts of dirty faces. So if you take a photograph unconsciously, you will get the best one. The same thing also takes place in healing. The moment the patient knows that he is getting healed, he offers resistance and it will be difficult to heal him. So you should never allow the patient to feel that healing is taking place. Much healing will take place in this way. Not to vex him but by standing there looking at him smilingly and greeting him and asking him some questions regarding his family, children, education etc.

Like that you can establish healing. If you do this repeatedly that will establish healing. If you do this repeatedly that will establish its own healing centres without his knowledge. If it is done once in a week or once in 2 weeks, thus for 2 or 3 months then an auto-healing centre is established in many of the patients though not in all. Of course, there are people, in whom such auto-healing centres cannot be established

because of their stage of evolution. So in about 90% of the people, you can establish such centres. In others, it may not be possible but still a temporary healing takes place in them. This is about the application side of the healing. Then we have to tackle another subject.

How to do The Healing :

Healer's Position :

Let the healer sit facing towards the East or North. That will be congenial to the healing magnetism. Let the healer sit on a higher pedestal than the person to be healed. Then let the patient sit at a distance; at a range of 6 to 12 feet. If it is less than 6 feet there is no focussing or receiving of healing magnetism. There should be sufficient distance. If it is beyond 12 feet, some times it may be out of reach. So, that is the average range for sitting. (6 to 12 feet).

Cleanliness :

Let the healer observe the routine of physical and mental cleanliness i.e., he or she should wash the body at least once in day completely. Whenever he goes to places that are congested or places that carry the vibrations like butcheries etc., once again he should wash hands, feet and face at least. Such things he has to observe not because of physical causes, but the places carry thoughts that are against healing. Because they carry thoughts that are against the Art of Healing. It is very difficult if we carry such thought-forms. So it is better to wash our feet and face.

It is needless to say that we, as healers, should change our clothes at least once in a day.

Collective Healing :

If there are more than one person for healing, it is better to take up a group of patients at a time than one person. That is the next rule; i.e., take all patients as one group, instead of taking each patient at a time. You know why? When a group of people sit in a room in a passive attitude, then the living magnetism begins to work cumulatively and it will be very powerful and very strong. Even in meditation also, it is very difficult if one person sits and meditates. If a group of persons sit and meditate, you will easily go into meditating mood and you will receive the energies very easily. So it is the same thing in healing also. There is also that difference. So do you find the difference between meditation singly and the group meditation? Always the Masters advise group meditation. There should be, according to the Masters, odd number in a group including the Master and the disciples i.e., not even number, but odd number only. Why? Because the distribution should be harmonious and congenial. There should be one centre and the others to receive it; all put together, should be odd number. Because those who receive, form the even number and the one that works as a heart centre, forms the central point. The same law holds good in Healing also. Let the number of people be odd number including the healer such as 7, 9, 11 like that.

Sitting Arrangements :

Whenever there is more than one patient to be healed, you see that they sit in an order. Suppose you sit before two patients; let them sit opposite to you, (the healer) forming a triangle; on either side before the healer. Suppose there are 3 patients - let them sit forming a diamond. Suppose there

are 4 patients, let them sit forming a square. In case of 5 persons let them sit like the corners of a five-pointed star. If there are six let them sit in 2 rows. You arrange them to sit in a design just as the fighters in a squadron are arranged. In a regiment the military arrange people to march, in the same way, you should arrange them to sit. The same method holds good here also. Then the healing magnetism flows through you into them in a uniform way very easily and again it recirculates in the room for a long time. The same energy works with more and more healing power, if the arrangement of sitting is good. These are the preparations you should do so that economy may be observed in energy, time and work.

Looking at the Patients :

Then, let the patients close their eyes first before the healer closes his eyes. Let not the healer close his eyes first. Do you know why? Those who close their eyes they begin to receive something mentally. If the healer closes his eyes first, he receives the sick vibrations of the patients, mentally to himself. He, therefore, forms the negative pole. So let the patients close their eyes and form negative poles, so that positive pole starts from the healer with the healing magnetism. So let them close their eyes first and let the healer look at the patients for about two minutes.

Some Methods Explained :

Now there are some methods practised by healers to look at the patients. One is - to look at each patient individually for a few seconds at his brow centre. Another is to look at the throat centre of the patient. Another is to

look at the heart centre of the patient. Another is to look at the naval centre of the patient. These are the four methods of healing. First look at the patients before they close their eyes and then begin to heal, so that a channel may be formed. This is one way of healing but it is not very good. Why? Because if the current of energy flowing from the healer into the patient is too strong some times; then it will be a great strain to the constitution of the patient. There may not be any soothing effect and some times there may be disastrous effect upon the patient. If he is too weak and very advanced with the disease, then he will feel very weak, because you may be sending group magnetism. See how the same water which saves you when you are thirsty, kills you when you jump into it. Similarly if the same vital force sent is too strong it makes the patient very weak, if he is already too weak. So instead of looking or concentrating like that, you take the whole patient on a totality like a temple on a tower. Then look at him totally, not at his centres. Then a uniform flow of energy will be there. It never touches the patient harshly at any place.

So first of all look at every patient in his or her totality. Imagine that it is a little temple where the God lives. You should have some thought as vehicle. The best of all the thoughts is to understand the body of the other person as a temple. And then look at each patient like that for a few seconds. Then finally look at the total group. Then close your eyes and meditate. Then imagine the life energies flowing from the SUN through you into the patient. And if everything is in order, the circuit will be complete like an electric circuit. If the connections are good, the circuit will be healthy. Similarly when all the conditions are fulfilled, you will feel the circuit

i.e., you will feel the energies flowing into you like an electric current. You will feel that the energies are flowing into the body and mind. This feeling grows more and more definite and strong as the time passes on, because in the beginning, your vehicle offers some resistance to the energy, because there will be physical sides that are not accustomed to the energies and hence working as non-conductors. In course of time, all the sides will undergo transformation and begin to work as good conductors of the energies.

Also in the beginning the healer's mind also offers some resistance, because he has his own ideas about healing and they will work as non-conductors. The healer will be having his own ideas. These ideas come in the way of healing and work as non-conductors. So there will be some resistance in his mind also in the beginning. Gradually, all these things will go away as the healer gains confidence. So, the more the experience the healer has, the less the strain he puts forth.

One caution is, if at all he has any strain in the body or mind, then the healing magnetism stops to flow. And also, if he is very anxious about healing, even then the anxiety stops the magnetism. If he is anxious, the magnetism stops because anxious mind stops the currents. It will be easier if he know the patient. But in many cases, there will be no opportunity to know the personal life of a patient; even then you can heal, if the patient is completely passive. It is not necessary to know the history of the patient. But if the patient is more intelligent than intuitive, then the patient offers resistance. Therefore, you should know the history of the patient, so that you may influence his health properly. So in the case of meditative patients and intuitive patients, it is not necessary

that you should know the history of the patients. But in case of intellectual patients, it is very difficult to heal them because they recollect talks on their way. So, in certain cases where the patient is overcritical and intelligent, you should elicit the history of the patient so that you may show a thought of sympathy about his past history and then eliminate the barrier of the intelligence of the patient. Of course through experience you will gain all these things.

Breathing :

Now, healing has something to do with breathing also of the patients; so you advise your patients also to do the same type of breathing as you do during healing. You are all well informed of the uniform type of breathing prescribed by *Patanjali* : i.e., slow, soft, prolonged and uniform inhalation, and also same slow, soft, prolonged and uniform exhalation. The method should be explained to your patients on the first day and ask them to observe you.

You should demonstrate the breathing with one or two inhalations and exhalations before you begin to heal. Then you should ask them to do the same type of respiration. You should instruct them to observe the movements of their own respiration. All, in the group, need not have the same breathing length for uniformity, as some people will have short breath and some people will have long breath. It is not possible for all the persons to have the same magnitude of breath. So every one should have the same attempt to do the breathing and while doing the respiration, first of all, let all of them inhale slowly and exhale slowly for three breaths and do another

set of three breaths. You should ask them to inhale slowly meditating upon the sound 'OM' because 'OM' forms the channel from the SUN to the patients through you.

While inhaling, you should mentally do OM and while exhaling, you should vocally do OM. You should demonstrate this so that later they can follow it. So the first three respirations should be without OM, just uniform respirations. The next three respirations should be with OM. During this time, you also breathe along with the patients i.e., the healer should join them. Then let them stop it for two minutes. Just let them breathe quite free. And then again three respirations without OM and then two minutes pause. Let them breathe free. Then again three respirations. So three respirations and then a pause, three respirations and then a pause, three respirations and then a pause and then three respirations. So do this daily in the same place, same hour and minute. This is essential for healing work and then there are some auxiliaries also. You can add those things according to your conveniences i.e., a little light, incense in the room. That will help healing very well.

Thank you all.

YOGA
AND
SPIRITUAL HEALING

(Discourse given at Geneva on November 8, 1976)

Yoga and Spiritual Healing

I thank you all for the happy presence you have given me this evening. Today, I am expected to speak about “*Yoga and Spiritual Healing*.” The subject “Healing” is very important in the modern age, for two reasons : One is, the process of medicinal healing is less scientific than it should be in the modern age. The popular systems of medicine that are applied are not quite safe and scientific for the purpose of healing. Mankind is already feeling the insufficiency of the scientific data of the present medical science. That does not mean that the present system is not effective, but it means that it is not sufficient to get at the system of healing in its true sense and spiritual healing should be given full expression to. It is our duty to make the people of the medical science broaden their dimensions. Science is to expand from time to time according to the necessities and the scientific nature of the human mind.

The second reason that makes the topic more urgent is : the need to check the tendency of over-drugging, and the average human being has grown more crazy towards medicines that he ought to be, and he is going into less scientific and most primitive ways of over-drugging. The people of the medical science are also encouraging the normal

citizens of all countries, to use more and more medical methods. Finally, it is becoming impossible for a human being to live without a disease and a medicine. Gradually, the human mind is trained to depend upon doctors and medicines more than upon food. It is the pious duty of the Yoga students and the Yoga teachers to train the students and the members of their family into the real scientific truths of health. Instead of a system of medicine, a system of health is to be taught to them. A procedure to maintain the normal health should be the education of the medical branch, more importantly than the science to cure diseases. Healing should replace the cure of diseases. The difference between healing and cure is much. The process of healing cares very much for the normal system of health and restoring health than to destroy a disease. For this, a scientific understanding of the Yogic Anatomy of the human constitution is required.

The principles of healing should be understood more scientifically than they are existing now. The daily routine matters about food, rest and health should be properly educated. The first principle we have to remember about natural and spiritual healing is, that city life is not very much conducive for normal type of health. Therefore, it is better to make our residence in a village near a city and then come to the city and work and go away in the evenings to the calm place in the countryside. To have a small garden for oneself to develop food materials and fruits free from chemicals and to be able to prepare one's own food according to one's own requirement is possible only when a residence is in a countryside and not in a city. It is not very difficult to do like that, if at all we want.

Some basic principles about yogic way of food can be practised by non-yoga students also. For example, having timings not much changed for taking food is one of the fundamentals, and not eating in the intervals between one meal and another meal is another aspect. The hours of eating, the hours of rest and the hours of sleep should be regularised. Then the process of practising Yoga according to the eightfold path should be taken to. The Yoga teachers and the Yoga students should get it practised in their families also. In the occident schools are different from families, but the oriental way of having the family as the first school should be practised, so that a Yoga teacher who is healthy should have a healthy wife and healthy children. If this aspect is not achieved, what he teaches is not what he practises and it becomes only Philosophy and not Yoga.

When we practise what we teach, it is Yoga; when we teach good things which we cannot practise, it is Philosophy. So, health should not be Philosophy; health should be Yoga. In India, many of our orthodox families are family schools of Yoga practice. So that the daily routine of their 24 hours is the same to all the members of the family. This is also possible only when our residence is in a countryside and not in the middle of the city.

Then, the type of food that is selected also should be according to the Yogic principles, and then an understanding of the centres of force which we call “Chakras” and their proper functioning should be educated to children. Our body should be understood in terms of the energies that are flowing through every part of the body. Just as there is a difference between a science student and a non-science student in

understanding a magnet, there should be a difference between the Yogic way of understanding the constitution and otherwise. For a student, who does not know science or physics, a magnet is only a block of iron showing a magic of attraction of some iron. A science student finds the magnetic fields working around the magnet. He understands the magnet only in terms of the magnetic lines of force that are working around it. Similarly the human constitution should be understood by various functions that it is doing and the various lines of force that are running through the constitution. Then, you will be able to understand the meaning of presence of one person to another.

The Science of Presence will be properly understood in the coming decades. When the science of presence is not properly understood, presence means only physical presence. Just as for the nonscientific student, magnet means only a block of iron. For such a nonscientific attitude, healing means doing something to the physical body, giving some medicine which is physical and material or applying some instrument which is metallic; or applying an instrument or a knife or a weapon which cuts the body physically somewhere. This is the materialistic side of medicine, whereas the real scientist of healing should understand the real presence of man in the body expressing himself in terms of force, energy and consciousness and not in terms of matter.

What happens if we decide the intelligence of a person by the number of kilograms his body is weighing. For example, if one person is weighing 100 kilograms, and if my physical body is weighing 150 kilograms, can it be decided that I am

one and a half times more intelligent than the other person? Similarly, the person present should be understood in terms of the lines of force and intelligence working inside. The expression of consciousness should be understood in terms of the harmonious distribution of the lines of force. Then we will understand those centres of force which are called the '*Six Chakras.*'

For example, the 'Muladhara Chakra' (base centre) is controlling forces which regulate the solid matter in the tissues of our physical body. If our body is becoming bulky or if it is emaciating; if it is losing or gaining in weight, it is the activity of the Muladhara Chakra that is responsible. For this reason, the ancient scientists call the 'Muladhara Chakra' as the '*Chakra of Earth.*' Earth means solid matter of our physical body. Then the Manipura Chakra should be understood as the regulator of liquid in our body, which demands water in the form of our thirst and which regulates the distribution and the necessity of water in our constitution. Therefore, it is called the '*Chakra of Water*' by the ancients.

The spleen or 'Swadhisthana' centre is understood as the '*Chakra of Fire*', because it controls and regulates the temperature in our body and the supply of the number of calories of heat according to the temperature in the atmosphere outside. When the atmosphere is cooler than normal, then the spleen centre produces more calories of heat, so that in winter our body is more warm than normal. Similarly, if we go to the hot country in summer, it minimises the number of calories that are supplied so that our body is colder than it is in other seasons. This wonderful regulation of temperature and heat

is produced by the spleen centre or Swadhishtana Chakra. It is called the '*Centre of Fire*', by the ancients. The '*Anahata Chakra*' or the '*Heart Centre*' controls the activity of pulsation in our nerves and muscles and the activity of the peristalsis in every part of our body. It is called the '*Chakra of Air*' by the ancients.

Finally, the throat centre is a regulator of sound principle in us. That is, it is the link between our body and the space we live in. The science of space will be developed in the future years and the importance of a link between space and the bodies existing in space will be better understood then. Everything that is existing in space has a link or a relation with space. Just as a tumbler full of water has its relation with the lake from which the water is supplied. When the throat centre is properly understood, we will be able to understand the higher sound principles in space and we will understand that what we call our consciousness is nothing but space charged, and what we are is nothing but the space in this body charged to a degree of consciousness. The space around us is called space neutral and when we change the position of space where we stand, the space in which we are living will be changed. Automatically, it becomes space neutral and the new space we are occupying becomes space charged. This gives us a clue to the real scientific way of healing.

A proper understanding of this branch of science makes us use the *sound* and the *word* for healing. Healing through music, healing through utterance and healing through sounds regulated according to the required modulation will be properly understood and developed in the future by the Yogic

scientists. And then, if we understand that all the functions of the physical body are controlled by the vital body, and if we remember that the vital body is a substance and not matter, and if we understand that the vital body is controlled by thought forces, we will properly understand the equilibrium of our constitution. Thought material is controlling the lines of force in our body and lines of force are controlling the material. An attempt to cure the body on the physical plane of matter will leave the disturbances on the plane of force and on the plane of mind without being cured. The result is, the physical body goes into ill-health again and again, since the plane of force and the plane of mind are not cured.

In the Yogic way of healing, the process of healing will be reversed. Thoughts produce lines of force in the body and these lines of force produce the physical matter in the physical body. A wrongly produced thought produces wrongly distributed lines of force and wrongly distributed lines of force disturb the formation of the physical matter and tissues. This understanding will form the basis for healing in future. We can make use of this, even now, by following simple rules of healing. The presence of one person for another will be a source of real healing. A person who is healthy in mind and body, calm in mind and active, one who is having no agitation or disturbance in mind is really a healthy man. The presence of such a person will begin to heal the person suffering without medicine. Even from a distance, this healing is possible gradually through a process of induction. A magnet can induce magnetism in an iron piece without a physical touch of the iron piece. When it is placed at the distance required from the magnet, the iron piece begins to behave in terms of the magnet. Similarly, one person who is placed in the

nearness of a really healthy person begins to behave in terms of the other person and begins to feel the ease and tranquility of nerves and body. The busy way of feeling the mind will gradually come to an end, and the active way of feeling the mind will replace it. Active principle is healthy, whereas busy feeling is disease.

When a person feels busy in his mind, it indicates that he is getting unhealthy and is approaching disease gradually. Activity is different from busy way of mind. A tranquil mind is never busy but is more active than the busy mind. It does things better than the busy mind. It is free from the confusion of the busy mind and it does things in an easier and other than the mechanical way of doing things. In minimum time, maximum work is gained by a healthy type of mind. The process of healing should be a process of transference of force by the healer to the patient. The principle of transmitting and receiving centres should be followed. Just as in the radio or television, we follow the two principles. When the tuning is properly made, the music is received in all its totality. In our constitution, there are both the receiving centres and transmitting centres.

The one who wants to practise “healing” should activate his transmitting centres through a scientific process of meditation. For this, he should first activate his receiving centre. Unless he receives his lessons of healing from the higher forces around him, he cannot learn to transmit through him, the same forces. As a result, he thinks that he is transmitting from himself the healing forces. This thought gives him a wrong autosuggestion and he gets exhausted of his energy at every

healing and he gets fatigued, deplete and exhausted, because he has a wrong impression that he is sending his force to heal. Within one or two years, the healer goes into many diseases of a nervous type. As long as he believes that he is healing, he goes into diseases. If a person believes that the story of the television is taking place in the box of the television set, he may break the television out of anger. Harm is done to the television apparatus. Similarly, one who wants to practise healing should properly understand the rules of healing and the Law of Nature that gives him the healing powers.

He should never think that he is healing. He should know that healing is done *through him* and not *by him*. If he believes that he is healing, he will believe that his energy is being used for healing which is wrong and unscientific. He loses his energy through the power of auto-suggestion. His willpower begins to work against him due to the power of auto-suggestion. There is another dangerous and unscientific auto-suggestion among some healers, that is, to believe that the diseases of the patients will be taken by the healer. There are healers who believe that they get all the diseases they heal. There are people who believe that the Karma of the patient should be taken by the healer. There are many fantastic and unscientific ideas about healing which are highly dangerous. This wrong idea of taking the diseases from the patient creates another centre of auto-suggestion in the healer which goes on producing diseases in his constitution. The result is that within one or two years he will be a total wreck in health.

So, a proper understanding of the process of healing should be there, Remember that your body is an instrument

to receive and transmit the various forces. What happens, if the oxygen pump thinks that it is giving us oxygen? What happens, if the electric wire thinks that it is giving electricity to us? But it is true, that electricity is being supplied through the wire and not by the wire. Similarly, the healing currents of the etheric body are produced not by the healer, but they are produced by the planetary intelligences. Through space, he is getting these planetary healing forces into his body from the planets, especially from the Sun; through the rays of the Sun on the optic plane and through oxygen on the etheric plane. The Sun's rays are optic on the optical plane; the Sun's energy is oxygen on the etheric plane. We receive and we transmit the same force to the patient. So, through us, the healing magnetism passes into the body of the patient.

Everyday, the same time should be selected for healing, because there is a miracle which we have not yet properly understood in what we call a habit. If we are having addictions or bad habits, our knowledge of good things and our decisions is not able to help us to come out of these habits. That proves, the same power can be utilised in forming good habits. The power of habit can be taken as an advantage. What we call "*habit*" is a regularity of occurrence of the same thing at the same time. What we call habit is more than what we understand. Out of this property of habit, the earth is going around the Sun and going around itself. Our lungs are breathing because of 'habit.' Our heart is pulsating because of habit. Similarly, the patient can be habituated into a time to receive healing currents from you.

Let him select a particular place. Let him not change the place and time to receive magnetism. For the first or

second time, you may remain with him physically. Let him close his eyes, make every part of his body free from tension, and you begin to activate the required centre in you. If the healing is on the solid physical issues, you activate your Muladhara centre, and create a line of force with your thought from your Muladhara to a higher Chakra in his body, that is, to the Manipura Chakra in his body. Similarly, if there is a disease of the liquid in his body (for example, if he is having a swelling of the feet or oedematic diseases), then you begin to create a line of force from your Manipuraka Chakra to a higher centre in him; that is, his 'Anahata Chakra' ('heart centre') and his constitution begins to receive.

Around you, you understand that the space is always in contact through the ethers in you. Close your eyes, and think of the patient and then invoke life in the space around yourself and the space around the patient will be invoked of the required ethers. Through conversation, the receiving pole of the patient should be cleared in the beginning. Unless a sense of faith, belief and respect is created in the patient, whatever healing force you send will be of no avail. There is no receiving pole properly arranged. So, there should be proper understanding and friendliness between the healer and the person to be healed.

There are people who try to heal through hypnotism. They make patients sit and close their eyes and they try to concentrate their mind upon the face of the patient. This is an enormous waste of energy as they have not established a mental relationship of receiving and transmitting between them. Thought and understanding form the main links of receiving and transmission. Conversation forms the best

vehicle. We should be masters of our conversation to create and establish the hope and the optimism in the patient. Then you need not make much exertion to heal the patient. In your physical presence, he can get healed within four or five days. Afterwards, he may be relaxed in his own room. At the same hour and same minute, invariably, he receives from you, the healing currents. Through a constant practice, you will be able to do healing simultaneously to many people. Just as through one wire, you can create many branches of wires and illumine many lights at the same time.

This process of healing is in no way against the use of medicine and other things. There is a sentimental and emotional superstition among some healers to decry the use of medicines just as there is the unscientific objection in the mind of the doctor, to decry other systems of healing. Some healers say, they do not heal if the patient takes any medicine. Instead of developing such a compartmental mind, it is better that they should practise a more scientific system of medicine and it is better that the healer himself is the doctor and the healer in other planes also. Healing on the physical plane, is in no way inferior than healing on other planes. But at the same time it is scientific to remember that the least quantity of medicine on the physical plane should be applied to the physical body. The use of drugs and medicines on the physical plane should be minimised as much as possible. Much adjustment of the physical plane should be done only through diet and proper adjustment of rest and sleep.

Ultimately, there is one principle which really makes you a healer. That is, your real sympathy to the other person

irrespective of who he is. If I show more sympathy to heal a friend and less sympathy to heal a person whom I do not like, the healing centres in me will not be properly activated. Motives block the energy centres in us. If I like one person more than another, that means, I am still in the astral plane, and that motives to heal are starting from me, not from the healing centres. A healer who has not neutralised his motives cannot be a true healer. Even in the physical plane, medicine will not be so effective in a motivated doctor than a doctor without motives.

Therefore, the most important point to be observed first by the healer to become a true healer is, that he should learn to be impersonal to the patient. The qualification to heal should be only suffering. Then the true healing magnetism begins to flow through the various centres of our constitution.

The best method and the highest of all to heal oneself and others is : to meditate God-presence in the person who is to be healed. Instantaneously, the God-centre in the patient will be stimulated and auto-healing centres will begin to work in the patient. That gives a permanent cure and no dependency of the patient is developed upon the healer. That is the *real spiritual healing*. If this is not properly observed, the person who is healed gets himself astrally attached to the person who is healing. He gets an addiction to the healer and the presence of the healer becomes inevitable to the patient in course of time, so that he should be going to the healer always at equal intervals, just as the allopathic treatment prescribes lifelong insulin for the sugar complaint patient. So, once again the process is unscientific.

Whichever process that develops dependency it unspiritual and unscientific by nature. Real Yogic and spiritual attitude stimulates the auto-healing centres in the patient. Just as the real practice of Yoga in the Yogic student makes him a Master of Yoga and not at all a lifelong dependent upon his Master. He is a real Master who tries to create Masters out of his disciples. He is a bad Master who wants his disciples only to be inferior to him. A Master who wants his disciples to be fools and inferior to himself, is automatically a Master of fools. Therefore, real spiritualism is basically against such attitudes.

It should take the minimum time to make the patient independent. So, an attitude of the presence of God in the heart of the patient should be developed by a real healer. And a real devotion to the process is essential. Healing should not be understood as the work of the healer. It should be understood as the work of God. These are the factors which make a real healer. The obstacles will be removed only by such an attitude. The greatest obstacle of having healing powers is, the commercial attitude. A healer who tries to commercialise his healing, will have no healing powers with him at all. He will be left with his own astral plane. He will be dreaming in his own astral illusions and glamour. In course of time, he will be a mental or a delirious psychosomatic patient.

There is no trouble in making healing a profession, but it is always better to have another profession for livelihood and healing as a source of '*service.*' Even when healing is made a profession, there is nothing wrong but it should be made on the lines prescribed by Hippocrates. That is, he

should heal and the patient should be allowed to pay what he feels like praying. You remember that Hippocrates has prescribed a pocket on the back of the healer. The healer should go and heal. The person who is healed keep some money in the back pocket of the healer. He should not see until he goes home. If such is to be the case, healing can be made a profession. Otherwise, it will be as bad as the present medical profession. It will be more a burden to the people, not a relief. These things should be properly considered in their proper perspective.

Another important factor is that the healer should not make an impression upon the patient, that healing is only the duty of the healer and not of the patient. When the patient gets himself healed by the healer and goes on continuing his unhealthy routine of drinking and eating habits in a wrong, non-Yogic and beastly way of living, once again he gets diseased, comes to the healer and tries to get himself healed once again. It is the duty of the healer not to encourage such attitude in healing. It should be made clear that only with the co-operation of the patient, healing is possible. Fifty percent of the healing is done by the patient himself by way of his diet and habit and his mental attitude towards the healer.

Using Mantras for healing also can be permitted provided the healer is not in the astral plane. Because, the power of sound and the power of utterance of benediction, works in many ways which cannot be predicted when the mind is in the astral plane. As long as the motives are kept pious, as long as there is no personal element of impression upon the patients, the healer always exists above and beyond the astral plane and can use Mantras. The best of all Mantras

is; the name of Sun-God in his own language, Meditating sunrise within himself, repeating the name of Sun-God in his own language and then forming a channel of Sunlight into the patient; gives a wonderful cure of not only acute diseases but also chronic and congenital diseases. I personally know Leprosy being physically cured by such a process in India. If such a physical disease as Leprosy could be healed through this process, you will understand that the probability of healing the other diseases is more.

As long as the healer is having an attitude to heal, automatically the healer's constitution is healed gradually. The best way of getting completely free from disease is to become a healer and get occupied without thinking of his health. This does not mean that he should ignore his health and his habits, but a fear of his own health condition should be taken away from his mind. The more conscious a person is about his own health, the more his health will be affected in a negative way. The more one is towards the healing of others, the more health is established in the constitution of the healer. Taking care of health is different from being conscious of one's own disease. Taking care of health is automatic, whereas being conscious of our own disease is unhealthy. You find many people worried only about their own health for a longer period of time in the day. They are never perfectly healthy. The more number of medicines they take, the more unhealthy they grow, and they become a menace to the doctor also. They are patients of whom the doctor is afraid.

The best way I have suggested for such cases in India is, after observing the person for one year or one and a half

years, that he is always annoyed of his health condition. I asked them to attend my dispensary regularly. Within one month, they began to forget about their health condition and they began to do dispensary work. That is, distributing medicines and explaining about diet conditions, etc. Since the work in all my dispensaries in India is a charitable work and non-remunerative, automatically the fellow gets into the way of the attitude to help and within two months, he is stunned to see himself getting healthy. Because all the ill-health he is having is only in his impressions and nerves. Within one year, he is really healthy. *Therefore, to become really healthy in the shortest possible time, is to become a real healer.*

It is about thirteen years since I have taken to this process, of preparing healers and doctors, a batch every year, and there are no occasions more than once or twice or thrice a year that I take medicines. Same is the case with all the healers and doctors whom I have prepared. It is no miracle but it is a Law in Nature. The more you are becoming a channel of some healthy work, the more your health is rectified automatically. These are some of the principles of Spiritual Healing.

I thank you all once again for the sweet presence you have given me this evening

Thanking you all.

MASTER E.K. WRITINGS

1. SPIRITUAL ASTROLOGY
2. SPIRITUAL PSYCHOLOGY
3. THE MANDRA SCRIPTURE
4. MASTER C.V.V.
5. THE YOGA OF PATANJALI
6. BOOK OF RITUALS
7. YOUR BRITHDAY GIFT
8. OUR HERITAGE
9. VISHNU SAHASRANAMA
10. MYSTIC MANTRAMS AND MASTER C.V.V.
11. LESSONS ON VEDIC HYMNS
12. SCIENCE OF MAN
13. WISDOM OF THE HEAVENS
14. MUSIC OF THE SOUL
15. MAN SACRIFICE
16. SCIENCE OF HOMOEOPATHY
17. SCIENCE OF HEALING
18. MESSAGES
19. LESSONS ON PURUSHA SOOKTAM
20. OVERSEAS MESSAGES - I
21. OVERSEAS MESSAGES - II
22. MESSAGES TO ASPIRANTS



MASTER E.K.

(1926 - 1984)

Kulapathi Ekkirala Krishnamacharya, known as Master E.K. among his followers, is the New-Age-Teacher, Healer and Yogi. He provided socio-economic basis for spiritual living to those, who followed him. He gave a synthetic understanding of the scriptures and their usefulness in daily life. Through his life style he proved that the scriptural way of living is possible even in the materialistic world.

In Master E.K.'s understanding there are no good and bad things or people. He promoted the doctrine of pure love.

He built a spiritual bridge between East and West among those who followed him. Those who lived in proximity to him, know him as a representative of the hierarchy, sent out to spread the Yoga of Synthesis which is age old.

His writings are many but the undercurrent of every topic drives the reader into synthesis. He is a true healer and trained many into the healing activity. Under his guidance number of children schools and healing centres are opened and operated to serve community.

Master E.K. is a multicut diamond. He is poet, a Vedic scholar, a teacher, a healer, a friend, a guide and a social reformer.