

UNDERSTANDING HER! WHY SHE IS WORSHIPPED
WHY SHE IS TORTURE

UNION: *The Bliss*

KALPTARU ANIL S THAKKAR



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Dedication

From the Author: A Monk's Reflection on Sacred Union and Energetic Wisdom

This work is born not from theory, but from direct perception—a reflection rooted in the ancient traditions of Bharat, seen through the eyes of a monk walking the quiet inner path. These pages carry the distilled essence of what the sages have always known but rarely spoken in public: that union—when rightly understood—is not merely a physical act but a profound energetic and spiritual exchange that shapes not only the individual but the entire household, the lineage, and the cosmos.

In today's world, many sacred truths remain hidden beneath noise and novelty. The deeper significance of subtle energy, familial transmission, the role of purification, and the unseen impact of intimacy have all but vanished from our collective awareness. Yet these truths are not new—they are embedded in the shruti and smriti, in the Upanishads, in lived traditions passed down from Rishis to disciples, from mothers to children, from silence to speech.

This book is not a scholarly manual, nor is it an attempt to argue or convert. It is a mirror, offered gently, so that the sincere seeker—whether a householder or a renunciate—may pause and look within. What I share here is difficult to find in digital libraries or modern websites, for it is often held quietly in the hearts of realized beings who do not upload such truths online. But this era demands that we speak—not with force, but with presence—so that even a single soul might be reminded of what lies beneath the surface of ordinary life.

I have written this for those who feel, intuitively, that something more sacred exists within the dance of relationship, the patterns of energy, and the process of birth itself. My hope is that this writing will help

rekindle that awareness and offer guidance in how to live with greater alignment, awareness, and reverence.

May this offering serve as a bridge between the ancient and the present, the subtle and the seen.

Hari Om !

Epigraph

“This book is a journey through womb and word,
where the cosmos meets the feminine,
and storytelling becomes sacred science.”

“A woman is not merely a partner — she is the sacred form.
Every union leaves an imprint.
This is not mythology. This is subtle science, wrapped in story.”
— Kalptaru Anil S. Thakkar

Author's Note / Acknowledgment

This book draws its soul from the timeless insights of ancient Indian sages, whose subtle wisdom continues to echo through rivers, rituals, and remembrance. While the essence flows from that lineage, its expression has been refined using contemporary tools—including AI language assistance (ChatGPT by OpenAI)—to shape, polish, and bring poetic coherence to the work.

We extend our sincere gratitude to BlueRose Publishers Private Limited, located at B-6, BLOCK B, SECTOR-4, NOIDA, UTTAR PRADESH- 201301, for their invaluable partnership in bringing this work to fruition. They will be facilitating the publication and distribution of this paperback edition for both the Indian and overseas markets, and will also manage its online distribution within the Indian market. A second copyright will be conducted for these specific distribution channels.

The journey of Union: The Bliss is both ancient and modern, intuitive and iterative. It is offered with reverence—not just to the past, but to the seekers of today and tomorrow.

Foreword I

“The feminine is not a symbol—it is the source. She is not a story told, but the silence before the telling.” — Kalptaru Anil S. Thakkar

In the beginning, there was union—not just of bodies, but of breath and silence, of light and void, of soul and story.

Union: The Bliss is more than a book. It is an invocation of the forgotten laws that govern creation, connection, and consciousness. It speaks not only to those who walk the spiritual path, but also to those who simply wonder: What is the deeper cost and purpose of our togetherness?

Every act of union—whether between lovers, teacher and student, or soul and body—leaves an imprint. Some leave blessings. Others, burdens. In a world obsessed with connection, few pause to ask what is being exchanged in that joining. Fewer still recognize that every union is a spiritual, energetic, and ecological event.

This book dares to pause. It dares to ask. And it dares to remember.

Rooted in the yogic and Vedic view of life, the pages ahead reveal that nothing in creation is accidental. The sun evaporates moisture from the skin just as passion stirs vapor within the skull. A digestive cycle mimics the rise and fall of rivers. The chemistry of attraction mirrors the physics of galaxies. From the whisper of hormones to the roar of planetary tides, we are beings in union—always.

But union is not always blissful. Without awareness, sacred convergence becomes chaotic entanglement. The ancients knew this. That is why their wisdom was not loud, but precise. Not moralistic, but elemental.

This work, while inspired by timeless insight, is also a response to modern imbalance. It is written for the youth—for those seeking a life beyond overstimulation and disconnection. It is also for global readers

who sense that behind mythology lies a science more subtle than atoms, more enduring than empires.

It asks: What happens within when we join with another? What moves above when two hands, two eyes, two wombs or minds merge? What energy do we create—and what karma do we inherit?

Kalptaru Anil S. Thakkar invites us into a poetic, powerful exploration of these questions. In these pages, union becomes not a romantic idea, but a sacred equation—one that bridges womb and word, form and formless, self and cosmos.

You are not asked to believe. You are simply invited to remember. To feel. To read slowly. To awaken the ancient within you, once again.

Introduction

The Spectrum of Union – From Subtleties within to Cosmic Resonance

Physical union in sexual intercourse can appear to dim the surrounding awareness, but this “dullness” may better be understood as intense focus and the generation of biological power during the act, rather than a loss of energy from the environment. Similarly, when a teacher lectures a class, the students’ apparent dullness actually shows their deep absorption of knowledge—forming a strong intellectual connection. Both cases demonstrate that union generates energy and focus. Understanding that union produces power leads us to ask: which forms of union should we approach with caution or avoid? We constantly experience unions at many levels, even within our own bodies. For example, every digestive cycle involves the soul’s energy connecting with our physical “yantras” (body mechanisms). Imagine gas forming in the body but not being released—a clear imbalance that causes discomfort or illness. Such examples highlight the need to honor natural cycles of creation and release in every union. Consider eating and digestion: our soul’s energy interacts with bodily processes to convert food into nutrients and waste (stool and urine). Every such union yields results—some nourishing, some to be discarded. If we overemphasize one union (say constant walking exercise) at the expense of others (like rest or proper nutrition), we create imbalance and potential illness. These examples underscore the need for harmony and balance across all the unions our bodies and lives encompass. Another significant union is the Sun’s rays evaporating water from our bodies. This continuous exchange is a vital interaction between living beings and the environment, driven by solar energy. It is proposed that this evaporated moisture, rather than simply dissipating, is metaphorically deposited within the skull. Just as evaporation on Earth forms clouds and rain, the human body can accumulate these gases

internally. This “internal atmosphere” may thicken, eventually releasing pressure as different “rains” of the body: anger, sexual urges, hunger pangs, and other intense drives. Indeed, climate differences illustrate this idea: in hot, dry regions people often appear leaner and their skin thinner—perhaps due to increased “evaporation.” The head may seem proportionally larger, reflecting internal accumulation. In colder climates, less evaporation (and less sun) may contribute to thicker skin and tendencies toward fluid retention or “watery” ailments. Even industrial unions show this principle: extracting petroleum disturbs natural bonds, releasing trapped gases and creating tar. When tar evaporates, it can send toxins into the air, yielding harmful “acid rains.” On a grand scale, the Sun-Earth relationship is a cosmic union. The Sun, like a soul, provides life-giving energy to Earth, its body. Their balanced distance creates a healthy cycle of evaporation and rain that sustains crops and all life. Likewise, the human body – the union of soul and flesh – is established and maintained by processes that mirror the universe’s creation. This reflects the ancient principle yath-pinde tath-brahmande: “as is the individual, so is the universe.” A universal blueprint governs both the microcosm and macrocosm, with union playing a central role in creation at every level.

Preface I

Hari Om! The principle of union resonates through the fabric of existence as a fundamental force that binds and creates. From the intricate workings of our bodies to the grand tapestry of the cosmos, the coming together of energies and elements drives life, growth, and transformation. Union is often perceived as a source of joy—a harmonious convergence leading to creation and fulfillment. Yet this powerful force, when not understood with mindful awareness, can also have less desirable consequences. Could the very act of joining—merging energies, especially in intimate connections—lead to imbalance or disharmony? Are there forms of union that require caution and deeper insight into their dynamics? This exploration delves into the multifaceted nature of union, examining its manifestations from the most personal interactions within our own physiology to the broader exchanges in our environment and the subtle connections that bind microcosm to macrocosm. We will consider the energetic principles at play, the vital forces exchanged and generated in these profound joinings, and the crucial importance of balance in all such interactions. We aim to unravel both the blessings and burdens of union. By understanding the natural rhythms and energy flows that govern these connections, we can strive for greater harmony and well-being, individually and collectively. Join us on this journey through the landscape of union, seeking to answer the fundamental question: while union is often a source of profound bliss, can it also lead to unforeseen and even harmful consequences when its deeper mechanics are ignored?

Prologue

Before the First Breath In the beginning, there was no scripture. There were no books, no ceremonies, no names. There was only stillness — and from that stillness, a pulse. That pulse became light. That light became form. And from form, the longing to unite.

This book was not written — it was remembered. Remembered in whispers of the womb, in rivers that sing, in stars that speak without sound. It is not a philosophy, but a rhythm — one felt through silence.

Every union on Earth echoes a celestial event. The Sun did not just rise — it gave. The Earth did not just bloom — she received. The Moon was not merely born — she remembered.

To the reader: You are not here by chance. This book has been waiting for you. Not to teach you, but to reawaken what you already carry.

Enter with reverence. This is not just a book — it is a doorway.

Untitled

“She is not a story told, but the silence before the telling. She is the pulse behind creation—womb, word, and wonder.

This book is an offering to Her, and to the seekers of sacred union.”

— Kalptaru Anil Shashikant Thakkar

Preface II

The Srimad Bhagavad Gita, a revered Upanishad, offers timeless perspective. This ancient dialogue between Lord Krishna and Arjuna highlights the endurance of traditional wisdom: its 700 verses have remained unchanged for millennia, exemplifying the precision and longevity of these teachings.

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Part 1

Union: The Bliss

Understanding Her! Why She is
Worshipped Why She is Tortured

Prayer to Kalabhairava

शिवरहस्यान्तर्गते महादेवाख्ये

शिवपार्वतीसंवादे

देवराजसेव्यमानपावनांघ्रिपङ्कजं
व्यालयज्ञसूत्रमिन्दुशेखरं कृपाकरम् ।
नारदादियोगिवृन्दवन्दितं दिगंबरं
काशिकापुराधिनाथकालभैरवं भजे ॥१॥

Meaning:

Salutations to Sri Kalabhairava Whose Lotus-Feet is Served by Indra, the King of the Devas.

Who has a Snake as His Sacrificial Thread, Moon on His Head and who is Extremely Compassionate.

Who is Praised by sage Narada and other Yogis, and who is Digambara Clothed by Sky.

Salutations to Sri Kalabhairava Who is the Supreme Lord of the City of Kashi.

The Spectrum of Union – From Subtleties within to Cosmic Resonance

Physical union in sexual intercourse can appear to dim the surrounding awareness, but this “dullness” may better be understood as intense focus and the generation of biological power during the act, rather than a loss of energy from the environment. Similarly, when a teacher lectures a class, the students’ apparent dullness actually shows their

deep absorption of knowledge—forming a strong intellectual connection. Both cases demonstrate that union generates energy and focus.

Understanding that union produces power leads us to ask: which forms of union should we approach with caution or avoid? We constantly experience unions at many levels, even within our own bodies. For example, every digestive cycle involves the soul's energy connecting with our physical “yantras” (body mechanisms). Imagine gas forming in the body but not being released—a clear imbalance that causes discomfort or illness. Such examples highlight the need to honor natural cycles of creation and release in every union.

Consider eating and digestion: our soul's energy interacts with bodily processes to convert food into nutrients and waste (stool and urine). Every such union yields results—some nourishing, some to be discarded. If we overemphasize one union (say constant walking exercise) at the expense of others (like rest or proper nutrition), we create imbalance and potential illness. These examples underscore the need for harmony and balance across all the unions our bodies and lives encompass.

Another significant union is the Sun's rays evaporating water from our bodies. This continuous exchange is a vital interaction between living beings and the environment, driven by solar energy. It is proposed that this evaporated moisture, rather than simply dissipating, is metaphorically deposited within the skull. Just as evaporation on Earth forms clouds and rain, the human body can accumulate these gases internally. This “internal atmosphere” may thicken, eventually releasing pressure as different “rains” of the body: anger, sexual urges, hunger pangs, and other intense drives.

Indeed, climate differences illustrate this idea: in hot, dry regions people often appear leaner and their skin thinner—perhaps due to increased “evaporation.” The head may seem proportionally larger, reflecting internal accumulation. In colder climates, less evaporation

(and less sun) may contribute to thicker skin and tendencies toward fluid retention or “watery” ailments. Even industrial unions show this principle: extracting petroleum disturbs natural bonds, releasing trapped gases and creating tar. When tar evaporates, it can send toxins into the air, yielding harmful “acid rains.”

On a grand scale, the Sun-Earth relationship is a cosmic union. The Sun, like a soul, provides life-giving energy to Earth, its body. Their balanced distance creates a healthy cycle of evaporation and rain that sustains crops and all life. Likewise, the human body – the union of soul and flesh – is established and maintained by processes that mirror the universe’s creation. This reflects the ancient principle *yath-pinde tath-brahmande*: “as is the individual, so is the universe.” A universal blueprint governs both the microcosm and macrocosm, with union playing a central role in creation at every level.

The Fundamental Principle of Union

Hari Om! We now turn to the principle of union as understood in traditional wisdom. Union is celebrated as the source of joy and the fundamental mechanism of reproduction across all life. In Indian thought, union is central to the continuation of species: so much so that even Hindi terms reflect this process. For example, *Thalchar* (land dwellers), *Jalchar* (water dwellers), and *Nakchar* (air dwellers) all reproduce through union. In this way, union is seen as indispensable for propagation.

Traditionally, union comes with guidelines. Proper conduct ensures harmony and benefit, whereas disregard brings consequences. Unlike humans, animals generally follow instinct without conscious intent or the same sense of ritual purity, yet they engage nature fully. The concept of *karma* in Indian philosophy applies most fully to humans—creatures who alone reflect on the impact of their actions and thoughts in union.

Union also appears in nature's cycles. The Sun's rays evaporate water from oceans, rivers, and lakes, forming clouds and eventually rain. Human actions similarly affect global union: for instance, our activities influence the Earth's ozone layer, which then makes life possible. Humans themselves are about 70% - 71% water, meaning sunlight deeply impacts our bodies. Even human travel on Earth can be seen as a union of our physiology with solar energy. In our 24-hour lives, the rising and setting of celestial bodies form another cosmic union that shapes all living rhythms on Earth.

Water in every organism highlights union's universality. Whether we know it or not, union underlies life. In Indian tradition, humans offer of their own body (called *ahuti*) as a symbol that every action (including union) has consequences. Even animals, without conscious thought, instinctively fulfill their biological needs from union (such as hunting or feeding) based on nature's design.

Humans face the outcomes of union and seek harmony. Indian scriptures offer many guidelines for balanced living, not just in texts but in temple design. For example, temples dedicated to Shiva often feature a lingam with a *jallari* (water stream), symbolizing the union of Shiva's energy with the life-current (reproduction).

Because of its power, union must be approached with care and reverence. Reproduction is clearly understood as occurring primarily through the union of male and female. In Indian culture, marriage formalizes this partnership with spiritual commitment. Traditional texts emphasize marrying before physical union. A key ritual, the *Saptapadi* (seven steps around a sacred fire), has the couple exchanging vows while reciting the sevenfold Gayatri mantras (the *Sapt Gayatri*). This ceremony underscores that commitment and spiritual connection ground the act of union in life.

The Significance of Gayatri in Union

When a couple mates, their focus naturally centers below the waist. Tradition holds that there are seven subtle layers above and below this point. The higher layers are deemed celestial or divine, while the lower layers are approached with great reverence. For this reason, intimate union is advised to occur privately and ritually, creating an auspicious environment for creation. Here the Sapt Gayatri mantras are relevant; but first we should understand the essence of Gayatri itself.

Broadly, Gayatri is best known as a mantra (the famous Gayatri Mantra). But Gayatri is also revered as a goddess of creation. Legend says that Brahma, the Creator, used Gayatri's power to manifest the universe. In this sense, Gayatri's essence is deeply tied to creation. Gayatri is also associated with rajas (dynamic energy) and rajoguna (the mode of passion and activity). The Sun, the primary life-giver on Earth, embodies this creative power. The sunlight that sustains the Earth is sometimes called Gayatri or rajoguna, for these rays enable growth of crops, plants, and trees. Ancient texts even speak of a particular solar ray called "Go" (meaning cow) that is Gayatri – the ray that sustains creation.

The Earth's very life depends on these Gayatri rays. On Earth, cows are said to receive Gayatri rays abundantly—perhaps why they are so sacred. Cow dung and urine, carrying these rays, are traditionally believed to kill bacteria and purify. In reproduction, too, Gayatri is deemed vital: the act of union should be infused with Gayatri's essence to create new life. This is why tradition says one should preserve one's own Gayatri – one's vital life-energy. If a person stops creating or contributing, it is said his sun is setting, signaling the end of his cycle.

Gayatri's role extends beyond biology. Anyone who creates is manifesting Gayatri: a businessman building an enterprise, a scholar generating knowledge, or an artist creating beauty are all expressing this life-energy. Internally, when the soul is strong, food is digested

naturally and nutrients build the body: blood, flesh, and bone. White blood cells then defend against impurities, and semen is viewed as concentrated life-force. In this view, the spirit's vitality powers digestion: if the soul weakens, digestion falters, waste accumulates, and one's Gayatri (vital energy) wanes.

In all these ways, Gayatri is central to creation and regeneration, inside and out. In physical union, the couple is to embody this sacred Gayatri energy to bring forth life.

We also see Gayatri in nature: fresh, ripe fruits are said to be fruits of Gayatri's generative action. Once a fruit dries, it falls under Saturn's influence—symbolizing diminished vitality. In parallel, a living person in active creation is in *rajoguna*. When life's active phase ends and one becomes an ancestor, that is seen as Saturn-like, beyond creation. This symbolism is reflected in funeral rites. After attending a cremation, custom says one should bathe and recite the Gayatri Mantra (often 1,000 times) to regenerate one's life-energy (*Rajoguna*). While reciting the Gayatri Mantra, the tongue naturally touches subtle points on the *tālu* (palate), and this union generates a sustaining energy, likened to the ray called “go,” which supports physical vitality. In this way, Gayatri remains the platform for creation – and it dwells in the domain of Savitri.

Gayatri and Savitri

In traditional symbolism, Gayatri and Savitri are called sister principles. Savitri is like the vibrant saffron sky at sunrise or sunset—the radiant “bed” upon which creation occurs. Within Savitri's light, Gayatri works its transformation. Gayatri's role is to take something and produce something new: when we eat, Gayatri transforms food into vital juice. In the cosmic cycle, after night's darkness comes Savitri's dawn, and from it Gayatri produces the new day.

A helpful illustration is agriculture: sowing good seeds yields a strong harvest, much like daytime labor yielding restful nights. We assume good seeds always make good crops. But if the harvest is stored poorly, it can subtly spoil, weakening future yields. If we then replant those degraded seeds, the new crop will be a bit weaker – often imperceptibly. In life, careless actions at night (handling yesterday's "harvest" without care) may not immediately show by day. Nighttime is when consequences “store up.” Over time, these unseen erosions can leave us wondering why our efforts falter—unaware of the subtle harm from the dark hours. This cycle runs through life and even in the stars, subtly affecting outcomes (for instance, the vigor of offspring from union).

Consider another example of union: on Savitri's bed after sunset, night arises. In reproduction, the couple's attention focuses below the waist. Tradition holds that intercourse should be auspicious; here the Sapt Gayatri (sevenfold Gayatri) is invoked. Recall the seven subtle layers below the body (sometimes called seven “hells”): potent, tempting energies. Since reproduction is fundamental, it too demands purity and intention. Hindu marriage ceremonies enact this: the couple walks around the sacred fire seven times (Sat Phere) exchanging vows. Traditionally, the groom leads three rounds, the bride leads three, and the groom leads the final seventh again—symbolizing a balanced partnership in creating life. This 3-3-1 pattern mirrors the cosmos, just as day follows night and life renews in cycles.

Beyond Philosophy – Understanding the Mechanics of Union

Moving from symbols to mechanics, let us examine union in practical terms, especially reproduction. Biologically, the man (with the Y chromosome) is said to embody rajas, the principle of activity. In the wedding ritual, the groom leading the first three rounds symbolizes him

imparting his Gayatri (creative energy) to the bride. This energy transfers in three dimensions, reflecting the three-dimensional space of the female reproductive organs that receive it.

The bride then leads the next three rounds, mirroring the groom's actions in a softer, receptive manner—like the moon reflecting the sun's light. Yet ultimate guidance returns to the groom with the final round, indicating his role in the union's direction. This ritual, mantra aside, shows the complementary dynamic of energies in creation.

In India, it is well understood that celestial movements affect life, so rituals are often timed to planetary cycles for harmony. When performed properly, union is seen as blessed—a source of bliss.

Now consider death: when someone dies, the soul leaves the body, but the mind (formed by our nine doors—eyes, nostrils, mouth, ears, genitals, and anus) can linger. If a person dies with unfulfilled desire for union, that unsettled mind can “stick” and attach to those nearby (especially caretakers). This leftover mind, carrying unfulfilled wishes, is like an unwanted guest: it feeds on the living person's energy and may influence them. That is why, after visiting a cremation ground or any place of death, one is advised to chant the Gayatri mantra—to purify oneself and regenerate one's vital energy.

In women, Gayatri is the receiving power until menopause ends her reproductive role. Thus Gayatri produces (in the male), receives (in the female), and together they sustain life—just as the seven steps of marriage (Saptapadi) indicate.

Gayatri is also linked to ego: whoever reproduces asserts a sense of self. Savitri by contrast is egoless—providing the fertile ground but not actively producing. In union, the wife as Savitri quietly allows the husband's creative energy (Gayatri) to work. The Sanskrit principle *yath-pinde tath-brahmande* (“as is the person, so is the universe”) is seen here: the saffron Savitri sky at sunrise/sunset parallels the woman after her menstrual cycle, receptive to conception. Gayatri, though a

feminine name, represents masculine reproductive energy (the Y chromosome); Savitri, though sounding feminine, represents the receptive platform. This naming reflects a deeper insight: in Sanskrit, any action (kriyā) is feminine, whereas the soul or consciousness is masculine. So the Y chromosome (here called “Gayatri-2”) carries the potential for reproduction—active energy (feminine), while the soul is the witness (masculine).

With this understanding of Gayatri and Savitri (and even the nature of the departing mind), we see why marriage rituals aim to ensure auspicious union that aligns with the cosmos. In India, union is honored as sacred, a reflection of universal cycles.

Navigating Union – The Path of the Ascetic

Having explored these principles, let us consider how a renunciant (Sannyasi) deals with the inclination toward union. Even from birth, the soul’s presence creates a constant inner flow of energies (driving digestion, etc.). When one takes vows of Sannyasa, the Gayatri mantra (the Sapt Gayatri) is still recited, but the monk continuously recalls his vow of renunciation. This discipline is meant to redirect the generative energy (semen, or retas).

The Sannyasi guides this retas upward (urdhva-retas) instead of letting it flow downward (adhō-retas, which leads to procreation). Even the word retas contains “ra” (the fire element), indicating its fiery creative power—akin to Gayatri’s power. The spiritual path involves moving this energy up through the body’s seven chakras (energy centers), which are junctions of our internal yantras (energetic mechanisms).

Each body function—digestion, sight, speech, hearing, heartbeat—has its yantra. Scriptures describe about a hundred such yantras, often depicted as lotus petals or fish-shaped triangles. When a Sannyasi chants the Gayatri after renouncing, he symbolically ascends through

the chakras (also called loka or layers). The first is Muladhara (the root chakra). At Muladhara dominance, hunger and material desires awaken.

At this stage, the Sannyasi desires to give and to serve. He wants to do things for the world—help his guru, tend the ashram, plant trees—feeling a boundless altruism. This mirrors a newly married man’s stage, who delights in giving gifts to his bride and making her happy. The bride similarly wants to do for her husband. This mutual eagerness is the first layer of marital connection.

As the journey continues, a married person’s focus often narrows to spouse and home, while a Sannyasi at the second chakra Svadhisthana may feel entitled by his service, wanting disciples or authority. He might think, “This is mine, this is how it should be.” Similarly in marriage, partners can become possessive of each other’s time and duties, sometimes causing conflict. This possessiveness is the second layer.

At the third chakra Manipura (solar plexus), achievement and pride can arise. A Sannyasi here has accumulated knowledge and might feel proud of it. In worldly life, Manipura corresponds to material wealth—houses, cars, money—which glitters like gems. So for the renunciant, the “treasure” of Manipura is spiritual knowledge; for a householder, it is worldly riches. Each path reflects the energy of its journey.

The Union Within and the Reflections Without

Before proceeding to the higher chakras, consider a simple example of union: the breath. Breath alternates between nostrils. Sometimes the right side (pingala) is stronger, sometimes the left (ida), and sometimes both equally (shushumna). The moment when neither side dominates—when energy flows up the spinal channel—is a fleeting union (called sandhi). In life, the moment of union is like this: if the

sperm fertilizes the egg, conception occurs. Tradition even holds that a slight tilt of the woman's body at that moment influences the child's gender (tilt left for male, right for female? Or vice versa). This idea of subtle influence extends to all our orifices. Digestion, for example, is not just crushing but a subtle left-right oscillation (like a ringing bell) that breaks down food. Though usually unconscious, this pattern can be seen (for example, by watching the tongue move when chewing). In the same way, slight left-right flows are thought to occur in the vagina and anus. Each shift imposes a subtle strain; the balanced point (analogous to shushumna) is crucial.

Ascending now to the fourth chakra Anahata (heart), we enter a transitional period. The first three chakras aligned with masculine energy (as when the groom leads three rounds of marriage). When the bride leads the next three, feminine energy rises, corresponding to Anahata's balance. Here the emphasis shifts from doing to reflection. The work of the lower chakras bears fruit: in Manipura (third chakra) one accumulates knowledge; in Anahata, one witnesses the results. A Sannyasi might now see his disciples mature or his spiritual project grow—the harvest of seeds he planted. He merely observes and lets the process unfold with minimal interference.

(There is beautiful praise in Indian texts for the guru: “Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwara.” This triadic praise parallels the Navratri celebration, where the goddess (Devi) is worshipped across nine days—first as Mahakali (remover of tamas/ignorance), then as Mahalakshmi (sustainer), and finally as Mahasaraswati (bestower of knowledge). This reflects the guru/bride embodying the creative force of Brahma, the sustaining energy of Vishnu, and the transformative clarity of Maheshwara. On the feminine side, Kali corresponds to Mahesh—the remover of darkness.

She internalizes, refines, and uplifts the masculine offering—but in reflection, the order reverses. While the male expresses in the

sequence of creation, sustenance, and dissolution (1-2-3), she reflects it as dissolution, sustenance, and creation (3-2-1). For harmony, the male must recognize this reversal—not as opposition, but as the natural balancing act of the feminine. Where there is awareness of this rhythm, union flows with grace; where it is missed, she may seem contrary, though in truth, she is reflecting his own current in reverse).

In marriage too, the early efforts begin to manifest. For the aspiring monk (uplifting retas), focus must remain on the singular path of ascension, since physical union requires Gayatri (vital energy) and can slow spiritual progress if indulged. Thus, a monk keeps the body pure through practices like Shankh Prakshalan (intestinal cleanse), Kunjal Kriya (vomiting), Neti (nasal wash), Trataka (candle gazing), and Brahmari Pranayama (humming breath). Even simple aids (like herbs for proper urination) keep the body's channels clear for the upward flow of energy.

Likewise, a married couple often focuses on building comfort in the world. Yet the quality of their interactions also leaves subtle imprints on their consciousness. Someone skilled in love-making may radiate a saintly aura—but this can be a mere reflection, like an image in water with no substance. Conversely, a person dedicated to material success with pure intentions may appear spiritually advanced. Such reflections can mislead others into thinking one has deeper realization than one truly does, hindering true understanding.

When a Sannyasi reaches Anahata, the world may tempt him—perhaps even offering marriage. But he understands such proposals as reflections of inner balance, not his actual path. Though appealing at first, these interactions remain on a spiritual level only.

Ascending further, the fifth chakra Vishuddhi (throat) reflects the second chakra (Svadhithana). Just as a wife reflects her husband's Gayatri in reproduction, each higher chakra mirrors the lower. Like a well-watered seed growing tall, good intentions in the sacral center

lead to creativity and communication in the throat center. Vishuddhi shows the flowering of the energies sown in Svadhisthana.

At the sixth chakra Ajna (third eye), we see the root again. If the root chakra was dominated by unexamined desires, Ajna can become fixated on them as lofty ideas. But if one simply observes those desires at the root—letting them arise and pass without grasping—Ajna's output is refined insight. There is no need to fight desires; watching them with awareness transforms their influence. Acting on desires blindly at the root distorts their reflection at Ajna. For example, a man strong in productive energy might become arrogant, feeling entitled by his achievements (followers, institutions, fame). Trying to force or suppress that arrogance in his mind causes internal conflict and tilts his energy flow to one side (left or right channel). This imbalance can affect others who follow him. A balanced individual, by contrast, emits clear energy.

The beauty of union is mutual reflection: in any interaction, we mirror each other's energy. A highly intuitive person can sense even animals' energy (calm or frightened) and feel their reflections; attuned individuals may even receive subtle signals from plants.

In marriage, ego often clouds perception. A husband might judge his wife through his own ego, forgetting he initiated the union. He may see her actions as criticism, not realizing they reflect himself. Finally, reaching the seventh chakra Sahasrara (crown) means letting go of the need to lead or control. The Sannyasi, having observed the whole journey, realizes that ultimate liberation (moksha) comes through desirelessness. In most cases, a man in marriage eventually wishes to be free from what he perceives as limitations imposed by his wife, forgetting his own role in creating the union and the lessons in her reflections.

This dynamic of marriage mirrors life's fundamental rhythm of karma—action and consequence. Good actions (good karma) pave the path toward liberation, while flawed actions bind us to repeat the cycle

until we learn. As a Sanskrit verse says: “Akhandā māṇḍalaṁ karma vyāptam ... tasmai śrī gurave namaḥ” – “The whole universe is bound by karma. Salutations to the Guru who reveals the path out of this cycle.” In this cosmic dance, all pairs matter: creator and doer, male and female, sun and earth. Just as an X and Y chromosome must unite to create life, Gayatri and Savitri remain vital to existence. Even a monk, who seems to embrace only the “Y” of detachment, eventually realizes the importance of the “X” life-giving energy and experiences before true understanding dawns.

The Unseen Union and the Perils of Misreflection

Despite India’s vast heritage on union—from ancient texts to the everyday union of breath and sunrise—we often fail to grasp its depth. Even marriage rites and the Gayatri Mantra are now so commonplace (blaring from shop speakers!) that their sacredness can be forgotten. Perhaps we ought to treat these elements with greater reverence.

All is reflection. A child’s time in the mother’s womb sets the template for the outer world: the nurture and patterns inside form the foundation for all later experiences. This echoes the Vedantic saying “Brahman satyam jagat mithyā” (Brahman is truth; the world is illusion) and the teaching that Brahman is like space—the emptiness that contains everything. Whatever a person learns in that inner “space” of the womb is his fundamental reality; everything else is a reflection of it. Life’s journey is about carrying that seed forward. Often a terse Sanskrit aphorism (a sweet after intellectual study) conveys profound meaning. Misunderstanding it can mislead one, yet its underlying energy still shapes life. This insight is not mere philosophy but logic rooted in our experience.

For this reason, saints live apart: in huts or caves a Yogi or Sannyasi avoids others’ reflections to focus inward. Similarly, sexuality was

traditionally meant to be private, as implied by the Sapta Gayatri principles. In fact, the soul's next life is said to be shaped by its final thoughts at death: an intensely held last desire can direct rebirth swiftly. Since the ultimate goal is to transcend the birth-death cycle, practicing the seven Gayatris and understanding these consciousness layers is key.

If one remains unmarried, tradition suggests entering Sannyasa. Yet epics show examples (like Bhishma of the Mahabharata) who remained chaste and still engaged the world. Even Krishna questioned their choices, indicating these paths were openly discussed in scripture. Today we see reflections of this: a worldly person may pose as spiritual, while a true seeker may receive marriage proposals—it's all a play of mirrors.

When lovers face each other, reflection becomes literal: each sees his own flaws mirrored in the other, often sparking conflict or disgust. People troubled in their marriages often seek refuge in ashrams, asking renunciants for solutions. Wise elders note that animals mate without facing each other—minimizing the mirror effect. Traditional advice similarly says union should occur in darkness, aligning the act with its biological purpose rather than ego.

Even in darkness, one must be mindful of “mālā” – the mind's waste or harmful residues. We cleanse our bodies physically, but entering a zone of purity also means being aware of mental impurities. Face-to-face contact can transmit these impurities via breath and subtle energy. Hence the ideal is union like animals: minimal exchange beyond reproduction, attuned to the body's natural rhythm (the vaginal passage's gentle oscillation). Frequent, thoughtless union is discouraged. Some texts even say sex should occur only once in a lifetime or solely for procreation.

Practicing brahmacharya (semen retention) builds vitality because Gayatri's role extends far beyond sex. Each act of union draws deeply on the body's precious essence. The ejaculate itself is called Apsara—

a potent energy spark created by the friction (garṣaṇa) of union, like a spark from rubbing stones. Regular ejaculation can deplete this vital force. Brahman (space) reminds us that to realize our full selves, we must conserve this energy. Mindful union means not being driven by insatiable desire—like a new driver itching to drive constantly until tired. Once one becomes adept, one can choose when to engage. Likewise, those satisfied with worldly success often turn to spirituality, not lingering in material pursuits. Engaging in sex without facing each other (as many animals do) helps lessen the urge for repeated encounters.

Conclusion: Embracing Union with Awareness

Indian marriage rituals are not mere ceremony; they are meant to deepen our understanding of union and its power. Uncontrolled sexual energy in a man can be profoundly harmful, even destructive, if untamed. But before grappling with those dangers, we must first truly understand union itself. As Sanatan Sanskriti (the eternal tradition) teaches, union reminds us of our true nature everywhere. The insights of ancient wisdom about union are now more relevant than ever. It is time to awaken to their meaning.

The Allure of the Material World

The state of union is beautifully described in the Upanishads. Consider the story of a Brahmachari—a virgin disciple who had received proper Diksha (spiritual initiation) from his Guru. He radiated a distinct aura, living in deep harmony with the natural world and the constant, subtle "mating" or interplay that occurs both in nature and within ourselves.

This subtle mating in nature draws us to its beauty: the freshness of the air, pleasant sensations, and an inherent sense of vitality. Internally, all bodily functions align with natural laws when the soul is present. Though physical forms differ, the core principle of interaction between the masculine soul and the feminine bodily mechanisms (yantras)

remains universal. The male reproductive organ is designed to inject the seed of potential creation into the receptive female form.

A Brahmachari who conserves his generative energy is called an Urdhva Retas—one whose retas (semen or vital fluid) flows upward, remaining conserved. In contrast, Adho Retas refers to the downward flow of this energy, culminating in ejaculation for reproduction.

According to tradition, such an Urdhva Retas ascetic once lived in a forest. During a prolonged drought lasting nearly a decade, a kingdom sought relief. It was suggested that if a virgin ascetic, one who lived in accordance with nature's laws and practiced celibacy, could be persuaded to visit the kingdom and accept its hospitality, rain might fall.

Convincing such a person was no simple task. Urdhva Retas ascetics are drawn not to artificial or material things, but to the unspoiled beauty of nature: forests, rivers, springs, birdsong, and the rhythm of the elements. Their own bodily rhythms—eating, digestion, excretion, movement, perception, and thought—mirror the harmony of nature.

In this view, the physical body is categorized as feminine, while the soul is masculine. The Adhyatma Ramayana illustrates this dynamic when Sita tells Hanuman that she, too, played a crucial role in the war against Ravana, emphasizing that even while captive, the feminine force remained active and vital. This speaks to the principle that all physical action, including reproduction, takes place within the feminine principle of the embodied being, guided by the masculine soul.

So how could such an ascetic be enticed to leave his forest dwelling? The kingdom's advisors consulted with Ganikas—women traditionally associated with the profession of companionship or, in modern terms, courtesanship. These Ganikas, however, were not merely entertainers. In ancient times, they upheld their own moral codes and often lived by principles of respect and discipline. They were revered enough to be

mentioned in the Vedas and even entered into sacred contracts similar to marriage.

These wise women devised a plan. As told in the Upanishads, the Ganikas strung sweets like ladoos, pedas, and jalebis from tree branches along the ascetic's path—places where he gathered flowers, fed his animals, or fetched water. When the ascetic saw this curious display, he was intrigued.

Soon the Ganikas appeared, adorned with fragrant flowers, flowing garments, and an air of grace. They were professionals, sent on behalf of the king but inspired by their own purpose. The ascetic was curious, not entranced. He asked them, "Who are you?" They replied, "You are known as male; we are female."

His deeper curiosity was about the sweets. "Do you know where these came from?" he asked. "Yes," they answered. "They grow in a kingdom where nature thrives in ways you've never imagined. Would you like to visit?"

He replied, "I will ask my Guru."

"Take your time," they said. "Perhaps we will meet again, or perhaps not."

The seed of thought was planted. The ascetic began to contemplate. When the mind drifts into imagination, particularly toward things not directly experienced in nature, the thought process often arises below the navel. Notably, the body below the navel is of equal length to the part above it. The soul, residing in the navel, is now influenced from below—the first stirrings of Adho Retas.

He shared his experience with his Guru, who understood the workings of the king's court.

This tale, like many from the Upanishads, does not merely convey an event but offers deep spiritual insight. It is from such narratives that we

draw understanding about the internal energies that shape not only the individual but also the cosmos.

The Sacred Union and the Flow of Energy

The nature of sacred union is further explored in this continuation from the Upanishadic traditions. Let us return to the example of the Brahmachari—a virgin disciple, initiated and guided by a realized Guru, whose aura shines from inner purity and disciplined practice. This Brahmachari lives attuned to the harmony of natural rhythms, where subtle union or "mating" governs every interaction, both external and internal.

This constant interplay is the essence of life. Just as nature seduces us with the scent of flowers, the touch of a breeze, or the sparkle of sunlight on water, so too do our internal mechanisms function through the interaction of the soul (considered masculine) with the bodily instruments or yantras (seen as feminine). All of life is union—the sacred balance of giving and receiving, of essence meeting vessel.

The male organ introduces the seed of life into the receptive female form. When one chooses the path of Brahmacharya, this generative energy is preserved. The Urdhva Retas directs this vital force upward, nourishing the spiritual journey. In contrast, Adho Retas is the natural flow of energy downward, culminating in reproduction.

A striking example comes from Indian tradition—the story of Rishi Vashishta, who accepted the role of Kulguru in King Dasharatha's court. Though engaged in deep penance, Vashishta agreed to participate in worldly duties for the greater good of the kingdom. He conducted sacred rituals, offered counsel, and contributed to the societal dharma, showing that a realized soul may interact with the material world without being entangled in it.

In parallel, the virgin ascetic from the previous chapter, guided by his Guru, agreed to visit the king. The Guru advised him: fulfill the

kingdom's request, observe with awareness, and return unharmed. And so, the Brahmachari entered the king's domain. The presence of the Ganikas, the charm of the court, and the awakening of physical sensation led to a moment of release—a discharge of retas. As this occurred, clouds gathered and rain fell, blessing the parched land.

This illustrates the deep interconnection between conserved generative energy and nature's rhythms. The scriptures say that ideal procreation is a once-in-a-lifetime act. While many Rishis married and lived in the world, their teachings emphasized sacred moderation, spiritual intent, and responsibility. Their stories often include honest confessions of human error and the penance they undertook to restore balance.

Union, when aligned with the laws of nature, is a powerful and blissful act. This is echoed in the marriage tradition of Mangala-Astak—eight auspicious verses recited during the wedding ceremony. These, along with the seven sacred circumambulations around the fire (Sapta Phera), affirm the transformative power of fire as a symbol of divine witnessing and inner purification.

Fire transforms: it cooks, burns, refines. So too does the fire within—the Agni Tattva—convert matter into energy and action. The body itself is composed of five elements: ether (Akasha), air (Vayu), fire (Agni), water (Jal), and earth (Prithvi). Creation begins with a drop of water—sperm—which contains the seed of Brahma. The ovum, or Dimbh, is the receptive canvas. Their meeting echoes the Vedic axiom, "Yathâ pinde tathâ brahmânde" (as within, so without).

Water gives rise to earth, and fire to transformation. From this, air and ether emerge, completing the cycle. As clouds form through heat and vaporize into rain, so too must the inner fire be kindled for ejaculation to occur. This fire, personified as an apsara (celestial feminine), acts as a catalytic lightning bolt within the body. This spark propels the act of creation.

Lustful thoughts begin below the navel, generating inner heat. The path of sannyasa, renunciation, involves awareness of this internal union—the soul continually interfacing with the yantras of the body. Even without physical union, this sacred rhythm persists. But repeated and careless union dissipates this energy, exhausting the internal lightning.

While unnatural unions may occur, such as between two males, they lack the generative polarity and direction of the natural process. When union follows dharma, the male feels deep gratitude toward the female, who enables creation. Hence the cultural reverence shown to women—a reflection of the sacred role of the feminine.

If one attempts union again shortly after ejaculation, the energetic centers that generated the initial spark must realign. Over time, repeated discharges may diminish the potency of the Y chromosome—the seed of direction and dharma—allowing the X chromosome's receptive energy to dominate.

Symbolically, the bull Nandi outside Shiva temples shows this: three legs grounded (the Xs), one raised forward (the Y), indicating movement, direction, and purpose. Bodies of male and female carries water molecules. After mating, a woman may become more energized, while the man may feel depleted. Excessive mating may reverse roles, affecting not just energy but behavior.

This dynamic often causes paradoxes: a man who mates frequently may appear serene (his outward energy mimicking detachment), while a true ascetic may unexpectedly attract worldly offers. These reflections will be further explored.

Conserving Masculinity and Understanding Energetic Dependence

Let us now consider the principle of conserving masculine energy—that vital force encapsulated in the generative essence. According to the guidance of the Rishis, union for procreation is ideally undertaken once in a lifetime. Thereafter, any physical union, if at all, is advised

only at long intervals: once every sixty years, twelve years, once a year, or at most, semi-annually.

Frequent ejaculation or overindulgence in physical union weakens the immune system and diminishes internal vitality. A man who dissipates his energy through repeated intercourse gradually becomes dependent on others, especially the women with whom he has shared this essence. Over time, he finds it harder to remain self-contained, both physically and emotionally.

Even if such a man retains reproductive capacity, he experiences a subtle dependence. This mirrors the traditional understanding of feminine dependence, but here, it is reversed. When the women he has shared his energy with marry others or move on, he may feel a lingering sense of unease or loss, an inner dissonance that arises from the dispersal of his own energetic spark.

This internal state creates a constant yearning—a desire to forgive, to forget, to feel whole again—but the body remains unsettled. In a poignant phrase, the man begins to "quarrel with his own tools." His mind is in conflict with his body, his past with his present.

As a father, too, he experiences this energetic shift. Each child represents a portion of his vital energy now externalized. With many children, this dependence multiplies. As life progresses, he may unconsciously begin to embody more feminine energetic traits. This inversion attracts subtle energetic influences, which take root in different parts of the body.

The X chromosome carries an inherent attractor quality. This is symbolically visible in practices like wearing precious stones or rings on the left hand—the side associated with receptivity and the X chromosome. The right side, by contrast, is linked to the Y chromosome, which mirrors the self-sufficient, outward-radiating nature of the sun. The sun requires no protection; it gives light without

seeking anything in return. Similarly, the Y chromosome represents fearlessness and direction.

Women, guided more by the X chromosome, are naturally more cautious. Cultural practices like advising women to cover themselves or avoid risky situations reflect this energetic wisdom.

Understanding these principles invites both awareness and balance. A man rooted in his center retains his inner radiance. When he disperses his energy carelessly, his outer life may appear functional, yet his inner compass begins to falter. These teachings, rooted in Vedic insight, are not calls for repression, but invitations to conserve, to harmonize, and to walk the path of clarity.

Preserving Vitality and the Significance of Rituals

Let us now reflect on the importance of preserving one's inner vitality. When a man repeatedly engages in union for fleeting pleasure, his internal energetic space gradually shifts. The dominant Y chromosome, symbolizing action, clarity, and direction, becomes overshadowed by the receptive pull of the X chromosome. This internal reversal creates discomfort, often unnoticed, which then manifests outwardly.

This discomfort may lead to subtle behavioral changes: avoiding crowds, withdrawing from social interactions, feeling fractured between one's public and private selves. These shifts are not merely psychological—they are deeply energetic. The inner imbalance becomes a source of internal division, which may ultimately impact relationships, leading to misunderstandings, discontent, or even separation.

A man's thoughts follow him wherever he goes. Therefore, it is crucial to live in such a way that one is not haunted by guilt or regret. Self-

respect is the bedrock of peace. Escaping to a new city or foreign land may obscure one's history, but the inner conscience remains.

Can that which offers bliss also cause harm? Yes, if misused or misunderstood. The teachings of the Rishis and scriptures illuminate the delicate balance between indulgence and awareness. By understanding the roles of X and Y chromosomes, the five elements (Pancha Mahabhutas), and the nature of union itself, one can walk the middle path of moderation and conscious living.

This book aims to draw attention to a silent yet widespread phenomenon—the energetic and emotional consequences of repeated, unconscious union. In earlier times, kings were guided by wise sages; today, film actors, public figures, and professionals like doctors and teachers exert comparable influence. Their conduct, both public and private, shapes societal values. Hence, discernment becomes essential.

The role of a Sannyasi is to inform—not to enforce. As traditional Gurukuls and spiritual lineages become rarer, it is vital to record and share these truths for future generations. The aim is not moral policing, but sincere guidance. In a world focused on livelihood and material achievement, spiritual knowledge provides grounding and perspective.

Union is ever-present. Even in the absence of physical contact or ejaculation, internal unions continue—between soul and yantras, thoughts and emotions, inner energies and elemental forces. These are natural and sacred. Yet misunderstanding or distorting this principle can lead to unintended harm.

Consider the tale of Varaha Avatar from the Padma Purana. When the Earth was submerged in the cosmic ocean, Lord Vishnu lifted it in the form of a boar. As children, we often wondered—what container held that ocean? The story, when read symbolically, reveals profound truths. The Varaha can be seen as the cosmic force that lifts new life from the watery womb, echoing the miracle of birth.

In India, a pregnant woman is revered as a bearer of two souls—the mother and the child. The Godbharai ceremony, the blessings showered on newlyweds, the glow on their faces—all reflect this spiritual awareness of sacred union and the potential for creation. Even the rituals performed during marriage, such as the Saptapadi and Mangala Ashtak, honor this union and invoke transformation through fire.

Without fire, transformation is incomplete. That is why court marriages or informal unions, though legally valid, may be seen as lacking the spiritual depth invoked by Vedic fire ceremonies. Fire burns away the old and invokes the new—just as in Holika Dahan during Holi, or the lighting of lamps during a birthday or daily prayer.

Sound, too, plays a vital role. The ringing of bells, the beat of drums, the chanting of mantras—these create vibrations that protect, cleanse, and elevate.

This chapter prepares us to delve deeper into the shadow side of union—its distortions and their consequences. As we proceed, let us remain anchored in awareness, reverence, and the deeper truths that unite body, mind, and soul.

The Unnatural Posture and the Ripple Effects of Disunion

Let us now explore the human condition through the lens of natural law—particularly, the law of gravity. Standing upright on two legs is a remarkable ability, yet it subtly opposes the gravitational pull of the Earth. Unlike animals who move on all fours and are more naturally aligned with this force, humans bear the burden of verticality.

Observe a bull during mating. As he mounts the cow, he momentarily stands on two legs. In this posture, gravity exerts a powerful pull down his back and towards his tail. His eyes remain open, but he seems lost

in trance, his awareness drawn inward. This intensity is not unique to bulls; it speaks to a deeper truth about vertical alignment and its energetic consequences.

Humans, upright by design, also experience this downward pull. It acts from the top of the head through the spine and towards the base, affecting posture and internal organs. For women, over time, this can manifest as challenges with urination or other internal pressures. For men, similar pressures affect the lower abdomen and reproductive organs. These internal sensations can stimulate desire for external union—often unconsciously.

Such desires, driven by energetic fluctuations, lead many to seek therapies, whether through medical professionals, spiritual guides, or naturopaths. Yet the core imbalance often lies in posture, routine, and urban environments. The modern shift to high-rise living alters our natural rhythms. In confined spaces, devoid of earth's textures and resonance, the body subtly changes shape and mood.

As these shifts deepen, people may begin withdrawing. Isolation becomes preferable. Extroverts may become introverted, and introverts may suddenly seek expression. Women, whose natural energy flows outward (symbolized by the potential for the tenth aperture in the female anatomy), may become more internally driven. Men, naturally inward-focused, may turn more outward, seeking stimulation and validation.

The results? A confusion of roles, unexpected fascinations, and changes in energetic tendencies.

Consider medical interventions like skin grafts. When skin from below the navel is used to heal wounds above it, Adho Retas energy merges into the Urdhva Retas zone. This may inadvertently disturb the body's internal flow. Similarly, plastic surgeries that alter facial features with tissue from lower regions may also disrupt one's natural energetic symmetry, reshaping not just the face but the very thought processes.

Organ donation, though noble, also presents subtle complexities. Energetically, each organ carries imprints of the donor's life, including thought patterns and emotions. Traditional Indian wisdom cautioned against sharing even drinking vessels, due to the subtle transmission of saliva and pranic imprints. Modern tea stalls and hotels, where cups are shared, may inadvertently transmit more than taste. While disposable cups have helped mitigate this, many remain unaware of the deeper implications.

Beyond the individual, these energetic shifts ripple through families and societies. Increasingly, young people marry outside their ancestral groups. While love transcends boundaries, ancient scriptures warn of the energetic complexities of such unions. The term "Varnashankar" describes offspring born of unions that blend distinct energies, sometimes leading to identity confusion or instability.

Even global-scale interventions mirror this pattern. Consider the Three Gorges Dam in China. This massive redirection of nature's flow may subtly affect Earth's rotational balance and weather patterns. Just as manipulating rivers reshapes continents, repeated and unconscious energetic unions reshape human society.

Everything is connected. Posture, lifestyle, surgery, food habits, relationships—each holds the potential to enhance or distort our inner equilibrium.

The Exploitative Union and Its Repercussions

Let us now consider a deeper perspective on union

The act of union follows its own natural code, aligned with cosmic principles. Within a 24-hour cycle, our inner being undergoes a form of subtle mating, orchestrated by the soul, or Prajapati. Prajapati, in the Upanishadic view, is likened to Nandi, the bull who tends to a herd of

cows—a metaphor for the soul engaging with the body's various yantras: digestion, hearing, sight, speech, memory, blood circulation, filtration, and more. The soul reigns over these bodily systems as a king over his domain.

This rhythm within mirrors the cosmic order. As the Sun—the Prajapati of our planetary system—sustains life through its gravitational dance with planets, so too does the soul sustain the body through continual, internal union. Any deviation from this harmony in external union, especially when driven by ego or dominance, leads to discord and potential harm.

The feminine is often described in spiritual terms as Devi—a divine giver. This analogy extends to the Earth itself. In "Understanding Her, Why She is Worshipped, Why She is Tortured," we explore how the Earth's energetic field is disrupted through relentless digging and extraction—just as a woman's energetic space can be disturbed through thoughtless or excessive union.

The modern world offers a poignant comparison. A woman from a rural setting, less altered by artificial environments, may radiate an untouched natural energy. In contrast, a woman from an urban area—where construction and extraction are constant—often carries a more scattered, reshaped energetic tone. This parallels how materials extracted from Earth (soil, stone, marble, metals) are used repeatedly for construction, displacing and transforming natural energies.

Even simple objects like a commode made from clay sourced from distant plains, when used in the Himalayas, can disrupt natural energetic flows. We become silent carriers of displaced energies, unknowingly entangled in unseen unions through the materials we use. It is proposed that each of us carries, on average, a portion of the energetic consequences of others' actions.

In light of this, consider the profound symbolism of Samudra Manthan—the churning of the ocean in Vedic lore. Just as the Devas

and Asuras churned the cosmic ocean to extract both nectar and poison, every act of physical union stirs a subtle ocean of energy between male and female. This churning, or "manthan," occurs at the molecular level, shaped by the meeting of XX and XY chromosomes, where water—the element of life—becomes the medium of transformation.

Union is not merely physical. It is a sacred interaction with deep energetic repercussions. The Puranas, through such allegories, offer timeless wisdom about this subtle interconnectedness—from the grand scale of the cosmos to the intimacy of human connection.

The Unseen Influences and the Cycle of Creation

Let us continue this exploration of energetic union by turning our attention to subtle movements and influences often unnoticed by the conscious mind. While a person standing upright may appear to resist gravity, the truth is that every moment of our posture is under its constant influence. Animals that walk on all fours are more aligned with this natural force. In humans, standing tall creates internal tensions—especially within the lower body.

When a male receives a transplanted kidney from a female donor, the energetic balance within his body subtly shifts. The absence of the Y chromosome in the new organ introduces a cyclical, dynamic rhythm, akin to the phases of the Moon. In Indian tradition, the Sun is considered relatively stable, while the Moon waxes and wanes in thirty phases—a symbol of female energy. In such transplants, the static energy of the male interacts with the dynamic energy of the female organ, creating new internal movements.

These movements, while subtle, are real. A female who has previously mated with a male receives his Y chromosome in the process. That spark of energy remains within her. Later, the male's own body may

respond to her activity—regardless of time or place—reflecting the energetic link formed during union.

This phenomenon is echoed in Vastu Shastra, the ancient science of architecture. When we construct buildings, we create external structures that mirror internal energies. The act of creating something physical—whether it is a home, a structure, or even a child—involves a release of energy. In men, this creative act symbolically draws from the Y chromosome. Just as the Sun emits light, the male emits his essence during acts of building and procreation.

Thus, the body is constantly shaped by inner and outer cycles of exchange. Subtle muscular contractions, involuntary head movements, and energetic ripples often correspond with the timing of past unions or acts of creation. Like the female reproductive organs that oscillate gently, the entire body responds with wave-like motions, echoing water's nature—the element of flow and connection.

Organ transplantation, particularly across genders, introduces a new dynamic into this field. The recipient may not be consciously aware of changes, but their thought processes, bodily tendencies, and even personality traits may shift. The original owner's energetic imprint remains in the organ, creating a unique internal "conversation."

Cross-breeding in plants and animals, while often done to enhance yield or beauty, may dilute or distort original traits. Hybrid flowers may lose their natural fragrance, and animals bred for utility may lose their natural instincts. Similarly, relationships that fragment or multiply energetic connections may lead to confusion or dispersion of essence.

Even daily life reveals these shifts. Crowds at festivals, stadiums, or markets often display involuntary movements, as if reacting to subtle unseen pulses. The Brahmachari, whose energy is self-contained, moves differently—his inner alignment creates stillness. In contrast,

those engaged in frequent physical union often exhibit unconscious fidgeting, restlessness, or scattered awareness.

Even the time of union matters. Nighttime unions affect the body differently than daytime ones, a detail modern medicine is only beginning to investigate. When a Sannyasi inquires about involuntary movements or mood shifts, the common response is, "I don't know."

Yet the energetic blueprint of each individual is deeply tied to the womb—the first environment we knew. This early energetic shell shapes our core patterns. When a foreign organ is introduced, especially from a donor of a different gender, this original blueprint is altered. Thought patterns, dreams, sensitivities—all may shift as new energetic alignments take root.

Repeated mating, especially without awareness, affects these internal rhythms. The structure of the sperm, often described in tripartite form (head, midpiece, tail), even mirrors some cultural symbols and energetic patterns.

Through these reflections, drawn from "Man and the Law of Planet Earth," "Understanding Her," and now "Union the Bliss," we come to understand the vast, often invisible interplay between physical union and subtle energy.

May this awareness awaken balance, reverence, and a return to the natural rhythm that upholds all life.

The Inner Union and the Source of Light

Hari Om!

Having explored the structural nuances of male and female physiques, let us now turn our attention to the male form and the internal union that takes place within it—one that also involves the X chromosome. The X chromosome may be viewed as a support mechanism for the Y chromosome, reflecting a broader truth: just as women often seek

support from the masculine (the Y chromosome), the Y likewise reflects and balances through its connection with the X. When the Y supports the X through reflection rather than through direct procreative function, it fosters a state of inner harmony and healing.

This relationship can be symbolized by the Moon and the Earth. The Moon, often regarded as the Earth's "child," reflects the light of the Sun and, though it does not emit its own light, it affects Earth's water element, nourishing and cooling the planet. Similarly, Earth revolves around the Sun—its source of light—and may be seen as the Sun's "offspring."

Within our own Pindi—our bodily form—this analogy deepens. A newborn, especially a girl (possessing two X chromosomes), orbits her mother, receiving the father's "light" through the mother. The mother nurtures, and the father, in turn, is naturally drawn to the mother and child, especially his daughter.

For biological creation, the Y chromosome—carried in the male—is essential. As previously noted, the placement of the soul, conceived as a divided water molecule, differs in males and females. The female soul resembles a drop of water, while the male's is like an inverted drop, located at the navel—the body's central axis. Though females do not biologically carry the Y chromosome, they bear its essence at the tip of their soul, allowing for cognitive and strategic capabilities. Yet, it is the male who primarily holds the biological capacity for seed generation.

In men, the thalamus functions as a carrier of various faculties, just as the womb does in women. This distinction is linked to soul placement—one soul flames upward, the other downwards, akin to a flame and its inverted reflection. While men produce biological offspring through their genitalia, women often generate profound thoughts through the thalamus. Yet, both capabilities have natural limits.

Fascinatingly, if a male's Y chromosome engages with his own X chromosome, it may induce a rare energetic transformation—an amplification of the X's activity, even in the absence of an ovum. This self-energizing of the X chromosome within the male body is not common. Biologically, a male cannot fertilize himself, and external, opposing energy (typically from the female) is necessary for procreation.

Still, within the male body lies a sacred concept: the "tenth door." It is at this subtle inner point that the spiritual rites of Diksha (initiation), Tapasya (austerity), and Sannyas (renunciation) are transmitted—often first by one's own father, the initial Guru. This internal "tenth door" contrasts with the outward-facing tenth door in women, reinforcing the male tendency toward inwardness. The Guru leads the seeker inward, and through success in this internal union, one may become self-illuminated—Apo jyoti bhava, a flame unto oneself.

This awakening is often catalyzed by the wisdom encoded in sacred texts and the teachings of enlightened beings. Such knowledge, freely offered, helps humanity understand the purpose of life, how to live with dignity, and how to uplift others. This, too, is a form of sacred union.

The Energetic Dance of Union – A Cosmic Echo

Our journey into the heart of union continues as we delve into the subtle yet profound energetic shifts that ripple through the male and female after the intimate act of mating, particularly following the act of semen donation. Just as the Sun, a vast source of energy, sustains life on Earth, the male energy – embodied by the "heating" influence associated with the Y chromosome – plays a crucial role in the dynamic of union.

Within the male physique, after this giving, a unique energetic space subtly forms just below the navel. This space becomes receptive,

resonating with what we refer to as "water molecules." These are not mere physical components but energetic carriers that require activation or "heating" by the male energy to revitalize and prepare for future expressions of union. Much like the Earth depends on the Sun's warmth to replenish after yielding its bounty, this energetic space needs to be nurtured.

In contrast, within the female form, a welcoming space unfolds below her navel, specifically attuned to receive the energetic imprint of her partner – the essence of his "heating" Y chromosome energy. This is her energetic field preparing to nurture and hold the seed of connection.

Consider our planet Earth, teeming with life due to the balanced energy it receives from the Sun. Different regions experience varying intensities of this energy: the tropics thrive under abundant sunlight, while the frozen poles remain less activated. Similarly, a woman's energetic constitution is crucial for the flourishing of new life. An imbalance in the male "heating" energy or a deficiency in her own energetic "waters" can create less-than-optimal conditions for creation.

The fabric of existence seems to echo a fundamental principle of division and connection. Just as Earth separated from the Sun, and the Moon separated from Earth, each establishing its own orbit while remaining connected to its source, so too does the single energetic potentiality divide. One becomes the giver, the active force – the male – and the other, the receiver, the nurturing ground – the female. As the Moon reflects the Sun's light, often mediated by Earth, the energetic exchange in union is a complex interplay of giving, receiving, and mutual influence.

Our surroundings deeply impact our inner landscape. An individual born in a land nourished by rivers carries the imprint of that watery environment within their being, but also the subtle energetic echoes of mountains, deserts, and vast oceans. The microcosm mirrors the macrocosm. If such a person is moved to a radically different environment, they may feel disharmony, longing for the energetic

resonance of their homeland. This illustrates how deeply our internal energetic landscape is shaped by external influences.

Thus, when we explore the energetic aftermath of union, we are not merely observing a biological process. We are witnessing a fundamental dance of energy, mirroring the grand choreography of the cosmos itself. The subtle shifts we observe are reflections of universal laws at play within the intimate sphere of human connection.

The Double-Edged Sword of Union – Bliss and Burden

Hari Om! Union is undeniably essential for creation, but neglecting its natural laws can lead to significant negative consequences. We have also explored the necessity of a catalyst – likened to a thunderbolt – for ejaculation, a force generated by the body's internal energy during intercourse. This energy, drawn from the very essence of the physique (Rasa, blood, flesh, bones, marrow, semen, and Osh), requires a powerful release. Continuous or excessive intercourse can deplete this vital energy, leading to conditions such as arthritis, rheumatoid arthritis, and even contributing to diabetes.

Upon observing nuclear families, a pattern emerges: imbalances in marital relationships or a lack of understanding of these energetic principles can manifest as various challenges. While astrology, a vast subject requiring deep study, can offer insights into these patterns, a more fundamental understanding lies in the energetic dynamics of union. It is noted that families where individuals remain unmarried or refrain from frequent physical intimacy often exhibit greater stability. This is because generating the energetic catalyst for ejaculation repeatedly can compromise the integrity of the Y chromosome's energy in the male physique, potentially leading to a more feminine energetic profile and inviting further imbalances.

Excessive or unmindful interaction, therefore, can create various forms of suffering within families, from interpersonal conflicts to premature loss of life. Comparisons with astrological charts often reveal correlations, highlighting the interconnectedness of cosmic and earthly energies. Conversely, when someone in a family embraces a monastic life, conserving their energy, the benefit subtly extends to the well-being of the entire family. A family member who abstains from sexual activity can contribute to the collective health and stability. The introspective nature of a monk, often seen as stillness, reflects this energy conservation, while a withdrawn child might be processing internal energetic shifts.

Consider the demanding nature of athletic pursuits. An athlete, whether a sprinter or marathon runner, expends significant internal energy akin to the "bolt" required for ejaculation. Such energy expenditure often requires a counterbalance within the family. Traditionally, a family member might adopt a less active role to support the athlete's output. This dynamic is easily observed in televised sports. Interestingly, when a female becomes a successful athlete, drawing from her father's energetic "light," the father may experience a decline in his vitality or social standing. Any activity requiring an extra surge of energy necessitates a corresponding period of rest or conservation by another family member. This is the principle of energetic balance, which we must observe within our own surroundings.

Regarding diet, while Indian texts do not explicitly forbid eating meat, they highlight that digesting flesh requires more energy, potentially slowing other bodily functions. Observing carnivorous animals shows their tendency to rest for prolonged periods, as their energy is consumed by digestion. Humans, possessing the ability to process meat, have the wisdom to choose diets that optimize energy levels. Many non-vegetarians rely on digestive aids such as soda, salt solutions, and medications for acidity and constipation, revealing the greater effort required for meat digestion. Ayurveda suggests resting on the left side after eating to facilitate digestion by promoting right

nostril breathing and enhancing digestive fire. The body directs a substantial portion of its blood to the digestive system post-meal, and engaging in strenuous activity immediately afterward can lead to digestive issues and long-term health problems.

Understanding these physiological processes informs our dietary choices. While the decision to adopt a vegetarian diet is personal, awareness of the energetic implications is crucial. As a teenager may not grasp the value of their father's earnings until they start earning themselves, we may not immediately understand the impact of our choices regarding union and diet. But with awareness comes the potential for a more balanced and fulfilling life, aligning with the natural laws governing our existence. Union, while a source of bliss, is a powerful force that can create or harm depending on our mindfulness.

The Sacred Offering and the Fruits of Union

In conclusion, I wish to illuminate the profound significance of feminine energy. As we have seen, the energetic landscape of a woman is subtly shaped by her interactions, carrying the imprints of her partner's energy within her, much like charged water molecules retain their altered state.

In Sanskrit, women are revered with the title "Bhagwati." As we discussed, "Bhag" signifies the sacred feminine organ, the source of creation, while "Wati" denotes the possessor of this sacred space. Thus, Bhagwati is honored as the keeper of generative power.

The ancient Shastras reveal a profound truth: "Bhag may Bhog say prapti," meaning "through offering into the Bhag, one attains fruits in return." The nature of these offerings – whether physical, emotional, or energetic – and their consequences have been explored in previous chapters.

Furthermore, the one who unites with a Bhagwati is called "Bhagwan." Here, "Wan" signifies the master, the one who holds dominion in relation to the Bhagwati. What, then, does this master offer to the sacred "Bhag"? The principle is simple: one receives back in abundance what is offered. Just as planting a seed in fertile soil yields a harvest, the offering made within union returns multiplied.

In Bharat (India), spirituality is often emphasized. As discussed in the chapter on the laws of nature, things in natural union, which produce life or energy, are seen as divine. The history of Indian sages and their ongoing influence highlight the preference for the natural order. The Bhagwati, in her natural state of union, generates and bestows energies accordingly, a process regarded as inherently pure.

In contrast, many parts of the world emphasize technological advancements – gadgets, the internet, AI software, and allopathic medicine. Women in these cultures often serve as conduits and early adopters of innovations, leading to more complex models. These can sometimes incline individuals toward early physical intimacy and experiences their bodies may not be prepared for. The pervasive influence of technology also disrupts natural human interactions.

In India, however, pilgrimages and traditional rituals are believed to enhance women's health and vitality, fostering a harmonious family environment. This often results in respectful offspring who uphold familial values, including caring for parents in later years.

As a Sanyasi, it is my duty to offer these insights for the betterment of society, guiding humanity to reflect on the paths they are taking. Yet, the final choice and direction remain with each individual. This is not an enforcement but an offering of wisdom for consideration.

Whether pioneering AI or nurturing harmony with nature, the underlying space requires subtle nurturing to hold the essence of the fundamental water molecule. It is said: brahmam satyam jagat mithya – the ultimate reality is unchanging, while the manifested world is transient; yet, creation cannot occur without this very space.

PART II

Ancient Indian Insights on Union and Spiritual Harmony

Preface III

This manuscript delves into the profound interplay of metaphysical and physiological principles in ancient Indian tradition. It explores how intimate union and family bonds are understood in terms of subtle energy exchange, and how these ideas shape personal and societal well-being. Drawing on classical narratives and teachings, the text unveils themes such as the energetic interplay in relationships, the symbolic significance of the body's openings (the "windows of the mind"), the rhythms of cosmic cycles and purification, and the transmission of lineage and virtue through family bonds. It also examines how these concepts guide one toward inner purification and liberation.

The energetics of intimate union: How the exchange of vital energy in sexual relationships extends beyond the couple, affecting those around them and linking to mythical stories (e.g. Bali in the Ramayana).

The body-mind connection: How the body's sensory and excretory orifices serve as conduits for subtle energies, mirroring the mind's perceptive and purifying functions.

The Apsara metaphor: The personification of flowing water and creative energy, illustrating the dynamics of procreation and conservation (celibacy) of vital force.

Lineage and rites: The traditional lifecycle stages (brahmacharya, Gurukul education, marriage) and purity rituals that structure family life and spiritual growth.

Purification practices: Ancient cleansing techniques (e.g. shankhaprakshalana, neti, kunjla kriya) linked to mental clarity and control of desires.

By articulating these themes, the preface situates the work within a rich tapestry of Indian metaphysics. It underscores the manuscript's relevance for modern readers seeking a deeper understanding of sexuality, health, and spirituality through a lens that is both cultural and universal.

Foreword II

This work presents a rare window into traditional Indian spiritual thought, translating nuanced Sanskrit concepts into a form accessible to a global audience. It bridges cultural worlds by explaining terms like maithun union, rajoguna (the quality of passion) and Guru Kul (the ancient residential schooling system) with concise context. The author preserves the original spirit of the teachings—complete with reverence for Vedic and Puranic imagery—while clarifying them in flowing English.

For contemporary readers, the importance of this manuscript lies in its holistic vision: it does not isolate sexual or energetic practices from daily life or ethical living. Instead, it shows how personal well-being, family harmony, and even agriculture and weather are interwoven in a cosmic framework. The text is deeply rooted in Indian tradition, drawing on epics like the Ramayana and Bhagavata Purana, and on the teachings of sages. At the same time, it speaks to modern concerns—energy management, psychological health, the quest for balance in relationships—making it a valuable resource for readers worldwide interested in integrative and spiritual approaches to life.

By synthesizing scriptural narratives with observations of daily life, the author invites a cross-cultural dialogue. Whether one is a scholar of religion, a practitioner of yoga and meditation, or simply someone curious about the spiritual dimensions of intimacy, this manuscript offers insight into how ancient wisdom can inform and enrich our understanding of the body, mind, and the universe.

A Spiritual and Philosophical Exploration

The Subtle Energetic Exchanges in Intimate Relationships and Their Effects on Others

Now, this picture becomes clearer. When a male system receives an influx of the receptive element to fill the void left after energy production, a subtle internal energetic cycling continues within that male system throughout the day and night. Similarly, we observe that when a female organ (e.g., kidney) is transplanted into a male system, a continuous state of internal connection can occur within that individual. And the female, having received the energetic discharge from the male, also experiences a continuous state of internal connection. Yes, this connection is productive and necessary, but you too can be affected. The most noticeable scenario is when you encounter a couple on a morning walk who shared intimacy the previous night and are the first to interact with you in the park, perhaps without having cleansed themselves. You may find yourself feeling drained, potentially needing to take time off. A compelling illustration of this dynamic is found in the Ramayana with the Vanar-raj Bali, the brother of Sugriv. Bali was feared by demons and devas alike, possessing the remarkable ability to draw half the energy from his opponent upon engaging in combat, a consequence attributed to such energetic exchanges. Furthermore, keen observation of your surroundings might reveal similar subtle effects in the animal kingdom. As you approach pets, street animals, or even monkeys, you might, if sensitive, experience a sensation of being subtly drawn or feeling a slight energetic pull.

The main point is that when an energetic exchange occurs between a couple, any person or people standing nearby also become involved in this exchange through subtle emissions from their physical openings.

What are these openings? They are the eyes, nose, mouth, ears, anus, and genitals. Females possess additional openings.

Therefore, people often come and complain, both single and married individuals, about issues they are experiencing in their ears, mouth, and nose. And you see, these problems often arise due to this very phenomenon. Some individuals report problems like persistent discomfort or a sensation of being pulled by an unknown force. But whenever such energetic interactions occur, where something is subtly withdrawn from your system, and if you are near those couples with whom you have previously had an energetic connection (even as an infant sharing a room with your parents), you may feel drowsy and sleepy. For this very reason, ancient Indian texts often advised against intimacy while a young child shared the same sleeping space until the child entered a more formal learning environment. Understanding that sending the child to a gurukul or boarding school, or at the very least providing a separate room, offers a greater degree of energetic distinction.

Thus, they are subtly discharging and becoming energetically linked to the intimate interaction happening between a couple in the vicinity, perhaps within a house. Most often, you will find that family members in such situations may feel listless and experience a sense of lacking energy, a subtle but forceful energetic drain because their parents are intimate within the same dwelling. Furthermore, if multiple couples reside in the same house, such as a father's brother and his wife, and the paternal grandparents are also present and intimate, you will observe a general dullness among the family members, dark circles under their eyes, and a heavy atmosphere within the house. These energetic exchanges between the different biological contributions subtly affect everyone, and the fundamental energy of your own system is drawn towards that energetic "storm" through subtle pathways in your being.

In the following chapters, we will explore these subtle pathways within our being, categorized as the "windows" of the mind (like eyes and nostrils, seven on the face), two below the navel in the male, and three below the navel in the female. This exploration will lead us to a more fundamental inquiry into the nature of the mind itself and its role in these energetic exchanges, as we delve into the profound connection between these physical openings and the quest for liberation.

Let us delve into this further. We will then continue the discussion on how a baby is conceived and develops within the mother's womb. We will also examine what happens if, after birth, the baby still carries remnants of the embryonic environment that have not been fully cleared. Just as animals meticulously clean their offspring, if these remnants are not cleared, what are the consequences? In this section, we will explore the energetic bonds within families, particularly with the mother, and her continued energetic presence within you even after childbirth. In the subsequent chapters, we will continue with the insights provided on this topic by Indian sages.

The Mind's Role in Energetic Exchange and the Quest for Liberation

Having explored the subtle energetic exchanges that occur through the body's openings, we now turn our attention to the mind, the orchestrator of these interactions and the central focus of our quest for liberation. Traditional wisdom often describes the human body as possessing ten apertures, seven of which are readily visible. However, these ten openings transcend mere physical attributes; they symbolize the diverse ways in which the mind intimately connects with our sensory and communicative experiences. The body, in its entirety, mirrors the multifaceted capacities of the mind. The mind's focus shifts between the external world and the inner self, fostering a growing self-awareness and transforming raw sensory input into nuanced

perceptions. In this manner, the mind serves as a constant guide, shaping our very comprehension of existence.

Consider, for instance, the act of nourishment. The intake of food and drink occurs primarily through the oral cavity—a process that is not only a biological necessity but also emblematic of the profound integration between body and mind. Vocal expression (Shloka) and visual perception (Chakshu) further illustrate this cognitive interplay, while even the nasal passage (Nasa Puta), attuned to olfactory stimuli, falls within the realm of mental processing. Each aperture, each sensory channel, operates not in isolation but is interwoven with our inner consciousness, collectively directing our quest for a liberated existence.

Furthermore, the inherent inclination towards self-interest and the subsequent attraction to sensory pleasures—particularly those associated with the lower pelvic region or the enjoyment of taste—are also functions of the mind. These driving forces, influenced by visual, auditory, olfactory, and other sensory inputs, act as the initial seeds from which the desire for liberation can sprout. It is precisely this complexity—the continuous interaction of instinctual passions, refined perceptions, and sensory experiences—that necessitates the ongoing purification of the mind. Without such cleansing, the path to liberation remains obscured by the clutter of unrefined impulses.

Ultimately, this inquiry invites us to contemplate a deeper synthesis of mind and body. How might the continuous purification of the mind, through disciplined contemplation and refined sensory engagement, pave the way towards ultimate liberation? By understanding and addressing these questions, we gain insight into the profound interrelation between our inner nature and the transcendental goal of Moksha from the unbroken cycle.

To further this exploration, one might also consider how ancient practices of meditation and mindful living contribute to the constant refinement of the mind. What specific methods have historically been

employed to cleanse and heighten mental awareness? And in what ways could these time-honored traditions be adapted or reinterpreted to resonate with contemporary seekers of liberation in bonding? These additional questions open up avenues for a richer and more nuanced dialogue on the timeless quest for freedom.

The Body's Orifices and Their Symbolic Significance

The human body is a marvel of interconnected systems, featuring several orifices that serve as gateways for both sensory input and the expulsion of impurities. Traditionally, these are categorized as the eyes, nostrils, ears, mouth, anus, and genital openings. In males, there are nine external apertures, while females have ten, with three below the pelvis and seven in the facial region. These orifices, as we have discussed, are not merely physical features but are metaphorically understood as extensions of the mind, reflecting its dual role in perception and purification.

Upon waking, the body naturally expels secretions from the eyes, necessitating hygienic practices like washing the face and brushing the teeth. Similarly, ears accumulate debris that must be cleaned, and nasal passages are cleared through practices like *neti*, which involves forceful exhalation. The elimination of urine and feces further exemplifies the body's expulsive functions, a principle that applies universally across species.

In Indian tradition, however, bovine excrement and urine hold a unique status. Despite being waste products, they are regarded as pure substances with auspicious qualities. It is found in Indian texts that a specific solar ray, termed "Go," directly influences cows, enhancing the *rajo guna*—the quality of activity and passion—within their bodies. Consequently, cow urine and manure (*gober*) are considered rich in solar energy and are traditionally thought to eradicate harmful

bacteria. In certain medical systems, cow urine is even believed to prevent ailments like cancer and counteract infections. When consumed in prescribed dosages, it is thought to internally cleanse the system, contributing to the cow's venerated status.

Another unique attribute of cows is the purported abundance of *rajo guna* within their horns. After a cow's death, its horns are traditionally emptied, filled with soil, and buried. This soil is later used as compost, enhancing the fertility of fields—a practice that underscores the cow's designation as *Kamdhenu*, the bestower of desires. Cow's milk, rich in nutrients, is similarly revered for its metabolic benefits.

The expulsion of substances from bodily orifices, including the eyes and skin, is linked to the presence of the soul, which is believed to illuminate the physical form. Scripturally referred to as *Keshav*, the soul signifies vitality and non-corporeality. The body, equipped with various *yantras* (organs/mechanisms) like the lungs, digestive system, vocal cords, and auditory system, derives its motility from the soul. This interaction between the soul and the *yantras* facilitates essential processes, such as digestion, which transforms food into vital essence (*rasa*), blood, muscle tissue, marrow, fat, and eventually semen. The final transformation yields *oj*, a vital energy reflected in a person's radiance.

Daily food intake necessitates elimination, driven by the digestive *yantra*. Waste products are expelled as toxins through urination and fecal elimination. The anus, associated with *apan vayu* (downward-moving air), plays a significant role in waste expulsion. Scriptural texts suggest that unrighteousness originates from the posterior due to the nature of *apan vayu*. The body's *pranas* interact to assimilate beneficial components and release waste.

Traditional practices like consuming coriander water are believed to aid kidney filtration and detoxification. Steeping coriander powder in water overnight and drinking the strained liquid in the morning is thought to promote proper urination and prevent the accumulation of

toxins. Similarly, auto-urine therapy (swambhu chikitsa paddhati) involves consuming specific portions of one's urine, believed to possess inherent potency due to the soul's illumination.

The digestive maithun, akin to a catalytic process, transforms ingested food into essential nutrients. In the context of sexual activity, scriptures describe a similar catalytic interaction, symbolized by apsaras (celestial nymphs). The phrase "Mitro varunah taum vrishtam" (Mitra and Varuna, you shower) metaphorically links hydrogen and oxygen, essential elements for life and creation.

This exploration of the body's orifices and their symbolic significance invites deeper reflection on the interplay between physical processes and spiritual purification. How might these ancient insights inform modern practices of holistic well-being and mindfulness?

The Apsara and the Dynamics of Procreation

The Apsara is described as a perpetually active entity, while Mitra and Varuna are seen as undergoing a process of discharge. Derived from the Sanskrit root “ap,” meaning water, the term Apsara signifies that which flows and diffuses. The etymology—ap saranati te apsara—reinforces this fluid and dynamic nature. Among the myriad names for water, three stand out: Bhootam (past), Bhuvanam (present), and Bhavishyati (future). These designations symbolize the intrinsic interdependence of water's existence on the catalytic force of the Apsara, an energy as potent as a bolt that can illuminate entire cities. Inherent in water's wave-like properties is the capacity to generate movement; similarly, abstinence from intercourse is reputed to preserve vital energy. Given that the human body is made by drop of water, so the omnipresence of this Apsara within our very cells induces dynamic interactions that culminate in both discharge and the processes of procreation.

Precautions regarding sexual union, or maithun, emphasize a circumspect approach. Many traditions advise engaging in sexual relations only once in a lifetime after marriage unless the specific desire for procreation dictates otherwise. Detailed temporal guidelines often align intercourse with a woman's menstrual cycle, highlighting certain days as particularly conducive to conception. In some traditions, a twelve-year cycle is recommended between unions—a period partially rationalized by the four-year phase during which a mother imparts foundational sanskaras (cultural and spiritual imprints) to her child. Intimacy during this formative period is thought to interfere with the child's development by fostering lingering lust and delaying the necessary detachment for maturation. In this context, an eight-year period of abstinence is advocated, during which the father assumes the critical role of the first guru starting in the fifth year. The narrative of Dhruva is often cited to illustrate this transition, where the mother prepares the child for the father's guidance, marking the culmination of her primary sanskaras. Thereafter, the father's nurturing continues until the child is formally introduced to further education in the Guru Kul.

Upon the completion of these early life stages, the individual traditionally re-enters society amidst celebratory music and the rhythm of marriage proposals, often closely aligned with ancestral lineage (Gotra). For instance, members of the Bhardwaj Gotra might traditionally have pursued occupations such as agriculture (Krishi-shastra), sewing (Kanchuki-shastra), or even the ancient discipline of aeronautics (Viman-shastra). This systematic structure, established by the Rishis, was designed to ensure continuity, cultural integrity, and the stable organization of society.

From birth until about the age of eight, a child's development is predominantly influenced by the father's sanskaras, with a corresponding injunction against early sexual activity. Between the ages of nine and twelve, ancestral influences further shape the

individual, affecting physical attributes such as the formation of teeth, nails, and hair. It is during this formative time that the initial sanskaras—imbued even before birth—are reinforced through interactions with family elders and early teachers. The attainment of independent life is said to commence at thirteen, marking the conclusion of a twelve-year period characterized by abstinence.

Some traditions alternatively describe an interlude of four years—the transitional phase known as Sandhi—in which the influence of the maternal sanskaras wanes and the initiation provided by the father's guidance (Guru Diksha) begins. This liminal period, often compared symbolically to the twilight hours (Sandhya), is regarded as a critical juncture in one's developmental journey.

Mindfulness during intercourse is given particular emphasis, especially because of its reputed influence on the Y chromosome, which is believed to determine not only male offspring but also, by extension, societal structure. While females may not independently generate the catalytic energy essential for this process, they play a critical role in storing and releasing energy within both domestic and broader social contexts. The ascetics—Sannyasis and Brahmacharis—who devote their lives to the study of the Upanishads within established Guru Paramparas, exemplify the continuous commitment required to harness and regulate this power.

At a cellular level, the XX chromosome, which contains a higher proportion of water, is thought to facilitate energy generation through internal agitation. In this view, the Apsara is as relevant to biological processes such as ejaculation and seminal discharge as it is to natural phenomena like rainfall. The water molecules within the XY chromosomes are believed to interact with those in the XX chromosomes during mating, subtly guiding the act of creation. Moreover, wholesome rituals—for example, havan and yagna—are traditionally held to stimulate beneficial rainfall, while practices that

involve slaughter or the contamination of water are thought to invite adverse influences.

Finally, females are portrayed as reservoirs of procreative energy. This energy, which is intimately linked to mental states, is stored within the female body and can even manifest as emotional responses such as anger towards a partner. Women are traditionally encouraged to cultivate *sanskaras* that attract suitable husbands and to acquire domestic skills that are esteemed within their cultural milieu. Following marriage, the nature of the husband, transmitted through the water element, is believed to influence the quality of offspring. Thus, meticulous cleansing of the body's sensory and excretory channels—the metaphorical doors of the mind—is considered essential for fostering a positive and harmonious mental environment.

Each of these intricate concepts invites further reflection on the interplay between physical processes and spiritual discipline. How might these age-old insights regarding water, energy, and intergenerational transmission inform contemporary approaches to holistic well-being and cultural continuity? The dialogue between ancient practice and modern thought continues to offer fertile ground for exploration.

The Interplay of Energy, Heredity, and Spiritual Practice

In essence, the XX chromosome is said to signify a higher proportion of water—a property that, when stirred or “churned,” contributes to the generation of energy. This same dynamic is poetically mirrored in nature, where the force known as the *Apsara* is evoked to explain phenomena such as ejaculation, rainfall, and the discharge of seminal fluid. The notion is that the water molecules in a body characterized by the XY chromosome are, in a manner of speaking, trained or groomed

to energize the XX chromosome of the partner. In this way, the union of these energies facilitates the creative process.

This concept extends into the realm of spiritual and communal well-being. Healthy activities—practiced in ashrams where rituals, havans (sacrificial fires), and yagnas (offerings) are performed—are believed to generate positive energy. Such practices are thought to encourage beneficial rainfall, imbuing crops with a similar positivity and ensuring that nature itself reflects these constructive thoughts. Conversely, acts of violence, such as slaughter or the spilling of blood in rivers and lakes, are believed to invoke a retaliatory, negative cosmic balance, resulting in rains laden with deleterious energies. It is within this framework that many seek the peace and philanthropy associated with India, where an inherent gentleness and care are nurtured from birth.

Females, in this tradition, are portrayed as possessing a significant reservoir of this vital energy—an attribute intimately linked to procreation and the overall potency of their being. The nature of the female spirit is seen as one of control and organization, shaped by—with and even through—the fundamental influence of water. The human body, being composed predominantly of water, is deeply affected by thoughts. It is held that during and after the act of mating, the water molecules, imprinted with these thoughts, are stored within the female, notably within the intimate confines. This stored influence may later manifest as strong emotional responses, such as anger directed toward a partner, not as a fault of the individual but as a natural consequence of the underlying energetic dynamics.

Women are traditionally encouraged to cultivate favorable sanskaras—cultural and spiritual imprints formed during early life in the maternal home—not only to attract an ideal partner but also to develop the sensitivity and communication skills needed to understand and convey a husband's thoughts. After marriage, the husband's nature and ideology continue to influence the next generation, transmitted subtly through the elemental medium of water. In this view, the nurturing,

education, and emotional environment provided to children form the foundation of a life imbued with wisdom and harmonious values, echoing the timeless adage that a girl's education is the wellspring of her wisdom.

An understanding of these principles is further enriched by the metaphor of the “doors of the mind”—the sensory and excretory orifices that, when properly maintained and purified, foster a healthy thought process. If these “doors” are not cleansed of impurities, negative consequences may reverberate throughout one’s mental and physical existence.

A beautiful parable from Indian texts illustrates these ideas vividly. Suryadev, the Sun God, was known for his overwhelming radiance—a brilliance that distressed his wife, Sandhya. In her plea for relief, she sought the intervention of her father, Vishwakarma, the divine architect. According to the tale, Vishwakarma fashioned a form for the sun and excised a portion of its excess light. This confiscated radiance was then distributed among the gods who bear arms, such as swords and tridents, symbolizing the transfer of creative power. In this allegory, a woman who marries into such solar potency—embodying the dynamic, creative energy of the Y chromosome, often described as *rajoguna*—acquires a formidable inner weapon. This inherent strength not only empowers her to defend herself but also ensures that the luminous, creative energy is passed on to her offspring.

This transformative energy is not a weapon in the conventional sense but a manifestation of inner strength—a power that might be likened to the poetic grace of a well-spoken wife or the indomitable courage of a military spouse. In the scriptures, the goddess Parvati is often portrayed as inheriting the potent energy of Shankar (Shiva), the embodiment of the Y chromosome’s creative force. Parvati is both graceful and resolute, exemplified in her form as Annapurna, the nourisher of the hungry. This duality mirrors the character of Shiva

himself—easily pleased (Ashutosh), readily generous (Aughar-dani), and consistently compassionate.

Ancient texts further enumerate the diverse arts mastered by divine figures: Shiva is credited with mastery over 64 arts, Dattatreya with 24, Shri Krishna with 16, Raja Ram with 12, and Parshuram with 9. Saints in India, revered for their spiritual achievements, are said to embody 7 arts, while an ordinary person's potential is traditionally capped at 5. The symbolic representation of these arts is evident in the iconography of figures such as Shiva and Hanuman, who are both depicted with five faces—a reminder of the latent capabilities accessible through devotion and disciplined practice.

Moreover, these traditional teachings emphasize the transmission of sacred knowledge and values through familial and societal bonds. The sanskaras imparted by mothers and grandmothers are viewed as critical in shaping behavior, aesthetics, and ethical sensibilities—the very processes by which individuals internalize wisdom and virtue. In this interconnected system, Bhakti (devotion – Parvati – Annapurna – Married women) is seen as the wellspring of both Gyan (knowledge) and Vairagya (detachment). Legendary figures such as Ganesh and Kartikeya are regarded as personifications of these twin qualities, each symbolizing a pathway to enlightenment. The allegorical narratives underscore the belief that creative energies—exemplified by the rajoguna carried within the Y chromosome—are interwoven with the fabric of destiny.

Ultimately, these ancient insights invite us to consider a vision of creation where the churning of water molecules, the transmission of energy, and ritual acts of purification coalesce into a cosmic dance. Here, both natural and spiritual worlds are seen as mutually reflective: good deeds, purity, and harmonious rituals invite nourishing rains and bountiful harvests, while violence and impurity provoke a counterforce that manifests as suffering. In this fusion of myth, science, and spirituality, traditional Indian thought offers a unique perspective on

human nature and the universal order—a vision that continues to resonate with those who seek peace, balance, and a deeper understanding of life’s sacred mysteries.

Cleansing Practices and the Pursuit of Mental Clarity

In traditional practices, cleansing is not merely a physical activity—it is a vital step in the spiritual and mental purification essential for a balanced life. Techniques such as Sankhaprakshalan (a bowel cleansing method), Kunjal Kriya (a procedure to induce vomiting after drinking lukewarm water), Neti Kriya (nasal cleansing), and Dhوتي Kriya (a method involving a long, thin cloth for internal cleaning) are prescribed to cleanse the body thoroughly. These practices help remove mal (impurities) that, if accumulated, disturb the harmony of the mind and body. Without proper cleaning, one becomes prone to physical illness and mental distraction.

The philosophy behind these practices is straightforward: the purity of the body is in direct correspondence with the clarity of the mind. If the channels—the eyes, nostrils, mouth, and even the internal “doors” of our being—are not cleared of waste, the mind becomes cluttered with distractions. Habitual temptations, such as the allure of richly garnished food or the seductive image of beauty, continuously entice the senses. The mind, running on residual impurities, disastrously misdirects our focus, leading to an unending cycle of desire and indulgence. This is why the cleansing rituals are seen as a necessary counterforce—a catalyst that holds back the chaos inherent in unrefined thought.

The narrative also draws a compelling parallel with the earliest stage of life. At birth, an infant emerges not entirely freed from the residual impurities of the mother's body. Traditional accounts speak of the material—derived from the womb and associated with the intimate

depths of the female—lingering as an indelible imprint. This residue, metaphorically termed the “vagina shit,” is said to represent the eleventh door of the mind—a hidden portal through which impure influences might affect the developing child if not properly cleansed. Over time, these vestiges can shape personality and physical development, illustrating the broader principle that unaddressed impurities block the flow of vital energy.

The significance of these cleansing practices extends into gender dynamics and spiritual discipline as well. In many traditions, males are encouraged to perform rigorous internal cleansing and penance to overcome the diversion of their energies, while females—regarded as extroverted and nurturing—are not traditionally burdened with the same rigorous practices of self-purification. Instead, women are taught to cultivate *sanskaras*, or culturally imbibed virtues, from an early age to attract a suitable partner and ensure the well-being of family life. When the body’s channels are kept clear—whether by careful bathing, combing of soft skulls in infants, or periodic purification—the mind operates with greater clarity, allowing for a life that resists the pull of base desires.

These techniques are not mere hygiene practices. They serve a deeper purpose: to clear the “mal” or impurities that burden the mind. Left unchecked, such impurities may muddle the channels of thought and desire. Temptations—be they the allure of sumptuous food or the seduction of beauty—gain undue influence when the body’s gateways are obstructed by waste.

An evocative metaphor drawn from birth underscores this concept. Traditional accounts describe an infant emerging from the womb still bearing traces of maternal impurities—a remnant that, if uncleaned, can obstruct the mind’s vitality. Referred to as the “eleventh door,” this internal gateway is said to harbor the latent residue of the female’s intimate domain. Over time, without proper cleansing, the persistence

of these impurities may alter the natural flow of creative energy, influencing behavior and destiny.

Additionally, the discourse spans gender dynamics: while males are exhorted to undertake rigorous internal penance to channel their energies constructively, females—regarded as inherently extroverted and nurturing—are encouraged to cultivate auspicious sanskaras from an early age. Their inner purity, maintained not through constant self-purification but by an alignment with nature’s rhythms, becomes the silent wellspring that not only defines individual identity but also influences successive generations.

Ultimately, the regular cleansing of both the body and the mind is portrayed as a vital, ongoing process—a precondition for a life where creative energy is harnessed, and spiritual clarity prevails. It is through the careful maintenance of these “doors” that one is able to rise above mere escapism, embracing instead a life of purpose, balance, and dynamic creative force.

Suggesting that the cascade of physical and mental cleanness is not an isolated biological fact but a metaphor for the quality of one’s life. If impurities persist, the individual remains trapped in an endless loop of escapism, as uncleanness breeds disordered thoughts and misplaced attachments. Conversely, rigorous self-maintenance invites not only improved health but also the profound energy necessary for creation. The spiritual traditions observe that while purification fosters harmony, the continuous flow of creative energy—symbolized by the very act of procreation and the cycle of nature—must be carefully harnessed.

It is said that when you feel a burst of energy or “speed” in any task, it is because of the strength that comes from your wife’s support. In other words, by bonding with your partner, you establish yourself and gain a natural boost.

Now, consider that even the “impurities” (referred to as the mal in the vagina) are believed to affect your mind and add to the speed of your

thoughts. Some women seem to help trigger this energetic burst naturally. Because of this process, it is said that your soul might tilt a little to the left, right, upward, or downward. This shifting of energy creates a new force that begins suddenly, even if no one can fully explain how the energy is released. In the male body, for example, it is believed that a tiny particle—remnant from the womb—continues to influence your inner growth, setting off a chain of thoughts and actions.

At times you might feel a strong inner force or change. And if the man in your life is absent as you grow—especially in a world where lifespans can reach 80 to 100 years—you might feel helpless. This leads some to say that an unseen spirit, or even a mix of good and bad energies, has taken over. However, the idea here is that this constant inner “reproduction” of energy is simply part of your physical makeup. It shapes who you become over time.

Sometimes, this process makes a person appear extreme in one direction. You might notice someone sticking to one habit or behavior continuously, and that too is explained as the result of this kind of growth. Even issues with your body—like irregular bowels or unexpected saliva problems—are put into context here. Just as you are advised to clean your teeth, ears, and body each day, your inner energy bonds completely with the elements around you (like a water molecule that is perfectly balanced). In our traditions, our inner impressions or Sanskaras (the teachings and habits passed down from our family) bind you to not only your own experiences but also the legacy of your forefathers. In a joint-family system, where influences come from both the maternal and paternal sides, the process of marriage and procreation passes on this energy and these responsibilities to the next generation.

Few casual examples we will see which are un-noticed. This will be surprising that its mentioned in indian text. Our body’s energy has its limits. Imagine your soul’s energy as a light that fuels your body. If you take in too much—say, by eating heavy food—the energy is

diverted to digestion, leaving less light for other functions. Even traditional advice tells us not to lie down on your left side after eating. Instead, lie in a way that keeps your right side up so your breath and digestion stay balanced. Taking a rest of about twenty minutes after a meal is common practice—even animals do it.

On the flip side, if you fast too much, your inner energy might become overly active. This “sharp” soul can feel almost too light, making you unusually cheerful. But such feelings do not necessarily mean that all the residual “dirt” or past influences have been cleared. During rituals, you are reminded to acknowledge influences from both your mother’s side and father’s side—even if that means recognizing unwanted attachments. Once these loose ends are addressed, the abundant rajoguna within you can emerge more clearly. Think of a farmer who, through simple yet devoted rituals, lives in tune with nature. That same natural energy is believed to help him prosper and bring new life into the world.

In the same way, if you remain attached to the lingering “dirt” of your mother’s mind, it means you have not fully released that influence. When you go to a temple or meet someone whose energy opposes yours, their influence seeps into you and gradually shapes your nature.

That impurity—this residual “dirt” that comes from unclean or unresolved thoughts—draws its power from your soul. It is not fueled by the supreme Atma but is instead sapped from your own soul’s energy. Think of your soul as having just enough light for your body; if extra burdens come in (like heavy food), the soul is forced to use its light in digesting that load, leaving less energy for other functions.

Similarly, When you eat, around 40% of your blood may gather near the thalamus while the rest circulates. If you start walking immediately after a meal, you risk indigestion and the need for antacids, disrupting your comfort.

On the other hand, if you fast too much, your soul can become overly alert—almost “sharp”—because it isn’t keeping busy with digestion or other work. This alertness may make you feel unusually happy. But don’t stop at merely feeling good; be mindful if old, unresolved thoughts still linger. During rituals, you might find yourself saying, “This belongs to my mother, this to my father, and that one is not mine,” as you acknowledge that even the departed continue to influence you. Once you clear away that extra baggage, even an ordinary person can tap into a strong, abundant energy known as *rajoguna*.

It is said that a common man performs daily rituals with the wisdom of a learned Pandit—living naturally and in tune with abundant energy. If any impure thoughts, that mental “dirt” from childhood, becomes lodged in you, its story is a profound one.

In moments of deep *sadhana* (spiritual practice) or meditation, you may notice that meditation starts spontaneously. Those with an excess of *rajoguna* sometimes feel that their soul is idle, and then, unexpectedly, creative energy flashes through them. This spontaneous intensity is one reason many people are drawn to meditation.

Today, practices such as *Kapalbhati* (skull shining breath) and *Anulom Vilom* (alternate nostril breathing) have become popular. After practicing *Anulom Vilom*, even a short one- or two-minute break can feel like true meditation—you don’t force it; it simply arises. During these moments, the inner “shell” you’ve carried since childhood begins to reveal memories and insights.

Remember that even before you were born, while in your mother’s womb, you absorbed countless sounds and impressions. This early experience forms the basis of the ancient concepts of *Shruti* (that which is heard) and *Smriti* (that which is remembered). Your mother experienced moments of anger, affection, and even pain—and you absorbed them all. Modern imaging, such as sonography, now shows that this journey of early impressions is both real and beautiful.

Sometimes, while meditating, you might suddenly recall the sound of birds, the movement of ants, or the voices of your relatives—echoes of what you experienced in your mother's womb. For some, these early impressions settle deeply in the mind, for instance near the thalamus, and try to assert themselves throughout life.

Over time, you grow attached to these symbols and memories, just as a child won't part with a cherished doll, tricycle, or bicycle. These attachments are tied to that inner shell, a reminder of your mother's everlasting love.

Even after your mother has passed, the traces she left in you remain. When she was alive, she moved freely and her influence was dynamic. Now, occasional reminders—like the way your hair falls or the expressions you make—bring back her presence. Her influence continues to live within you, sometimes making you agitated when you recall her anger, or uplifted when you remember her laughter.

This inner shell carries the very impressions of your beginning. The experiences you absorbed even in the womb—lessons about nature, love, conflict, and purity—are indelible. They remain with you until the end of your life.

Some skeptics argue that we are born solely for our own sake, carrying forward only our own lineage. Yet if, during moments of rest or meditation, your inner well-being (*khushalaka*) drifts away and then returns, you experience true happiness. In the subtle world of being, if you absorb thoughts from a cow, it is said you might be reborn as a calf; conversely, if a cow's last thought at death is filled with human voices, it could be reborn as a human. This is how the delicate balance of rebirth and consciousness is believed to work.

Ultimately, the entire effort of spirituality is about acknowledging and working with even a single past connection. In India, there is a deep respect for these connections—often seen as incarnations or avatars—because that is nature's way. You practice these rituals and yet also

learn to detach. You cannot hide from your own fears. From the moment a drop of your father's seed sets the stage for your growth, past thoughts and responsibilities—whether of earlier children or others—can shape your future. With the birth of each child, new responsibilities arise that echo the roles the father and the mother once played, as both their thoughts and energies evolve.

There is a belief that some energies remain unresolved—like Krishna's poison, which is not being lifted right now. A small child may sometimes appear wise beyond their years, yet they do not carry the burdens of age. Meanwhile, adults continue to learn, even as they mature. Separating from life's tangled webs does not make someone a scholar—attachment exists within knowledge itself.

There is a jhatka (a sudden jolt) in learning about living beings. But in later years, scholars distance themselves from these attachments. This detachment, some say, becomes the ultimate tool of husbands. Women, however, embody gentleness as a dominant trait. Even when anger arises, they express it subtly. They handle tasks effortlessly, whereas men often need a firm tone to discipline children or get things done. As a result, children remain deeply comfortable with their mothers, growing within their nurturing presence. The mother, in every way, mirrors her husband with quiet dignity.

She understands that her son carries reflections of her spirit, yet sometimes that inner shell settles in ways that make her worry—wondering if he is truly okay. She believes that if only his anger could fade, he would remain a kind, defensive soul.

On the other hand, the father is perceived like a god. This is where disputes arise. The son often doesn't grasp what went wrong, leading some to become escapists, running from confrontation rather than facing it. They do not behave like divine sons—some quarrel, while others retreat into passivity. This pattern repeats itself, pulling them into endless cycles of conflict or withdrawal.

The mind's palace—the seat of imagination—carries people away from reality. The body begins shaping illusions, fantasies, and deep dreams. Children may become lost in these dreamscapes, slowing down in their actions and thoughts.

Ancient Indian texts mention a remedy for this drifting state. When a child is born, they undergo the Madhuprashan Sanskar—a ritual in which honey is placed on their tongue, inscribed with “Om.” In modern times, some families write “Shri” instead, while others simply allow the newborn to taste the honey. This happens very early—when the baby is just days old.

But why Madhuprashan? Ayurveda explains that curd (yoghurt) contains beneficial bacteria. To make the best use of these bacteria for the child’s physical development, honey is added. The combination allows the bacteria to function optimally, supporting the body’s natural growth.

In the sadhu (ascetic) community, onion is known as Ram Ladoo. Sadhus traditionally attach “Ram” to everything—Ramanandi Sadhu, Roti Ram, Ram Ladoo. Even onions hold a deeper meaning for them. They refrain from calling them simply pyaz (onion), recognizing that onions grow in layers and contain bacteria within each layer. During the rainy season, the bacterial presence in onions increases. Red onions, when eaten with honey, transform into a powerful nutritional source, believed to provide immense strength.

Regarding the Madhuprashan Sanskar that takes place on the sixth day—as well as the related festival stories (which we have discussed in earlier parts)—let’s now turn to other aspects of our traditional practices. In yoga, various techniques are recommended:

- Tratak (steady eye gazing) helps the eyes,
- Bhramari Pranayam (the humming bee breath),
- Kapalbhati, Anulom Vilom, and Bhastrika (bellows breath),
- Along with practices like Kunjal, Neti,

the six Shatkarmas (cleansing methods), general Pranayama (breath control), and Prakshalana (intestinal washing).

I remember asking our Guruji at Sarvayata about a remedy for intense lust. He explained that if you only add fuel to such fiery emotions, they will erupt destructively. Instead, treat that same energy as a resource—redirect it. One way is to channel it downward, known as *adhoretas* (which supports creation by giving rise to sons, grandsons, daughters, and so on). Alternatively, if it is directed upward (*urdhva*), that same energy can be harnessed for meditation and spiritual elevation.

First, one must deal with the *maila*—the impurities. Still, these impurities tend to mix with one another. In every state of union (*maithun*), some impurities or even poisonous elements (*vish*) are released. That is why traditional wisdom advises that during the twilight hours—at sunrise and sunset—you should avoid eating. It is believed that at those moments, creation is active and impurities are naturally expelled. In the continuous cycle of day turning into night and back again, this state of union occurs. Thus, refraining from food at these key moments helps curb the additional generation of waste and impurities.

Once the fasting period ends, the desire for food returns, which is said to have given rise to the modern concept of breakfast (or even a “bed tea” with toast). Yet, traditional Indian texts warn against practices that stimulate extra waste (*mal*) in the body. They advise against habits that overload the natural calls of the body.

The union of the soul with the body—viewed as a “machine” or *yantra*—is essential for good circulation and overall well-being. In our discussions, such bodily unions are seen as healthy paths, though in our state of illusion, or *Maya*, the appeal of impurities (*maila*) grows stronger.

Today’s lifestyle only intensifies these tendencies. Everything is computerized—e-books, audiobooks, TV channels streaming on

mobiles—and it seems that our inner unions (maithun of the soul) are even more active amid constant stimulation. From the moment we are born (when even in the womb we are exposed to various sights and sounds), our tastes are shaped by our mother's environment, including her adornments. Too much external influence can sometimes overwhelm us and disturb our natural clarity.

In modern times, this constant interplay of energy creates its own impurities. For example, even as a person sleeps soundly through the night and wakes in the morning, traces of these impurities remain—so much so that one might even avoid sharing a bed or clothes that still carry remnants of sweat. This maila reflects the union of the soul with the body. When the body lies horizontally, it tends to accumulate impurities more readily, which may even cause coughing during sleep. This is why bathing after waking up is so strongly recommended.

From our very first moments in the mother's womb, we carry these impurities. They may not always be repelled—they sometimes attract even more energy, such as excessive radiance (tej), which then shows up as sweat. That burden, was not part of our innocent beginning. But after bathing, we learn how to live more harmoniously.

Internally, practices like the Madaha Prashan Sanskar help filter out impurities—like passing something through a sieve. In spiritual discussions, addressing these residual impurities is essential. Isn't it remarkable how the Bharati Rishis (Indian sages) observed these effects and laid out such scientific methods? Their observations even led to the creation of the Panchang—an Indian calendar based on the lunar days (tithis). They noted that while the sun's steady orbit explains the seasons, the moon's waxing, waning, and the contrast between the dark and bright fortnights significantly affect human life. The Panchang, then, was formed to reflect not only the impact of the sun and the moon but also of the other planets on human destiny. Studying how these planetary effects influence the place of one's birth, and applying these insights, has long been a fascinating and practical field.

If you have inherited a particular chhilka (imprint or shell) from your mother's womb, your path may naturally lean toward bhakti—devotion. Yet the placement of this imprint is unique to each person. Not everyone carries aggression; many people are naturally kind. There is a universal love for beauty, delicious food, and music that pleases the ear. In this realm, the qualities of maternal love (mamta), compassion (karuna), parental affection (vatsalya), and love (prem) are seen as divine—reflecting the gentle nature of the mother's imprint. This is why, when tragedy strikes, people instinctively rush to help one another—it is in our very nature.

Indeed, the Bharati Manishis were not just spiritual guides but practical scientists of life. To ensure these insights reached common people, the children of Kshatriyas did not attend modern “schools.” Instead, they attended a Guru Kul—a traditional hermitage-based institution of learning. (Note: the term “school” should be avoided because it does not reflect the unique nature of these ancient learning environments.)

Manishis (wise men) and Gurujans (revered teachers), in your devotion, chose to follow the lunar calendar with the creation of the Indian Samvat Sar (calendar year). In this system, tithis (lunar days) are associated with the water element—the nourishing, caring quality of water. In fact, “tithi” itself means the water element. Using the natural lunar cycle, fasts (vrata) and festivals (tehrar) were crafted so that the workings of time could be understood in a simple, non-scientific way by the common man.

During certain periods, a kind of union (maithun) occurs—specifically, a physical union. Every day at the morning and evening twilight, you can observe this union in your own body: sometimes your breath flows out predominantly from your right nostril, and sometimes from your left. When the breath flows evenly from both, that balanced flow is called the sushumna—the central energy channel. This junction, or sandhi, is considered very auspicious. In the same way, there is a sandhi between the dark fortnight (krishnapaksha) and the bright

fortnight (shuklapaksh), as well as at the transitions of the solstices: during the sun's southward journey (Suryadev Dakshinayan) and its northward journey (Utrayan Ayan). With each of these junctures, the Samvat Sar—or the calendar year—changes, reflecting the vast Indian understanding of time.

Traditionally, a healthy human life is divided into two periods of sixty years, making a total of 120 years—the span that the soul can sustain the physical body. For the first sixty years, a person is seen as being in a state under the guidance of a guru, and then in the next sixty years, that same vital energy carries the person through life. Finally, when the time comes for departure—when the body is left behind so that the soul may take on another birth—that too is a significant sandhi, a transition marking the end of one cycle and the beginning of another.

Every aspect of our physical existence represents a juncture—a turning point that marks our transition into the next life. Just as we recognize the nakshatras (lunar mansions), the sun, and the 27 celestial entities, so too does our body enter a new phase at the time of rebirth. Creation is an ongoing process. The ancient Indian sages understood this deeply. They observed that before the current Kali Yuga (the age of decline) was born, there was the Dvapara Yuga—a transitional period marked by change. Think of the great war of the Mahabharata as the culmination of Dvapara, where toxins (vish) began to emerge, leading to the onset of Kali Yuga. From Krita (the age of truth - the golden age)), during Rama's time, and even then conflicts—another kind of juncture—occurred, we entered the Treta Yuga (the silver age) and then from Treta to Dvapara, each period marking another transition.

Union always brings with it the release of toxins, and it is said that the nine apertures (or channels) of the mind work to expel these impurities. In some traditions, even a son is believed to emerge from the mother's tenth aperture, symbolizing the intricate process of purification. In this way, humanity exists in perpetual flux—a constant struggle to rise above these influences.

The Rishis (sages) addressed inner and outer impurities by prescribing fasts, festivals, and periods of abstinence. They emphasized the study of scriptures, guidance from gurus, meditation, and even the avoidance of certain activities during twilight hours. Just as a person may not understand the intricacies of digestion, blood circulation, or organ function yet still benefits from a healthy body, so too does the common person benefit from performing rituals laid down by the Rishis—even without knowing their deeper significance. For example, lighting a lamp during Diwali, though symbolic, purifies the space and mind, invoking subtle energies that help dispel inner darkness. In this way, the simple adherence to sacred traditions can uplift and refine even the ordinary practitioner. The lunar calendar, central to many rituals, embodies the cooling and nurturing qualities of the moon—a kind of nectarous grace that gently washes away impurities and aligns one with deeper rhythms of devotion.

Observe the remarkable harmony of the body: water flows with a natural coolness, sustaining every process without any harsh burning sensation. At its heart, there is profound compassion—a driving force that underpins why the feminine principle is venerated despite also bearing suffering. This theme of sacrifice and understanding is a central thread running through this work.

The impurities or *maila* of the mind—those toxins that originate in the mother's womb—cause great discomfort. Just as a cow experiences pain when its udder remains full of unreleased milk, or as discomfort follows when the body retains waste due to a failure to evacuate, the same principle applies to our inner state. Moreover, when a child in the womb causes discomfort, nature urges its expulsion. This dynamic reminds us that our physical form is not static. In Indian thought, the body is seen as fundamentally feminine, even as it houses a masculine element—the soul—which engages in dynamic interaction.

This interaction, similar to *maithun* (union), sets off a cascade of processes within the body. Nutrition (*anna*), taken in its totality or

sakalya, is assimilated as part of that process. Understanding the feminine is not limited to merely the physical form; it involves a journey from the subtle body to the overt physical appearance, and ultimately to the very essence of Vasundhara (the Earth) with all its nurturing and productive abilities. She is the provider—a force that the body, in its strive to be self-sustaining, mirrors like a vibrant planet. Our inner experiences, recorded in the traditions of shruti (that which is heard) and smriti (that which is remembered), echo in our daily lives. In a moment of deep devotion, I reflected on this connection with my mother and affirmed its truth.

Let's delve deeper into the side effects of desire. Consider this: our physical body is like a shell, and in men, it is built around the fundamental elements expressed through our X and Y chromosomes.

(Sub 1) Begin with elemental foundation and soul-charge

In the human body, water is the dominant element, with the rest composed of air (*vayu tatva*), fire (*agni tatva*), earth (*prithvi tatva*), and a subtle presence of space (*akash tatva*). Within this elemental arrangement, the X chromosome corresponds closely with the water element, embodying stability and receptivity. The Y chromosome, however, emerges through a distinct process—it is not merely a genetic marker but a water molecule charged with heat through its close interaction with the soul at the navel.

In the male body, the soul resides at the navel in the form of an inverted water droplet—its pointed tip directed downward toward the reproductive organ. This orientation allows the surrounding water molecule to become charged with subtle heat, giving rise to the Y chromosome as a dynamic force. During union with the female, this energetic charge is transmitted through the male reproductive organ, initiating a profound churning of water molecules within the female's

reproductive space. In this sacred exchange, the male's navel—housing the soul's fiery essence—plays a pivotal role.

In the female, the soul also rests in the navel, but like a water droplet with its tip pointing upward toward the thalamus. When engaged in intellectual or emotional interaction—such as deep conversation or brain-storming—she may release energy through any of the seven openings of the face: eyes, nostrils, ears, or mouth. In contrast, the male primarily releases his energetic charge through the genital organ during *maithun* (sacred union), as a direct response to the female's receptivity.

(Sub 2) Then transition into the energetic dialogue

This interaction between soul, water, and heat forms a subtle yet powerful energetic dialogue between the male and female bodies. The churning of water molecules during union is not merely physical—it stirs impressions (*sanskaras*), emotions, and karmic residues housed in the subtle body. The Y chromosome, born of soul-heat at the navel, acts as a carrier of intention and direction, imprinting its energetic pattern into the union. This is why the placement and orientation of the soul in the male is of utmost importance: it governs not only the quality of the seed but the vibrational tone it carries. Likewise, the female's upward-pointing soul-droplet, connected to the thalamus and higher centers, receives and transforms this charge, releasing subtle currents through her sensory gateways. In this way, the male becomes the igniter, and the female, the transformer—together conducting a sacred ritual far beyond biology, one that echoes through the layers of karma, destiny, and subtle evolution.

(Sub 3) Finally, introduce the scriptural parallel and subtle toxins

However, just as divine union holds the potential for creation and elevation, it also carries the risk of generating waste—subtle toxins or *vish*. Every act of churning, whether cosmic or human, produces both nectar and poison. The scriptures describe how, during the churning of the ocean (*Samudra Manthan*), both the Devas and Asuras collaborated, using Mount Mandara as the churning rod and Vasuki, the serpent, as the rope. The churning released not only *amrit* (the nectar of immortality) but also *halahala*, the deadly poison. It was Lord Shiva, in his boundless compassion, who consumed this poison to protect creation. In the same way, when male and female engage in union—whether physical, emotional, or intellectual—there is a subtle churning of their internal waters. This interaction can purify, uplift, and produce profound transformation, but it also stirs dormant impurities, emotional residues, and karmic toxins. Union during twilight or unbalanced interaction, especially without awareness, often heightens this effect. Just as Vishnu's tortoise incarnation (*Kurma Avatar*) balanced the mountain during the cosmic churning, inner awareness and restraint must anchor the human process, lest the subtle poisons overwhelm the system.

Imagine stepping outside a Shiva temple: the Shiva lingam stands as a symbol of divine energy, and outside in the courtyard, the deity Nandi—the bull—sits with one leg directed outward and three looking inward. This small detail reflects the interplay between the X and Y chromosomes, a reminder that our ancient Bharati Manishis (Indian sages) were both wise and observant scientists. They understood that a man may choose renunciation (*sanyas*) as a path; however, when it comes to women, not marrying leaves them with no one to depend on—especially when it comes to the support once the father is no longer there. Thus, it is advised that a woman should always marry.

Traditional practices also extended to how one presented oneself. In old Bharat, not wearing a cap (pagri) or proper head covering was frowned upon—such a person was considered unworthy, and even communal resources like hookah water could be withheld as a sign of disapproval. Wearing a pagri was mandatory even before independence, ensuring that one's personal energy contributed properly to the grand cosmic order. After all, cosmic creation itself involves many unions and junctures—planets form, celestial bodies align, and lunar constellations (nakshatras) emerge in harmonious cycles.

When a woman marries, her motherly “shell” quickly becomes active in this union. As the Y chromosome from the male partner arrives in the process, it attracts even more energy; sometimes, this can even lead the body to store excess weight. Here, the impurities or maila of the mind come into play. When these impurities are drawn inward, they act like an offering to the cosmic sacrificial fire (hom). Unfortunately, if the process goes awry, it can lead health issues. These are warning signs that the body is accumulating too much “dead” or stagnant energy.

That is why the traditional discourses held during morning and evening twilight are so important—they are moments when your rajoguna (vital passionate energy) naturally increases. In these precious hours, one should not be forced to sleep; instead, by staying in the company of a guru and absorbing his teachings, you can shed these accumulated impurities. According to tradition, the Guru ensures that these energies are kept in check by covering you in their protective influence, often symbolized by being near their feet. It is not about performing miracles but about adhering to a time-tested path.

Some ancient sayings point out that neglect of these practices can eventually lead to dysfunctions—even affecting basic bodily elimination processes. What might seem like small disruptions are actually signs of larger imbalances. Every natural phenomenon, even the intricate fingerprint-like designs on a plant's leaves, reflects a

cosmic imprint. Similarly, every person carries a unique imprint—a personal border that influences how they are born and how they evolve.

In summary, our existence is one continuous evolution. The palace of the mind and the body is in constant flux, shaped by desire, energy unions (maithun), and the gradual expulsion or retention of impurities. Understanding and managing these processes is essential for maintaining health and achieving a greater alignment with cosmic order.

Hari Om!

Cosmic Influences on the Human Body and Mind

To understand the mind further, let's first set the context. The phrase Yat Pinde Tat Brahmande (As is the microcosm, so is the macrocosm) reflects the idea that the composition of the body (pind) mirrors the universe. Just as the Earth rotates and revolves, creating the natural environment we live in, our bodies are similarly shaped by these cosmic movements. For instance, 70% - 71% of the human body is composed of water, just as the Earth's surface is predominantly water.

The rivers and veins in our bodies are deeply connected to the rivers of the land where we are born. For example, if someone is born on the banks of the Ganges, the energy of that river is believed to flow powerfully within them. Similarly, other rivers like the Narmada, Kaveri, or Godavari influence those born near them. Scriptures suggest that living where you are born aligns you with this natural energy, reducing obstacles in life. Crossing large rivers or moving far from your birthplace is said to take you beyond your natural time zone, disrupting this harmony.

This connection between the body and the cosmos is beautifully described in various scriptures. The body's glory is adorned with

metaphors and figures of speech, emphasizing its intricate design. For instance, the concept of gravitational attraction is invisible yet ever-present, much like the aura that surrounds us. Whenever something is created, a specific energy or environment arises around it.

Consider the environment of a Shiva temple. Unlike the grandeur of temples dedicated to Shri Krishna, Vishnu, or Ram, Shiva temples exude simplicity. You'll find a water pot, bel patra (wood apple leaves), and open doors, creating a serene and peaceful atmosphere. The Shivalinga symbolizes creation, and the act of offering water (jal abhishek) represents a simple yet profound concept: the energy of creation is doubled through this act. This energy, or aura, is a layer of silence and peace, much like the union (maithun) happening within the body, during the twilight hours of morning and evening — a phenomenon that can be evident.

In scriptures, this gravitational attraction is also referred to as Lakshmi, the goddess of wealth and prosperity. Just as a newly married woman, or Grihalakshmi, binds and expands her household, gravitational attraction keeps planets intact while enabling creation and expansion in the cosmos. The phrase Yat Pinde Tat Brahmande reminds us that the mechanisms (yantras) within our bodies reflect these cosmic functions.

The body's processes, such as suction during childbirth or the release of waste, are also mirrored in nature. For example, the Ashwini Mudra (horse posture) involves the rhythmic contraction and release of the anus, a practice observed in horses throughout the day. Similarly, the vagina's natural suction plays a vital role in childbirth and other processes. Even the shape of a conch shell, created by marine creatures, resembles the vagina, reflecting the Earth's rotation and the natural order of creation.

The soul's journey begins in the navel, much like butter rising from churned yoghurt. In males, the soul's energy is directed upward, while in females, it is directed downward, enabling them to carry life in their

wombs. This difference is reflected in the body's design: the male's navel is straight, like an upright thumb, while the female's is inverted. This distinction also influences their roles in creation and interaction.

Scriptures advise that after a girl turns eight, she should not share a bench or posture (*asan*) with others, as the production process within her body begins to align with the cosmic order. This understanding of the body as a complete system, with its own suction and energy dynamics, emphasizes the importance of practices like *Ashwini Mudra* for maintaining balance.

Men are often seen as more intellectual, while women are likened to a blank canvas, ready to be shaped by their environment. In Bharat, the land's fertility is reflected in its agricultural diversity—millet, sorghum, turmeric, onions, vegetables, wheat, rice, and more are cultivated in harmony with the seasons. This connection between the land and the body underscores the idea that the mind and soul are deeply intertwined with the natural world.

The *maila* (impurities) of the mind, if left unresolved, can lead to extroverted tendencies, disrupting this balance. By understanding and addressing these impurities, we can align ourselves with the cosmic order and achieve harmony within and around us.

(Sub) The Pull of Vishayvasana

Four inquisitive friends meet and converse—not in the manner of a passive assembly, but like seekers gathered at the banks of a sacred river, each drawing water to quench their own inner thirst. Their interaction is not driven by idle talk but by a sincere pursuit of understanding, each listening, reflecting, and responding with mindfulness. This exchange reflects a way of life that is at once peaceful and alert—a conscious engagement with the inner self.

In the realm of the mind, especially within the subtle process of union (*maithun*), one more step becomes essential for true release from bondage: the proper, conscious use of the senses. When our senses are

left unchecked—when we fall into the grip of **vishayvasana**—our vital energies begin to dissipate, much like water evaporating under the sun. **Vishaya** means “object” or “sense-subject,” and **vasana** means “latent desire” or “tendency.” Together, they refer to the compelling pull of sense objects through deeply embedded desires. These vasanas are like the accumulated dirt on the windows of the mind—obscuring clarity and distorting perception.

Just as one might wake in the morning to find a crust of residue on the eyes, so too do the ten doors of the mind—the five senses of perception and five of action—gather subtle impurities. When the eye’s vision is clouded by desire, it seeks gratification through forms and appearances; when the ear is impelled by vasana, it craves pleasing sounds. The same applies to all openings of the mind. The “subject” (*vishaya*) becomes the dirt itself—something external and fleeting that the mind, driven by *vasana*, begins to pursue in search of pleasure. Thus, one becomes a servant to the senses, offering the vital forces at their altar, unaware of their gradual depletion.

This gravitational pull in union is not unlike the Earth’s pull on objects—it draws without declaration, and often, without awareness. Such is the nature of unconscious engagement: we are drawn into it, unaware of what we lose, mistaking indulgence for fulfillment. But through refined awareness and proper use of the senses, one can transform the gravitational force of desire into the upward pull of liberation.

To live bound by *vishayvasana* is to live with the windows of the mind clouded—where perception is dictated not by clarity but by residue. One does not see the world as it is, but as the desires within distort it to appear. Every sense becomes a channel for leakage rather than awakening, and every union a transaction of energies rather than a celebration of oneness.

Yet, this *maila*—this residue on the windows of perception—is not passive. It is dynamic and potent, born of the constant *manthan* or

churning that takes place within the physical body. In digestion, in transformation, in every activity where the *prana* interacts with matter in the presence of the soul, something is released—both nourishing and wasteful. The same happens in the mind. If this dirt, this subtle residue, is not cleansed from the ten openings of the mind, it accumulates as powerful *desire-impressions* that influence every thought and inclination.

And the mind, being the charioteer of the entire system, drives the whole physical structure—no matter whether one is five or six feet tall, weighing sixty or seventy kilograms. It is not the mass or height of the body that determines direction, but the subtle impulses held in the mind. If those impulses are governed by unexamined *vishayavasana*, the body—however strong or refined—becomes an instrument of craving.

But this bondage is not final. Just as dirt can be wiped clean from a window, so too can the mind be purified through awareness, restraint, and inner refinement. The senses, when turned inward, become tools of liberation. Desire, when understood, loses its power to enslave. The same senses that once scattered the mind outward can become instruments of return.

True mastery lies not in the denial of the senses, but in their rightful placement—where sight becomes vision, hearing becomes discernment, and touch becomes presence. In such a state, the senses no longer demand offerings; instead, they offer themselves in service of the soul's journey.

Thus, *vishayavasana* is not merely a condition to be condemned, but a pointer toward deeper inquiry. It reveals where we are still entangled, and invites us to reclaim our vitality. When the senses are quieted, and the mind is still, the self shines forth—not as a seeker of fleeting pleasures, but as the eternal witness, free from craving, complete in itself.

This is the central issue: the workings of the mind, which begin deep within the mother's womb, shape our very nature. However, let us not conflate this discussion with our previous explanations about the mind and the soul—the fact remains that life itself exists because of this intricate interplay. When the impurity (maila) that results from the soul's union is expelled—whether through natural bodily processes or through deliberate purification—it reveals a potent light, a jyoti, much like the nurturing power of a mother.

In living, we risk slipping into **ati-bhoga** (अतिभोग)—a pattern of over-indulgence that veils discernment and leads us away from inner harmony. It is not desirable to perform acts of worship merely for the sake of accumulating offerings; for in the next existence, nothing is guaranteed. We must take responsibility for our inner offerings and how we manage them.

In essence, just as gravitational attraction holds objects in place, the unconscious union within us—our internal maithun—plays a key role in shaping our being. We are urged to be mindful of our sensory engagements so that our inherent offerings do not simply drift away. This understanding is not just an ancient teaching; it is a guide for living meaningfully in every moment.

Om Tat Sat

The Soul, Speech, and the Pursuit of Harmony

The direct proof of the nature of the soul we have described is clearly visible in Indian temples. For example, at Pandharpur there is the temple of Pandharinath (Vithal). Consider the story of Vishnu—an incarnation in which Lord Vishnu himself took form. Pundalik, who served his parents, is celebrated in this tradition. Notice how the forehead is adorned with a special tika or mark: a yellow sandalwood

streak that extends toward the nose, shaped roughly like a thumb, with a central application of kumkum (vermilion powder). This ancient practice, researched long ago in Bharat, shows us exactly how the location of the soul is symbolically represented.

However, over time the original link or connection (kadi) seems to have been broken, and today many are confused by these traditions. In our modern era, while there is great competition and rapid change, the ancient method of applying the yellow sandalwood mark still speaks to the history of Bharat. Ancient scholars discussed four forms of speech:

Vaikari Vani: the spoken word.

Madhyama Vani: the intermediate or mental speech—the babbling that occurs within.

Para Vani: the transcendental speech, hidden like occult science, linked with the deep processes of digestion, breathing, and heart function.

Pashyanti Vani: the visualized or evident speech, whose results you can see in the formation of blood, essence (rasa), and flesh.

These distinctions are not easy to grasp in modern daily routines, where such subtle thoughts are rarely present.

The Double Soul

Hari Om! One more session. It is difficult, and the emphasis has been repeatedly given so that you understand. If you engage in its churning, in deep contemplation, then questions will inevitably arise. The difficulty lies in the fact that the protective armour you carry from your mother's womb is illuminated by the soul—but not by a single soul, rather by a double soul. Why is it thus?

Consider the story from the Panchatantra about an elephant in a village. Many blind people were taken to the elephant; one touched its leg, another its tail, another its trunk, someone its tusk, and someone held its ears. Each one described the elephant differently, forming their own

unique narrative. In the same way, the entire journey of the soul is a matter of personal perception—each of us fabricates our own story from these impressions.

If the placement of the soul in your navel is disturbed, then the effects become evident in your physical form—your eyes may become slanted, your body's alignment disturbed, one hand perhaps appearing slightly longer or one side of your chest lower. In some cases, instead of maintaining the natural, vertical union of the soul, it shifts to a horizontal level. Such disruptions often result from overindulgence—excessive exercise, consuming too much food, or enduring nights of little sleep. In these instances, the intended union takes time to properly align, causing the soul to interact with new energy centres, or yantras. When one yantra completes its capacity, the same soul may establish an extra union in another channel. In this way, your life is driven by the strength drawn from the primary active yantra while other channels are filled with abundant consciousness, each carrying its own story.

The essential point is that the shell you brought from your mother's womb can be rediscovered through your own efforts. Many search for gurus or good guidance in this process—even though intense effort alone does not always clear the residual doubts rooted in our very water molecules. The trouble is twofold: one arises from the inherent imprint passed down from your mother's side, and the other from the natural dent in your parents' water molecules. This creates a double conflict, causing the soul to incline in a particular direction. As you contemplate beauty or the rhythmic motion of waves, misinterpretations can occur, and the light of the soul flows along its complex thread in every body.

Many children, for example, appear to exhibit more of a feminine character. Among renunciates and ascetics, such as Sanyasis and Sadhus, preserve this ancient heritage—the same heritage recorded in pages of our history. It is not merely a matter of self-discovery but also of helping others. A wandering teacher, or Parivrajak Acharya, may evolve into a true guide as the mind, whether defeated or victorious,

learns to understand itself. By contracting the senses and controlling the mind, one is said to achieve Moksha, liberation. I explain the nature of the mind so that its workings become clear—it is through each opening, every door such as the eyes, nostrils, and ears (and even those below the belt), that this process is revealed.

That very shell—the armour you carry—is not easily defined by any single word. Although “armour” is a fitting metaphor, it can never fully capture its essence. Due to its feminine nature, it carries the luminous X chromosome along with a much smaller but potent contribution from the Y chromosome. This unique combination imparts an extra push, extra momentum in all your activities, propelling you further along one direction. Hence, in Bharat it is said that whatever form of worship you perform, you must also worship the Goddess, honor Shakti along with Shiva, the divine masculine. Along with the soul, the established practices of worship—such as Yantra Upasana and the recitation of Soundarya Lahari, which explains the sequential method of worshipping the Shri Yantra beginning with the invocation “Shiva-Shaktyukto”—serve to balance these energies and give momentum to your inner journey.

This dynamic interplay, however, is a double-edged sword. The impurities, or “maila” of the mind, can both drive and impede this momentum. When these impurities are cleared, the path to Moksha becomes revealed almost effortlessly, but if they remain, they may continue even after death. One might say that the X chromosome is like a canvas, upon which everything is inscribed by the Y chromosome. In times when an intercourse occurs in the wrong direction inside your body—when the union between your soul and the yantra is misaligned—you find yourself yearning for a state of true comfort, a connection to the lineage of your parents. Such disarray is a reminder of traditions long past, of wisdom that stretches back to the Guru Parampara. Our ancient texts and Puranas, said to be authored by Vyasa, tell stories where different aspects of the divine—sometimes

Vishnu, sometimes Shankar—take center stage. Who, then, is Vyasa? It is that person seated in the sacred posture on the Vyasa Peeth, a guru whose teachings transcend names. The first guru is often one's father, followed by the Yoga guru who initiates you, then by universal gurus like Krishna and Jagat Guru Shankara. None of us is the sole seeker; the path is collective and ever expansive.

Thus, the inner impurities of the mind give momentum but can also stifle it if not purified. Through dedicated practice, this inner maila can be cleared, opening the way to liberation. Accept the duality of your inner nature, honor both the feminine and masculine energies within you, and in doing so, your path to Moksha shall become as clear as the light that flows within your very being.

Many were present. Following Vyasa's literary contribution, Shukdev Ji presented the Shrimad Bhagwat. This tradition continues, for Vyasa Ji himself authored these sacred texts. In understanding the Divine Feminine—"her"—one is advised to proceed naturally, without inflicting harm or probing invasively. If you perceive an excess of energy, or find yourself inclined toward a particular or unnatural act, who will then reprimand you? It is often said that whether in solitude or in a crowd, your mind remains with you as a constant companion.

Therefore, you must not diminish yourself in private the way you would not in public. Regardless of whether your reputation seems to suffer or flourish in the eyes of others, the judgment of your own mind is ultimate. In solitude, you are fully aware of your true self, and you will never feel comfortable if your inner narrative is incongruent. Each individual, then, carries a unique story—and the essential question becomes: what is the outcome of this internal interaction, this union (maithun) of inner energies?

Reflect now on your own state—perhaps five years ago, or even just five days past. Try to recall how you spent those 24 hours; you might find that details are elusive. One cannot always delve so deeply into the past, yet you remain anchored by memories. A single day,

seemingly trivial, can sometimes feel burdensome. For example, standing at a red light for 30 seconds might stretch into an eternity when you are compelled to wait. And when that momentum of life is halted even briefly, the expansion of time seems overwhelming. This experience, too, is a manifestation of the mind's agitation, reminding us that extraneous effort must be minimized.

Many were drawn to fix their gaze upon my *antarbhāva*—the subtle expression of my innermost being. If I were absent in those moments, the very soul of your interaction would be missing. Imagine a broad physique where the measured height from the navel to what is called the *shika* is as balanced as that from the navel to the *dok*; in such moments, I learn much about myself. When that influence is absent, the energy remains solely yours, echoing the same narrative that belonged to your father.

A straightforward method has been articulated in our ancient texts: cultivate *sanskaras*, the imprints or rites of passage. When a child reaches the age of four, Bharati texts prescribe a system for the release of maternal *sanskaras*. At eight years, a system exists to remove the father's initiation—acknowledging him as the primary guru. And when a child turns twelve, provisions are made for the release of ancestral *sanskaras*—a religious initiation that serves as a reminder of one's lineage and the responsibilities handed down by previous generations. Thus, after these initiatory processes have been performed, the individual embarks on their own journey from the thirteenth year onward.

Extensive provisions like these are woven throughout Bharati texts. In addition, subtle cultural nuances prevail in India—for instance, the tradition of a mother visiting her maternal home after childbirth. When a child is born in that maternal setting, the *sanskaras* of the mother's family also leave their influence. In such cases there is a system for removing the protective layer: the mother's own mother, her siblings, and her father (the child's maternal grandfather) recognize her from

childhood and help facilitate the release of that inner impurity. Later, when the child reaches one or two years old, there are provisions for revisiting the maternal home, further reinforcing these transformational processes.

This noble culture of Bharat, this recurring and repeated opportunity within India, holds profound reverence for ancestors. Every yagna (sacrificial ceremony) performed comes with its own provision for Nandi Shradh—an offering to the ancestors. There exist age-old traditions, such as bathing in the sacred Nadi (river) on a designated day, where one immerses oneself to transcend the ordinary flow of life. Daily libations or tarpan to the ancestors have been prescribed, forming a refined system established by the Rishis for the common person—much like a sadhu who leads a life in complete harmony with the laws of nature. The entire endeavor is aimed at helping humanity attain completeness and avoid the state of being incomplete, ensuring that the time for departure is fulfilled with grace. Yet, one may wonder why this attainment sometimes eludes us. It is often said that the mind, with its many senses and gateways, becomes an impediment—a constant obstruction in the way of this process. In gaining the wisdom about nourishment and the nature of food, you also learn that your inner self must not be diminished in secrecy. Even in solitude or amid a crowd, the state of your mind remains your true companion.

The Upanishads also teach that by serving cows—living in close contact with nature—you can acquire meditation and righteous qualities (dharma). Cows, along with other natural beings, embody a simplicity that helps you align with nature. Speech itself is explained as Naad (sound vibration). Think of the steady drumbeat or even the rhythmic sound of the Shiva damru (a small two-headed drum). In many Shiva temples, you can hear this Naad—a natural, almost organic sound that emerges when unions occur. This Naad is said to originate from the Mula Dhar (root chakra).

In some temples, especially those dedicated to Bhairav, only the deity's forehead is visible above ground. There, a trident is placed, and three horizontal lines (Tripundra) are applied to show the form of Shankar (Shiva). It is believed that the presiding deity of Naad in such places is Bhairav, who rules over the netherworld where creation is constantly taking shape.

By giving the right direction to that Naad—what we call Vaikari Vani—language itself was born. Just as you cannot store electricity without giving it direction, you must also channel your inner energy. When you sit silently with your eyes closed, you conserve that energy. Think of Kunti from the Mahabharata: she once bound her eyes, allowing her to store a tremendous amount of energy, and later redirected that energy so that her son was born with the strength of a thunderbolt. In her case, she organized that Naad into the forms of Vaikari and Madhyama Vani. But what about Para and Pashyanti Vani? The Naad that arises in the realm of Para is like hidden knowledge or occult science—it governs our internal processes such as digestion, breathing, and blood circulation (the heart, for example, filters blood thousands of times a day, while our eyelids blink and we perform countless actions daily). The outcome of Para Vani—its visible effect—is called Pashyanti Vani, which you can see working in the body through the very processes that sustain life.

These ideas are written in our Upanishads, but many have difficulty understanding them just as they struggle with the concept of dharma (righteousness/law). Dharma means not only spiritual law but also the rules of everyday life—like the laws that guide our walking, talking, and even our bathing. In Sujok therapy, for example, massaging specific acupressure points during a bath is seen as following the dharma of bathing, part of the natural law of the planet.

Across India, temples offer abundant examples of these ideas. Just as the hair of a deity or the design of ancient weapons carries meaning, the energy of the sun and its manifestations remind us that everything

is interconnected. Shankar Ji (Shiva) has been described as constantly engaged in creation—His vehicle is Bhairav, and His symbols and weapons all carry deep significance. In Shiva temples, you will hear the constant chants of “Jai Jai Shankar, Har Har Shankar,” affirming the presence of divine creation.

During holy months like Shravan, pilgrimages such as the Kanwar Yatra unfold, where devotees carry sacred water pots (kavad) to revered sites like Baba Baidyanath. Along the journey, the air echoes with the fervent chant: “Bom Bhole, Bom Bhole.” This popular cry is, in truth, an *Apabhramśa* of the original bija-mantra “Vam Bhole.” In this, “Bhole” refers to Shiva—the innocent, guileless One—while “Vam” carries the subtle resonance of the *amrit seed*, the source-code of inner nectar and transformation.

See the *generosity and vision of the rishis*—how they offered a simple yet potent path: just by offering water at a Shivalaya while invoking the bija Vam, one begins to align with the deeper rhythm of creation and self-realization. It is a direct thread to the origin, a distilled essence of Vedic insight. Even through centuries of linguistic softening and cultural shift, the tradition has endured. A slight rectification, a reawakening to its original pulse, is all that is needed—and that is the very aim of this book. Just as digestion continues in the body without conscious awareness, so too do sacred acts like union and pilgrimage persist, often without full understanding. But when one receives even a hint of the underlying principle, life itself begins to take on a new and sacred meaning.

As you seem to be curious, and I sense in you a zest for deeper knowing, allow me to share this subtle truth: *Shiva is none other than Ātman*—the indwelling presence, the still witness within. The *Ātman simply is*—it does not act, yet all actions arise in its presence. When this essence departs the body, what remains is śava—a corpse. It is the presence of Śiva, the Ātman, that animates life. Thus, to chant “Vam Bhole” is not merely to invoke a deity—it is to stir the inner presence,

to awaken the nectar of being, and to remember that sacred stillness which makes all motion possible.

In the temple, water offered in this way is likened to amrit (nectar)—the very essence of life and a symbol of immortality. Water is essential not only in ritual but also in the act of union, where it aids in the subtle churning of energies. In this sacred exchange, water becomes amrit, as offering it to the lingam in a state of inner union fulfills deep wishes and completes the circuit of give and receive.

Hari Om!

Double Soul in Utero – The Power of Suction

The presence of a double soul during gestation gives rise to a unique suctional force—subtle, yet immensely powerful.

During pregnancy, the developing fetus begins to shape its own soul within the mother's womb, even as the mother continues to carry her own. These two souls, distinct and at times opposing, interact throughout gestation. As the child moves toward the realization of its latent potential—within the boundaries set by the laws of nature—a moment may arise when the potential is fulfilled, and a separation occurs. This is a natural unfolding.

Such dual-soul experiences are not exclusive to any one gender. Females, too, undergo this process in their own gestation, further influenced by the genetic contribution of the father. The father's subtle presence introduces a missing note, a directional element, which orients the soul's development. Yet, the primary purity of the womb—comparable to the revered sanctity of cow dung and urine, both associated with solar potency (Go-nāmak kiran)—remains untarnished. This core essence carries the energy of **Rajo Guna**—the force of passion, action, and creative transformation.

This development is also influenced by a deeper cosmic motion. As we revolve around the Sun in constant **Parikrama** along with Earth, this motion is mirrored in the womb through a subtle churning process. Just

as the revolution of Earth imprints unique patterns on leaves, so too do fingerprints develop in the unborn child—reflecting the same universal rhythms. The womb becomes a sacred site of churned creation (*manthan*), where the soul is sculpted as butter emerges from curd. Within this churning, the ovum becomes the vessel of life, and a thin subtle layer—**kechuli**—attaches to the forming being. If not cleansed properly, it can cling to the soul much like a surgical membrane that, if left behind, causes lifelong disturbance.

The child, manufactured in the mother's womb, thus carries the memory of this churning. If the **kechuli** is not removed, it may create deep inner unrest—a troubling, unplaceable voice that echoes throughout life. This residue can distort the pure light of the soul as it seeks to shine through the physical form.

And as we have come to see, the **dimbh**—the subtle presence and witness of this double soul—retains the impression of that early duality. It carries within it a short-lived power to later recognize the thin, protective shell it once wore. However, locating and releasing this shell becomes increasingly difficult with age. To be freed from this imprint is a great challenge, requiring inner purification, disciplined effort, and the guidance of spiritual wisdom.

Even at the physical level, this phenomenon manifests. When a man stands on two feet, he is uniquely subject to the Earth's gravitational pull. This upright posture is a defining trait of humans—setting them apart from all other species. Similarly, during mating, a bull that mounts a cow on two legs experiences a strong gravitational recoil, often widening its eyes in the effort—an involuntary reaction to the upward struggle against gravity. This same force acts upon the human frame—making the upright posture not just a physical reality, but a symbolic one. It reflects the soul's effort to rise above inertia and base tendencies.

Thus, human life is marked by a spiritual ascent—from the gravitational pull of Earth to the higher calling of consciousness. This

ascent begins in the womb, in the mysterious dance of souls, and continues throughout life as a sacred quest for liberation.

Unveiling the Mysteries of Energetic Influence

Hari Om! One more session. It is difficult, and the emphasis has been repeatedly given so that you understand. If you engage in its churning, in deep contemplation, then questions will inevitably arise. The difficulty lies in the fact that the protective armour you carry from your mother's womb is illuminated by the soul—but not by a single soul, rather by a double soul. Why is it thus?

The Role of Yogic Practices and Mantras

Such extra effort is required; it is not explicitly assigned but must be undertaken out of necessity. Today, practicing yogic asanas along with mantra chanting is widely recommended. In India, the Bharatiya people are blessed with gurus who prescribe these mantras; however, accurate pronunciation is crucial. Otherwise, the mantras may yield unintended meanings. Just as with language—the distinction between long (dirgha) and short (rasva) vowel sounds is significant—every syllable in the mantras matters. Our ancient sages structured our alphabets with these nuances according to context. The Puranas even include stories such as that of Vritta Sur's sacrificial ritual in which improper pronunciation led to his downfall. This is why mantras should be recited only under proper guidance.

On the other hand, yogic postures (Yogasana) and Pranayama are reliable ways to increase Rajoguna within your energetic system. Pilgrimages and holy baths in India can also bolster Rajoguna, as prescribed in our ancient texts. However, for best results, consultation with someone skilled in Raja Guna techniques is essential. Many

individuals in India—and some abroad—have successfully harnessed these practices, particularly in Nepal where ascetic practices are common. Although my own experience abroad is limited, the tradition itself stands testament to its efficacy.

Navigating Life's Energetic Flows

Although my direct experience abroad is limited, I have traveled extensively throughout India—many times, primarily on pilgrimage. It is nearly impossible to encompass all these experiences within a short lifespan. We begin our journey in youth and continue into middle age, eventually seeking a place to settle. For instance, I spent a significant portion of my life—from about age 19 to 54—traveling and visiting various places. Through these experiences, I have observed that there are moments when energy flows intensely; yet, without the proper knowledge to direct it, it is best not to interfere. This is because the human body has two distinct zones: the area below the navel and the area above it.

Urdhv and Adho: Upward and Downward Energetic Paths

The region above the navel is known as the “Urdhv” (upward flow), while the area below is called the “Adho” (downward flow). Engaging the Adho path facilitates procreation, whereas the Urdhv path relates to renunciation. Even within family life, one may adopt attributes of the Urdu path after fulfilling procreative responsibilities; some even manage to harmonize both aspects. According to tradition, the Saptapatal—or seven realms—are said to be situated below the navel. Thus, during personal rituals such as bathing, performing Tarpan (offerings to ancestors), Shraadh (ancestral rites), or offering water (Argya) to the Sun God, one is advised to immerse up to the navel.

Energetic Significance of the Navel

Sages also performed the ritual of Purush Charan and recited the Gayatri Mantra while standing in rivers up to the navel, acknowledging that the area below the navel, although not inherently impure, is energetically aligned with the material world (the Adho path). In contrast, the region above the navel (the Urdhv path) is considered energetically distinct; this is why the sacred thread (Yajnopavit) is traditionally not allowed to drop below the navel.

Recognizing Subtle Energies and Inauspicious Omens

The story of Kayadu, Prahlad's mother, exemplifies the recognition of inauspicious omens and teaches the wisdom of pausing or returning home when necessary—a practice rooted in the ancestral understanding of subtle energies and the insights of enlightened beings. Despite frequent attacks on scriptures, the culture has endured through oral traditions and preserved texts.

The Importance of Preserving Knowledge and Understanding Energetic Imprints

The intellectual legacy of our ancestors, through their creation of knowledge, has enabled the enjoyment of many comforts and desires; if this knowledge is not preserved, a person's role diminishes. All information and knowledge enrich our lives, and the "shell" (energetic imprint) is of vital importance. Even phenomena sometimes interpreted as roaming "ghosts" are in reality energetic imprints. Until one fully heals, it is difficult to help others. Recognizing that these ghosts are not literal entities is crucial; as many writers have explored, the "silver cord" represents this remaining energetic connection.

Energetic Connections and Sacred Sites

In particular, women can be energetically drawn to men—even after death—maintaining a connection through their “shell,” sustained by the energy of the male soul. This is not a matter of possession but a natural energetic tether. Traveling to sacred sites can also influence these energies. One reason women are not taken to cremation grounds in India is precisely because of these delicate energetic dynamics. Sages near cremation grounds sometimes arrange for specific energetic “shelves” to aid in releasing attachments, all forming part of a framework designed for a balanced life in accordance with natural laws and the scientific understanding of rotation and revolution.

India's Traditions and Energetic Harmony

India's traditions reflect these principles, including the role of the X chromosome in women. Wrong actions disrupt this balance, whereas saints understand and respect natural laws, leading to inner harmony. Understanding the core issues is key to finding resolution. The diverse landscapes of India—from the peninsula to the Himalayas—demand a nuanced comprehension of these energetic flows. The sometimes seemingly contradictory behavior of saints, who may break conventional norms, actually reflects a deeper understanding of natural law. The example of Nandi further illustrates the interplay between Y and X chromosomes in maintaining energetic balance. This ancient wisdom, passed down through generations, continues to guide these practices, ensuring a fulfilling life in harmony with the natural order.

The Cosmic Dance of Creation and Lineage

The spiritual world is so profound that words fail to fully describe its vastness. Yet, across centuries, enlightened beings have gathered to explain it, attempting to convey the truth of Yat Pinde Tat Brahmande—the principle that what exists within the microcosm reflects the vastness of the macrocosm.

The Divine Union of Surya and Sandhya

There is an ancient story that illustrates this cosmic law. It is said that Surya Dev (the Sun God) married Sandhya, and from this union, Yamuna and Yamraj were born. However, overwhelmed by Surya's brilliant light, Sandhya withdrew, leaving behind her shadow, from which Shani (Saturn) was born.

The Transformation and Subsequent Union

When Surya Dev discovered that Sandhya was absent, he sought her and realized she had transformed into a mare. Even in this form, Surya married her, and from this sacred union were born Ashwini Kumar—the divine physicians, known in Ayurveda as the celestial healers.

The Strength of Lineage: Father and Husband

The depiction of Sandhya in this story illustrates a deeper truth. A woman walks with the strength of her husband; yet, as long as she carries the lineage of her father, her identity is also shaped by his teachings. This is why the story of Sati in the Shiva Purana conveys a

similar theme. Sati, upon attending Daksha's Yajna, was enraged by the disrespect toward her husband, Shiva, and thus chose to transcend her physical body through self-immolation, illustrating the strength of inherited virtues.

The Father's Role in Shaping Values

Returning to Surya's story, it is said that Vishwakarma, Sandhya's father, could not alter Surya's immense radiance but reduced his intensity to create divine weapons, empowering the gods and goddesses. In this sense, the father's role in shaping the values of his daughter holds cosmic significance.

The Guidance of Ancestral Wisdom

Women who carry their father's lineage—his wisdom, discipline, and values—are guided by this ancestral knowledge. The scriptures have long mentioned that those who set forth on a journey must pause midway if guided by a deeper wisdom. If not, their path may lead to difficulty.

Sandhya: The Sacred Twilight of Transformation

This connects to the concept of Sandhya—the sacred twilight of transformation. A woman undergoing the Rajaswala (menstrual) phase has also been called Sandhya, as she traverses a transitional state. From her was born Yamraj, the embodiment of dharma, law, and the constitution that sustains Sanatan Dharma.

Yamuna and the Flow of Dharma

Likewise, Yamuna—associated with movement and flow—symbolizes the ability to advance when guided by dharma. As the period of Sandhya concludes, the interaction between male and female energies shifts. If a union occurs after this transition, it is an interaction not of direct energy but of the lingering shadow, producing the influence of Saturn. Thus, Saturn’s presence in the body—manifesting in aspects such as the nails, beard, teeth, and hair—carries an imprint of this cosmic process.

The Divine Manifestation of Healing

According to the scriptures, when this transformation occurs within a divine context, it manifests in the form of Ashwini Kumar, the celestial healers. The structured flow of creation and interaction is beautifully woven within the ancient texts.

Natural Law and the Qualities of a Goddess

This concept transcends mere mythology. The power of Surya, the weapons forged by Vishwakarma, and the wisdom carried through generations are not just symbolic; they reflect natural law. If one’s wife embodies the qualities of a goddess, she flourishes, just as the sacred cosmic forces dictate.

The Misunderstood Wisdom of the Puranas

This is one of society’s greatest misunderstandings—that the wisdom of the Puranas exists solely for entertainment. The stories they hold are

often dismissed without true reflection, yet their depth offers guidance not only for personal understanding but for alignment with cosmic law.

The Power of Silence and Inner Contemplation

It is said that before speaking, before comprehending, one must first embrace silence. True wisdom arises not from idle discussion but from inner contemplation. And so, the message remains: Chareviti—keep moving forward.

The Profound Understanding of Intercourse and the Feminine Energetic Landscape

Someone asked me, "So Swamiji, are you saying that we don't understand sex?"

Subtle Loss of Purity and its Consequences

Yes, that's mentioned in the TEXT. Just a single thought. It's also captured in Adhyatma Journey, you know, the story of Renuka Mata, Jamadagni's wife, Parshuram's mother. She used to make a pot out of wet mud in the river every day and bring water in it. She was such a devoted wife that she had no thought of anyone other than her husband. One early morning, a Gandharva's airplane (vimana) landed from the sky (akashmarg), and from her mouth came a "Wow!" And just like that, she lost her purity (Satitva) in such a subtle way. That day, she couldn't make the pot. Jamadagni Rishi understood and told his sons to

cut off her head, which Parshuram did. India's spirituality is so subtle in its analysis (Vivechan) in the Puranas and other Granthas.

Physiological Changes During Pregnancy and the Child's Curse

When a woman is pregnant, a small part of her uterus, or in other words, a small part of her vagina, inclines outward. And in that, just as there is excretion in the uterus, in the same way, men are excreted. So, the child in the womb cursed Devaguru Brihaspati. Deva's Guru, Brihaspati, is cursed by the child in the womb. So, the child in the womb who is cursed is not able to rise. That's why Guru Brihaspati has a sunken chest, a protruding belly, and a pale complexion. What's the reason? There are two souls – one of the mother and one of the child – in the mother's womb. Don't dare to argue with a pregnant lady!

The Sacredness of Pregnancy and the Double Soul

That's why a pregnant woman is highly respected. A pregnant woman, who becomes pregnant after marriage, experiences this happiness. Some girls say, "I shouldn't get married." They miss a wonderful opportunity to witness a double soul within their being.

Fear of Breeding and the Sensitivity of Women

What is the reason for the fear? If you look at nature, you'll see how attraction is created through the same process as breeding. But women fear this like digging is done on the earth – the extraction in the name of mines, construction, petroleum. And yes, girls are very sensitive; their XX chromosome physique reflects the surrounding environment.

The Purpose of Progeny and Energetic Exchange

Women are essential for progeny. The effort is made to excrete the woman. Why in a double X chromosome? Here, you try to excrete the Y chromosome, and there, you try to produce a son or a daughter.

Nature's Wisdom on Preservation and Pollution

This is what nature tells us: that you should not pollute or dig as much as you can, so that crops, trees, etc., can grow for survival. Otherwise, there will be consequences in the female physique and also noticeable in the X chromosome of the male physique. If you go to the river or the sea and dig, you are creating the woman's body or half the body of a male which has an X chromosome. The child takes birth in that place with the modernized changes in nature in an unnatural way around, and this will surely show symptoms in their physique.

Pain, Strength, and the Duration of Intercourse

The amount of pain you inflict is the same amount of strength that is lost. The same situation arises when you go into a gold mine 500 feet below. Similarly, after having sex with a woman, this kind of excretion, etc., the same situation arises, as the duration of sex is not prolonged. And when you know a woman's soul is like the light of a lamp, pointing upwards with a round shape at the bottom, you can't disturb her in sex or quench her desire in sex as she is stronger below the belt and can hold a baby for nine months. And a male whose soul is like a tilted water drop, round and broad at the top and narrow at the bottom, has

an argumentative state. He is a good thinker and innovator, but below the belt with a female, he is just 1% of her, and the female...

Energetic Excretion

The effort is made by the man to excrete the woman. The woman, for pleasure, for all kinds of pleasure, how much strength does your Y chromosome give to the woman, the double X chromosome? All the behavior is hers, the entire interior of the house is hers, the food arrangement is hers.

The Strength and Sacred Role of a Woman

In Indian households, the home is rarely an individual space. It is a living, breathing system of relationships—a brother-in-law, sister-in-law, children, father-in-law, husband, guests, helpers. Amidst this complexity, the woman stands at the center—keeping the house clean, managing tiffins, settling bills, organizing gifts from relatives, and remembering every detail with care and intelligence.

She does all this while embodying immense inner strength—much of which is silently nurtured through her connection with the masculine energy, symbolized by the Y chromosome. It is not merely about biology, but about energetic interaction. Through intimacy, she absorbs not only the physical essence but also the emotional and mental impressions encoded in her partner's being. This exchange subtly shapes her body, her emotions, her instincts—just as water, touched by thought, holds memory and energy.

The male's contribution, symbolically likened to digging or shaping with charged water molecules, gives form to her evolving self. Her vaginal depth, her internal structure, is not just physical—it is spiritual and energetic, responding to this charged contact over time, shaping her response to life and to herself. Each union is like a subtle act of

sculpting, not unlike how the Earth is dug and reshaped by man to create a desired form.

Even when this energy is no longer present or is depleted, she continues. Even when her strength feels drained, she rises. Illness may touch her body, but her soul continues its work. When a Y chromosome has entered her through this sacred union, she carries within her the awareness of her partner—his health, his emotions, his struggles. She doesn't just live for herself; she becomes the vessel of shared consciousness.

She is all in one: a daughter, a wife, a mother, a menstruating woman (Ritumati), a nurturer (Janani), a pregnant mother (Prasuta), a wise partner (Bharya), and a giver of knowledge (Gyandayini). Scriptures often describe the sacredness of the cow—giver of abundance, patience, and nurturing power. The woman embodies all of this and more.

Through her, all joy and prosperity are made possible. A man, if not united with such a woman—either through marriage or deep spiritual partnership—lives an incomplete life. And if she chooses a higher, inward journey (Urdhva Yatra), without worldly ties, she becomes the embodiment of truth itself—Satya.

Understanding Intercourse and the Woman's Physical Response

Intercourse (Sansarga) is not merely a physical act—it is an energetic exchange that leaves deep impressions on a woman's body and consciousness. Over time, her physical form begins to reflect the nature of that interaction. The Yoni Pradesh (the female genital region) may bear signs of whether that union was sacred and fulfilling, or whether it was misaligned or incomplete.

When a woman carries a child within her, the womb reflects a profound creative burden—a double energy, a double presence. But even without conception, her body remembers. The way she walks, carries herself, or even her posture can reveal the history of her physical engagements. Her form becomes a map of energetic imprints.

Sometimes, one may observe signs where the natural shape of the Yoni seems altered or under strain, even when the woman is not pregnant (Prasuta). This can reflect either unnatural or unaligned forms of intercourse. For instance, if the interaction bypasses the creative center and instead occurs via the anal region (Guda Sansarga), it can lead to distortions in the energetic balance and physical structure of her core. This is not about judgment but awareness—recognizing that each act leaves behind a subtle resonance that shapes her being.

This understanding is not reserved for sages alone—it is accessible. One begins to sense such energetic patterns even in ordinary settings—on a bus, in a classroom, during travel, or at a pilgrimage like the Kumbh Mela. Intercourse is meant to be a source of deep joy and union—not just of bodies, but of minds and souls. When done with awareness and reverence, it uplifts both.

Adornment as Expression and the Beauty of Effort

Adornment (*Alankara*) is not mere decoration—it is an outward expression of inner thought and intention. In India, from ancient times, the adornment of women has carried deep cultural and spiritual meaning. Look at the temples built by kings—the detailed ornamentation of the deities, especially the female forms, reflects not just beauty, but reverence and sacred symbolism.

Adornment is the *essence*—the distilled juice—of one's thoughts, one's efforts. Just as *Vasundhara*, our Earth, reflects the labor and love poured into her, so does the adornment of a woman reflect the character

and energy of the man beside her. You know how to till a field, grow a garden, build a simple hut by the riverside, or shape a pot from clay—all these are forms of creative expression. Similarly, your wife—your life partner—is the living adornment of your values, your actions, and your inner state.

If your actions are righteous and full of awareness, she becomes the fruit of your virtue. If your actions are careless or tainted by negativity, she too bears those marks—as shown in examples from the *Puranas*. This is not to blame the woman, but to recognize the responsibility men carry in shaping their relationships through the energies they emit.

We do not create the cosmos with our hands, but we shape our small piece of land—our household, our family—with every thought and action. And just as Earth responds to care or destruction, so does the woman. When a man engages with her, he does not merely touch her body—his water molecules, charged with the Y chromosome and thoughts (positive or negative), subtly influence her being. This is not about reshaping her physically, but energetically cultivating her spirit, her emotional landscape, her way of living.

She is not a passive form—she is a fertile field, receptive and responsive. And like the child who listens in the womb, shaped by the sound and thoughts of the father, so too is the woman shaped by the vibrations she receives. *Shruti* (what is heard) and *Smriti* (what is remembered) guide this process. The first guru is the father, the guide, the one who points the direction—not just in external schooling, but in the school of life itself.

The Enduring Wisdom of the Sages and the Mysteries of Our Cosmos: The Secret of the Bermuda Triangle Revealed

The purpose of this reflection is not merely to explain scientific riddles, but to awaken the youth to the profound cosmological vision of our ancient Rishis. These seers, through stillness and deep perception, saw far beyond the telescope—into the rhythmic dance of creation itself.

They taught that we are not strangers in the cosmos. We are part of the same unfolding design—children of the same process that gave birth to stars, Earth, and mind itself.

Let us begin with the Moon. Those dark spots on its face? They are not its own scars. They are remnants of our own Earth, ejected during its formative churning, the result of tectonic and energetic upheaval. And Earth itself—our nurturing mother—was once a fiery part of the Sun's body, cast off like a molten spark from her luminous womb. This great churning and casting-off is not random. It follows a sacred design—a birthing through energetic shells.

Now consider the Bermuda Triangle, that enigmatic zone of disappearance and distortion. What if this, too, is a shell—a lingering energetic residue, much like the membrane that surrounds a child in the womb? What if it is a leftover navel mark of Earth's cosmic birth, a place where the veil between realities is thinner, unstable, still echoing with the memory of Earth's delivery from the Sun?

And now—let us return to Earth, and to the human child.

When a child is born, it does not come alone. It is wrapped in a subtle shell, both physical and energetic—a membrane that protected it in the womb, and through which it breathed, floated, and grew. In many traditions, care is taken to cleanse this residue post-birth, not only to protect the child's body, but its energy field—its aura.

But if this shell is not fully cleared, the child remains overly sensitive—vulnerable to absorbing the thoughts, emotions, and even health vibrations of others around it. The child picks up everything—like a sponge. You may notice such a child reacts strangely in crowds, cries for no reason, or feels drained. Just as the Bermuda Triangle creates strange distortions in ships and signals that enter it, this residual shell around a human bends the normal pathways of perception and response.

This is not superstition—it is subtle science, understood intuitively by our Rishis, and now being rediscovered in the language of fields, frequencies, and quantum memory.

Just as Earth gave birth to the Moon, and Sun to the Earth—each with a leftover energetic shell—so too, every human carries remnants of their first home: the mother's womb. If not lovingly and consciously integrated, this energetic shell can create interference, both in the child's physical development and emotional life.

So we must ask: what is this “shell” made of? It is not flesh, not bone—it is impression, thought, water memory, and unexpressed emotion. It is an echo of the cosmos carried into the body.

Current scientific paradigms, in their present form, lack a framework for comprehending these phenomena in such a manner. It is our sincere hope that future scientific inquiry will embark upon this path of understanding. Venture into the Bermuda Triangle, and you will note the conspicuous absence of aircraft traversing its skies and the mysterious disappearance of numerous vessels upon its waters. These very anomalies find their resonance upon the lunar surface.

To unravel these cosmic intricacies, the practice of Yantra Upasana, a form of worship centred on geometric diagrams, particularly triangular forms, is traditionally imparted. It is crucial to recognise that this 'shell' we speak of, as elucidated within Yantra Upasana, is fundamentally maternal in origin. Indeed, you carry its imprint from your very

inception, making it, in a sense, your own. In moments of frustration, one might metaphorically 'torture' this maternal energy through disharmonious actions, yet it remains steadfast, often seemingly indifferent. This is the very source from which your soul takes its initial form.

As we now understand, the soul's formation is akin to a process of energetic churning. The foetus within the maternal womb undergoes a constant rotation, mirroring the Earth's own axial and orbital movements. Even our fingerprints bear the subtle imprint of these cosmic dances. Thus, within the womb, we find the nascent soul of the child intertwined with the enduring soul of the mother.

In the ancient Sanskrit texts of India, a profound verse encapsulates this concept:

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Meaning: That (the Absolute) is पूर्ण (full, complete, perfect). This ___ the manifested soul is also पूर्ण from the पूर्ण, पूर्ण arises. Taking away पूर्ण from the पूर्ण, पूर्ण alone remains.

In essence, lighting one candle from another does not diminish the flame of the first; rather, an infinite number of flames can be kindled from a single source. Similarly, one soul can give rise to another.

However, a crucial caution must be raised: should this maternal 'shell' within the human physique obstruct the natural developmental processes during pregnancy, the physical growth of the nascent being can be significantly impeded.

Now, you have the choice to place your trust in this ancient wisdom or to be swayed by external doctrines. Yet, we are no longer a civilisation that merely delights in existence; we have structured our understanding in a particular way. A compelling notion has arisen: that the youth should explore alternative perspectives. Many young individuals are

indeed venturing forth, yet they often grapple with the quest for an original and rooted thought process.

Women possess an innate understanding that transcends simplistic solutions. We have undertaken numerous pilgrimages and recounted countless narratives, yet it is imperative that young men step forward and engage with these profound principles. How exquisite are these foundational truths!

Consider the implications of not adorning oneself with bangles: what negativity might ensue? One dwells within an energetic aura. To leave the head uncovered and to adopt certain postures can inadvertently disrupt one's own energetic field and potentially influence others. Negative energies necessitate the binding of the hair. Within our traditions lie beautiful concepts such as *paridaan* (auspicious exchange). Women, in certain contexts, have been symbolically 'disfigured', representing the wife as an extension of the husband's ego and identity, yet she carries her own vital essence. The nation is an identity, a sacred temple. Ancient kings established their identities, and in certain symbolic narratives, they were 'disfigured' to convey deeper meanings.

In this same energetic framework, the X chromosome—whether in a man or a woman—is charged by the Y chromosome, not solely through physical union, but through acceptance, submission, and alignment. When a king, embodying the Y principle, is accepted by his people, their X-coded water molecules resonate with his thought field. His word becomes law—not because it is enforced, but because it vibrationally imprints his subjects. Similarly, a Guru does not have to touch the disciple; once accepted as a Guru, the disciple's inner water, encoded by the X, receives and reflects the Guru's Y-infused wisdom.

This is the pattern of descending influence — the father is called the first *Guru* in Indian tradition not merely by position, but by this subtle energetic authority. His teachings live in the body of the child. They cannot be easily denied, because they are already coded into the

cellular memory of the disciple or child. The sacred is transferred, not through domination, but through resonance.

Leelavati, a luminary in the realm of mathematics, sits at its very zenith. For all those who engage with numbers, fundamental questions remain unanswered. All exploration extends only to a certain point, beyond which attempts to conceal the unknown begin. The contemporary perspective of society, however, is witnessing an attempt through a universal medium – Artificial Intelligence – to address these enduring questions. We posit that India resides at the apogee of Ketu, a point of profound subtlety and spiritual height.

Thus, there must exist a counterbalancing force, an 'other side', and this is the role that AI is beginning to assume. This journey of understanding is one that the sages of India embarked upon to ensure the continuity of our society and its foundational systems for future generations. This 'other side' serves as a vital balancing mechanism. On a grand scale, people are beginning to recognise and accept this.

The inheritance of women carries a unique weight, often centred around the ideal of a single, devoted wife, a concept made evident through the practice of Brahmacharya (celibacy and disciplined conduct). This foundation then allows for the flourishing of prosperity and wealth.

Manu, the progenitor, became a king, and his influence, stemming from the Aryan lineage, extended across the known world, shaping the very geography and societal structures of regions like India. This represents a realm of peace conducive to contemplation, a decision rooted in the wisdom of the king. How profound is the significance of the triangular form, the penicillar region, in these understandings.

India offers profound assistance in the practice of meditation and the attainment of Samadhi (spiritual absorption). It is a path that is inherently accessible, yet requires dedicated practice under the guidance of a realised Guru. For the novice, the path has been made

relatively straightforward. These are not mere abstract concepts but are presented as tangible facts, often supported by evidence.

As I have stated before, in response to queries regarding the nature of sex, it is not merely a physical act but a manifestation of the soul through the intricate mechanisms of triangular energy configurations.

Triangular forms embody three dimensions, allowing for categorisation within frameworks such as Satva, Rajas, Tamas, past, present, future, and numerous other conceptual structures. The exploration of 'Samudra triangles' (oceanic triangles) is unnecessary in this context.

Consider our own being: the very architecture of the mind and its associated organs often manifests in triangular forms. The eyes possess a triangular aspect, the nostrils are triangular in their design, indeed, much of our physical structure, including the ears and mouth, exhibits this geometric principle. Even the act of urination culminates in a droplet that assumes a triangular shape.

Such is the elegance of this fundamental form. A compelling illustration can be found in Hyderabad, where tourist guides recount the acoustic marvel of Golconda Fort. Upon entering the fort and clapping at a specific point, the sound is distinctly audible to those who once sat upon the throne high above, constructed from the very stones of the entrance. This acoustic transmission defies conventional understanding of sound propagation over such distance and inclination. The very stones, connected through the Earth's subtle energies and arranged in a triangular configuration, facilitate this remarkable phenomenon. A simple clap at one point resonates clearly at another, seemingly distant location.

Consider also the ongoing excavation of the Narmada River, its sands transported across India, used in construction. Look at the coastal regions, where extensive excavation yields materials for cement bricks. When such fundamental disruptions occur, individuals often begin to

experience mental disquiet. They report hearing voices within their dwellings, labelling them as 'ghost bungalows'. Numerous forts have been closed due to such inexplicable phenomena, places where people dare not venture. What is the English term for this? We might call it myth, perhaps even deception.

The central theme of this discourse is profound, yet the information shared carries the weight of philosophy. However, abstract philosophical discourse is not the primary aim; practical understanding is paramount.

You are engaged in a process of self-healing. To truly heal, one must live in accordance with the fundamental laws of this planet and extend that healing to others. These are not mere suggestions but vital insights.

How much time is truly required for understanding? The advent of Artificial Intelligence offers a glimpse into the vast repository of knowledge. Where will the inspiration for future books originate? It is already present within this interconnected web. The zenith or the nadir of understanding lies within.

A particular term I employed earlier might have been ill-chosen. However, this discourse, like the worship of Ganesh (Ganesh Upasana), pertains to Gyan (knowledge), and I referenced a specific planetary influence, Ketu. The overarching concept is that the ancient scientific Rishis structured their wisdom in such a way that even an unlettered individual, through the practice of emotional spirituality prevalent in India, can navigate life successfully without extensive intellectual understanding.

Humanity possesses the capacity for salvation. Within a harmonious environment and a balanced society, what truly novel contribution have we made? Perhaps nothing fundamentally new. The very redness that graces the eastern horizon at sunrise finds its echo upon the western expanse at sunset.

You might overlook the profound significance of sunrise, remaining, in a sense, an incomplete reader of life's grand narrative. Sunset, with its gentle descent, often holds a greater allure. Yet, the essence of these moments differs fundamentally. Sunrise imbues one with vitality, a zest for the day ahead, while sunset often signals a desire for repose, a withdrawal from activity.

Therefore, structure your daily rhythms in harmony with these natural cycles. Avoid undue exertion that strains your inherent energies, for it is this very imbalance that contributes to the shortening of the human lifespan.

Indeed, the wisdom of the Puranas is not to be dismissed. Truth and evidence are paramount in our quest for understanding.

Yet, the practical manifestations of these principles are readily accessible. The receptor of energy is often triangular in its form, and so too is the donor, existing within a three-by-three dimensional interplay.

Okay? Narmadehar.

The Interconnectedness of Earth, Aura, and the Human Psyche

If one draws a comparison between the enigma of the Bermuda Triangle and the acoustic marvel of Golconda Fort, or indeed, with the energetic consequences of significant excavation in any locale, a pattern of interconnected influence emerges. Consider the subtle interplay, the argala, the very aura or impact emanating from the bond between mother and child. The soil from which we originate, the land of our genesis, becomes, in a profound sense, our mother, and the elements extracted therefrom, the child of that land. Observe the sovereign upon his throne at Golconda Fort; even at that elevated position, he could readily perceive the sounds and voices of visitors at

the distant entrance, a phenomenon facilitated by the very stones composing both the throne and the gates, resonating with a shared energetic signature. Yet, at the same height and distance, and at the same angle of inclination, a direct shout would likely remain unheard. This constitutes a key to the acoustic mystery of Golconda Fort in Hyderabad, India. Similarly, consider the journeys of children; is it not a beautiful paradigm of service and closeness to their progenitors?

Now, when such a child ventures abroad, observe the subtle yet significant impact, the energetic reverberations across distance. This offers a living illustration, a tangible example to elucidate the concept of mental peace. Incidentally, this particular narrative is one I have only encountered through hearsay.

This journey, in a manner of speaking, originates from the very fabric of the feminine. From distant lands, a son may, unwittingly or otherwise, inflict mental anguish upon his mother. Though he prospers financially and enjoys physical well-being abroad, his mother remains tethered to him by unseen threads.

Medical practitioners may struggle to diagnose her ailment, finding no physical malady, yet the truth lies in a deeper, mental disquiet. We witness this in our ashrams, the profound impact of distance upon an elderly woman whose child resides far away in South Africa.

What is her recourse? She resides within the sanctuary of an ashram, yet what influence does she exert across such a gulf? Distance, it seems, necessitates the emergence of concepts like distance healing, such as Reiki, in an attempt to bridge this energetic divide.

But what is the fundamental nature of these connections? We speak of telepathy, of unseen communication. We are those who possess knowledge, not merely those who subscribe to beliefs. The ancients, the very ancestors of India, lived their lives in profound accordance with these subtle energetic realities.

There is a timely imperative to explore this thread of understanding further. Numerous intellectuals have dedicated themselves to this very field of inquiry. It is time for them to step forward, offering their unique analyses, so that human society may once again find its harmonious path.

Charity, as the adage goes, commences at home. To truly engage in selfless service (Parmarth), one must first cultivate a degree of self-awareness, a form of 'selfishness' directed towards one's own healing and well-being.

This self-directed effort is the necessary precursor to Parmarth. One must first comprehend the intricacies of one's own being before extending outwards to one's family.

From there, the circle expands to encompass society: one's village, town, state, country, and ultimately, the entirety of humanity.

Right? What else remains to be explored in this current vein? The subsequent discourse, in the next chapter, will delve into the Attributes of the Soul. This current exploration has centred upon the intricacies of the mind, the instrument of our awareness, our very tongue.

If the listeners possess a keen receptivity, then the act of answering their queries becomes a source of profound joy. The interplay of listening and remembering forms the bedrock of true understanding. The speaker in this instance, as you may note, remains uncredited, a deliberate anonymity. Who has spoken these words? One might say, Mr. Vyas, yet 'Vyas' signifies one who occupies the seat of wisdom, the Vyas seat itself, an identity rooted not in the individual but in the very locus of knowledge.

Many have imparted wisdom in this manner. But you, the listener, have absorbed and retained these insights within the treasury of your memory. This is the very essence of Shruti (that which is heard) and Smriti (that which is remembered).

This journey of energetic influence commences within the mother's womb. And that 'shell' of primal energy, which we carry for the majority of our lives, often anchors us to the echoes of the past. Every internal dialogue, every unspoken thought, resonates with the experiences of that formative time, with the enduring presence of the mother, the one whom we ultimately honour. We engage in a silent discourse with that 'shell' within, the very matrix of our prenatal existence, a repository of memories from a time before our conscious arrival into the world. And so life unfolds. We converse with this inner 'shell', we find solace in its familiarity, we might even find ourselves in silent conflict with it – a realm of internal experience often beyond articulation. This 'shell', according to its placement and its degree of purification within our being, can either facilitate or hinder the course of our lives. In essence, we are constantly shaping ourselves, our very physic, much like applying make-up before a mirror. We cannot truly eradicate this 'shell', but we continuously interact with it, influencing its subtle energies. This maternal 'shell' inherently attracts water molecules and photons from the surrounding energetic field, establishing a continuous energetic union with our masculine aspect, or indeed, with other energetic influences. If a young woman's hair becomes matted, a symbolic representation of entangled energies, the 'shell' begins a form of energetic union with even the most subtle trace of masculine energy. And here, the feminine 'shell' possesses a multitude of unspoken narratives. The experienced male, having matured and honed his capacity for listening since birth, often develops the ability to resonate with and even impress this feminine energetic landscape.

This energetic interplay continues, often marked by subtle 'bangs' or energetic vibrations within our physique, localized at specific, minute points.

That 'shell' is indeed incredibly सूक्ष्म (microscopic). Consider the image of a sperm, viewed through a lens – not semen in its entirety, but a

single sperm, the very seed of new life, so infinitesimally small, yet possessing such profound generative power.

Similarly, the story of that 'shell' is one of profound subtlety. Its initial recognition and the process of self-healing can prove challenging. Yet, this very undertaking constitutes the path to true self-mastery.

And this very task, this journey of understanding and refinement, is what truly defines a man. Right? It is not a matter of brute masculinity, as one might initially perceive, but rather a deeply feminine quality: understanding.

Understanding, in its essence, is a feminine attribute. Masculinity, in this context, often manifests as the need to prove or assert.

There is no need for proof, only for understanding. And in a profound sense, this understanding comes more readily because we are learning to comprehend her – the feminine principle within and without – rather than solely focusing on the self. Understanding why we are drawn, why we revere, or why we might harbour negativity, why we might inflict disharmony. Is she truly separate? We are, in a sense, applying a form of energetic 'make-up' to our own being. Healing comes through mindful words, through sometimes gently releasing and sometimes drawing in these subtle energies – a process akin to momentarily stepping outside our own physic to gain perspective, adding new chapters to the ongoing narrative of self. The very ideas that fuel our stories, our cinematic representations, often originate from the individual's journey with this inner 'shell', the silent sufferer of its influences. All the narratives we witness on screen are, at their core, the story of an individual's relationship with their 'shell', and even in the finality of death, the energetic tether often persists, leading to expressions of condolence, 'Rest In Peace' – yet even then, the 'shell' remains connected to the residual imprints of the mind from our ten energetic 'doors'. Should this 'shell' find an opportunity to enter another living physic where the sacred union of yantras and soul is taking place, a new narrative begins. The 'shell' gains potency through this union,

experiencing a simultaneous attraction and transformation of the attracted, mirroring the physical growth experienced through union within our own being. This very phenomenon underlies the unease and fear associated with ancient forts and other places where inexplicable occurrences are witnessed – fleeting forms that resemble human figures, now perhaps labelled as 'alien' or other contemporary terms. The fundamental truth remains energetic.

Narmade har. It is not merely a casual utterance; Narmade har is a profound salutation in India, a form of greeting exchanged during pilgrimage along the sacred banks of the Narmada River. Narmada, the river, is revered as the daughter of Shankar (Shiva) and is said to be the bestower of knowledge. I am offering these responses from the very banks of this sacred river. Shankar himself is also known as HAR, and Vishnu is also revered as HARI.

Thus, here, we say: Narmade har.

The Final Admonition: Lessons and Precautions in Energetic Healing

Hari Om! The concluding observation I wish to impart pertains to the essential lessons one should glean from this understanding and the crucial precautions one ought to observe. The fundamental lesson echoes the very core of our exploration: the primary challenge often resides within that energetic 'shell'. This 'shell', while instrumental in our initial formation, can frequently become a source of persistent frustration if not properly addressed.

Indeed, the precise lesson we have unravelled is that if this primordial 'shell' has not undergone thorough energetic cleansing, it remains a potential impediment. Recall our initial inquiry: what constitutes the mind? We came to recognise the eyes, nostrils, and ears as key facets of its manifestation. Subsequently, we understood the presence of the soul within the physical form, and that the diverse functions of the body

are collectively termed 'Yantra' in Hindi, signifying organs or energetic mechanisms.

The visual representation of these 'Yantra' often resembles the delicate wing of a butterfly, exhibiting a fundamentally triangular configuration. The soul itself is also referred to as 'Prajapati' within the Shastras, a concept I have previously linked to Shiva and Keshav in the context of human existence.

'Prajapati' signifies the progenitor, the life-force. It encompasses the bull and the cow, and their sacred union, their Sansarg, their Methun. It is this generative aspect that lends the bull the epithet of Prajapati.

Similarly, the soul is designated 'Prajapati' due to its intimate connection, its Sansarg, its Methun with the 'Yantras'. It is this vital interplay that sustains the 'Yantras' and, by extension, the warmth of the physical body.

When the body experiences a chilling sensation, often associated with the perception of divine presence or other intense energetic shifts, it signifies a potential disruption within this fundamental Methun, an imbalance wherein the vital energetic exchange is compromised, and the proliferation of inert cells may ensue. For its rectification, the ten energetic 'doors' I have previously described – seven situated above the navel and the remaining serving as outlets below – facilitate the expulsion of these imbalances.

Through the process of energetic union (Methun), not only are imbalances released, but also the vital essence, the Amrit, is sustained. Our very breath, this continuous exchange, embodies this Amrit. The blood undergoes constant filtration, and the expelled toxins, this understanding has become clear. Following this, we arrive at the fundamental question: what primary challenge does energetic imbalance (Archan) create within our being, and why do we succumb to illness?

Our exploration then led us to the concept of the 'Shailat' (shesh / avashisht) – the residual energetic imprint. Through the narrative of 'Shailat' and the examples we have considered, the underlying message emerges: without a clear comprehension of the root cause, one must first seek understanding before attempting to implement solutions.

Right? Consider the simple act of personal hygiene: cleansing your brush, brushing your teeth, washing your eyes – a daily morning ritual. Similarly, the natural processes below the navel, associated with elimination, are regular and necessary.

The expulsion of waste (shit) is a fundamental aspect of maintaining equilibrium. However, a significant issue arises when individuals neglect these regular activities, inadvertently retaining energetic toxins. Furthermore, these imbalances can be subtly transmitted through physical contact – shaking hands, embracing, or sharing personal items such as clothing, towels, and napkins, even within the confines of the family unit.

I am not alluding to anything untoward, but rather emphasising the primacy of cleanliness and hygiene. Secondly, concerning the 'Shell', those with keener energetic perception, particularly the elderly, may sometimes discern a triangular energetic anomaly. This could be the residue of past energetic disharmony, perhaps even transferred through interactions with others, such as friendships during adolescence.

Such energetic 'shells' can manifest in various ways. Those with some awareness may attempt to manipulate them, pulling at them and then releasing them, often in response to the distress of the individual – a child's cry, a teenager's agitation, an elder's discomfort. This manipulation, however, often results in a mere displacement of the 'shell' from one location to another. When one is driven by the urge to heal oneself, these shifts become noticeable.

Furthermore, some individuals may intentionally manipulate these energies mischievously, relocating them from the head to the testes or

other areas of the body. Indeed, such energetic manipulations are not uncommon within society.

This energetic 'shell' can migrate to various locations within the body: in females, it might settle in the abdomen or breasts; in males, in the testes or any other region, even the hips. When attempts are made to remove it and it is simply released without proper energetic dissipation, one might overhear comments such as, "Don't leave it here." Observing the faces of those affected, one might notice a darkening of their complexion, followed by a realisation of the energetic manipulation that has occurred. Whom can one truly restrain? A young adolescent might engage in such practices, often mirroring treatments they themselves have received. Individuals tend to perpetuate the energetic patterns they have experienced. Right? This is a common observation within the general populace.

While many individuals refrain from such repetition, the tendency exists. Okay? Thus, during the process of self-healing, these energetic 'shelves' may have already shifted their location. Understand that merely assigning blame or engaging in criticism will not resolve the underlying energetic imbalance.

Do you comprehend? An individual with some sensitivity might perceive an energetic anomaly in your head and attempt to shift it. Later, after gaining deeper understanding through study, you might realise that this was not a helpful intervention but a form of energetic mischief.

It is not necessarily malicious intent, but rather a misapplication of understanding. The fundamental energetic imbalance often originates below the navel.

However, on numerous occasions, it may ascend, or fail to fully ascend, and someone with some perception might point it out, saying, "See, this is what you are carrying." What can one truly say in such instances? If such energetic manipulation has occurred, it underscores

the precautions one must take while engaging in practices that augment Rajoguna within your physic. It is through this very augmentation, coupled with mindful awareness, that one can ultimately release these lingering imbalances. Do you now understand the necessary precautions and the appropriate approach to handling these subtle energies?

Right? This is the crux of the matter. When one is in the process of administering energetic healing, whether through direct manipulation or other modalities, one should cultivate a state of mental tranquility, free from negative thoughts. Right? Regardless of whether one has attended to personal hygiene, such as brushing one's teeth.

Whether you are healing an individual, a community, or indeed, contributing to the healing of humanity on a global scale, negative thoughts must not intrude. This is the essential message: approach healing with a wholesome mindset, and first and foremost, heal yourself. Right? That is the ultimate wisdom.

Unveiling Further Symptoms and the Environmental Impact on the Feminine Psyche

Are you seeking greater specificity? You wish me to elaborate on this further, to delineate other particular symptoms? Yes, indeed, why not? It is a pertinent inquiry. Let us bring this topic to a comprehensive conclusion.

This discussion should provide you with an overall perspective on where to direct your inquiries. Consider the appearance of moles on the skin, which, as you know, can become distinguishing features, even serving as identifiers on photographic identification documents such as passports. Understand that such a mole can represent a deposited 'shell' of energetic residue. If it originated from the head, then that would be

a logical area to investigate its influence. Furthermore, in Hindi, there is a phenomenon where the skin in a localized area thickens into a knot-like formation, often referred to as a muscle knot. Mole is commonly known as 'til'. These muscle knots, too, can be significant energetic loci. In numerous instances, one might observe a small bulge or knot forming within the bone structure itself.

Sometimes, these seemingly physical deposits carry the energetic signature of that very 'shell' we have been discussing. Your question is indeed pertinent, and openness in our dialogue is crucial when exploring such subtle realms. You inquire whether this 'shell' is the primary driver of certain sexual urges – no, that is not the sole reason, nor do I consider it a direct causal link.

It is not simply the presence of an energetic 'shell' that instigates what you term 'unnatural activities'. Such behaviours represent a deviation from the inherent order of nature. What is the fundamental purpose of nature? It is procreation, the generation of new life. Production is the very essence of nature's design – to bring forth new forms.

However, engaging in practices such as anal intimacy, which you have mentioned, represents a form of *layakarna* – a dismantling of what has been constructed. While it is a reality, it is not a direct consequence of an energetic 'shell'. The underlying reason often lies in the very infrastructure we create within our living spaces. Consider the construction of soak pits in our homes, even with modern bathroom facilities.

To create a soak pit, one must excavate the very earth beneath. Understand this profound connection: the presence of a soak pit can exert a tangible influence upon the women residing in that environment. The energetic signature of the construction where females dwell can subtly shape their very being. If one were to analyse the prevailing construction types within a village, a correlation might emerge with the prevalent characteristics of the women born there.

This subtle interplay can account for some of the distinctions observed between women of urban and rural environments.

Women in rural settings often venture into natural environments for their ablutions, maintaining a closer connection to the earth's rhythms. They are often less exposed to and less aware of the artificial constructs and their potential influences. The very notions you raise may be entirely foreign to their experience. They possess an intuitive understanding that animals, in their natural state, do not engage in such deviations.

Animals, in their instinctive wisdom, do not typically indulge in the types of sexual activities you describe. Your question is insightful; do not hesitate to voice such inquiries, for it is through them that understanding blossoms.

Right? Do not hesitate; it is a valuable question. However, the presence of a soak pit within a dwelling can indeed contribute to certain urges in the females residing there. This is not to assign blame to the individuals; we are seeking to understand the subtle environmental influences. Females are not inherently at fault, nor is this planet, which generously provides all the comforts necessary for a fulfilling existence.

Every human physic possesses the potential for a healthy lifespan of approximately 120 years upon this Earth, provided one adheres to the fundamental laws of nature. Nothing more is fundamentally required. The soak pit, then, can be a contributing factor. However, even amidst challenging circumstances, transformation is possible. Consider the narrative of Valya, who became the sage Valmiki, the very author of the Ramayana. These are potent examples of the human capacity for change. Thus, as we delve deeper into the Earth's energies, the subtle influences that might negatively impact the feminine psyche should be acknowledged and addressed.

Similarly, if concrete construction prevailed during the formative years of your parents, you might carry that energetic imprint, that Sanskar, from your mother's womb. This Sanskar manifests as a particular inclination or feeling. Consequently, residing in another concrete structure might feel natural and accommodating. Likewise, for an individual born within a concrete dwelling, adaptation is often seamless. However, the preceding generation, those who initiated concrete construction but were not themselves born within such structures, might experience a subtle discomfort. Whoever constructs a new dwelling but was not born within it might feel a sense of unease. Consider the temporary constructions found in villages – bamboo houses, wooden dwellings, or those fashioned from mud, often termed 'Chappar'.

An individual born within such a natural dwelling might experience a subtle dissonance within a concrete house. If the concrete structure is erected after their birth, the impact might be different. Right? But the extent to which this planet has been excavated and altered makes understanding the subtle influences upon the women within these environments more readily apparent.

It is indeed quite straightforward. Women, in this context, can be seen as a sensitive canvas, reflecting the energetic state of their surroundings. This entire planet, known as feminine – Vasundhara – serves as a larger canvas.

That, in essence, is the crux of our discussion: understanding her in all her multifaceted aspects. Observe the cows in your vicinity, and you will begin to perceive their subtle pains and discomforts.

This understanding is also invaluable for veterinary practitioners. If cows within a particular area are experiencing distress, and that area is characterised by a specific type of concrete construction, then the potential for environmental impact becomes clear. Cows, too, possess sentience. Vasundhara, the Earth, is revered as feminine.

She is the source of production, the sustainer of life. She carries water within her depths and brings forth fruits and vegetables, nourishment in its myriad forms. This is the very physics of the mother, a principle that extends to our broader understanding of existence.

Through the narratives of manna (subtle desires), the energetic 'shell', the condition of the feminine psyche, and the state of our planet Earth, a comprehensive picture emerges. A valuable question has indeed been posed, prompting us to consider a wide spectrum of interconnected influences rather than focusing on a singular, isolated factor.

Our exploration has touched upon the activities of manna, the subtle desires that animate our senses. The eyes yearn for beauty, the ears for harmonious sounds, and so forth for smell, taste, and touch – these sensory organs, classified as manna, shape our perceptions. Knowing our own constitution – carrying a blend of X and Y chromosomes, or predominantly X chromosomes – allows us to intuitively perceive the energetic state of our surroundings, particularly within our partners, our 'better halves'. If the water table is significantly altered by deep bore wells, the women in that area, and indeed the cows, might experience a subtle unease.

Even males, through their X chromosome inheritance, can sense these environmental shifts. Thus, as I have endeavoured to convey, a mapping of these sensitivities can occur within oneself; a heightened state of alertness is required. This discourse serves as a simple framework for understanding these intricate connections.

And the path to this understanding is readily accessible; one need not venture to distant lands. By knowing oneself, one can begin to comprehend her, the feminine principle that permeates all of existence. And the rest, as they say, unfolds naturally.

Thus, we bring this particular line of inquiry to a close. No further questions on this specific topic. We shall now embark upon another terrain, delving into the very attributes of the Soul.

Om Tat Sat.

Subtle Body Dynamics: An Exploration of Energetic Influences

Hari Om!

Indeed, a profound observation.

Just as athletes require a cool-down period after intense physical exertion—be it a 400m sprint or a marathon—the subtle body, too, must recalibrate after profound engagements, both inner and outer. In this way, even our conversations and reflections carry energetic charge. As a dialogue begins to settle, a cooling down naturally ensues. And if a new question arises during this subtle transition, it is welcomed—not as a disturbance, but as a ripple in the cooling pool of consciousness.

This area you’ve touched upon is particularly delicate. Often, within the subtle body, there exists an energetic stratum that exerts a gentle downward pressure, remaining undisturbed in daily life. Only through intentional inner work or subtle energetic practices can this layer be accessed, and even then, interaction occurs primarily within the initial energetic field.

Some individuals experience compression at this level, as if submerged in water—an inward pressure devoid of rupture, yet deeply felt. It’s a sensation known to many, though rarely articulated.

According to Bharatiya Shastra, there exists an intricate energetic interplay between partners. It is said that the wife’s energetic space resides to the left of the husband, while the husband’s energetic imprint lies on the right side of the wife. This arrangement, subtle yet profound, is reflected in countless cultural traditions: the pocket on the left chest, the bread plate to the left of the main course, Indian vehicles driving on the left, while the right hand remains the instrument of auspiciousness—used in eating, offering, and blessing. Even in social

gestures, such as handshakes, the right takes precedence. In Indian weddings, elders and gurus are given the seat to the right; the bride sits to the groom's left, honoring the same sacred alignment. The groom is seen as a source of light to the bride, which is why she traditionally keeps him on her right.

This energetic intuition can manifest physically. A husband may feel an internal draw toward his left—a subtle awareness of being within his wife's field, often below the navel. Similarly, a wife may sense her husband's energetic presence within her, on her right, below the navel. This alignment is both subtle and sacred, a mirroring within the first layer of the subtle body.

Such interplay can disturb energetic symmetry. A gentle pressure is exerted across space and time. When a partner energetically merges with the other's field—even from a distance—they remain entangled within each other's vibrations.

This is not mere philosophy; it is vibrational truth. A wife may be affected by her husband's energetic inclination even in his physical absence. This happens because the male principle, through the act of sacred union, leaves a vibratory signature—an impression carried into the feminine subtle body. This has been likened to the subtle influence of the Y chromosome, not in genetic terms alone, but as a symbolic carrier of masculine energetic imprint. After intercourse, it is the female's watery constitution—her XX molecular memory—that receives and integrates this heat, this impression. It takes time to harmonize. A single drop of charged thought can ripple through her entire field.

Thus, even after the physical act is over, the energetic cooling continues. She becomes a soft reflector of her partner's energetic imprint—embodying his vibratory essence as her own.

Is there a remedy?

The first step is inner observation. One must learn to witness discomfort without rushing to act. As per ancient understanding, a child remains within the energetic shield of the mother for the first four years and within the father's for the next four years, up to age of eight. These protective layers shape the child's energetic body, influencing their responses in adult relationships as well.

When a woman feels that subtle rightward pull, her husband—though at work or distant—may experience an inexplicable heaviness. Physical wellness may remain intact, the day may unfold smoothly, yet the pressure lingers. This is the energetic “belt,” located below the navel, within the first layer of the subtle body. Its effects are real, even when misunderstood or misattributed.

We perceive the influence of this region through consciousness above the navel. The body, in its energetic configuration, is often divided above and below the navel, though it functions as a unified whole. Imbalances in the lower region may manifest elsewhere—headaches from pelvic congestion, fatigue from subtle pulls. Thus, the source is not always where the sensation arises.

The front and back of the body also express different energies. In Indian thought, the posterior is associated with Apana Vayu, the downward-moving energy of elimination—distinct from Prana Vayu, the life-giving breath. Apana Vayu governs the release of physical and energetic waste, and its disturbances may manifest as odour, stagnation, or heaviness at the back.

These residues form energetic shells, slowly accumulating over time. Just as hair naturally coils and spirals into waves or locks, so too do energetic residues accumulate, forming subtle knots or spirals. These are symbolically represented in the coiled hair of enlightened beings such as Buddha or Mahavir, whose statues depict spiral locks—a symbolic expression of layered spiritual accumulation.

These energetic layers move in specific directions, especially in an upright posture. When subtle pressure builds in reproductive organs, it exerts an upward force, inward and silent. Many sense this in youth, leading some toward celibacy—not out of repression, but due to an intuitive understanding of the post-intimacy energetic recoil, often manifesting as minor ailments or emotional unrest. Some, without knowing why, avoid intimacy because the integration of that energetic shift becomes too intense.

This pressure may manifest within the bones. There have been cases where fractures occurred under seemingly mundane circumstances—a train journey, a staircase descent. This is not coincidence, but the cumulative impact of internal energetic dynamics. Wise individuals often bear such signs from childhood: a subtle ear twist, a consistent hand gesture, or a particular gait. These are not merely habits—they are energetic postures.

Through observation, one may slowly "remove the shell." Yet it takes time. The energetic skin first ascends, then descends again, reshaping from within. Interventions may help, but their effects are not always instant.

Even daily activities like horse riding, cycling, gymnastics, or swimming can influence these energetic configurations. Fluctuations throughout the day—waves of anger, arousal, or inexplicable joy—may not be due to emotions alone but the movement of energetic shells shifting slightly, creating knots, often mistaken for vascular or psychological issues.

Ancient texts such as Patanjali's Yoga Sutras discuss these principles in depth. *Argala*, the energetic imprint we leave upon others, is a critical part of this. When our own energy is balanced, it harmonizes others. When it is turbulent, it disturbs.

All this happens within the first energetic layer. These shells never remain static. No matter how refined our diet, how peaceful our

environment, true inner peace remains elusive until these subtle movements are harmonized.

Subtle energetic misalignment can influence posture, voice, emotions, and even relationships. A single unconscious motion may disturb someone across the room. The frustration people feel often arises not from external life, but from not understanding these subtle shells and their inward pulls.

In Gujarat, I once saw a tea stall with a simple inscription: "Me, Mother, You Only" (*Mae, Maa, Tuhi*). At first glance, a phrase of devotion; but at its heart, a cosmic echo—one that aligns with teachings from Thakur and Swami Vivekananda. This trinity of self, source, and receiver reveals the triangular energetic flow found in spiritual geometry.

When in satsang with Jnanis, these layers are often described through traditional frameworks: *Jñāna* (knowledge), *Jñeya* (the knowable), and *Jñātā* (the knower); or *Rishi* (seer), *Chhanda* (meter), and *Devata* (deity). These reflect deeper layers of the subtle body. Those sensitive to such vibrations will notice subtle bodily movements in loved ones, friends, children, and elders—a shifting of attention, a micro-gesture, a stillness—all pointing to energetic dynamics unspoken yet deeply felt.

I recall visiting an ashram in Mocha, near Porbandar. At the gate was written: "Who am I? Where have I come from? Where am I going?" These are not just spiritual inquiries—they are energetic questions. Our layers respond to these questions before our intellect does.

Even traditions, such as Lav-Kush, sons of Lord Ram, carry symbolic resonance. Lav, born of Sita; Kush, shaped from sacred grass by Rishi Valmiki. *Kusha grass*, used in rituals and during eclipses to preserve sanctity of water.

Every sensation, every echo, every silent stirring of the inner field—each is intimately linked to the movement of these energetic shells.

Let the inquiry continue. Questions are welcome. May this book reach hearts, guiding sincere seekers toward deeper alignment. And when further doubts arise, may we return to this sacred dialogue.

This is the true *pursuit of healthy living*, at its most subtle, most sacred level.

To understand this, let us recall a sacred moment from the *Ramayana*. After the victory in Lanka and the restoration of dharma, Rajmata Sita presented Hanuman with a precious pearl necklace in gratitude for his unwavering service. Hanuman, with his pure devotion, began breaking each pearl. When asked why, he replied, “I do not see Ram in them.” For Hanuman, anything devoid of Ram—the very soul, the life principle—was lifeless. This act wasn’t one of disrespect, but of divine insight.

In deeper Bharatiya understanding, *Ram* is not merely a historical or mythological figure—he is the embodiment of the *Atma*, the soul, the inner Sun (*Surya*), without whom creation cannot take place. In his absence, there is *mara*—death. Thus, in Sanatan Dharma, *Ram* and *life* are synonymous. Where there is Ram, there is consciousness; where there is no Ram, there is absence, *mara*. This is the profound message Hanuman revealed.

Even inert objects like wood are treated with reverence when they retain the spark of life. In ancient texts, it is said that wood trimmed from a living tree retains its vitality for 12 to 18 years. This understanding shapes spiritual practices even today. Sannyasis use wooden sandals (*khadau*), wooden bowls, and staffs made of sacred wood—each chosen and kept with deep awareness of its living essence.

At the Jagannath Temple in Puri, the deities themselves are made from *neem* wood. Every 12 to 18 years, these wooden deities are ceremonially replaced through a sacred ritual known as *Nabakalebara*—literally, “new body.” Even the divine is given a new

form, affirming the understanding that wood, like the Earth, holds and expresses life for a time.

Thus, just as Hanuman revealed, true life is where the soul—the presence of Ram—resides. The planet Earth is alive, pulsing with conscious union. Creation is not a one-time act; it is a continuous process, born of sacred alignment and sustained union. To live in harmony with this ongoing creation is to follow the *Dharma of Union*—to recognize that bliss lies not in isolation, but in sacred connection, in oneness with life.

Hari Om Tat Sat.

The Perpetual Dance of Union and Its Subtle Energetic Ripples

Thus far, we have explored the modalities of energetic union and their resultant effects. Yet, even with this understanding, a deeper comprehension of union remains paramount. This entire discourse serves as a foundation for further inquiry and research into these profound dynamics.

Numerous complexities exist within society and the human physic, for which only temporary alleviations have been proposed, often due to a misdirected trajectory of thought. By gaining a more nuanced understanding of energetic union and its consequences, our approach to remedies may shift towards more fundamental solutions. The same vital energy is at play, and its proper utilisation will ultimately benefit humankind.

As we have come to understand, the generation of any entity necessitates a form of energetic churning, with water itself often serving as the primary medium of creation. Thus, when posed with the broader question of whether the human physic, said to originate from a droplet of water, implies a similar genesis for the Earth, the answer

is affirmative. Indeed, any compound formation inherently contains or originates from the essence of water.

The Sun, a prominent entity within our solar system, is itself a celestial body in a compound state. Yes, the Sun too carries water molecules within its energetic structure. Returning to the physic, we have elucidated in my work, "Man and Law of Planet Earth," that the soul itself is formed from a water molecule, is it not? Therefore, the very act of creation involves the churning of these water molecules, resulting in the generation of electricity – the energetic 'bolt' known as *apsara*. We have also explored the mechanisms of cloud formation through evaporation and how the presence of this energetic 'bolt' within them precipitates rainfall.

Similarly, within the human physic, the churning of water manifests in processes like digestion, where wave-like motions, akin to those in the Earth's oceans, occur within the abdomen to facilitate the breakdown of sustenance. When the intention arises to procreate, the individuals involved must find a compatible partner to generate that vital electricity, that energetic 'bolt' leading to ejaculation. The subsequent biological processes of gestation are widely understood. In this chapter on union, we now consider whether this profound bliss can also carry subtle energetic costs. We have examined sub-themes detailing the process and have been cautioned regarding the profound influence of a single water molecule, the sperm or semen, in shaping the female physic and its subsequent inclinations.

Educating the female physic, or the X molecule within it, aids in establishing an original thread of thought, a positive orientation stemming from the Y chromosome – itself a water molecule from the male physic. This facilitates the understanding and reception of the male physic's thought processes. Thus, two distinct energetic identities, male and female, with their unique developmental influences, converge, interact, and potentially produce offspring. When this energetic 'bolt' is generated within the male physic and discharge

occurs, the subsequent process involves the male physic being replenished with water molecules, occupying the space vacated by the generated energy.

Inevitably, such energetic exchange brings about subtle alterations within the male physic, often leading to a slight increase in adiposity. Subsequently, further interaction or intercourse with the female physic necessitates the male physic to generate electricity anew, a fresh current arising from the energetic churning of intercourse. During this process, the male physic subtly shifts its energetic alignment to discharge semen, which represents the very essence of the saptadhatu (seven vital tissues) within the physic. We have come to understand that these saptadhatu comprise ras (saliva, the initial digestive essence), rakta (blood), mansa (flesh), asthi (bone), majja (marrow), virya (semen), and oj (vital essence).

Thus, semen is akin to an extract, much like the scent drawn from flowers, representing the concentrated essence of the entire physic. This essence is expelled after energetic churning, but the male physic subtly re-aligns to generate electricity repeatedly, becoming temporarily imbued with a greater proportion of X-chromosome energy, leading to a slightly more feminine energetic state. A parallel process occurs in females; they too may experience a subtle increase in adiposity despite receiving the Y-chromosome energy below the navel, which typically promotes an energetic state. Consequently, we often observe that females, particularly married women or those who have engaged in intimate interaction, are quite active, managing their responsibilities and maintaining their well-being.

Indeed, it is now commonplace to see women actively managing households and often engaging in professional work, consistently on their feet – a significant consequence of these energetic dynamics. As you subtly shift your own physic to generate energy, you draw upon the energetic support of your own family members, those to whom you are connected through the navel via the mother, or more plainly,

through Shell and blood relations. Various interconnected pathways contribute to this energetic exchange, providing a clearer understanding of how you receive support from your kin — especially from your mother (the 'shell' — the ovum, whose subtle remnants may persist in the physical body after birth — plays a crucial role in this). Thus, we observe a subtle energetic dullness when two individuals who are family members, residing in the same dwelling, interact intimately or engage in procreation. A minute observation will reveal a subtle energetic attachment forming between them, particularly between parents and children.

Furthermore, when intimate union occurs in close proximity, the surrounding environment becomes energetically charged. This charging can sometimes reach such a level that photons from your physic may emanate outwards and enter the physics of those engaged in mating, providing them with an additional energetic influx. Again, I reiterate that this entire exploration is intended for further experimentation and research purposes. When particles of photons enter the physic of others, you are, in essence, providing them with an extra layer of energetic support.

This intricate picture now gains a degree of clarity. While a male physic receives an influx of X-chromosome energy to replenish the energetic void left by the generation of electricity, a minute observation reveals a continuous, albeit subtle, energetic 'intercourse' occurring within that male physic throughout the day. Similarly, as we have observed, when a female bodily component, such as a kidney, is transplanted into a male physic, a state of energetic union persists on an individual level for twenty-four hours. Conversely, a female receiving the energetic discharge, the 'bolt', from a male physic also remains in a state of energetic union for twenty-four hours. Yes! Union is generative and essential, but you too are subtly drawn into its energetic web. The most challenging scenario arises when encountering a couple during a morning walk or jog, exchanging

greetings, if that couple shared intimacy the previous night and are the first individuals you interact with in the park, particularly without having cleansed themselves. Observe the subtle energetic entanglement that ensues; they may experience an energetic uplift for their day, while you might find yourself requiring a temporary respite from your usual routine due to an inexplicable energetic drain.

The Unseen Participants: Energetic Involvement in Intimacy and its Repercussions

A crucial aspect to comprehend is that during the act of intimate union between a couple, any individuals present in close proximity, regardless of their number, also become energetically involved in this exchange through subtle discharges from their own bodily apertures. What are these energetic 'holes'? In the male physic, we recognise the eyes, nose, mouth, ears, anus, and genital organ – a total of seven. The female physic possesses ten such energetic pathways.

Thus, these nearby individuals are subtly discharging and becoming energetically linked to the intimate act occurring between the couple, perhaps within the confines of a nearby dwelling. Most often, family members in such close proximity might experience a sense of unease, a feeling of lacking something, even subtle, involuntary energetic ejections from their own physic. This can occur because their parents are engaging in intimacy under the same roof where they too reside. Furthermore, consider a scenario where multiple couples reside within the same dwelling – a father's brother and his spouse, and the father's parents. If the grandparents engage in intimacy, a discernible dullness might permeate the faces of the family members, dark circles might appear around their eyes, and the very atmosphere of the house can feel heavy. These intimate exchanges, this energetic churning between XX and XY chromosomes, subtly shakes the energetic fabric of the

surroundings, and even the water molecules within the physic of others can be drawn towards that energetic 'storm' through subtle energetic 'windows' within their being.

Consequently, individuals, both unmarried and married, might present complaints of discomfort in the ears, mouth, and nose. The underlying cause of these seemingly disparate issues often lies in this unseen energetic involvement.

Some might report problems such as fistulas or a sensation of being pulled by an unknown force. However, whenever such intimate interaction occurs, leading to a subtle energetic withdrawal from your own physic, subsequent proximity to that same couple with whom you were once energetically linked during their intimacy can induce drowsiness and a desire to sleep, regardless of the time. This very dynamic underlies the traditional Indian injunction against children sharing the same room or bed with their parents during intimacy. For this same reason, further intimate union was often discouraged in ancient texts until the child reached the age of admission to a gurukul (traditional school).

In subsequent chapters, we will delve into the nature of these energetic 'windows' within our physic, categorising them as the 'windows of the mind' – the eyes, nostrils, and the seven apertures of the face – and the specific energetic pathways below the navel: two in the male physic and three in the female physic.

Let us explore these further. We will then continue our examination of the process through which a baby is conceived and takes the form of a human physic within the mother's womb, within the ovum, within the mother's abdomen. We will also consider the implications if, after birth, the baby still carries that primal 'shell', that ovum-like energetic residue (dimbh) within its physic, if it has not been properly cleansed. Just as animals instinctively clean their young, if this energetic 'shell' remains uncleared in humans, what are the potential consequences? Therefore, our upcoming chapters will be grouped under the

overarching theme: "Understanding Her: Why She is Worshipped, Why She is Tortured," with various sub-themes explored therein.

Within this exploration, we will uncover the intricate energetic bonds within families, particularly the enduring presence of the mother within your physic even after childbirth.

In the chapters to come, we will proceed with the profound insights offered by Indian sages on these matters, presented in accessible language.

Unpacking the 'Shell' and the Dance of Existence

Continuing our journey of understanding, we delve deeper into the question: Who am I, where have I come from, and where am I going? In our previous exploration, we touched upon a subtle "shell" inherited at birth. Now, let's explore how something so seemingly tiny can exert pressure and influence. Think of it like this: in the context of our physical being, the soul is like a subtle energy interacting with this intricate "yantra" or machine that is the body. This interaction is, in a way, a continuous "intercourse" of energy.

This inherited shell, whose fundamental nature is interaction and creation (known as utpatti), carries this inherent drive. At the time of utpatti, things are drawn together, and this magnetic pull is fascinating. You've likely felt this fascination when contemplating the human physical form – how it functions automatically, the incredible state of being alive. And, naturally, the act of physical union, of creation itself, is deeply fascinating because it aligns with the very nature of your birth and the shell's intrinsic urge to create. This shell also has a tendency to attract subtle energies, perhaps like tiny photons or subtle "water molecules" from the surroundings.

As this shell attracts and accumulates these subtle particles, it can build up and exert pressure within your physical form. This accumulated energy can become noticeable to those with refined perception or through certain practices. You see, the continuous "mating" or interaction isn't just on a gross physical level; it's happening internally between the soul and the body's "yantras." Just as a single sun illuminates all planets in our solar system, the soul's light permeates and interacts with every part of our being. This interaction is constant, like the continuous cycle of day and night on Earth. The soul is always present, and within this dynamic, the outer element – the shell you carry – interacts, attracts, and accumulates.

This accumulation, if not addressed, can create layers and increase pressure wherever the shell is located within the physical form. This pressure isn't limited to a specific area; it could be in places related to digestion, sight, or even your voice, potentially leading to discomfort or problems. Sometimes, you might feel that a particular bodily function, like digestion, is exceptionally good, perhaps beyond average human capacity. Or you might notice other activities you consider an "extra boon." Conversely, you might find yourself struggling with common tasks, even something as simple as consistently using your dominant hand. These apparent "extras" or "lacks" could be related to the placement and unaddressed presence of this shell within your physical being. If this shell remains uncleansed and continues to interact with the soul's light, this extra energy supply, instead of being harmoniously integrated, can paradoxically feel like your life force is being subtly, or not so subtly, cut short, not for any external reason, but simply because this tiny shell hasn't been released or cleansed.

Think of plants in a state of "intercourse" – they produce fruits, leaves, and flowers through processes like photosynthesis. Similarly, this shell attracts and builds up, potentially occupying a significant "space" within your physical form. In some instances, observed physical variations from birth, like limbs of different lengths or certain

deficiencies, are attributed to the mother's own unaddressed shell from her birth being present and influencing the developing child during conception or while in the womb.

Sometimes in school, a child might be labeled a "duffer," which isn't fair or helpful. Instead of simply relegating them to the last bench (an old term, perhaps like "Lord of the Last Bench"), it would be beneficial to explore if the shell's placement is playing a role. While we can't physically see this shell with our everyday eyes, just as Kirlian photography can reveal the aura as colors around the physical form, perhaps future understanding will allow us to perceive the shell's influence more directly.

Similarly, observing someone's behavior in a particular situation or place might offer clues. When the shell is active or influencing their thoughts from a specific area, their behavior might appear unusual. It's not that they are behaving like an animal, but rather the shell, energized by the soul's light and interacting with subtle particles from plants, animals, and other beings, creates an accumulation that exerts pressure and influences their actions and reactions. This can manifest in various ways. Someone might become exceptionally active and achieve great heights, while another might attribute their struggles to "bad luck." While our actions and deeds certainly play a role in our fortune, that subtle "yes" or "no" from life, that crucial moment in an interview where everything seems perfect yet you don't get the opportunity, could be the shell's negative influence becoming active at the eleventh hour. Meanwhile, someone who seemingly didn't work as hard might find fortune smiling upon them, leaving others puzzled. Is it purely fortune or misfortune? Or is it the story of this shell, inherited from the mother's womb and carried throughout life? Understanding its presence, rather than trying to push it away, is key.

How then, do we address this? You cannot simply stop the shell's interaction with the soul's light; that fundamental connection exists. So, how do we get rid of it? Now that we've identified where a potential

challenge lies, and with numerous examples illustrating its effects, we can begin to explore solutions. I won't elaborate endlessly, as the goal is clarity, not length.

Sometimes, spending time in a serene environment, like an ashram with a Sadhu (ascetic), can offer profound insights. You witness the vastness of their perspective; a Sadhu sees the divine residing within everyone, never suggesting someone is inherently lacking. They often provide shelter and sustenance to those whom the world has cast aside – individuals feeling frustrated, abandoned by loved ones, or believing themselves to be useless. A Sadhu simply says, "No, that's not the case; it's a small matter." They gently guide these individuals, perhaps involving them in the ashram's simple activities – gardening, cultivating, cooking, and serving. There are no elaborate accounts or expectations, just continuous engagement in selfless service (seva) and spiritual practices. You see the continuous performance of yagna (sacred rituals), daily worship, and prayers. This immersion in a different environment offers a change of perspective. You might find yourself wishing to be of help and naturally start participating, perhaps cooking or assisting in other ways. The Sadhu's life is often one of simple living, growing their own food, and nurturing others. Engaging in these continuous, simple activities, you begin to feel a subtle increase in inner strength and vitality. The person who previously felt useless starts to transform, realizing their inherent worth. This is the essence of it – helping you realize where the challenge lies within yourself. Recognizing this allows for a deeper understanding and the possibility of change.

Many people I have observed or interacted with who have addressed this shell issue experience a properly functioning immune system and overall well-being. This shell's unaddressed presence can sadly contribute to distance and disharmony in relationships, even within families. We see elderly parents in old age homes, and it's not simply a matter of changing societal norms. When individuals carrying this

shell issue come together in relationships, and their parents also carry it, and their partner's parents carry it, navigating these dynamics requires immense adjustment. The traditional Indian cultural wisdom, emphasized by ancient sages, highlighted the importance of the wife being with her husband, not out of obligation, but because the husband's energy and presence provide a necessary "light" or kinetic energy for her creative potential to fully manifest and express itself. While a woman can certainly exist independently, the union provides a synergistic force for creation and growth. Marriage, in this context, isn't merely a social contract but a recognition of this energetic requirement.

The beauty of ancient Indian wisdom lies in its practical application, often presented in the form of rituals. Just as a mango from the same tree tastes the same to everyone – rich or poor, human or bird – nature's fundamental principles are universal. Similarly, a flower's fragrance is the same regardless of who smells it. How then can hatred arise between individuals who share the same fundamental human nature? The ancient teachings understood the complexities of human interaction and the subtle influences at play. They provided rituals not just as blind practices but as a way to align with the laws of nature. By following these rituals, even without fully intellectualizing the underlying principles, one could experience benefits like a stronger immune system. This wisdom, often embedded in tradition, speaks volumes.

Let's reflect on a conversation with Advai, who beautifully summarized some key points. Advai, you understood that there's a continuous interaction happening internally, with the soul acting like the "male" principle and the body's "yantras" as the interacting components. This is why we consume food (which becomes nourishment and energy – ahuti, samidha, sakalya) and water for digestion and assimilation, leading to the formation of blood, flesh, bone, and so on, with waste being expelled. You also grasped that the

inherited shell carries the energies of two souls (the mother's and the child's) during its formation in the womb. This shell resides in the physical form, potentially creating an additional, unassigned interaction with the soul's energy. Because it's on the "outer layer" of the subtle physical form, if it hasn't been integrated or cleansed, it can attract or withdraw "food" (energy or subtle particles) from other parts of the being, or even from others. This accumulated energy within the shell can create layers that are difficult to shed. You rightly observed that both "wastage" (stagnant energy) and "production" (unintegrated energy) can accumulate here, potentially manifesting as physical issues like boils or other ailments, seemingly arising from internal pressure.

That's a wonderful understanding, Advai. It's heartening to see you are such a good listener. The ancient wisdom in India often used tangible examples, like temples, to illustrate these complex concepts. Let me share one such example at Jagannath Puri. About two kilometers from the main temple is the Lokpal temple, a Shivalay (temple dedicated to Shiva). "Lok" means people, and "pal" means one who takes care – the caretaker of the people. What's unique is that the Shiva Lingam, representing the divine union and interaction, is located in the basement chamber and is not visible from the ground floor. Offerings are made from the ground level and pass down to the Lingam below. Devotees offer Bel Patra (leaves considered sacred to Shiva), and a huge accumulation of these offerings gathers around the Lingam throughout the year, only being fully cleared once a year on Mahashivratri. Even Nandi, the bull who is Shiva's vehicle and traditionally faces the Lingam, is on the ground floor and does not directly "see" the interaction below. This is symbolic; the act of divine union or subtle interaction is considered sacred and not something to be directly observed in our ordinary state of consciousness. In ancient traditions, even witnessing the mating of snakes was considered inappropriate, and a white cloth would be placed over them. Similarly, during the four months of the rainy season (Chaturmasa), Sadhus traditionally stay in one place, emphasizing a period of introspection

and avoiding unnecessary external movement, aligning with the principle that the state of creation and interaction, happening universally, is not meant for casual observation. This Shivalay in the basement beautifully symbolizes this principle of the unseen, sacred union that is the source of creation. Just as this interaction is not to be seen, the subtle interaction within the shell is also a delicate matter. Therefore, one is cautioned about the potential impact of observing certain interactions casually.

Furthermore, the ancient scriptures and Puranas are multi-dimensional. While they contain profound spiritual insights and philosophical discussions, not every verse is a sacred mantra. Many are like everyday conversations or contain practical knowledge. The Mahabharata, for instance, includes descriptions of making perfumes, various types of salts, cultivating brinjal without seeds, growing blue cotton, and even the understanding that trees can experience diseases akin to vata, pitta, and kapha imbalances in Ayurveda. These texts are a treasure trove of knowledge spanning various subjects. When the soul is present in the body, it enables a multitude of functions simultaneously. Your food is digested, you can talk, see, hear, your heart circulates blood, you breathe, your body eliminates waste through various channels, and you sweat. These are all attributes of the soul's presence and interaction with the physical form. The ancient seers even saw complex principles like trigonometry in the movement of limbs or chemical reactions in the body's processes – recognizing that physics, biology, chemistry, and countless other subjects are all living examples within our physical being.

This understanding leads us to our next topic, but before concluding this point, let me give you a fascinating example from a shloka (verse). There's a shloka that begins "Gopi bhagya madhu vrat..." The Gopis were devotees who danced around Krishna. "Madhu" means honey, symbolizing sweetness and auspiciousness. While this shloka has deep spiritual meanings related to the devotion of the Gopis, ancient Indian

Vedic Mathematics contains a principle called the Kat-Payadi Sutra. According to this principle, each letter of the Sanskrit alphabet is assigned a numerical value. If you take the first letters of the words in this shloka – 'Ga' from Gopi (value 3), 'Pa' from gopi (value 1), 'Bha' from bhagya (value 4), and so on – and apply this principle, you can derive the value of Pi accurate to 32 decimal places from this single shloka. See the incredible depth of understanding the ancient enlightened ones possessed, embedding such complex mathematical principles within devotional verses. This highlights the multi-dimensional nature of their wisdom, which often intertwined spirituality, science, and daily life.

This brings us back to the present era of science. While modern science offers immense progress, the ancient wisdom also held valuable insights into seemingly simple traditions. For instance, in some villages, not covering your head with a turban was considered disrespectful and could even lead to temporary social ostracization by the village elders unless a valid reason was provided. This tradition of covering the head, particularly with a turban, was perhaps understood on a subtle energetic level. The shell, especially if not cleansed, interacts and potentially generates a subtle negativity, particularly in relation to the lower energetic centers, which could be carried in the hair. When someone bows before a Sadhu with an uncovered head, it was seen as something to be mindful of. While modern society may not adhere to these practices in the same way, and fashion now includes caps and even wigs, the underlying principle of subtle energy interactions remains. Modern science continues to advance, offering new ways to understand and improve human well-being, and hopefully, this conversation adds another layer of understanding to that ongoing journey.

This part is in response to Madhya's question.

Madhya, it makes me happy that you feel comfortable asking such a question. Please, feel free to ask anything. I am always in a state of happiness. There's a beautiful story about Devguru Brihaspati (the Guru of the gods). When asked if he was happy after having achieved great things, he simply said, "Yes!" And when asked if he was happy even when he hadn't achieved certain things, he again replied, "Yes!" This state of equanimity and happiness is also characteristic of deities like Shri Krishna, who was comfortable with everyone, and Shankarji (Lord Shiva).

The scriptures describe the nature of the deities we worship. Shankarji, for example, in his benevolent nature as a Guru (Jagadguru Shankar), granted a boon to the demon Bhasmasur that anyone he placed his hand upon would be destroyed. Even when devotees offer him various things in the temple, his state remains one of contentment – "I am happy." This state of inherent happiness and bliss is generated by the harmonious "union" happening within the internal physical form of everyone. When all the internal systems are functioning properly – digestion is smooth, elimination is regular, waking up feels refreshing, and so on – this state is one of bliss. This inner state of happiness and bliss is reflected on your face. If someone in a joyous state comes before you, you remain happy because your inner world is in smooth operation. Even if someone in a state of discomfort, say from constipation, comes before you, your inner world of bliss remains undisturbed, and you are still happy.

Now, regarding your question about how I address the health issues people approach me with, particularly concerning this "shell" and its effects. When someone comes to me, I usually begin by simply asking for their name – the name they are known by in society. Then, I might ask about nicknames used by friends or the name their mother or

relatives use. In India, people often have several names – a formal name like Rajkumar, a nickname given by aunts or uncles, sometimes even a surname. I ask for the name they are most recognized by in society. Sometimes, especially in South India, names can be quite long! As they state their name, there can be a subtle vibration in that particular shell.

When they are spending time in the ashram or engaging in spiritual discussions, I suggest that whatever activity they are doing – be it chanting mala, practicing mantra or meditation, doing seva (selfless service) in the ashram, caring for cows (cow seva), doing yoga, or pranayama – these activities generate energy known as rajogun (the quality of activity and passion). While in this state of increased energy, I advise them to remember the name their friends use, or the name their spouse uses (as husbands and wives often have different affectionate names for each other – perhaps something like "Aho" or "Sunti Ho" in Hindi).

By remembering these names one by one during their practice, they can gradually release the subtle "photons" or external energies that have accumulated in their shell from their interactions with others who use those names. This is one of the simplest methods I have found effective in helping people with these kinds of issues. It's something anyone can do. You don't necessarily have to physically see the shell; you will begin to feel the changes. It might take a week, ten days, or perhaps a fortnight of consistent practice, but you are likely to feel a sense of release. Of course, the first step is to acknowledge and begin to address this shell within yourself.

Let me share a personal experience that illustrates a related principle. Once, I was in Kanchipuram, South India, and needed a platform ticket to travel to Guwahati in Assam for a fair at Kamakhya Temple. I was planning to make a proper reservation. While standing in the queue for a platform ticket, which often requires exact change, I only had a 10-rupee note and needed a 2-rupee coin. The person next to me had just

bought their ticket. I showed the ticket counter attendant my 10-rupee note, and he asked for a 2-rupee change. I explained I didn't have it. The person beside me simply gave me 2 rupees. I asked him why he was doing that, and he replied, "Swamiji, this is how the world works. Today, I have given you. If you ever meet anyone in need like this, give it to him." He also said in Hindi, "Duniya Aisay hi Chalti Hai" (This is how the world moves). This simple act of giving and the principle he articulated resonated deeply. It's a natural flow of energy and support. This, in a way, is also about curing oneself and being able to help others when they are in need – a continuous cycle of giving and receiving. This is one of the simplest yet profound methods I have observed for addressing imbalances.

There are indeed various methods and practices. People sometimes struggle to even recognize the subtle presence of this tiny shell they've carried since birth. But once you become aware and engage with practices that address it, you can trigger a remarkable shift. Everyone is quite capable of this. Go ahead, first work on clearing those subtle energies from the shell. It's almost like peeling off a layer, like a face pack, you can begin to feel it releasing.

May there be well-being for all (Kalyan Ho).

The Subtle Dance within – Recognizing and Releasing the Shell's Influence

Hari Om!

As we continue our exploration, we uncover some truly interesting, even sometimes amusing, things that happen within this subtle shell. It's worth noting that some of the thoughts or feelings that arise might not even be entirely your own! When subtle energies, perhaps like those "water molecules" from others we discussed, enter your shell, they can create internal "entertainment" or disturbance. So, if you ever feel like someone is somehow "getting to you," disturbing you, or

influencing you from a distance – those feelings often aren't a direct external attack. Instead, they are often happening within your own shell, causing you distress.

Many stories we hear, even those bordering on the "horror" or unsettling, might have their roots in these subtle activities within the shell. It's not necessarily an external entity causing the disturbance; it's an internal phenomenon. Now that we've aligned ourselves with a clearer understanding and are on a more accurate path, we can see these things for what they truly are.

What else can we observe? You can often feel a warmth within your physical being when things are in harmony – that's another positive indicator. When you begin to help others address these issues, especially if you have the opportunity to meet their mother, you might notice something fascinating. You can sometimes perceive that she, too, carried a "shankh" (a term sometimes used to describe the physical form, like a conch shell), and her own life experiences and stories were, in a sense, "engraved" within it. These unresolved aspects or "layers" can then be subtly passed on, contributing to the issues faced by the child who has come to you for help. So, these accumulated layers are not just random occurrences; they are part of a story, a history carried within the shell.

If you can tap into your own early memories, perhaps around the time of your birth, you might gain insight into your own shell. Sometimes, the shell isn't a single, complete unit but exists in fragmented pieces. If you can focus your awareness on that specific time – the morning hours you were born, the late night, the afternoon, whatever it was – you might be able to "throw a light" on where these pieces of your shell are located. Finding that specific time can be aided by practices like fasting (even a light fast of perhaps six hours, staying hydrated) and meditation, which can enhance the clarity of your soul's "light." At that precise time, find a comfortable posture (asana), practice yoga or japa (repetition of a mantra), or sit in a temple or meditation center.

By focusing on that childhood memory during this practice, you stand a good chance of sensing or locating the shell or its fragments. Sometimes, so many "layers" (parte) have accumulated on these pieces that they are difficult to discern initially, but with focused effort, you can begin to pinpoint them. Each piece is like a part of a whole "bag," and unfortunately, this "bag" can continue to accumulate more fragments over time. Gently addressing and removing these pieces can contribute to your well-being, restoring that inner warmth in your physical form, and truly feeling like life is beginning anew. This is a powerful inner work to undertake.

Often, when you find yourself talking to yourself, even silently within your mind, it's actually an interaction with your shell. When you pause or sit quietly, it's not always about being completely still; other subtle functions of the physical form are still operating "undercover," so to speak. And when you feel inexplicably shaken, perhaps a sudden shiver or a sense of fear, even when a seemingly healthy person is near, it might be that person's shell, carrying significant layers, interacting with yours on a subtle wave. This can be unsettling, leaving you wondering what you are carrying or why someone else's presence affects you so.

This phenomenon is also why sometimes young children seem hesitant to come close to certain individuals. While standing, a child might feel comfortable approaching, but when you try to lift them or sit down with them, they might become resistant, especially male children (female children might take a little longer to exhibit this). It's not a personal rejection but a subtle energetic reaction to the layers within the shell. Conversely, someone who appears physically lean might have inadvertently channeled their body's energy (aahuti) into building up the layers in their shell over time. How can you remove these layers if you become lazy or neglectful?

Remember, the shell is not you; it's a copy or an extension. It can even seem to "talk" like you, not in audible words, but through subtle

vibrations. Sometimes, you might observe someone seemingly mumbling or notice subtle waves or expressions on their face – these could be external manifestations of the shell's activity. With modern technology, perhaps even filming oneself during these moments could offer insights into these tiny, subtle movements. This self-observation is a form of self-help and a key part of the journey we're outlining in this book.

Understanding and addressing the shell's influence is a vital step towards greater well-being and realizing your full potential. Take care.

Tracing the Threads of Lineage

In the heart of India, in the ancient and sacred city of Ujjain, a place steeped in history and spiritual significance, one can find a fascinating demonstration that hints at deep truths about our existence: the depiction of the Simhasan Battisi, the Throne of Thirty-Two, associated with the legendary King Vikramaditya.

King Vikramaditya, a figure of immense fame in Indian lore, is often described as embodying Rajoguna. Now, Rajoguna is one of the three fundamental qualities or energies in Indian philosophy, associated with activity, creation, passion, and royalty. It's the energy of dynamism, of bringing things into being. The sun, Surya, is sometimes called Rajogun, reflecting this active, radiant force.

To navigate certain challenges, perhaps even those left unresolved by our ancestors – often referred to as Pitr in Indian tradition – requires a state of Rajoguna, a state of active engagement, of 'Utpati' or creation.

Our ancestors, the Pitr, carry desires. But what desires? It's said that they may not fully remember the specific desires left unfulfilled during their human life. Think of it like shell in a lifetime, each holding countless experiences and wishes. When a person departs, as the original text suggests, there might be something fundamentally unresolved, perhaps linked to the very head, hinting at the concept of

Kapalkriya, a ritual often performed post-mortem, signifying a final release, yet perhaps acknowledging something remains.

So, they depart carrying these unresolved desires – this is presented not as philosophy, but as a profound truth. And according to this perspective, the Pitr have a subtle residence within the human body, particularly mentioned in the teeth. It's an intriguing idea, suggesting that the very structure of our being holds the imprint of our lineage. Some even suggest that carbon dating of teeth could reveal insights into a life lived on Earth.

In the traditional view, the Pitr hold a significant place, yet there's a caution against becoming overly entangled in their affairs. As Lord Krishna says in the Bhagavad Gita (rephrased here for clarity), "Those who worship the Pitr go to the Pitr; those who worship ghosts go to ghosts; but those who worship God go to God." We become like that which we worship or admire. If you take someone as a role model, you begin to adopt their ways, their behaviors, their attributes.

Vikramaditya, as a king, was naturally full of Rajoguna. Kingship demands this active, creative energy. His influence was so profound that a calendar era, the Vikram Samvat, is named after him. In India, the establishment of a Samvatsar, a yearly calendar, has historically been linked to powerful rulers. The Yudhishtira Samvat, for instance, marks over 5100 years, and the Vikram Samvat is widely followed in North India, primarily north of the central Narmada river, signifying Vikramaditya's sphere of influence. The practice of sending a horse with a flag for the Ashvamedha Yajna, where the horse represents the king's domain or the span of a Samvatsar, further illustrates this connection between the ruler's power and the measurement of time and territory.

Returning to Ujjain, the seat of Vikramaditya's kingdom where the revered Mahakaal temple stands, the depiction of the Simhasan Battisi is striking. It shows the king seated upon a throne supported by thirty-two statues, each perhaps representing a story or a quality. The legends

of Vikramaditya are indeed famous in India. One of the most compelling is the tale of Vikramaditya and the Vetala, a spirit who would sit on the king's shoulder and pose riddles. Each time Vikramaditya answered correctly, the Vetala would escape, only to return with another question. If the king failed to answer, he would face dire consequences. This mirrors the ancient tradition of kings welcoming questions, like the Yaksha questions posed to Yudhishtira. Answering questions, seeking understanding – this has always been valued.

The text circles back to the idea of teeth as the residence of ancestors, but then touches on something else – a 'shell' or a 'residue' left behind, perhaps from the efforts of a person, that remains unresolved. Many topics are discussed, yet the core question persists: what exactly is the desire of these Pitr? If they don't know it themselves, they might appear like a faint, shining star – perhaps a reference to subtle energetic forms or states of being mentioned in some spiritual traditions, like Tara Devi in Buddhist scriptures. Understanding these desires and helping these ancestral energies find release, perhaps symbolised by bringing them out of a metaphorical 'mother's womb' or state of being stuck, is part of the spiritual tradition in India. King Bhagiratha's penance to bring the sacred Ganga River to Earth to liberate his ancestors is a prime example of this profound duty towards lineage. Rituals like Shraddha and Tarpan are performed with this intention.

This unresolved ancestral energy can manifest as 'trouble' or burdens carried by descendants. The text specifically discusses the struggles faced by mothers and wives in relation to this. While the husband is seen as having the Rajoguna needed to confront and resolve these ancestral struggles, the wife often bears the brunt of the manifested problems. She might feel the 'trouble' or the unresolved energy, but lacks the direct Rajoguna connection to the source of the issue in the male line to fully resolve it herself. She is dependent on her husband's efforts in this regard. This creates a difficult dynamic where the wife

feels the weight of the issue, perhaps expresses frustration, but the underlying cause remains unaddressed by the husband who is himself struggling to understand or confront the inherited burden.

The text then delves into the complex process of how this ancestral 'shell' or unresolved pattern is passed down. It describes a potent idea: when a man procreates, he transfers not just biological material, but also an energetic charge within that material, infused with his own thought processes and the inherited patterns he carries. Specifically, it speaks of a 'tiny shell' entering the wife, which originated from the husband's father, and ultimately, from the father's mother – the paternal grandmother. This 'shell' is then, according to this unique perspective, carried by the infant on their head during delivery, a staggering process that leaves the child unconsciously burdened by this inherited pattern.

Simultaneously, the wife may also be carrying her own inherited 'shell' from her maternal line (her 'Nani', maternal grandmother). The child, then, is described as potentially carrying two such unresolved 'shells' – one from the paternal grandmother and one from the maternal grandmother. This double burden, unfamiliar to the child, creates discomfort and struggle from the very beginning of life.

This inherited baggage, this 'sea of knots,' can manifest as a life filled with discomfort, internal conflict, and difficulty finding a clear direction. It's from this 'churning' that both 'Amrit' (nectar) and 'Vish' (poison) can emerge. This struggle might lead to a modern attitude of "it's my life," a desire to escape from perceived duties or inherited responsibilities, contrasting with the traditional emphasis on "it's my duty."

When the parents of this child pass away, if their own ancestral issues were not resolved, they too may become 'stuck' as Pitṛ, further burdening the descendant. The text suggests that often, the Pitṛ themselves are unaware of the specific desires that keep them bound, except perhaps a deep, underlying wish to be free from this very 'shell'

or unresolved state. This inherited 'shell' keeps the lineage alive, but also keeps the unresolved issues propagating through generations.

Indian history is rich with documented lineages, perhaps precisely because of this understanding of inherited patterns and the need to address them. Just because something is not known or acknowledged doesn't mean it doesn't exist.

To help the Pitr find release from their unresolved desires and this binding 'shell', we are urged to become 'listeners'. We must understand what they are trying to convey through the patterns and struggles in our lives. This requires providing valid reasons, understanding the root cause, rather than simply reacting with unthinking Rajoguna (anger or frustration, metaphorically like undirected fire). While Rajoguna is necessary for action and transformation (like the digestive fire transforming food), it must be guided by understanding.

The text touches briefly on the path of a Sanyasi (renunciate), suggesting that by choosing a life free from marital and familial obligations, one is released from certain duties and complexities related to passing on or dealing with these inherited shells within a family structure.

The author reflects on their own journey and the nature of the text itself, which originated as discourses, transcribed and translated. A key message here is to look beyond the specific words or potential imperfections in translation, and instead, grasp the core theme being conveyed.

This exploration, this sharing of ancient wisdom, is presented as an effort to repay a debt – a debt to parents, to Guru (spiritual teacher), and to the motherland from which this knowledge arises.

The takeaway is not to get stuck on the complexities, but to understand the fundamental reason for our struggles and discomfort. It's about finding happiness by understanding and addressing these deep-seated issues, including the wishes and unresolved states of our ancestors. The

story of Vikramaditya, with his constant confrontation of challenging questions from the Vetala, serves as an allegory for the continuous effort required to face these difficult truths within ourselves and our lineage.

The call to action is to make the effort, to delve deeper, perhaps through studying these concepts or engaging in Satsang (gathering for truth), to find the way to heal ourselves and, in doing so, help our ancestors find peace. This entire process is intricately linked to the 'story of a shell,' understanding why it causes suffering, why certain practices (like honouring the female principle, Shakti, who might carry aspects of this shell) are significant, and how release from this burden can be achieved.

By confronting and resolving these deep-seated, inherited patterns and desires – this complex web of lineage – we move towards a state of liberation, clarity, and unity, ultimately paving the way for "Union the Bliss."

Hari om Tat Sat

Society's Unconscious Dance

Let us now explore a curious phenomenon: how society, in its collective actions, often unconsciously reflects a denial or an acknowledgement of this intricate inherited legacy, this "wealth" or burden we've been discussing. The ways we deny or appreciate something are ultimately mirrored in our external world – in our words, certainly, but even more powerfully in our deeds. Our actions reveal what we truly accept and what we push away.

Consider the global phenomenon of sports. Take football (soccer). It's a game centered around a ball – a round object. Recall that the 'shell' or unresolved pattern a person carries from their origins is described here as being round. Look at the game: everyone on the field is intensely focused on this same ball, kicking it with great force. And

millions gather to watch this spectacle, choosing teams, celebrating the players who kick the ball most effectively. It's as if, at a deep, unconscious level, humanity is collectively acting out its struggle with this round, inherited 'shell', constantly kicking it around, trying to control or expel it, even while denying its true nature.

Or look at cricket. The ball is hit hard, sent flying. Baseball players also strive to hit it powerfully. A basketball player aims to throw it through a hoop – perhaps symbolizing a desire to get it "through" or resolve it. A volleyball player wants to "punch it out" of their space. In tennis, players wield rackets – extensions of themselves, perhaps representing the internal state or the burden they carry, engaging fiercely with the ball (the 'shell').

It's remarkable to see how deeply ingrained this struggle seems to be, even in our games. Talk to many athletes, driven by their sport, and you might find they rarely connect this external focus on the ball to any internal, inherited burden. It's as if the game becomes a powerful way to deny or project this inner reality outwards. Yet, the intense focus, the effort to control, hit, throw, or expel this round object, can be seen, from this perspective, as a societal-level enactment of trying to deal with the internal 'shell'.

The metaphors become even more striking when we look at sports involving pointed objects. See an arrow? Its shape, from this perspective, is exactly like a sperm particle – an integral part of male procreative energy. Look where society's attention is drawn: archery, javelin throw. Everyone is participating in or watching activities that symbolically involve launching these "arrows" or "javelins."

What does this signify? It's as if society is subconsciously pointing towards something, indicating a struggle, yet few truly grasp the underlying meaning. The trouble, the discomfort we feel, is right there, being acted out. A javelin throw can be interpreted as an attempt to strike or expel the 'shell' within oneself. And consider combat, or even sports that simulate it. When one person, through their "arrow" or

"sperm particle" (metaphorically representing their energetic imprint or unresolved pattern), seems to "hit" the 'shell' in another, it can trigger conflict, making them an "enemy." This is why, the text suggests, people fight – they are reacting to the unconscious interaction of these inherited burdens. Look at the shape of a bullet, a cannonball – they mirror these forceful, penetrating forms, symbolic of the aggressive drive to eliminate something perceived as an internal threat or burden, without truly understanding it.

This brings us back to the fundamental question posed earlier: "Is she there?" Is this inherited 'shell', this feminine-linked legacy discussed previously, the root cause? We are trying to understand why we engage in behaviours that seem like both worship (intense focus, dedication to the game) and torture (constantly kicking, hitting, fighting the 'ball'/shell).

Even running, like participating in a marathon, can be viewed not just as sport, but as an act of escaping, of trying to run away from something internal. Swimming, attempting to 'soak out' or wash away something. All these actions, from this perspective, can be seen as indications that we are not fully aligned with the fundamental laws of nature.

The text presents a provocative idea: that simply standing upright on two feet all the time, while necessary for much of our activity, might be a departure from a more foundational, aligned state. It suggests that ignoring the fundamental engagement with the Earth's surface, perhaps symbolized by crawling, is a form of "not obeying the law of gravity" in a deeper sense, and that this disconnect costs us lifespan and well-being.

In another text, "Man and Law of Planet Earth," the practice is recommended that a person should spend a few minutes daily crawling – on their bed, a mat, or the floor. Even older individuals can adapt this practice with support. The belief is that this simple act helps re-establish a fundamental alignment that supports our ability to stand healthily throughout the day. Meanwhile, we spend so much energy

running, trying to escape, potentially towards a "black hole" of unresolved issues.

This might seem like a complex, even peculiar view. Yet, we have now touched upon the idea of this persistent, round 'shell' and how it might appear symbolically – like the "shiny star" mentioned before, but now described as having a sheet-like form, spread out, containing "N number of arrows." This could be interpreted as representing the pervasive, complex nature of this inherited pattern, with its various energetic points or vectors. And this spreading, fundamental pattern is perhaps linked to the very spread and vibration of existence itself – the essence of 'Om'.

So, let us try to connect these dots. Humanity is engaged in unconscious actions that symbolically represent a struggle with an inherited burden, a 'shell' or pattern passed down through lineage. This struggle manifests in myriad ways, from our sports to our conflicts, driven by a desire to be free from something not fully understood. This disconnection from a fundamental state of alignment, perhaps symbolized by neglecting simple practices like crawling, is seen as detrimental.

Great Indian sages, geniuses, enlightened beings throughout history have had glimpses or full understanding of these subtle realities. They have indicated these truths through various means. In earlier times, this profound knowledge was primarily transmitted through the Guru-Shishya Parampara – the tradition of teacher and disciple, where knowledge was often passed orally, held in memory (Smriti), and carried forward by brilliant students for future generations. This tradition still exists in pockets today.

However, in this era, the "Googleian way" – the age of artificial intelligence and widespread digital information – allows for these teachings to reach many more people. And a Sanyasi, one who has renounced worldly ties to dedicate themselves to spiritual truth, has a duty to share this knowledge, to inform others in this modern way. It

is a duty performed without expectation of reward, simply as part of their path.

The message is crucial: understand yourself. Understand these unseen forces and inherited patterns influencing you. By remaining unaware, you risk harming your own body, shortening your lifespan, and perpetuating the cycle.

Hopefully, this perspective has offered some clarity, even on such complex ideas. When understanding dawns, then truly, there is cause for celebration.

The Shared Imprint and Paths of Interaction

Let us continue our exploration by considering what binds us, what creates a sense of commonality among people. Think again about the football fans we discussed. What do all those watching the game, or indeed playing it, share? From this perspective, it is that common 'shell' – that energetic imprint inherited from their origins.

Remember, we've described this 'shell' as originating in the ovum, developing with you in the mother's womb, and coming out with you at birth. It's not always fully cleared, and if unresolved, it can become 'stuck' or even fragmented within your being as you grow. This understanding of the 'shell' is key.

Now, observe the common thread. When you watch a football match, when you find yourself engrossed in the game, it is that shared, subtle 'shell' that creates the connection, the sense of unity with others who are likewise drawn to it. You become one with the excitement, unified by this common energetic imprint. This phenomenon isn't limited to sports; it happens in every aspect of life where people gather, admire, or follow the same thing or person.

Building on this, consider the nature of the shell itself — inherently feminine, as it originates from the ovum. When this shell becomes fused with a single sperm cell — whether human or animal — it undergoes a profound transformation. It enters a state of *Shiv-Shakti yukt*, the sacred union of masculine and feminine principles. From this moment, it begins to draw energy not only from the living but also from the subtle fields of the dead, accumulating and storing these energetic residues over time.

This accumulation contributes to the formation of patterns — shared interests, emotional pull, group fascinations — that are often misunderstood as coincidence or personal inclination. In truth, they are echoes of this deeper energetic resonance rooted in the shell's history. Thus, when individuals find themselves magnetically drawn to similar experiences, people, or ideas, it is often this stored and shared imprint at play — an invisible thread linking souls through a common energetic ancestry.

Yet, consider someone who seems different, a truly unique personality. Often, this is someone who is not strongly bound by that inherited 'shell'. They have, perhaps, managed to clear or detach from that particular pattern received at birth. When you admire someone, or make them a role model, what is the commonality that draws you? Perhaps, subtly, it is the presence of a similar 'piece of a shell' within you that resonates with something in them. Conversely, if you find yourself uninterested in many things that captivate others, it might be because you don't carry that particular segment of the 'shell' that drives that common fascination. It has, perhaps, been cleared for you.

This brings us to the question: is this connection, this drive, rooted deep within us from birth, or is it something that takes hold as we grow?

Let's look at different approaches to healing, which can also reflect how we interact with this 'shell'. Consider Homeopathy, a system of medicine originating in Germany, practiced extensively in India,

particularly by the intellectually sharp Bengalis. Homeopathic practitioners spend considerable time with a patient, asking detailed questions about symptoms – sometimes for hours across multiple sittings. Why? Because, from this viewpoint, they are trying to understand the exact state of that 'shell' within you. Through analyzing its manifestations, they gain profound information about your physical and energetic condition. They have, perhaps unconsciously, located the significance of this underlying pattern, even if they don't label it as the 'shell'.

Compare this to Allopathy (conventional Western medicine). It often employs substances like antibiotics and other potent chemicals. From this perspective, these are seen as targeting symptoms that arise from the 'shell'. However, the nature of these chemicals is such that they can cause secondary issues (requiring antacids, for instance), and critically, they are often difficult for the kidneys to filter and eliminate from the body.

The concept is that first, the energetic 'shell' needs to be addressed or thrown out, and then the physical body can be effectively treated. Sometimes, when that 'shell' is disturbed but not fully removed by medicines, it gets 'stuck' elsewhere in the body, potentially causing symptoms like headaches, vomiting, or blood pressure fluctuations. A major issue highlighted is that allopathic medicines, even if they detach something, often leave residues that the kidneys struggle to process. This difficulty in renal filtration is seen as a key factor in kidney shrinkage or failure often observed.

Let's use a simpler analogy from food to illustrate the concept of filtration and processing. We eat yogurt or curd, consuming beneficial bacteria. Traditional practice in India often gives children curd mixed with sugar or honey before exams. Why? Because the bacteria in the curd, especially when combined with honey, are said to bring calmness to the mind and boost health – countering the stress and "anti-nature" state of studying all night. Honey makes the bacteria more viable, while

plain curd might contain many dead bacteria. When these bacteria enter the body, they encounter the strong digestive fire in the stomach, called Vaishvanar Agni in Indian texts.

Indian tradition is, in fact, a living example of this subtle wisdom—where biology, emotion, and energy come together in ritual practice. It's during these moments that one witnesses the quiet transfer of values across generations. A grandfather performing the ritual is often joined by his curious grandson. One carries deep wisdom; the other, wide-eyed wonder. This simple act of shared presence becomes a subtle yet powerful form of inheritance. The next day, when the faded flowers offered in the ritual are removed, tradition instructs us to inhale their fragrance before disposal. It may seem symbolic, but it is rooted in subtle biology. The fresh flowers, when first plucked, contain live bacteria—many of which may not be beneficial for direct inhalation or ingestion. But overnight, after being offered and left in the sanctified space, most of these bacteria die.

Here's the fascinating part: dead bacteria, unlike their live counterparts, no longer pose a threat—and in fact, may act as gentle immunological stimulants or "natural vaccines," subtly conditioning the body. When the child inhales the faded scent of yesterday's flower alongside the grandfather, he's not just taking in aroma—he's breathing in the energy of the ritual, the presence of sanctity, and the remnants of the biological transformation. This act prepares the body to accept the prasad—those sweets and foods that were offered to the divine. The sweet now isn't just sugar; it's a carrier of processed intention and biologically harmonized inputs.

In the same way that curd mixed with honey is given before exams to soothe the mind and harmonize the body—because honey enhances the viability of beneficial bacteria—we see another example here. The ritual creates a similar synergy: *curated contact with dead bacteria followed by sacred food*, strengthening the gut and the subtle body. The prasad sweet, given to the grandson after rituals, is more than a

reward—it becomes a quiet boost to his physical and emotional resilience.

And this understanding carries forward. When the grandfather and grandson walk in the garden and the child reaches for a fresh flower to smell, the grandfather says, “Offer it to the Dev first.” Why? Because live bacteria, active and unfiltered, can disrupt internal balance. More than that, these bacteria also carry energetic imprints—because in Indian homes, the same water used for rituals often nourishes the plants. This water has been touched by human intention, mantra, even silence. As a result, the plants, flowers, and fruits growing in such soil begin to reflect the consciousness of the household. The bacteria on them are not just microbial—they are carriers of memory, thought, and energy.

This entire ecosystem—of offering before taking, of pausing before consuming—gently teaches children to respect nature, body, and spirit. It fosters not just health but humility. It explains why, in villages, farmers offer the first grain to temples. Why guests are always fed before the host. These aren’t customs—they’re calibrations of consciousness.

However, when we consume substances that are hard to process, like some compounds in onions or garlic, the kidneys struggle to filter them. This is why, after eating them, your breath, urine, and sweat can carry their odour. From this perspective, allopathic medicines are seen as presenting a similar challenge to the kidneys; they might detach an issue, but if the kidney cannot filter the residue, it remains a problem, leading to complications that might require dialysis.

Despite these challenges, humans possess remarkable resilience. Look at animals and other creatures in nature; they seem perfectly adapted to their environment, radiating vitality and a zest for life. They appear to live fully, claiming their right to exist on this planet according to natural law.

We, too, are trying to get rid of these problematic 'shells' or patterns, often through the activities we adopt. And because of the commonness of this 'shell' in individuals, we are drawn to the same activities, follow the same trends, traveling together on a common path.

This connection between our physical being and our environment is profound. The text suggests that the very region where you are born, particularly a 'Peninsular region' like India with its many rivers, influences your physical constitution. Rivers are seen as mirroring the veins in the body – indicating a natural flow or openness. In India, there is a sense that these 'veins open up,' a natural state perhaps enhanced by the environment and traditional practices. This might explain why Indians travelling abroad, to places with different environments and energies, can feel uncomfortable. The example of Mahatma Gandhi's struggles in South Africa, where he faced significant personal and social challenges (the original text makes a controversial claim about his behaviour there, which we will not elaborate on due to its sensitive and complex nature, focusing instead on the general point that being abroad can cause discomfort and bring out challenging aspects), is cited as an instance of this discomfort experienced when away from one's place of origin. Animals too, adapt to their environments; a camel in a desert thrives where a cow might not, reflecting the different 'taste' or nature shaped by the surroundings. These are presented as fundamental facts of our connection to the Earth.

Ayurvedic medicine, from this viewpoint, works effectively by nurturing the physique with natural substances – herbs, plant and tree extracts. It relies on natural inputs, not chemicals, and is aligned with Sanskar Vidhi, purification methods aimed at clearing these deeper issues. Ayurveda is seen as feeding the body what it truly needs for healing. Homeopathy, in this context, is viewed as a more refined, liquid form of Ayurveda, based on similar principles of working with the body's subtle energies and patterns, even if its developers (like

those in Germany) approached it through a different cultural lens, potentially connecting it back to that common 'shell' they perceived.

In India, the traditional focus has been on how to address this 'shell', how to 'take it out' or resolve it. The purpose of sharing this knowledge, perhaps through this book, is to raise awareness about where humanity might be lacking in this understanding.

Consider the progress seen abroad – the web world, satellites, etc. From the perspective of subtle knowledge (shukshmi state, paragyana, adhyatma), even these advancements can be seen as causing disturbances, a kind of "daily eclipse."

Let's understand the concept of shadow periods. Night, fundamentally, is the Earth's own shadow falling upon itself. We spend this period in a resting state. In traditional Indian culture, shadow is not considered auspicious for vigorous activity because it blocks the life-giving rays of the Sun, which are essential for growth and survival. During periods of grand shadow, like lunar or solar eclipses, tradition advises quiet contemplation. Similarly, at night, the "earth eclipse," we retire to bed. But in the morning, after the shadow has passed, cleansing rituals are performed – washing oneself, cleaning the home – symbolically clearing away the influence of the shadow. This is embedded Indian culture, a heritage passed down through practice, becoming 'inbuilt' in the people, not necessarily residing in the 'shell', but as a wisdom for dealing with its effects or simply aligning with natural cycles.

Ayurvedic practices are also seen as providing this kind of 'booster dose' – daily nourishment through natural means. Just as we eat spinach or chickpeas for iron, or fruits for deficiencies, Ayurveda recommends specific herbs and plant extracts. Even consuming gold (perhaps in alchemical preparations) is recommended if there's a deficiency in Rajogun or the Sun's energy. Dry fruits are suggested for increasing iron. This is the wisdom of the 'spiritual soul' – the underlying intelligence guiding natural healing.

Sometimes, people become fascinated by things that are not truly in accordance with the fundamental laws of nature – perhaps as a way of avoiding their own 'shell'. A person who has consciously or unconsciously detached from their shell might preach not through words, but by their very way of life, by actively avoiding engagement with that limiting pattern. And others, due to the common 'shell' attachment in their own being, are drawn to follow and adopt this way of living. We are urged to be alert to this dynamic.

While many examples can illustrate these principles, we need not delve into exhaustive detail. A proper, deep analysis requires the insight of enlightened beings or scientists willing to explore these subtle realms. It's important not to get stuck on specific words or interpret things too literally. The examples are given to illustrate a general principle. If something doesn't resonate, leave it aside, but recognize that these ideas have been expressed.

Just as we search for information using modern tools like Google, we are seeking understanding. But true understanding comes not just from referring to texts, but from practical realization and inner work. Many changes occur within us as we begin to analyze these deeper aspects of the 'soul' and understand how our physical form has developed from that initial subtle particle.

Across cultures and traditions, the feminine has long been revered as the ultimate giver—nurturing life, shaping the future, and inspiring progress. In Indian philosophy, the concept of Kṣetra (क्षेत्र) represents a sacred field of creation and fertility, mirroring the earth's role in cultivating seeds. This profound symbolism honors the woman not only as a biological creator but also as a powerful force in social, cultural, and technological evolution.

As explored in earlier chapters, women play a pivotal role in both natural and technological realms—nurturing life through biological processes and spearheading innovation across industries. In both domains, we are shaping and being shaped by our choices: one

rooted in ancient traditions, the other emerging from modern advancements.

These choices—about how we support, represent, and empower women—carry deep implications. They shape our collective future, influence our relationship with nature and technology, and affect how we perceive and form the female identity, physically and beyond. The responsibility lies with us. The shaping is ongoing. The choice is ours.

We will continue this exploration, delving further into the analysis of the soul and the formation of the physique in the next topic.

That is all for now.

The Principle of Establishment and the Dance of Energies

Let us now explore a fundamental principle: Prana-pratistha. This term, from Indian tradition, refers to the act of establishing or infusing life, energy, or consciousness into something. It's a concept most often associated with consecrating idols in temples, making them vibrant with divine presence.

However, this principle, from this perspective, is not limited to sacred rituals. It is a living process happening all around us, driven by fascination and attraction. When you are deeply fascinated or attracted to something – an object, a person, an idea – you are, in essence, performing a form of Prana-pratistha; you are establishing a part of yourself, your energy, your attention, into that thing.

Recall the classical story from the Ramayana. When Lord Rama performed the Ashwamedha Yajna, a significant ritual, he was reminded that a married person cannot complete such a yajna without his wife, his "better half," present. As Sita was not physically with him then, he commissioned a statue of Mata Sita. The account describes

how, after selecting a statue, Rama performed the act of Prana-pratistha, establishing his essence, his life force, into that statue. And through this powerful act of connection and infusion, the statue became imbued with life, standing as Sita for the purpose of the Yajna.

This same principle is seen, perhaps less obviously, in our everyday lives from childhood. As a child, you were fascinated by teddy bears, then a tricycle, later a bicycle, cars, perhaps toy guns or robots. You became captivated by your compass, tools, even simple furniture. You developed attachments to teachers, friends, parents. In each instance, through your intense focus, your fascination, your emotional connection, you were, in this sense, "establishing yourself" in these external things or people.

This is what the ancient Indian scriptures and the observations of the Rishis – those enlightened sages and our ancestors who distilled wisdom from their life experiences – teach us. They spoke of profound truths observed from a state of deep realization. And here lies a key point: their observations are often only truly understood when you are in a similar state or experiencing what they described. If I describe the taste of salt or sugar to you in great detail, you won't truly know sweetness or saltiness until you taste it yourself. But once you experience it, you realize, "Ah, yes, that is what was being described!"

The aim here is to offer those truths using examples you encounter daily, even hourly – very personal, relatable instances. This makes it easier to grasp these subtle principles.

As we have read in previous chapters too, the feminine and masculine forms express consciousness in distinct ways—reflections of the same soul essence shaped through different vessels.

The female form carries seven sacred openings upon the face—two eyes, two ears, two nostrils, and one mouth—through which she connects, perceives, and expresses. Her soul is seated like a drop of water, still and luminous, in the cradle of her navel. To accumulate and

harness the power of this soul, the bladder within the abdomen serves as a vessel, stabilizing the inner flow of energy. Above, the thalamus gathers the distilled light of the soul, its tip pointing upward like a flame—an antenna of subtle perception.

Through these seven openings, the female figure establishes herself—sensitive, receptive, and expansive in her relation to the world. And as we have seen earlier, her attachments often extend deeply—not only to her possessions or surroundings, but to all living beings. She connects through feeling, through presence, through essence.

In contrast, the male form holds his soul like a drop suspended upside down in the navel—ready to move, to act, to initiate. He establishes himself through one generative opening alone, focusing his energy into projection and direction. Emotional attachment in the masculine tends to be rarer, more contained—his path is one of assertion, less diffused through relational threads.

Thus, both forms represent different harmonies of the same divine orchestra—one weaving herself through multiple channels of connection, the other centering himself through singular purpose and seed.

As you grew, the objects of your fascination changed – bikes, cars, wristwatches, modern gadgets. You continued this process of establishing yourself in them. Then came relationships – friends, family, loved ones, even film stars or role models. You established yourself in them, investing your energy, your very being, into these external connections.

From the perspective of this teaching, particularly when viewed through the lens of fundamental human energies, this 'establishment' process is linked to our core makeup. Consider the concept of chromosomes, recognized by modern science: males carry X and Y chromosomes, females carry XX. This perspective interprets the 'Y

chromosome' not just as biological material, but as representing a fundamental masculine, outward-projecting energy or imprint.

As a male engages in fascination, attraction, and particularly procreation, he is seen as establishing or transferring his 'Y chromosome' energy outwards – into objects of fascination, into his offspring via the mother. By constantly giving away or establishing his Y energy in external things and beings, he becomes, energetically, less defined by that original Y imprint, and, in the language of this perspective, becomes "filled with X chromosome" – meaning he is increasingly influenced by external energies and interactions, symbolised by the ubiquitous 'X' factor.

The female body tends to retain more water molecules, subtly influencing her physiology. This is why, when touched, a woman's body often feels cooler—not due to a lack of warmth, but because of her water-based, accumulative nature. Her essence, like water, is calm, receptive, and deep. She absorbs and gathers energies into herself. However, due to the absence of the Y chromosome, she may not consciously realize that she has become established in something. It is the male, through the transfer of his Y chromosome—his thoughts, impressions, and energetic imprint—who gives shape to the female's XX chromosome. This is why, when a woman repeatedly speaks to her husband on the same topic, she often succeeds in getting things done—because she has established herself in him, particularly through his facial openings, anchoring her intent into his awareness.

When a man speaks to a woman and she enters his awareness through his facial openings—eyes, ears, even breath—a subtle pressure begins to build within him. This is not just emotional or mental; it is energetic and physiological. The male, holding the Y chromosome and projecting outward by nature, begins to feel this inner stir. Under such influence, he often seeks release through his sole outlet—the genital opening. This exchange, where energies enter and complete a circuit

between two beings, is at the root of the ancient proverb: “soul mates”—two souls establishing themselves in one another.

In today's world, conversations and interactions between men and women are constant, casual, and widespread. But the ancients understood the depth of such energetic exchanges. That is why, in certain traditions, caution was advised. Some cultures encouraged women to cover their faces, not out of suppression, but as a form of energetic discipline—to preserve the sanctity of these subtle exchanges. In India, this understanding is reflected in the tradition of *ghunghat*, where a woman covers her head and face with a saree or dupatta, especially in the presence of elders or men. It is a symbolic gesture of respect, but also a quiet acknowledgment of the power of presence, of eye contact, of spoken word—through which establishment takes place.

It is also important to reflect on how deeply the principle of establishment or *prāṇa-pratiṣṭhā* extends beyond human-to-human interactions. Females, by their receptive nature, often establish themselves even in pets or other beings they care for. Through affection, attention, and emotional investment, they receive energetic imprints—symbolically akin to receiving multiple 'Y chromosome' energies from these connections. Their nurturing nature allows them to merge deeply, whether with child, spouse, or animal companion.

Similarly, males too, driven by projection and release, may find themselves unconsciously establishing their essence even in female animals. These acts, often born from instinct and unawareness, reflect a dispersion of the self without sacred direction. The original wisdom of our ancestors warned against such heedless entanglements—not out of superstition, but from profound insight into how energy moves, accumulates, and affects consciousness.

When these sacred teachings are forgotten or dismissed, what follows is confusion and imbalance. The subtle becomes coarse. The divine potential of union is replaced with animalistic instinct—quarreling,

competition, exhaustion, and endless excavation of the outer world, like donkeys burdened without knowing why.

The chaos we witness today—disconnected relationships, emotional burnout, and spiritual emptiness—is not random. It is the result of a forgotten map, a sacred science left behind. The ancestors were not restricting us—they were guiding us to preserve the sanctity of our energy and our soul's path.

In forgetting them, we forget ourselves.

This leads us back to a crucial question: understanding the feminine principle, symbolized by 'her', why is she both worshipped and subjected to suffering or 'torture'? Her role in embodying and integrating these diverse energies, perhaps including the inherited 'shell' and accumulated 'Y' imprints, is central to this mystery.

My books – "Union, the bliss" and "Man and Law of Planet Earth" – delve into these interconnected concepts. Exploring them can offer a path to self-understanding, helping you see where you stand in this complex interplay of energies and inherited patterns.

The aim is self-help, to find clarity amidst the confusion. This is a general overview using illustrative examples. As always, the deepest understanding requires personal reflection and perhaps guidance from those who have realized these truths.

We will continue this vital analysis, exploring further how the soul and the physical body are formed from that subtle, initial particle in our next discussion.

That's all for now.

The Cost of Possession and the Path of Non-Attachment

Following our discussion on how a person establishes their energy or 'life' in something through fascination, let us observe the consequence: this act of establishment often leads to a sense of ownership and the powerful drive to protect what is perceived as 'mine'. You see this when a person fiercely guards their property – a piece of land, their bike, their car. You see it even more intensely when they protect their family – their spouse, their children. In their eyes, they are protecting what they have, in a sense, 'created' or poured their energy into.

Yet, the internal struggle arises because a person is often unaware of all the subtle ways and places they have established themselves. Externally, you might be shown obedience and respect, yet internally, or in other areas of life, you feel neglected or encounter unseen resistance. The core of this disconnect often lies in these hidden, unconscious establishments. Think of the modern trend of people buying plots not just on Earth, but even fantasizing about owning land on the moon. Are you drawn to this? It's another example of establishing oneself, claiming ownership, extending the sense of 'mine'.

Observe this entire planet Earth. Its source of life, its vitality, comes from the sun's rays, the light of the sun. See how life struggles in the polar regions where these rays are scarce. The presence or absence of this fundamental energy dictates the very possibility and nature of life.

An Indian saint once conveyed a profound truth: where the male energy (symbolized by the 'Y' chromosome discussed earlier, the energy that establishes and builds) chooses to reside and establish itself, that is where society takes form and is shaped. This principle is perhaps why we feel such a strong connection to, and a drive to protect, the land and property of our ancestors. It is as if their presence, their establishment,

still subtly lingers there, keeping it 'alive' for us. Ancestral homes and possessions hold immense significance for this reason.

Indian history is replete with stories illustrating this principle in the lives of kings. Consider King Rama, revered throughout India. His life exemplifies Ek Patni Vrat – an oath to be devoted to only one wife. He never married again after Sita left his physical presence. From this perspective, he had so completely established himself in her alone that there was no energy or inclination to establish himself elsewhere.

Another example is Lord Krishna. While his life involved many complexities, one notable story is his act of saving over sixteen thousand women held captive by the demon Narakasura. To rescue them and restore their dignity in society, he performed an act of protection and, in keeping with the policies expected of a righteous king, he married them, accepting them into his fold. This is seen as an act where he established himself in them for their preservation and honour. Krishna's life, despite its multifaceted nature, is often held up as a role model of a just and principled figure. These are the kinds of leaders, the kinds of ideologies, that the land of India has revered and continues to draw lessons from.

When we establish ourselves through fascination and attraction, we are engaging in this process. In India, the concept of Brahmacharya – often understood as celibacy, but more broadly signifying control over one's energies and senses, directing them purposefully rather than scattering them through indiscriminate establishment – is foundational. In villages and homes, there are implicit teachings about respecting the feminine. One is taught to view a female not as an object of desire to be fully 'observed', but with reverence, perhaps focusing on her feet, and to bow to her, acknowledging the energy she embodies.

India has a deep-seated culture of honouring the feminine principle in its various forms and stages. A virgin girl is shown great respect; her feet may be touched or bowed to as a sign of reverence. A married woman is likewise honoured, often by bowing to her feet,

acknowledging her role as a sustainer of family and lineage. When a girl experiences her first menstruation, called Rajodarshan (sight of fluid/energy, associated with Rajogun), she is known as Ritumati in Sanskrit – 'one who's physic is according the season/nature' (Ritu), possessing wisdom (Mati). This period, also known as a Sandhya (transitional state) or Rajasvala, is deeply respected. She is honoured, given calm space for rest for a few days, seen as being in a sacred state (Savitri state, related to the creative energy).

Infant girls are welcomed with warmth. A girl undergoing her menstrual cycle is honoured. A pregnant woman is profoundly honoured because she carries two souls (her own and the developing child); bowing to her feet is an act of reverence for the life she holds. Mothers, mothers-in-law, grandmothers, and maternal aunts are all held in high esteem and honoured in India. This deep respect for the female is often said to be 'in the blood' of Indians, part of an ingrained culture.

This reverence extends beyond human females to everything on the planet that embodies a motherly, giving nature. Rivers are worshipped because they give life-sustaining water. Plants are revered because they give fruits, oxygen, and sustenance. In India, these givers are often seen as Devata – divine beings or energies. The mother, in this sense, is the first Devata we encounter.

The opposite of this harmonious relationship with givers occurs when you establish yourself, particularly in non-living objects, driven by unconscious desires. This often leads to frustration. Even establishing oneself too rigidly in other living beings can cause frustration because their thought processes and nature are different from yours, leading to conflict, anger, or destructive moods. The primary challenge is understanding where you have unconsciously established yourself and why it causes suffering.

The path back from being scattered and established in external things, the way to reclaim yourself, is through penance (tapasya). This is the

rigorous effort undertaken by enlightened Rishis. Their experiences and the path they followed are now accessible in scriptures, though traditionally, this knowledge was passed orally (Shruti - heart and kept in memory - Smriti) by visiting the Guru in an Ashram or Gurukul.

India has a rich tradition of Ashrams – places established by Gurus. It's believed that performing penance (tapasya) in a specific environment, aligned with nature's energies, can lead to particular siddhis (spiritual attainments or powers). The verses (richas) of the Vedas, when chanted with specific intentions and performed in different regions or with different types of penance, are understood to yield different results, reflecting the interconnectedness of intention, environment, and spiritual effort. This profound understanding is also documented.

A powerful practice of non-attachment demonstrated by ascetics involves burning their huts after completing a period of penance and moving on. As they burn their dwelling, they utter the words, "Idam na mama" – meaning, "This is not mine." This is a potent declaration of non-establishment, leaving no physical trace of their presence or ownership. This concept of Idam na mama, of non-possession and non-identification with external things, is deeply embedded in Indian asceticism.

A contemporary example of this principle is the revered saint, Ramsukh Das Maharaj. His ashram is located in Rishikesh. Throughout his life, he discouraged people from taking his pictures or keeping any of his belongings. At the time of his departure, he specifically instructed that no monuments or structures be built in his memory, and his ashes be immersed completely in the Ganges, leaving no physical remains. This was a living embodiment of Idam na mama – a complete refusal to establish himself in the material world, even after death.

Breaking free from unconscious establishments requires effort, a form of penance. But penance isn't limited to asceticism. In a simple sense, penance is the focused donation of time and effort towards a goal. You

donate your time in school and receive a certificate. You donate your time in a profession and gain recognition, dignity, money, or property. This donation of time is fundamental to achievement and recognition in any sector.

There is also a significant aspect of transfer, particularly at the end of life. In India, when elderly individuals feel their time is nearing, there is a tradition of transferring their belongings, their property, and often their accumulated wisdom – their 'treasure' – to those in the family capable of leading. This transfer is not just material; it's tied to passing on responsibility and understanding. Honouring this treasure and the elders who hold it is a fundamental teaching. If this treasure of understanding were fully received and integrated, perhaps there would be less need for institutions like old age homes or orphanages, as the inherent drive of the male energy (why chromosome) is seen as one that builds and protects the family and lineage.

In alignment with this deeper understanding, the ancient Indian tradition wisely divided human life into four āśramas, or stages, each designed to uphold balance within the individual and society.

The Brahmacharya Āśrama was the foundational phase, where a child, usually male, would leave home and enter the *gurukul* for formal education. This wasn't merely academic learning but a sacred training of discipline, character, and spiritual grounding. Upon completing this phase—earning the title of *snātak* or graduate—he was ceremoniously welcomed back to his village. The community gathered at the village gates to honour his return, often presenting suitable marriage proposals. But if one bypassed the *gurukul* system or education altogether, the tradition considered him unfit for married life, leading often to a life of celibacy—highlighting the importance of disciplined preparation before entering worldly roles.

Following this came the Gṛhastha Āśrama—the householder's life. This stage, marked by marriage, involved raising children within the joint family, passing forward the values and traditions once received.

It was a time of both expansion and grounding—managing the family’s economic and social duties, continuing the family business or trade, and contributing to the wider community. Here, the bride played a central role—bringing both stability and movement, helping create a dynamic yet rooted household. Here, the bride indeed played a central role—*bringing both stability and movement* into the household. Dynamic, because she expanded the family—birthing and nurturing children, managing relationships, and extending the lineage. And static, because she grounded everyone in integration and discipline, becoming the emotional and cultural anchor of the home. For these powerful and balanced qualities, she came to be revered as Gṛhalakṣmī—the Lakshmi of the household.

Lakshmi, the goddess of wealth, is far more than a symbol of material abundance. She is the very gravitational pull around which the house orbits—attracting harmony, sustaining order, and radiating quiet strength. After marriage, the woman embodies many roles: wife, daughter-in-law, *bhabhi* (sister-in-law), nurturer, and diplomat within the extended family. She harmonizes multiple relationships with grace, creating a space where growth and cohesion exist together. This inner gravitational force is why Mahālakṣmī—the grand form of Lakshmi—is also seen as the symbol of gravitation, the power of attraction and balance that holds all elements in place.

Next was the Sannyāsa Āśrama—a phase often misunderstood today. *Sannyāsa* is not renunciation in the sense of escape, but in fact, it means *san-nyāsa*—to establish something sacred or auspicious. Just as a bridge begins with *shilā-nyāsa* (laying of the foundation stone), so too, this stage is the laying down of spiritual and social foundations for the coming generations. The wisdom and experiences gained during *brahmacharya* and *gṛhastha* were now distilled and offered back to society, shaping the values, direction, and dharma of the family and community.

Finally, the Vānaprastha Āśrama, literally meaning "retiring to the forest." After fulfilling worldly duties, one gradually withdrew from personal desires and social roles. Having performed one's own *śrāddha karma* (ritual for death while alive), the individual would embark on a pilgrimage across the land—rediscovering the country, its spirit, and its sacred sites. Upon return, they were welcomed back at the village gates with music and reverence, no longer as a householder, but as an elder guide. Living in simple huts on the edge of the village or in wooded hermitages, they remained close yet detached—offering counsel, protection, and insight to the community while keeping distance from household affairs.

Such layered insights were not arrived at casually. The ṛṣis and sages of India were no ordinary thinkers. They lived in tune with the cosmos, their senses sharpened not by machines, but by tapas (austerity), observation, inner silence, and deep reflection. Without telescopes, they mapped the stars. Without laboratories, they understood the elements. Without psychology textbooks, they mapped the mind. Their minds, refined through discipline and purity, could perceive what we now confirm only after centuries of technological advancement.

More importantly, these sages didn't hoard their wisdom. With profound compassion, they translated cosmic truths into relatable rituals. They knew not everyone could grasp subtle metaphysics or planetary dharma. So they distilled these truths into simple, symbolic actions—lighting a lamp, touching elders' feet, observing fasts, celebrating seasonal festivals—all of which carried embedded energies and psychological benefits. Each ritual was science in action, aligned with time, space, and nature, ensuring human life flowed in sync with the universal rhythm.

Their approach wasn't superstition—it was encoded science, accessible to all. And their ultimate aim was not control, but liberation through harmony—to live with clarity, responsibility, and sacred connection to self, society, and the cosmos. **If the sacred union—of**

body, mind, and energy—is formed in alignment with the laws of nature, then even now, it is not too late to attain that state of bliss.

As explored in our earlier reflections on *Union, the Bliss*, this path remains ever open to those who seek it with awareness and reverence.

Sadhus and ashrams in India traditionally embody unconditional welcome. Regardless of caste, creed, or religion, anyone is welcomed for food and shelter, expected only to follow certain norms (historical rules of kings or modern government regulations; knowing faces might be exempt from strict document checks). This principle of open acceptance, like the rule of King Rama respecting even a washerman's opinion (though this story also involves painful consequences, like Sita's banishment, it highlights a king's adherence to public sentiment) finds echoes in modern democracy, where a single vote holds power, and the government is intended to be by and for the people. This indicates that the principle of respecting individual voices, including that of females (who are fundamental voters today), is rooted in ancient ideals of governance and societal structure in our country.

The ancient rule of respecting females persists because they are fundamentally seen as givers, and therefore deserving of reverence. Yet, without true understanding, they also become objects of suffering or 'torture'. Understanding her – the feminine principle in all its manifestations, including Mother Earth – is crucial for understanding ourselves and creating harmony. If we care for Mother Earth, who is a great giver, she repays us abundantly.

Conversely, establishing oneself too intensely in various forms of the feminine, even broadly including female animals or cattle, is seen as potentially leading to premature departure for some individuals. This highlights the idea of choosing wisely where to invest one's energy and claim ownership.

In India, there is a cultural caution regarding pets like cats and dogs, while cows are revered and protected. This isn't arbitrary; it stems from specific traditional beliefs about purity and the inherent nature of

certain animals. Traditional purification practices emphasize washing after defecation (said to be seven times with mud) and urination (three times with mud) to achieve a state of purity. Cats and dogs are often seen as not adhering to such rigorous cleansing rituals and yet sharing living spaces, which is considered inauspicious. The cow, however, is uniquely considered auspicious, linked to receiving a specific beneficial ray from the Sun known as “Go” namak Kiran. This ray is believed to imbue cow dung and urine with purifying qualities, capable of neutralizing harmful bacteria, making them beneficial for health and the environment around the home. This explains the deep-seated practice of protecting cows and using their products; they are seen as life-savers, sacred givers. Choosing a pet, from this perspective, is an act of establishing 'this is mine', and the culture encourages choosing that which is inherently aligned with purity and givingness.

Our Indian Rishis, without explicitly stating complex philosophies, embedded deep understanding into daily life and festivals, reflecting the wisdom of living in harmony with Planet Earth's cycles – its movement, its static nature, its dynamism. Understanding her, the Earth, the feminine principle – why she is worshipped, why she is subjected to suffering – is a central inquiry. Are you beginning to see the threads of this understanding?

Command, Compassion, and the Test of Understanding

Let us return to the concept of establishment, particularly as seen in human relationships with pets. When people keep pets and become deeply attached – establishing themselves in these animals – what follows? Commands. "Bark!" you tell the dog when someone approaches, or if there's a perceived threat. "Protect this," "Protect that." "Sit!" "Behave for guests." "Jump!" "Run!" "Fetch the ball!"

From the perspective we are exploring, these commands directed at a pet are, in a profound sense, commands you are directing at yourself – at the part of you that is established in that animal. This is a consequence of that energetic entanglement.

Contrast this with the reverence shown towards the cow in Indian tradition. Our Guru Maharaj in the ashram would often speak about this. He would note the apparent contradiction: on one hand, people respectfully address the cow as "Mother Cow" (Gau Mata); on the other, they might think of feeding her only leftover scraps after their own meal. He would emphasize that if you truly call her mother, you should treat her with honour. In our ashram, a separate plate (thali) of freshly prepared food is offered to the cow daily, before the food is served to the guests, the visiting saints, or even the Mahant (the head sadhu) himself. This practice embodies the principle of honoring the giver, the provider, the mother figure, placing her needs first. If you acknowledge her as cow (Gau) and establish that connection with respect, she is understood to nurture and take care in return.

The cow holds a special place in India's cultural and spiritual landscape, far beyond that of a mere animal. There is the concept of Kaam Dhenu – the celestial wish-fulfilling cow. The cow is seen as capable of fulfilling desires, a powerful giver. The significance of her dung and urine, as discussed previously in terms of their purifying and health-enhancing properties (linked to receiving a special solar ray), further elevates her status. Perhaps, from a deeper level, we haven't fully grasped what the cow truly represents.

She is treated like a member of the family, and it is observed that she is sensitive to the family's emotions. In times of joy, she seems to share in the happiness; in times of sorrow, it is said she can even shed tears. The cow is deeply connected to nurturing and nourishing human beings, both physically and subtly. This understanding has been passed down by our ancestors, the Rishis, those enlightened ones.

The significance of the cow is deeply woven into Indian spiritual narratives. While some of the most profound texts might be rare, the importance of the cow is openly evident in scriptures like the Shrimad Bhagwat Purana, where Lord Krishna himself, a divine figure revered across India, embraced the role of a cowherd (Gopala), tending to cows with love and devotion. Another revered Guru figure, Dattatreya, is consistently depicted with a cow, symbolizing wisdom and nourishment.

From this perspective, the cow is an animal that is uniquely expressive of the energy established in her. Indeed, it is suggested that any pet you keep in your home expresses the energy, emotions, or commands (conscious or unconscious) given by the owner or the family.

This brings us to a philosophical point, yet one presented as a fundamental fact: people often lose interest in simple facts. Knowing that two plus two equals four doesn't hold fascination for long. What captivates us is poetry, innovation, exploration. This is perhaps why females, and Mother Earth, are seen as subjects of endless exploration. Just as the Earth is 'dug out' and explored in all directions, so too is the nature of the feminine perceived as containing depths to be discovered. Even mathematics, often seen as a domain of abstract logic, is placed under the dominion of Devi (the divine feminine principle), acknowledging a deeper, perhaps intuitive or creative, force underlying its structure.

To truly understand the feminine, to understand Planet Earth and the intricate web of effects caused by its movements, is like understanding the human body. The body is often described as having a hundred yantras (subtle energy centers or points). If a thorn pricks your foot, affecting just one small area, the entire body reacts: your eyes might well up with tears, your head might ache, you might get goosebumps, blood flows. The beauty is in the immediate, interconnected response. Similarly, when a part of the Earth is disturbed, it is understood to have

effects spreading out in 'a hundred directions', impacting the whole system, mirroring the interconnectedness of the human body.

This underlying understanding teaches us the importance of protecting ourselves from disturbance. Kamdhenu (the cow as giver) teaches us this too – by providing nourishment and auspiciousness, she helps save from disturbance. In India, the Vedas, seen as the discipline or fundamental principles governing Planet Earth and how to live in harmony with it, are chanted with reverence. The Earth, the giver of life and shelter, is respected. Similarly, springs, rivers, and the ocean are respected and prayed to. We offer prayers for Mother Earth herself. We pray to Kamdhenu (or the cow embodying that energy). We pray to our mothers and fathers, and to the departed ancestors (Pitra Dev), acknowledging them as givers and savers. Ancestors who have attained a state of wisdom are sometimes referred to as Rishis, the savers of knowledge and lineage.

However, the path to understanding isn't always straightforward. Sometimes, people who come to ashrams become overly obedient, taking the Sadhu's instructions literally, to heart, without fully grasping the underlying concept or phenomena. For example, many ashrams have rules for longer stays (beyond a few days or a week), requiring visitors to take on a service task (seva). Common services include cleaning, gardening (sweeping leaves, especially where there are many plants or a Gaushala - cow shed), feeding the cows, working in the kitchen or bhandar graha (storehouse/serving area), serving food and tea to guests, or washing utensils. These tasks are meant to cultivate humility, discipline, and selfless service. Yet, sometimes, people become so fixated on performing one of these tasks diligently that they neglect other aspects of understanding or life.

This highlights the difference between blind obedience and true wisdom, a point illustrated by a story of a Guru and his disciple. The Guru, teaching the principle of non-duality, told his young disciple, who was perhaps prone to intellectualizing, "Brahma (the ultimate

reality/consciousness) is everywhere. Brahma is in you, Brahma is in me, Brahma is in animals, Brahma is in plants. Therefore, do not be afraid." The young disciple, fond of venturing out, sought the Guru's permission to visit a fair, which the Guru granted, allowing him to explore and learn from experience.

At the fair, the disciple encountered an elephant, with a Mahavat (elephant rider and controller) on top. The Mahavat was shouting loudly, warning people to get out of the way, as the elephant was in a frenzied state. The disciple heard the Mahavat's warning but recalled his Guru's teaching: "Brahma is in the elephant, and Brahma is in me. Why should one Brahma be afraid of another Brahma?" Filled with this intellectual understanding, he stood his ground in the path of the charging elephant.

The mad elephant, however, did not heed the disciple's realization of Brahma. It picked him up with its trunk ("strunk" in the original text, likely meaning trunk) and threw him aside, injuring him. Weeping and hurt, the disciple made his way back to the ashram and tearfully confronted his Guru, recounting the event and questioning the teaching: "Guru, you told me there is Brahma in the elephant and Brahma in me! Why did this happen?"

The story often ends here, leaving the disciple, and the listener, with the unresolved question. It illustrates powerfully that spiritual truths, while universally valid, must be understood and applied with practical wisdom and discernment in the relative world. The Mahavat, also a form of Brahma, was giving a necessary instruction based on the reality of the situation. Blindly applying an abstract truth without acknowledging the manifest reality can lead to harm. It is a lesson in the difference between intellectual knowledge and embodied wisdom, between recognizing Brahma everywhere and understanding how Brahma operates through the laws of nature and the realities of different states of being.

Hearing the Other Brahma and the Sounds of Release

The disciple, bruised and confused, stood before his Guru and repeated the teaching: "There is Brahma in the elephant, there is Brahma in me, and yet, that Brahma has hurt me!"

The Guru, with compassion, responded, "It is not quite like that. The person sitting on top of the elephant, the Mahavat – the one controlling the elephant, the one who was shouting 'Stay away! The elephant has gone mad!' – Brahma was also in him. Why did you not listen to that Brahma? That was also Brahma speaking, warning you to stay away."

This story carries a vital lesson: while spiritual truth proclaims the Oneness of Brahma everywhere, in the practical reality of the world, Brahma manifests in different ways and through different forms, including in warnings and guidance from others. When someone speaks to you, understand that it is also a form of 'other Brahma' conveying something, often with manifold implications. Heeding that guidance can save you from much difficulty and allow you to live your life more harmoniously on this planet.

Let us return to a challenging concept we've touched upon. From this perspective, there are certain subtle energies or accumulated impurities associated with the feminine principle, sometimes referred to quite bluntly in this tradition as the "shit of the vagina." This is a difficult term, perhaps representing unresolved waste or trauma energy connected to the very source of physical life and the feminine channel.

It is proposed that the male Y-chromosome carries an energetic attraction to this subtle impurity, regardless of whether it comes from female humans, animals, or even birds. This might be seen as a fundamental energetic dynamic tied to creation. Even in animals like the ox (a castrated bull), where the natural bull energy (Y-

chromosome) is suppressed, the Y-chromosome is still present, and it is seen as retaining this attraction to the subtle impurity.

Furthermore, when the male Y-chromosome energy is transmitted to a female through procreation, the female, too, is understood to carry this energy, which in turn attracts and collects this subtle impurity. This is seen as something that can accumulate or get "stuck" at various times, such as during menstruation, conditions like leucorrhea, or during childbirth.

To release these accumulated impurities, a remedy is suggested in our traditional texts (Shastra): the use of loud noise. Beating drums, blowing crackers (fireworks), even listening to loud music – these vibrations are seen as having the power to detach and expel these subtle "sprinkles" or "shits" collected by the Y-chromosome energy in both male and female physiques who carry it (which includes females who have received it from males). Unbeknownst to them, people attending parties with loud music, including some vibrant scenes in places like Goa or Manali, might be unconsciously engaging in a form of energetic cleansing.

This is contrasted with the state of a Kumarika, a virgin girl. Because she has not yet engaged in activities that involve the full transfer and accumulation of these energies (specifically, the male Y-chromosome and its subsequent collection of this subtle impurity), she is seen as pure and full of immense potential. Her purity is why she is traditionally honoured and even symbolically worshipped in some rituals, often by bowing to her feet.

The upbringing and positive experiences (sanskar) given to a virgin girl in India are considered crucial. Everything is done to welcome her with joy and provide positive influences – gifts, smiles, kindness. The belief is that a girl who is nurtured in goodness will, when she later embodies her kinetic potential through procreation, give rise to children who are similarly "goody-goody," philanthropic, selfless, and nurturing. This is reflected in the cultural expectation and observed reality of Indian girls

and women feeding everyone in the family, the cattle, guests, neighbors, and even birds – embodying the principle of giving nourishment, a key part of the cultural sanskar.

The text touches on reincarnation, suggesting that taking human birth again, as either a man or a woman, is possible and, in a sense, a "simple process." However, like any complex skill, it requires consistent practice throughout life. Think about learning to shower or drive a car. Initially, it's awkward and requires intense focus (indicators, brakes, clutch, accelerator, steering, mirrors). But with years of practice, it becomes second nature, allowing you to manage multiple activities simultaneously, like talking on the phone while driving. Similarly, spirituality is presented as a serious practice that, over a lifetime of consistent effort, can lead to mastery, potentially including the ability to influence one's future birth.

Returning to our main thread, we see the male, born with a subtle 'shell' or pattern, often struggling unconsciously to understand and escape it. The female, embodying the source principle and accumulating diverse energies, faces the complex reality of being both worshipped for her divine, giving nature and subjected to suffering or 'torture'. Our everyday actions, from playing sports (hitting the ball/shell) to our social interactions (admiration, criticism, liking, hating), can be seen as unconscious expressions or engagements with this underlying dynamic, this "shit of vagina" energy.

The use of loud noise and vibration as a remedy isn't limited to modern parties. Traditional Indian festivals often involve vibrant drumming, music (like mridang, dhol, tabla, manjira), and communal chanting (Kirtan). These are culturally sanctioned ways of generating powerful vibrations. Engaging in Kirtan, chanting sacred names accompanied by rhythmic music, is understood to create vibrations that help release these accumulated subtle impurities. People feel refreshed and revitalized afterwards, often without knowing the underlying energetic reason. These festivals and Kirtans provide an accepted outlet for

releasing this energy, often intensified during specific times like the last 15 days of the lunar year (the Falgun month, typically March-April), a period of transition often marked by festivals involving noise and revelry.

Finally, the text briefly revisits the concept of calendars and kings. It reiterates that only kings (like Yudhishtira, whose calendar, Yugaabd, was established after the Kurukshetra war, or King Vikramaditya, after whom the Vikram Samvat is named) had the right to establish calendars. This right was tied to their duty as rulers, structuring time and society. This links back to the earlier discussion about male energy (symbolized by the king or the Y-chromosome) establishing order and influencing the world.

This exploration into subtle energies, cultural practices, and unconscious behaviours reveals the intricate layers of our existence and the hidden dynamics influencing us.

The Melody of Release and the Discipline of Being

Let us conclude the story of the disciple and the elephant. Hurt and bewildered, the disciple asked his Guru, "There is Brahma in the elephant, there is Brahma in me, and yet, that Brahma hurt me!"

The Guru gently explained, "It is not so simple. The person sitting on top of the elephant, the Mahavat – the one controlling the elephant, the one who was shouting 'Stay away! The elephant has gone mad!' – Brahma was also in him. Why did you not listen to that Brahma? That was also Brahma speaking, conveying a necessary truth for the practical reality of the moment. You failed to heed that manifestation of Brahma."

This highlights a crucial point: while we seek the ultimate Oneness, Brahma expresses itself in the world through various forms and voices,

including warnings and guidance. When someone speaks to you, especially with wisdom or caution, consider that it is also a form of 'other Brahma' communicating, and their words, carrying a hundred potential impacts, should be carefully considered. Listening to the 'other Brahma' who guides or warns us is vital for navigating life smoothly on this planet.

Expanding on the idea of sound and vibration as a remedy we touched upon, particularly regarding accumulated subtle impurities (which this tradition sometimes refers to by the raw and challenging term, the "shit of the vagina"), we see practical applications throughout India. Loud sounds (Karkash Vani) are used, such as in fervent praises of the Divine sung in a loud tone. Soft, melodious tones are also potent, especially in places like Vrindavan, renowned for its devotion to Shri Krishna.

Vrindavan is characterized by three key elements dear to Krishna: Shringar (adorning the deity with beauty), Bhog (offering delicious food – famously the Chappan Bhog, 56 varieties of dishes), and Raag (melody and music). Music, Raag, is deeply ingrained in Indian tradition. Vedas are recited with intricate melodic and rhythmic structures, not just in a straight manner, but also in reverse (Ghan Path) and with complex insertions, creating powerful vibrations.

Indian classical music is built upon Raags – specific melodic frameworks like Raag Bhairavi, Raag Malhar, or Raag Yamuna. The musical scale (Saregama Padha Nisa) is sung or played in intricate patterns, moving in zigzag fashion. When these Raags are performed melodiously in concerts, people listening are often transported, and from the perspective of this teaching, these vibrations facilitate the release of those accumulated subtle impurities. Once released, this impurity, which is fundamentally associated with the feminine principle and departed by her, loses its hold and becomes, in a sense, nameless.

Interestingly, a surprising observation from this perspective is that the presence of this accumulated impurity, this 'shell' we discussed, can actually provide certain physical abilities or flexibility. The author shares a personal experience: while practicing yoga, they found certain difficult postures became seamlessly easy. Upon realizing this new flexibility coincided with a period where, from this perspective, a certain 'shit' or 'shell' energy was present, they understood its role in providing that stretch or ability. When, through internal work or other means, that energy was no longer present in the same way, the unusual flexibility diminished. This personal realization, seemingly counter-intuitive, became a key impetus for exploring these concepts further, discussed with co-Sanyasis (Guru Bhai), monitored, and eventually leading to the publication of this book for the benefit of humanity.

This understanding points to an accessible method for release: music. Concerts with loud music, performances with guitars, saxophones, traditional instruments like the Shenai or the Bansuri (flute), which is so deeply associated with Krishna and whose sound is said to be particularly effective in releasing these subtle impurities – all offer avenues for this energetic clearing. This is a daily or regular necessity, especially for those engaged in married life or who have produced children.

The ability to facilitate this release is not limited by gender. We have wonderful female singers whose melodious voices, like that of the revered Lata Mangeshkar, are seen as capable of providing this same relief through their music. Similarly, Indian classical dance forms like Kathak, Bharat Natyam, and Kuchipudi, through their intricate movements and expressions, also serve as powerful means of energetic release. Even modern dance and music genres like Hip-Hop, Pop, and Jazz, although perhaps not consciously understood in this way, can function as tools for getting rid of these accumulated energies through vibration and physical expression.

The key is to approach these activities with understanding. When you consciously engage in them, knowing that you are facilitating a release, the effect can be more profound. This understanding of how to navigate these subtle energies and manage what has been accumulated is fundamental to survival on Planet Earth. It is, in essence, the 'discipline of Planet Earth', which manifests in our lives as our 'to-do list' – our list of Karma.

This Karma list includes even the most mundane daily routines: how to brush your teeth (including the direction to face, sitting posture, how to spit out particles), how to wake up, how to bathe (the process of using soap, showering from head to toe, cleaning the bathroom afterwards, drying yourself, putting away the towel). Learning to perform these tasks, like learning to drive a car (managing clutch, brake, accelerator, steering, indicators, etc., while talking or doing other things), starts as a conscious effort but, with practice, becomes a natural activity, a part of your body's routine, an ingrained tradition or culture (sanskara). Driving a car is a serious activity requiring focused practice; similarly, spirituality, the practice of understanding and managing these energies, is a serious activity requiring practice if you wish to gain mastery, perhaps even over the circumstances of your next birth.

The effort is in practicing these disciplines until they become smooth, effortless. Life is not meant to be a burden, but a smooth flow. The entire effort of our ancestors, and the purpose of sharing this knowledge, is to make us aware of these disciplines of Planet Earth and how to integrate them into our lives seamlessly.

The Struggle of the 'Mine' and the Shaping of Identity

Let us continue our journey, spurred by that initial question: "Who is she?" That inquiry ignited a renewed period of observation and travel

for the author across India – from the Himalayas to the southern tip and the western regions, including years spent by the sacred Narmada river. It was an attempt to understand and perhaps even release this subtle burden, this 'shell' or energy we've discussed. An attempt was made to "throw her out" – to rid oneself of it.

But in that process, a deeper realization emerged: was it (the shell, the burden) truly mine? Or did it originate from the mother, or another family member? Personal observation revealed a recurring, deep-seated pattern, perhaps a 'modi' or imprint, present since childhood, that seemed 'stuck'. Many such insights arose during this period of introspection and travel.

It became evident, while observing people, that a significant struggle stems from denial. Particularly for men, there is often a denial of the presence or influence of the 'other' Y-chromosome – the energy originating from previous generations, other males in the lineage – manifesting within his wife. This hidden denial is a major source of internal conflict for many men. Furthermore, the male Y-chromosome energy itself sometimes seems to deny or resist the influence of its own family members, including the father and uncles.

This dynamic of denial and struggle is reflected in societal shifts. India was historically known for its joint families, a structure where multiple generations and male Y-chromosomes coexisted closely. Now, we primarily see nuclear families. In some instances, this internal 'protest' of the Y-chromosome, stemming from the difficulty of integrating or accepting the influence of other Y energies and the burdens they carry, is so profound that some couples are choosing not to have children, reacting to the visible struggles and differences they've observed between fathers and sons.

Within this dynamic, the female, particularly a daughter, is often seen as embodying 'ego' in a different sense, or perhaps more accurately, representing 'identity'. While she does not carry the biological male-determining Y-chromosome in the same 'injected form' as a son

receives from his father, she expresses aspects of her father's characteristics and influence remarkably clearly until her marriage. She is, in a way, a product shaped by his subtle energy – perhaps the 'motor molecules' or thought-charged energy he projected. She expresses this 'dye' – the unique mold or pattern of attitude and habit carved by her father's thought process during her development.

The 'grooming' or shaping of a girl child, from this perspective, occurs in three significant stages:

In the mother's womb: Shaped by the father's attitude, habits, and thought process, creating the initial 'dye'.

After birth: Nurtured and guided primarily by the mother, who is the direct witness to her physical entry into the world.

After marriage: The groom, her husband, interacts with this established 'dye'. He directs her existing potential or 'kinetic energy' through conversation and his own energetic influence.

The beauty of marriage lies in this interaction. The wife is, in a sense, a reflection of the husband's inner world or lineage patterns, yet she is fundamentally rooted in her maternal lineage – perhaps her 'Nana form', representing the line carried through her mother. Given she is this intricate reflection, why then is she criticized or harmed? It goes against the natural principle of cultivation: you reap what you sow. You must nurture what you have helped shape or are connected to.

The male Y-chromosome, with its inherent ego, often finds it difficult to tolerate interference from other Y-chromosomes, even that of his own father, particularly when it manifests as verbal instruction or criticism, contrasting with the traditional preference for teaching by living example.

However, Indian culture and tradition, significantly protected and propagated by females, offer a balance. The nurturing and education provided by the mother, both in the womb and during childhood, help to shape the male's Y-ego, preventing it from expressing itself purely

as unfiltered verbal dominance or protest. The interest shown by females (the X-chromosome energy) in spiritual stories and scriptures like the Ramayana and Shrimad Bhagavat Purana is vital. These texts narrate the lives of role models and contain the wisdom needed to understand and navigate these dynamics. While the male Y-ego might protest such 'literature', the female's engagement helps protect and preserve the cultural teachings. The female, therefore, serves as the identity of the lineage and culture at every stage – as a baby, a spouse, and a mother. Her association is essential; life is not possible without her, just as life is not possible without Planet Earth.

This perspective critiques unnatural interventions or "digging" into Planet Earth that deviate from natural laws, suggesting such actions ultimately lead to boredom and a disconnect from nature. There is a natural inclination to return to the comfort and connection found in the company of nature and female family members (sister, mother, wife). However, life's circumstances – sisters marrying, mothers being involved with multiple children, wives being focused on their own children – mean this simple return to comfort is often not straightforward.

The male energy, symbolized by the Sun and the Y-chromosome, manifests in various duties, much like a son takes on responsibilities within a family. When the sun rises, different forms of life engage in their respective tasks: farmers go to the fields, birds become active (seeking sustenance), animals go to graze, humans go to school or work. Females, too, engage in their tasks like cooking and cleaning. The Y-chromosome energy is present in all these aspects, driving different activities – some involving physical exercise, yoga, or walks.

Consider the natural cycle of water: evaporation from rivers and oceans leads to rainfall and the formation of the ozone layer, making the planet habitable. A similar process occurs with the human body's water molecules; uncovering the head, for instance, can lead to increased evaporation and thirst, highlighting our direct connection to these

natural cycles. Our actions, like protecting the environment, contribute to maintaining this delicate balance, just as we decorate and protect our physical homes. We build and protect our homes in the same fashion that Planet Earth has been made to live upon – a carefully constructed and protected environment. Therefore, we have a duty to protect this Planet Earth.

Understanding this Planet Earth, this great giver, why we are meant to worship her, is crucial. But the question lingers: are we, despite acknowledging her importance, still torturing her? Are you?

The Neutral Path and the Spectrum of Spiritual Journeys

Hari Om!

Continuing our exploration, we come to a perspective that offers perhaps the easiest way to address and potentially remove that inherited 'shell' you carry from birth: meeting individuals from the neutral gender community. From this viewpoint, these are seen as beautiful beings, traditionally not involved in procreation and generally embodying a non-harming nature.

When you encounter members of this community in India, you will often observe them in a joyous state, marked by their characteristic clapping. This clapping, this distinctive sound, is interpreted as a ritualistic act aimed at releasing that subtle 'shell' or tiny particle carried from the mother's womb. They are seen as having the unique ability to draw out this energy. Following their blessing, they often return a token, frequently a coin. The belief is that by placing this 'shell' energy into the coin and gifting it back, keeping this coin in your home can lead to monetary flourishing.

This community's path is contrasted with that of Sannyasis, the saffron-clad ascetics. Sannyasis follow the path of *Urdhva retas* – directing

their energy upwards, cultivating creativity and knowledge internally, leading to the interpretation of scriptures (Shastras) like those by figures such as Srimad Shankaracharya. Both Sannyasis and the neutral gender community are described as being in a Savitri state, a state associated with potential or creative energy, but in two distinct dimensions. Sannyasis embody the internal dimension, constantly exploring the principle of Yat pinde tat brahmande ("As is the microcosm, so is the macrocosm") within themselves.

Both these communities are traditionally honoured in India, yet they are seen as moving in different directions on the same spiritual path or reality. The Sannyasi's path is seen as climbing the stairs upward, aspiring towards higher consciousness and liberation. The neutral gender community's path, while also spiritual, is sometimes seen as one of coming down the stairs, perhaps engaging more directly with the energies of the manifest world or facilitating a release that allows others to ascend. Both, however, occupy points on the same stairs of spiritual existence.

Recognizing the unique spiritual importance of the neutral gender community, there has been a recent effort to integrate them more formally with the mainstream Sadhu (ascetic) community and their various monastic orders, known as Akharas. Akharas (like Juna Akhara, Nirvani Akhara, Niranjani Akhara, Atal Akhara) represent different directions or 'tastes' within the spiritual paths of the Sadhus, each showing a distinct way to understand the Almighty or, in practical terms, how to survive on Planet Earth by obeying the laws of nature. The formation of the 'Sakhi Akhara' specifically for the neutral gender community, notably initiated by the revered Srimad Shankaracharya Sri Swaroopanand Saraswati Maharaj (who took Samadhi in 2022), is seen as a significant blessing to society. It ensures that their path and importance are recognized, helping everyone understand their role in society and the spiritual landscape.

Think of it like people traveling on the same train – everyone is moving towards a destination, but they may be in different compartments, taking different routes within the train's journey, experiencing it differently based on their chosen path or inclination. Life, the spiritual journey, offers these varieties according to different 'tastes' or natures. Some are drawn to the introspective, upward path of the Sannyasi, while others follow the unique path represented by the neutral gender community, which also leads towards understanding survival and aligning with nature's law.

The author emphasizes putting this complex knowledge out into the world in a clear way – a "Googleian way" perhaps meaning accessible to all in the modern era. The dare is to share this understanding so that society can recognize the significance of these different paths and communities and not be misled or dismissive of them. It is about understanding the value inherent in each approach to navigating the spiritual and energetic realities of life.

The Symphony of Being – Soul, Body, and the Cosmic Dance

Are you now beginning to truly understand the nature of our physical form, the 'physic'? The ancient texts tell us there is ultimately only one Prajapati, the male creator principle or soul, and the rest, the entire physical manifestation, is feminine. The body, in its entirety, is considered feminine, animated and given life by the light of that soul.

We see this mirrored in the cosmos: in the presence of the sun, the Earth, which is considered feminine, rotates and revolves, bursting forth with all manner of life. The same story unfolds with our body; in the presence of the soul, the feminine body is animated, blossoms, and life unfolds.

Consider anything that is manufactured or created – a mobile phone, spectacles, a cooking pot. The signature of the creator is always subtly

present. Just as a baby is born bearing the signature of the male creator principle – the sperm particle initiating creation within the 'shell', the womb space (like a duck or hen providing warmth for creation within the egg) – so too, anything manufactured carries the signature of its maker. The sperm particle represents that creative 'Brahma' in the context of biological birth.

This process of creation leaves a signature. When you use or wear these manufactured things – ornaments, belts, watches, mobile phones, glasses – the signature of the maker is present. Now, recall that your entire physical form, from this perspective, is considered feminine. Particles from your feminine body are subtly attracted to these objects bearing the masculine creator's signature. When these particles become attached to your physique (energetically or subtly), you begin to feel, "This is mine," because you have established yourself in that object. But pause and consider: in whose signature are you establishing yourself? You become attached to your equipment, your belongings, your house, car, school bag, even a simple tricycle. You establish yourself in countless things bought or chosen from the market, often without realizing it.

This unconscious establishment creates an inner 'stretch' or tension. Faced with this stretch, you instinctively try to escape, even if you don't know the real reason why. This escape takes many forms: seeking refuge in music, friends, gossip, chatting, laughter, running, cutting classes, or ignoring important people in your life like your partner or parents – precisely when the stretch related to those relationships is most significant. You create new patterns of behaviour, often aware, deep down, that they are not entirely right.

The discomfort and stretch experienced by those who engage deeply with the world's matters, particularly when chasing unnatural things, is a result of this phenomenon. The story from the Upanishads, referencing a wise person unversed in worldly ways being tempted by those displaying 'unnatural' attractions, illustrates this. When faced

with such distractions, if the thought process remains focused on lower energies ("below the belt"), it can lead to a wasteful outflow of energy ("rain occurs").

The fundamental inclination of men, in alignment with the natural process, is towards creation and propagation, which is the law of this planet Earth. This understanding is the foundation of this book, "Understanding her, why she is worshipped, why she is tortured," and it aligns with the core principle of Indian texts: Yat pinde tat brahmande – Whatever exists in the body (microcosm) also exists in the universe (macrocosm). Our body, the 'physic', in its ultimate state of peace and balance, reflects the entire universe.

Do you think the Rishis and ancestors who compiled the Indian texts traveled the world denying the laws of nature or gravity to gain this wisdom? No. They discovered these truths in deep states of meditation and observation. While some perspectives suggest humanity arrived on Earth around 10,000 years ago, the core issue of survival remains vital. Digging into the Earth, altering nature in unnatural ways, has consequences we are now facing, though the root cause may not be fully understood. This book, an extension of texts like "Man and Law of Planet Earth," aims to provide insight into these consequences and their origins.

To conclude our philosophical exploration here, let us embrace a new thought process: one that seeks to revitalize humanity on this planet, perhaps for another cycle, another 10,000 years, echoing the long cycles hinted at in narratives like the Ramayana.

Consider the story of the Ramayana. Lord Rama, a human incarnation, belonged to the Suryavanshi clan – the Solar Dynasty. In contrast, Lord Krishna, another incarnation, belonged to the Chandravanshi clan – the Lunar Dynasty. Surya means Sun, Chandra means Moon. We extend this logic to understand fundamental energies.

The soul is considered Suryavanshi, the principle of the Sun, the source of light and male energy. The mind is considered Chandravanshi, the principle of the Moon, associated with reflection and perhaps the feminine receptive energy. Both are said to possess equal power.

After the sun sets, the Earth's shadow creates night. The moon rises, reflecting the sun's light. From this perspective, the moon also reflects the activities performed during the day in the presence of the sun. Night, in the absence of the direct sun, is a time for nourishing and producing. The activities of the day create a blueprint, which the night then fortifies in your physique. Everything you do – your thoughts, physical exercise, every action (kriya), whether spiritual or material – shapes your body. By understanding this principle (Soul as Suryavanshi, Mind as Chandravanshi), you can consciously shape your physique and your life.

The Hindu cosmology speaks of great time cycles or Yugas – Krita (or Satya) Yuga, Dwapar Yuga, and others, separated by transitional periods called Sandhya. Lord Rama manifested in the Satya Yuga, and Lord Krishna in the Dwapar Yuga, with Sandhyas marking the meeting points between these eras. This represents the beautiful, cyclical nature of time and the manifestation of these fundamental principles.

This glimpse into the thought processes of our ancestors and Indian sages reveals a profound mapping of inner and outer reality, cosmic and personal cycles. The ultimate message conveyed through this knowledge is to live life guided by your inner thought process, informed by this deep understanding.

Live Examples – The 'Shell' in Public Figures

A very pertinent question has been raised "Swamiji, can you give live examples of human beings illustrating this particular shell you are discussing in the book?"

That is a good question. When the subtitle of a book suggests moving "enough of philosophy," it becomes important to provide practical, observable examples.

Let us consider figures widely known to the common person, those seen frequently, particularly in cinemas. If we look back over several decades, one actor stands out across generations: Amitabh Bachchan. The generation of the 1970s knows him, and the current generation knows him. Now, observe certain physical aspects that have been noted about him over time: a certain 'stretch' in his left arm, and a distinctively heavy or blurred quality to his voice. From the perspective of this understanding, one of his 'shells', originating from his head or Kapal (skull), is understood to have descended to his shoulder area. This descent of the shell is seen as linked to his thoughts becoming 'opened' or profoundly expressed. It might also manifest physically as some impact or defect in the bone structure from the neck to the left shoulder, correlating with a notable length in that arm.

This is presented as a live example of the shell's presence and influence. If this shell were to be removed, the process would first involve clearing all the particles that have accumulated within and around that shell, covering its space. This is seen as a continuous process. Furthermore, understanding its origin requires looking back. Did the shell enter or become fixed in the primary layer of his head (Kapal) during his childhood? This might determine how much effort is needed initially.

If we ponder why such a manifestation occurred, one might examine the circumstances of birth. Was it a delivery involving instruments ("scissoring" like forceps)? How was the child held by the doctor – were the feet grasped firmly, was there a sudden jerk, was the child returned to the original position smoothly? Was the doctor's own energetic state, their 'shell', clear at the time? And importantly, in what state was the mother from whom Amitabh Bachchan was born? To truly address or change a person's shell, it is understood that the shells

of the mother and father must first be cleared. Only then is the child fully prepared to work on their own shell. Attempting to directly 'cure' or remove the shell for someone like Amitabh Bachchan without addressing these foundational aspects might not be fully possible. This shell, remember, represents the space, the energetic container, in which the child grew within the mother's womb.

This shell is also linked to concepts in Indian tradition like 'NC' or the '49 Maruts' – vital energies or winds described by the Rishis. It is said that at birth, the shell undergoes a maximum 'split' or fragmentation into 49 aspects, and some of these fragments or layers need to be cleared over time.

We can observe other examples. Consider Shah Rukh Khan. From this perspective, his shell is seen as residing towards the backside, possibly linked to his characteristic open-armed gestures, somersaults, or cartwheels. This is interpreted as causing an impact or pressure in his backbone and lower back, potentially leading to backache. Curiously, his noted habit of chain smoking appears to have less visible impact on his physique than might be expected. This is seen as an instance where the shell helps him cope with performing these 'anti-natural' activities (like excessive smoking), allowing him to rebound. He has a known backache, yet seems able to manage significant physical demands, maintaining a seemingly straight posture and nose.

Compare this to Amitabh Bachchan in earlier films before he regularly wore glasses. One can notice a slight tilt in his left eye, linked to the shell's location near his head and shoulder. His popular movies, frequently replayed, offer opportunities to observe these subtle traits.

Consider cricket legends like Sachin Tendulkar and Sunil Gavaskar. Gavaskar, known for often batting without a helmet against fast bowlers, is seen as having his shell concentrated in his head. Sachin Tendulkar's shell is interpreted as touching the Muladhara (the root chakra, the base energy center) along the central line, rather than just being on the head. This deep connection to the root is seen as

contributing to his extraordinary mastery, his ability to instinctively anticipate the ball's trajectory ("like some Paramhansa," a high class of renunciate embodying intuitive wisdom).

Even in political figures like Narendra Modi, observations are made. One can notice prominent lines on his forehead (lalat) above his eyebrows, which appear almost engraved and descend towards his neck on both sides. From this viewpoint, the location and appearance of these lines are linked to his position and effectiveness as Prime Minister.

These are national heroes, individuals seen as doing good work, and their public image and success can be seen as facilitated by their energetic makeup, their shell. However, the text also suggests that the shell's influence is not inherently moral. A person deemed a criminal could, from this perspective, also have a particular shell configuration enabling their activities. If that shell were removed, they might return to a 'normal' state.

The shell, in this understanding, enables individuals to cope with activities that might be considered 'anti-natural' – going against their true nature or the laws of the planet. However, the shell itself lacks inherent direction; it provides potential or capacity without guiding its use.

These examples offer a glimpse into how the abstract concept of the shell might manifest physically and influence life's journey and capabilities. The rest of this intricate exploration, including deeper insights into these principles, can be found in the full book. Thank you for asking that question, prompting this practical illustration.

The Natural Law of Adjustment

To be alive, truly alive and in flow, requires constant adjustment. Just as even the fiercest storm, in time, passes away, the ability to bend and adapt is what allows life to persist and thrive. The moment you become

rigid – unyielding, stuck in a fixed state – you are no longer in a natural phase of being.

Consider the Earth itself. It constantly rotates on its axis, it constantly revolves around the sun. These motions are not optional; they are fundamental, undeniable laws of nature that govern its very existence and the rhythm of life upon it.

Humans, too, are intrinsically bound by these same laws. We are subject to the cycles, the forces, and the inherent principles of this planet and the cosmos. The choice presented to us is not whether to obey these laws, but how. We can align ourselves with them willingly, consciously flowing with the natural order, or we can resist, becoming rigid, only to find ourselves nonetheless compelled to obey them, perhaps with a sense of resigned, even mocking, acknowledgement of nature's inescapable power.

The path of ease, the state of being truly alive and in harmony, lies in embracing flexibility and adjustment, recognizing that rigidity is a deviation from the natural rhythm of existence, which, like the Earth, is ever in motion.

Invocation to Bhairav: Guardian of the Subtle Truths

In this sacred exploration, as we walk the path of the subtle, inner sound—Nāda—we begin with reverence to Kalabhairav, a fierce yet compassionate aspect of Shiva. Bhairav is not merely a deity, but a principle, a protector of the deepest secrets of union and dissolution. He is invoked at the threshold of the unknown, where the physical merges with the subtle, and the veil of illusion begins to part.

Without Bhairav, the inner understanding of bliss and union cannot ripen. As mentioned in earlier chapters, Bhairav represents one of the many forms (*kalās*) of Shiva—fierce, raw, and essential. In the sacred

traditions of Tantra, Shakta Tantra begins with the *Phat* sound—piercing, sudden, like lightning. Shaiva Tantra, on the other hand, emerges with the *Vam* sound—subtle, coiling, resonant. When these two vibrations meet in perfect balance, creation unfolds.

This is not just metaphysical—it reflects in the human experience too. During the first act of union, it is said that when a female loses her virginity, the subtle inner sound *Phat* is generated, a sign of opening, of release. For the male, at the point of his first release, the sound *Vam* arises—symbolizing initiation into creation. These aren't just bodily events—they mark a profound energetic shift.

And perhaps it's worth gently saying this—especially to the youth today: these moments carry immense creative power. Virginity isn't a burden or a taboo. It's sacred potential. And when union happens in the right space—emotionally, spiritually, and consciously—it becomes not just pleasure, but a true act of creation.

Marriage, or at least conscious partnership, is about honoring this act. Not as a rule, but as a recognition: that your body and your energy are not casual. They're gateways to something eternal. So if you're holding onto that space within you, know that you're not behind or outdated—you are protecting something profoundly divine.

Even in sleep, the last sound we utter sets the tone of the next day's creation. In final moments, the last vibration we release shapes our transition—peaceful or turbulent, graceful or restless. Sound is not merely heard—it creates. It is the seed of both beginning and ending. And Bhairav is the guardian of this divine alchemy.

It is for this reason that temples dedicated to Bhairav are constructed in the basement, beneath the surface—symbolic of the hidden realms of existence, the root of creation itself. In these temples, only the forehead of Bhairav is visible, marked with sacred *tripundra* of ash (*bhasmi*)—a mark of Shiva's transcendent and fiery nature. The rest of

the deity remains veiled, for Bhairav is the unseen, the unknowable, the hidden power behind the curtain of form.

Just as the womb (*yonī*) is the gateway to creation and the anal orifice is associated with dissolution (*layā*, *pralaya*), both are sacred yet veiled—hidden by nature, even in animals, often with tails or coverings. This concealment is not shame but sanctity—it is the mystery of life preserved through reverence.

Bhairav is the protector of these mysteries. Even with knowledge, one needs protection, grace, and guidance. Thus, we pray—not out of fear, but out of sacred respect—for Bhairav to guide us safely through the veiled corridors of sound, birth, and transformation.

A Witness within the Lineage

Hari Om!.

This work does not belong to me. It is not authored in the usual sense. I have merely served as a witness—an instrument through which ancestral knowledge has chosen to speak once more. In Bharat, we do not say that a person “writes” the Purāṇas. We say they flow from the Vyasa Peeth—the sacred seat from which such truths arise. Whoever sits on that seat, in the right consciousness, becomes the vehicle for eternal wisdom to express itself again.

In that spirit, I offer this manuscript.

What is shared here is not new. It has existed in the Shruti and Smriti, passed silently through the Guru-Shishya Parampara—from realized beings to attentive hearts, never for pride, always for preservation. My own Guru has reminded me, again and again, that all insight comes only by the grace of the Guru's blessings, and through them, the blessings of all Gurus before him. This is a lineage of light, not personal authorship.

These reflections may seem unusual to modern ears. They concern the unseen energetics of union, the subtle pathways of the body, the imprints passed through families, and the purification of both body and mind in preparation for liberation. But these are not imaginations. They are realities seen and lived by those who walk the quiet inward path, and they have always been part of our Paurāṇik culture.

I write now because this age needs remembering. The internet is the new forest, the new village square. If even one soul finds resonance here—if one seeker remembers their true nature—then this offering has fulfilled its purpose.

I bow to the Rishis. I bow to my Guru. And I bow to the sacred opportunity to share what was never mine.

Om Tat Sat.

Glossary for "Union The Bliss" – Part One (Upto page 100)

- **Adho Path (अधो पथ):** (Sanskrit: "lower path" or "downward path") Refers to the energetic region or direction below the navel, generally associated with material existence, desires, and the physical world in yogic and spiritual contexts.
- **Adhyatma (अध्यात्म):** (Sanskrit: "pertaining to the Self" or "spiritual") Refers to the spiritual realm, the inner self, or matters concerning the soul and its journey.
- **Adhyatma Ramayana (अध्यात्म रामायण):** (Sanskrit) A spiritual version of the epic Ramayana, often focusing on the philosophical and devotional aspects of the story, particularly the divine nature of Rama and Sita.
- **Agni (अग्नि):** (Sanskrit: "fire") Refers to the element of fire, or the deity of fire. In a yogic context, it also represents the digestive fire within the body (Jatharagni) or the transformative energy.
- **Agni Tattva (अग्नि तत्त्व):** (Sanskrit: "fire element") One of the five fundamental elements (Pancha Mahabhutas) that constitute the universe and the human body, representing transformation, heat, and energy.
- **Ahuti (आहुति):** (Sanskrit: "offering" or "oblation") The act of offering substances into a sacred fire during a ritual (Havan or Yagna), symbolizing surrender and purification.
- **Ajna Chakra (आज्ञा चक्र):** (Sanskrit: "command wheel") The sixth primary energy center (chakra) in the subtle body, located between

the eyebrows (the "third eye"). It is associated with intuition, insight, wisdom, and inner guidance.

- **Akasha (आकाश):** (Sanskrit: "ether," "space," or "sky") One of the five fundamental elements (Pancha Mahabhutas) representing the pervasive, empty space from which all other elements arise.
- **Akashmarg (आकाशमार्ग):** (Sanskrit: "sky path" or "air route") Refers to a celestial or aerial path, often associated with divine beings or subtle travel.
- **Akhanda māṇḍalaṁ karma vyāptam ... tasmai śrī gurave namaḥ (अखण्ड मण्डलं कर्म व्याप्तं ... तस्मै श्री गुरवे नमः):** (Sanskrit) A traditional Sanskrit phrase, part of a prayer to the Guru, roughly translating to "The entire universe is pervaded by action... Salutations to that glorious Guru." It emphasizes the Guru's pervasive influence and wisdom.
- **Amrit (अमृत):** (Sanskrit: "nectar of immortality") A divine elixir that grants immortality, often obtained from the Samudra Manthan (churning of the ocean). Metaphorically, it refers to life-giving essence, vital energy, or spiritual bliss.
- **Anahata Chakra (अनाहत चक्र):** (Sanskrit: "unstruck sound wheel") The fourth primary energy center (chakra) in the subtle body, located at the heart. It is associated with love, compassion, emotional balance, and inner harmony.
- **Ananda (आनंद):** (Sanskrit: "bliss," "joy," "happiness") A state of profound spiritual happiness and contentment, often considered the inherent nature of the Self.
- **Anna (अन्न):** (Sanskrit: "food" or "nutrition") Refers to nourishment in its totality, encompassing physical sustenance and its subtle energetic impact.

- **Annapurna (अन्नपूर्णा):** (Sanskrit: "giver of food and abundance") A Hindu goddess, a form of Parvati, who is the deity of food and nourishment, symbolizing abundance and sustenance.
- **Anulom Vilom (अनुलोम विलोम):** (Sanskrit) A common pranayama (breathing exercise) technique involving alternate nostril breathing, aimed at balancing the energy channels (Nadis) and calming the mind.
- **Apabhraṃśa (अपभ्रंश):** (Sanskrit: "corruption" or "deviation") Refers to a linguistic term for the deteriorated or "corrupted" forms of Sanskrit words that emerged as popular dialects, often leading to modern Indian languages.
- **Apsara (अप्सरा):** (Sanskrit: "celestial nymph" or "cloud maiden") In Hindu mythology, a class of beautiful, supernatural female beings who reside in the heavens, often associated with dance, music, and enchanting qualities. In the context of the book, it also refers to a "potent energy spark" created during union.
- **Argya (अर्घ्य):** (Sanskrit: "offering of water") A ritual offering of water, often to deities or celestial bodies like the Sun God, as an act of reverence.
- **Asanas (आसन):** (Sanskrit: "seat" or "posture") Refers to physical postures in Yoga practice, designed to bring stability, comfort, and prepare the body for meditation.
- **Ashwini Kumar (अश्विनी कुमार):** (Sanskrit: "horsemen sons") In Hindu mythology, the divine twin horsemen, healers of the gods, and physicians of Ayurveda.
- **Ashwini Mudra (अश्विनी मुद्रा):** (Sanskrit: "horse gesture") A yogic practice involving rhythmic contraction and relaxation of the anal sphincter muscles, believed to draw energy upwards and strengthen the pelvic floor.

- **Ati-bhoga (अतिभोग):** (Sanskrit: "excessive enjoyment" or "over-indulgence") A pattern of excessive sensory gratification or material consumption that can lead to imbalance.
- **Atman (आत्मन्):** (Sanskrit: "Self" or "soul") The individual soul or true Self, which is considered eternal, unchanging, and identical with Brahman (the Ultimate Reality) in Vedantic philosophy.
- **Ayurveda (आयुर्वेद):** (Sanskrit: "science of life") An ancient Indian system of holistic medicine focused on balancing the body, mind, and spirit for health and well-being.
- **Baba Baidyanath (बाबा बैद्यनाथ):** (Sanskrit/Hindi) A revered Jyotirlinga (a devotional representation of Shiva) temple, a significant pilgrimage site for devotees of Shiva.
- **Bhag (भग):** (Sanskrit: "sacred feminine organ," "source of creation") In the context provided, it refers to the sacred feminine principle, the creative space or source.
- **Bhagavata Purana (भागवत पुराण):** (Sanskrit) One of the most important Puranas, primarily dedicated to Lord Vishnu and his avatars, especially Krishna. It is a devotional text.
- **Bhagavad Gita (श्रीमद्भगवद् गीता):** (Sanskrit: "Song of God") A revered Hindu scripture, part of the Mahabharata epic, presenting a dialogue between Lord Krishna and Arjuna on dharma, karma, yoga, and the nature of reality. It is considered an Upanishad.
- **Bhagwan (भगवान्):** (Sanskrit: "possessor of fortune," "lord," "God") A revered title for God or a highly respected spiritual master, signifying one who possesses divine attributes or mastery. In the book's context, it specifically refers to one who unites with the "Bhagwati."
- **Bhagwati (भगवती):** (Sanskrit: "possessing fortune," "goddess") A revered title for a goddess, especially Durga or Lakshmi. In the

book's context, it is defined as the "keeper of generative power" – the one who possesses the "Bhag."

- **Bhairav (भैरव):** (Sanskrit: "terrifying" or "frightful") A fierce manifestation of Shiva, often associated with destruction, protection, and esoteric practices. He is also considered the guardian deity of sacred cities like Kashi.
- **Bhakti (भक्ति):** (Sanskrit: "devotion," "worship," "adoration") One of the paths to spiritual liberation, characterized by intense love and surrender to a personal deity.
- **Bhakti Yoga (भक्ति योग):** (Sanskrit: "Yoga of devotion") A spiritual path focusing on cultivating love and devotion towards the Divine as a means of achieving union with the Ultimate Reality.
- **Bharati (भारती):** (Sanskrit: "Indian") Refers to something associated with India or its culture.
- **Bharati Manishis (भारती मनीषी):** (Sanskrit: "Indian wise men" or "sages") Refers to the profound thinkers and sages of ancient India.
- **Bharati Rishis (भारती ऋषि):** (Sanskrit: "Indian sages") Refers to the seers and spiritual masters of ancient India.
- **Bhastrika (भस्त्रिका):** (Sanskrit: "bellows breath") A powerful pranayama technique involving forceful inhalations and exhalations, resembling the action of a blacksmith's bellows, aimed at increasing heat and energy in the body.
- **Bija-mantra (बीज मन्त्र):** (Sanskrit: "seed mantra") A short, potent mantra, usually a single syllable, considered to contain the essence or "seed" of a deity or a specific energetic vibration.

- **Bhog (भोग):** (Sanskrit: "enjoyment," "experience," "offering") In the context of "Bhag may Bhog say prapti," it refers to the act of offering into the sacred feminine space, leading to "fruits in return."
- **Bhishma (भीष्म):** (Sanskrit) A central character in the Mahabharata epic, known for his extraordinary vows, wisdom, and unwavering commitment to dharma.
- **Bhole (भोले):** (Hindi/Sanskrit derived) A common epithet for Shiva, meaning "innocent," "guileless," or "simple-minded," referring to his benevolent and easily pleased nature.
- **Bhootam (भूतम्):** (Sanskrit: "past" or "that which has been") One of the three aspects of time (past, present, future).
- **Bhramari Pranayama (भ्रमरी प्राणायाम):** (Sanskrit: "humming bee breath") A pranayama technique where a humming sound is produced during exhalation, resembling the sound of a bee, to calm the mind and activate internal vibrations.
- **Bhuvanam (भुवनम्):** (Sanskrit: "present" or "that which exists") One of the three aspects of time (past, present, future).
- **Brahmam satyam jagat mithya (ब्रह्मं सत्यं जगत् मिथ्या):** (Sanskrit: "Brahman is real, the world is illusory/unreal") A fundamental tenet of Advaita Vedanta philosophy, asserting that only Brahman is ultimately real, and the perceived material world is a temporary, illusory manifestation.
- **Brahma (ब्रह्मा):** (Sanskrit) The Hindu deity of creation, part of the Trimurti (Brahma, Vishnu, Shiva).
- **Brahmacharya (ब्रह्मचर्य):** (Sanskrit: "conduct leading to Brahman" or "celibacy") Traditionally, a vow of celibacy and spiritual discipline. More broadly, it refers to the control of sensory desires and the conservation of vital energy.

- **Brahman (ब्रह्मन्):** (Sanskrit) The Ultimate Reality, the supreme cosmic spirit in Hinduism, which is eternal, infinite, and the source of all existence.
- **Brihaspati (बृहस्पति):** (Sanskrit) The preceptor (guru) of the Devas (gods) in Hindu mythology, associated with wisdom, rhetoric, and piety.
- **Chakras (चक्र):** (Sanskrit: "wheel" or "disk") Energy centers located along the subtle spine in the human body, believed to be responsible for various physiological and psychological functions. (See individual chakra entries like Muladhara, Svadhisthana, Manipura, Anahata, Vishuddhi, Ajna, Sahasrara).
- **Chakshu (चक्षु):** (Sanskrit: "eye" or "vision") Refers to visual perception or the faculty of sight.
- **Chareviti (चरेवेति):** (Sanskrit: "keep moving forward") A Vedic adage encouraging continuous effort, progress, and not giving up on one's path.
- **Chhilkā (छिलका):** (Hindi: "peel," "skin," "imprint") In the context of your book, it refers to a subtle imprint or residual layer from the mother's womb that can influence a person's nature.
- **Dattatreya (दत्तात्रेय):** (Sanskrit) A revered sage and deity in Hinduism, considered an avatar of the Trimurti (Brahma, Vishnu, Shiva), known for his profound spiritual knowledge.
- **Deva (देव):** (Sanskrit: "god" or "celestial being") Refers to divine beings or gods in Hindu mythology.
- **Devaguru (देवगुरु):** (Sanskrit: "guru of the gods") A title for Brihaspati, the preceptor of the Devas.
- **Devi (देवी):** (Sanskrit: "goddess") A general term for a goddess, or specifically referring to the Divine Mother.

- **Dharma (धर्म):** (Sanskrit: "righteousness," "duty," "moral law," "cosmic order") Refers to one's righteous conduct, moral obligations, cosmic law, or the inherent nature of a thing.
- **Dharma Shastras (धर्म शास्त्र):** (Sanskrit: "treatises on dharma") Ancient Hindu texts dealing with religious and moral laws, duties, and codes of conduct.
- **Dhoti Kriya (धौती क्रिया):** (Sanskrit) A Hatha Yoga cleansing technique involving swallowing a long strip of cloth and then withdrawing it, primarily for cleansing the esophagus and stomach.
- **Diksha (दीक्षा):** (Sanskrit: "initiation") A formal spiritual initiation given by a Guru, marking the beginning of a disciple's spiritual journey and transmitting sacred knowledge or energy.
- **Dimbh (डिम्भ):** (Sanskrit: "egg," "embryo," "child") In the context of your book, it refers to the ovum, the receptive canvas for creation, and also the subtle presence of the "double soul" in the womb.
- **Dirgha (दीर्घ):** (Sanskrit: "long") In linguistics, refers to long vowel sounds.
- **Dok (ढोक):** (Hindi) Likely refers to the crown of the head or a specific point on the head, often used in regional dialects. (Needs confirmation if specific to a region or precise meaning.)
- **Dvapara Yuga (द्वापर युग):** (Sanskrit) The third of the four Yugas (epochs) in Hindu cosmology, a transitional period characterized by a decline in dharma and the rise of conflict, preceding the Kali Yuga.
- **Gandharva (गन्धर्व):** (Sanskrit) Celestial beings in Hindu mythology, known for their musical prowess and often associated with the heavens.

- **Ganikas (गणिका):** (Sanskrit: "courtesan" or "companion") In ancient India, women who were skilled in various arts and entertainment, often serving as companions rather than merely entertainers.
- **Garṣaṇa (घर्षण):** (Sanskrit: "friction," "rubbing") Refers to the friction or interaction between energies, particularly in the context of union leading to the creation of vital energy.
- **Gayatri (गायत्री):** (Sanskrit) A revered deity and a powerful mantra (the Gayatri Mantra). As a goddess, she is associated with creation, consciousness, and the Sun (Savitri). Also associated with *rajas* (dynamic energy) and *rajoguna* (mode of passion).
- **Gayatri Mantras (गायत्री मन्त्र):** (Sanskrit) A set of sacred verses or chants dedicated to the goddess Gayatri, known for their spiritual potency and connection to creation.
- **Ganesh (गणेश):** (Sanskrit) The Hindu deity with an elephant head, son of Shiva and Parvati, revered as the remover of obstacles and the lord of beginnings.
- **Godhharai (गोदभराई):** (Hindi) A traditional Indian baby shower ceremony, where the expectant mother is showered with blessings and gifts.
- **Go-nāmak kiran (गो-नामक किरण):** (Sanskrit: "ray named 'go'") Refers to a specific type of sustaining energy or ray, likened to the touch of the tongue on the palate, which supports physical vitality.
- **Grihalakshmi (गृहलक्ष्मी):** (Sanskrit: "Goddess of the home") Refers to the presiding female deity of a household, embodying prosperity, well-being, and auspiciousness within the family.
- **Guru (गुरु):** (Sanskrit: "teacher," "spiritual preceptor") A spiritual guide who dispels darkness (ignorance) and leads one towards enlightenment.

- **Guru Kul (गुरु कुल):** (Sanskrit: "teacher's family/house") An ancient Indian system of education where students lived with their Guru, learning spiritual and practical knowledge.
- **Guruji (गुरुजी):** (Hindi/Sanskrit derived) A respectful term for a Guru or spiritual teacher.
- **Gurujans (गुरुजन):** (Sanskrit: "revered teachers" or "elders") A collective term for respected spiritual teachers and elders.
- **Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwara (गुरुर् ब्रह्मा गुरुर् विष्णु गुरुर् देवो महेश्वर):** (Sanskrit) A popular Sanskrit verse revering the Guru, stating that the Guru is Brahma (creator), Vishnu (preserver), and Maheshwara (Shiva, transformer) – encompassing all aspects of the divine.
- **Halahala (हलाहल):** (Sanskrit) The potent poison that emerged from the Samudra Manthan (churning of the ocean), which was consumed by Lord Shiva to save the universe.
- **Hanuman (हनुमान):** (Sanskrit) A central figure in the Ramayana, a devoted follower of Rama, known for his strength, loyalty, and devotion.
- **Hari Om! (हरि ॐ!):** (Sanskrit) A traditional Hindu greeting and chant. "Hari" refers to Lord Vishnu (the remover of obstacles/sins), and "Om" (Aum) is the sacred primordial sound representing the cosmic vibration and Ultimate Reality.
- **Hatha Yoga (हठ योग):** (Sanskrit) A branch of Yoga focused on physical postures (asanas), breathing techniques (pranayama), and cleansing practices (shatkarmas) to purify the body and mind, and prepare for higher states of meditation.
- **Havan (हवन):** (Sanskrit) A Hindu ritual involving offerings made into a consecrated fire, usually performed for specific purposes or as an act of devotion.

- **Holika Dahan (होलिका दहन):** (Hindi) A ritual bonfire celebrated on the eve of the Holi festival, symbolizing the victory of good over evil.
- **Ida (इडा):** (Sanskrit) The lunar, feminine, receptive energy channel (Nadi) in the subtle body, running to the left of the Sushumna Nadi, associated with cooling energy, introversion, and mental processes.
- **Indra (इन्द्र):** (Sanskrit) The King of the Devas (gods) in Hindu mythology, associated with thunder, lightning, and rain.
- **Itihasas (इतिहास):** (Sanskrit: "history" or "epic") Refers to Hindu epic poems like the Mahabharata and Ramayana, which narrate historical and mythological events with moral and spiritual teachings.
- **Jagat Guru Shankara (जगत् गुरु शंकर):** (Sanskrit: "World Teacher Shankara") Refers to Adi Shankara, a towering philosopher and theologian who consolidated the Advaita Vedanta school of Hindu philosophy.
- **Jal (जल):** (Sanskrit: "water") One of the five fundamental elements (Pancha Mahabhutas) that constitute the universe and the human body.
- **Jal Abhishekam (जल अभिषेकम्):** (Sanskrit: "water anointing/pouring") A ritual offering of water poured over a deity (especially a Shivalinga) as an act of devotion.
- **Jalchar (जलचर):** (Hindi: "water dwellers") Refers to creatures that live in water.
- **Jallari (जल्लारी):** (Hindi/regional) In the context of the book, refers to a water stream, especially associated with the base of a Lingam, symbolizing the life-current or reproductive energy.

- **Jamadagni (जमदग्नि):** (Sanskrit) A revered ancient sage, father of Parashurama.
- **Jyoti (ज्योति):** (Sanskrit: "light," "radiance") Refers to inner light, spiritual brilliance, or the nurturing power akin to a mother.
- **Jhatka (झटका):** (Hindi: "jolt" or "shock") A sudden jolt or realization.
- **Jnana (ज्ञान):** (Sanskrit: "knowledge" or "wisdom") Refers to spiritual knowledge or profound understanding, particularly of the Ultimate Reality.
- **Jnana Yoga (ज्ञान योग):** (Sanskrit: "Yoga of knowledge") A spiritual path focusing on intellectual inquiry, self-analysis, and discernment to achieve liberation through knowledge of the Self.
- **Kadi (कड़ी):** (Hindi: "link," "chain," "connection") Refers to an original link or connection.
- **Kalabhairava (कालभैरव):** (Sanskrit: "black Bhairava" or "Bhairava of time") A fierce and powerful form of Shiva, the guardian of time and the supreme lord of Kashi (Varanasi).
- **Kali Yuga (कलि युग):** (Sanskrit) The last and current of the four Yugas (epochs) in Hindu cosmology, characterized by decline in dharma, conflict, and materialism.
- **Kamdhenu (कामधेनु):** (Sanskrit: "wish-fulfilling cow") A mythical divine cow in Hindu mythology, believed to fulfill all desires and provide abundance.
- **Kanchuki-shastra (कञ्चुकी-शास्त्र):** (Sanskrit: "science of sewing" or "garment making") Refers to the traditional art or science of sewing and tailoring.

- **Kanwar Yatra (काँवर यात्रा):** (Hindi) A Hindu pilgrimage where devotees carry sacred water from the Ganges (or other holy rivers) to offer at Shiva temples during the holy month of Shravan.
- **Kapalbhati (कपालभाति):** (Sanskrit: "skull shining breath") A powerful pranayama technique involving rapid, forceful exhalations and passive inhalations, believed to cleanse the frontal brain and energize the mind.
- **Karma (कर्म):** (Sanskrit: "action," "deed," "fate") Refers to the sum of a person's actions and their consequences in this and previous lives, determining their future.
- **Kartikeya (कार्तिकेय):** (Sanskrit) The Hindu god of war, son of Shiva and Parvati, also known as Skanda or Murugan.
- **Kashi (काशी):** (Sanskrit) An ancient and sacred city in India, also known as Varanasi, considered one of the holiest pilgrimage sites in Hinduism, especially for devotees of Shiva.
- **Kayadu (कयादु):** (Sanskrit) In Hindu mythology, the mother of Prahlad, whose story is often cited for recognizing inauspicious omens.
- **Kechuli (केचुली):** (Hindi/regional) In the context of the book, a thin, subtle layer or membrane that can attach to a forming being in the womb, and if not removed, can cause inner unrest.
- **Khushalaka (खुशालका):** (Hindi: "well-being," "happiness") Refers to inner well-being or happiness.
- **Kriya (क्रिया):** (Sanskrit: "action," "ritual," "technique") Refers to an action, practice, or technique, especially in a yogic or spiritual context.

- **Krishna (कृष्ण):** (Sanskrit) A major Hindu deity, revered as the Supreme Being in many traditions, and a central figure in the Mahabharata and Bhagavad Gita.
- **Krishi-shastra (कृषि-शास्त्र):** (Sanskrit: "science of agriculture") Refers to the traditional knowledge or science related to farming and cultivation.
- **Krita Yuga (कृत युग):** (Sanskrit) Also known as Satya Yuga, the first and golden age of the four Yugas in Hindu cosmology, characterized by truth, virtue, and spiritual purity.
- **Krishna (कृष्ण):** (Sanskrit) A major Hindu deity, revered as the Supreme Being in many traditions, and a central figure in the Mahabharata and Bhagavad Gita.
- **Krushnapaksh (कृष्णपक्ष):** (Sanskrit: "dark fortnight") The waning phase of the moon, from full moon to new moon, considered a period of decreasing light and sometimes associated with introspection.
- **Kulguru (कुलगुरु):** (Sanskrit: "family preceptor" or "family guru") A spiritual teacher or priest who traditionally guides a particular family or lineage.
- **Kumkum (कुंकुम):** (Hindi/Sanskrit derived) A red powder, usually made from turmeric or saffron, used for religious markings (like a tika on the forehead) and auspicious ceremonies in Hinduism.
- **Kundalini (कुण्डलिनी):** (Sanskrit: "coiled one") A spiritual energy or divine cosmic force believed to reside dormant at the base of the spine. When awakened, it ascends through the chakras, leading to spiritual awakening and liberation.
- **Kunjali Kriya (कुञ्जलि क्रिया):** (Sanskrit) A yogic cleansing technique involving drinking lukewarm salted water until the

stomach is full, and then intentionally vomiting it out to cleanse the digestive tract.

- **Kurma Avatar (कूर्म अवतार):** (Sanskrit: "tortoise incarnation") The second incarnation of Lord Vishnu, where he took the form of a giant tortoise to support Mount Mandara during the Samudra Manthan.
- **Ladoos (लड्डू):** (Hindi) A popular ball-shaped sweet in India, made from flour, sugar, and ghee.
- **Lingam (लिङ्गम्):** (Sanskrit: "sign," "symbol," "mark") An iconic representation of Shiva, often a cylindrical or oval-shaped form, symbolizing the formless divine consciousness and creative energy.
- **Madhuprashan Sanskar (मधुप्राशन संस्कार):** (Sanskrit) A Hindu ritual, usually performed shortly after birth, where a small amount of honey is offered to the infant's tongue, often with the inscription of "Om."
- **Madhyama Vani (मध्यमा वाणी):** (Sanskrit: "middle speech") The intermediate or mental level of speech, where thoughts are formed and conceptualized but not yet expressed verbally. It is considered a subtle form of sound.
- **Mahabharata (महाभारत):** (Sanskrit) One of the two major Sanskrit epic poems of ancient India, narrating the struggle between two groups of cousins in the Kurukshetra War and containing philosophical and devotional material.
- **Mahakali (महाकाली):** (Sanskrit: "Great Kali") A fierce and powerful form of the Divine Mother (Devi), representing the destructive aspect of time and ultimate reality, and the remover of ignorance (tamas).

- **Mahalakshmi (महालक्ष्मी):** (Sanskrit: "Great Lakshmi") The goddess of wealth, prosperity, and abundance, a form of the Divine Mother (Devi), who is also seen as a sustainer.
- **Maheshwara (महेश्वर):** (Sanskrit: "Great Lord") An epithet for Lord Shiva, representing his role as the transformer or destroyer of ignorance.
- **Mahasaraswati (महासर्वस्वती):** (Sanskrit: "Great Saraswati") The goddess of knowledge, wisdom, arts, and learning, a form of the Divine Mother (Devi), who bestows knowledge.
- **Maila (मैला):** (Hindi: "dirt," "impurity") Refers to impurities, mental "dirt," or harmful residues that can accumulate.
- **Maithun (मैथुन):** (Sanskrit: "union," "copulation," "sexual intercourse") Refers to the act of physical union, or more broadly, the coming together of two opposing forces.
- **Mālā (माला):** (Sanskrit: "garland," "rosary," "impurity") In the context of your book, it refers to the "mind's waste" or harmful residues, akin to impurities.
- **Mamta (ममता):** (Hindi/Sanskrit derived: "affection," "maternal love") Refers to the deep, selfless love and affection, particularly maternal love.
- **Mandara (मन्दर):** (Sanskrit) A mythical mountain used as the churning rod during the Samudra Manthan (churning of the ocean).
- **Mangala-Astak (मंगलाष्टक):** (Sanskrit: "eight auspicious verses") A collection of eight auspicious verses or prayers recited during Hindu marriage ceremonies to invoke blessings.
- **Manipura Chakra (मणिपूर चक्र):** (Sanskrit: "jewel city wheel") The third primary energy center (chakra) in the subtle body, located

at the navel. It is associated with personal power, will, digestion, and material wealth.

- **Manishis (मनीषी):** (Sanskrit: "wise men" or "thinkers") Refers to profound thinkers or sages.
- **Manthan (मंथन):** (Sanskrit: "churning") Refers to the act of churning, whether cosmic (like the Samudra Manthan) or metaphorical (like the churning of energies within).
- **Mantra (मन्त्र):** (Sanskrit: "sacred utterance," "tool of thought") A sacred sound, word, or phrase repeated to aid concentration in meditation, invoke a deity, or produce a spiritual effect.
- **Maya (माया):** (Sanskrit: "illusion," "divine power") In Vedanta, refers to the cosmic illusion or the creative power of Brahman that manifests the phenomenal world, making the transient appear real.
- **Moksha (मोक्ष):** (Sanskrit: "liberation," "release") The ultimate goal in Hinduism, referring to freedom from the cycle of birth, death, and reincarnation (samsara), and the realization of one's true nature as Brahman.
- **Mitra and Varuna (मित्र, वरुण):** (Sanskrit) Two prominent Vedic deities. Mitra is associated with friendship, honesty, and order, while Varuna is associated with cosmic order, justice, and the waters. In the book, they are metaphorically linked to hydrogen and oxygen.
- **Mudra (मुद्रा):** (Sanskrit: "seal," "gesture") Symbolic hand gestures, body postures, or breathing techniques used in Yoga and spiritual practices to channel energy and enhance consciousness.
- **Muladhara Chakra (मूलाधार चक्र):** (Sanskrit: "root support wheel") The first primary energy center (chakra) in the subtle body, located at the base of the spine. It is associated with stability, security, basic needs, and grounding.

- **Naad (नाद):** (Sanskrit: "sound," "vibration") Refers to subtle cosmic sound or inner mystical sound vibrations that can be experienced during meditation.
- **Nadi (नाडी):** (Sanskrit: "channel," "flow," "river") In a spiritual context, refers to the subtle energy channels within the body through which Prana (life force) flows. Also, literally refers to a sacred river.
- **Nakchar (नभचर):** (Hindi: "sky dwellers" or "air dwellers") Refers to creatures that live in the air.
- **Nakshatras (नक्षत्र):** (Sanskrit: "lunar mansions" or "constellations") Divisions of the ecliptic in Vedic astrology, marking the moon's daily transit.
- **Nandi (नन्दी):** (Sanskrit) The sacred bull, vehicle (vahana) and loyal devotee of Lord Shiva. Symbolically, Nandi represents purity, justice, and devotion. In the Upanishadic view, likened to Prajapati as a vital aspect of creation and consciousness.
- **Nandi Shradh (नन्दी श्राद्ध):** (Sanskrit) An offering or ritual performed for ancestors, often as part of a larger sacrificial ceremony (Yagna).
- **Narada (नारद):** (Sanskrit) A revered sage in Hindu traditions, known as a divine messenger, musician, and storyteller, who often travels between realms.
- **Narmada (नर्मदा):** (Sanskrit) One of the major holy rivers of India, considered very sacred in Hinduism.
- **Navratri (नवरात्रि):** (Sanskrit: "nine nights") A Hindu festival celebrating the nine forms of the goddess Durga (Devi) over nine nights, symbolizing the victory of good over evil.

- **Neti (नेति):** (Sanskrit) A yogic cleansing technique, often involving a neti pot and saline solution, for cleaning the nasal passages.
- **Om (ॐ):** (Sanskrit) The sacred syllable or sound, considered the primordial sound of the universe, representing Brahman and the entirety of cosmic existence.
- **Padma Purana (पद्म पुराण):** (Sanskrit) One of the major Puranas, primarily dedicated to Lord Vishnu, narrating various stories and philosophical discussions.
- **Pagri (पगड़ी):** (Hindi) A traditional Indian turban or head covering.
- **Pancha Mahabhutas (पञ्च महाभूत):** (Sanskrit: "five great elements") The five fundamental elements (ether/space, air, fire, water, and earth) that are believed to constitute the universe and all matter within it.
- **Pandharinath (पंढरीनाथ) / Vithal (विठ्ठल):** (Marathi/Sanskrit derived) Forms of Lord Vishnu, particularly revered in Maharashtra. Pandharpur is a famous pilgrimage site associated with them.
- **Pandit (पण्डित):** (Sanskrit: "scholar," "learned person") A learned person, especially one with deep knowledge of Sanskrit, Hindu scriptures, and rituals.
- **Para Vani (परा वाणी):** (Sanskrit: "transcendent speech") The highest and most subtle level of speech, unmanifested and beyond thought, representing the ultimate source of sound and consciousness.
- **Parikrama (परिक्रमा):** (Sanskrit: "circumambulation") A ritual of circumambulating (walking around) a sacred object, deity, or place as an act of devotion and reverence.

- **Parshuram (परशुराम):** (Sanskrit) The sixth avatar of Lord Vishnu, a Brahmin warrior sage known for his axe.
- **Parvati (पार्वती):** (Sanskrit) A Hindu goddess, wife of Shiva and the mother of Ganesha and Kartikeya, representing divine power, fertility, and devotion.
- **Pashyanti Vani (पश्यन्ती वाणी):** (Sanskrit: "seeing speech") The level of speech where ideas and thoughts are visualized or perceived intuitively, before they take on a mental or verbal form.
- **Patra (पात्र):** (Sanskrit: "leaf," "vessel") Specifically refers to wood apple leaves (Bilva Patra), often used as offerings to Lord Shiva.
- **Pedas (पेड़ा):** (Hindi) A type of soft, milk-based sweet originating from the Indian subcontinent.
- **Pindi (पिण्डी):** (Sanskrit: "body," "mass," "lump") In the context of your book, refers to one's bodily form or physical self.
- **Pingala (पिङ्गला):** (Sanskrit) The solar, masculine, active energy channel (Nadi) in the subtle body, running to the right of the Sushumna Nadi, associated with heating energy, extroversion, and physical activity.
- **Prana (प्राण):** (Sanskrit: "life force," "vital breath") The universal life energy or vital force that animates all living beings. In yogic terms, it's often associated with breath but is more expansive than just oxygen.
- **Pranayama (प्राणायाम):** (Sanskrit: "extension of life force") Yogic breathing techniques designed to control and regulate the flow of Prana (life force) within the body, leading to mental and physical purification.
- **Prajapati (प्रजापति):** (Sanskrit: "lord of creation" or "progenitor") A group of Hindu deities who preside over creation and are

considered progenitors of humanity. In the Upanishadic view, linked to Nandi as a principle of subtle mating or creation.

- **Prakshalana (प्रक्षालन):** (Sanskrit: "washing," "cleansing") Refers to cleansing methods, especially intestinal washing.
- **Prem (प्रेम):** (Hindi/Sanskrit derived: "love") Profound love or affection.
- **Prithvi (पृथ्वी):** (Sanskrit: "earth") One of the five fundamental elements (Pancha Mahabhutas) that constitute the universe and the human body, representing solidity and structure.
- **Prithvi Tatva (पृथ्वी तत्त्व):** (Sanskrit: "earth element") The elemental principle of earth.
- **Purana (पुराण):** (Sanskrit: "ancient") A genre of ancient Hindu texts containing narratives of Hindu mythology, legends, genealogies, and religious instructions.
- **Pundalik (पुण्डलिक):** (Sanskrit) A devotee of Lord Vitthala (Pandharinath), revered for his devotion to his parents, whose story is central to the Varkari tradition.
- **Purush Charan (पुरुष चरण):** (Sanskrit) A ritual or practice, often involving specific postures or actions, performed by renunciants or those seeking spiritual elevation.
- **Pyaz (प्याज):** (Hindi) Onion.
- **Rajas (रजस):** (Sanskrit) One of the three Gunas (qualities of nature), representing activity, passion, dynamism, creation, and ambition.
- **Rajoguna (रजोगुण):** (Sanskrit: "mode of passion/activity") The quality of nature associated with activity, dynamism, passion, and creation.

- **Raja Yoga (राज योग):** (Sanskrit: "royal yoga") A classical system of Yoga, primarily codified by Patanjali in the Yoga Sutras, focusing on mental control, meditation, and self-realization through an eight-limbed path (Ashtanga Yoga).
- **Ram Ladoo (राम लड्डू):** (Hindi) A type of savory snack. In the context of the book, it's used to illustrate how Sadhus associate "Ram" with everyday items.
- **Ramayana (रामायण):** (Sanskrit) One of the two major Sanskrit epic poems of ancient India, narrating the life and adventures of Prince Rama.
- **Ramanandi Sadhu (रामानन्दी साधु):** (Hindi) A renunciant or ascetic belonging to the Ramanandi Sampradaya, one of the largest ascetic groups in Hinduism, primarily devoted to Lord Rama.
- **Ravana (रावण):** (Sanskrit) The ten-headed demon king of Lanka, a central antagonist in the Ramayana, abducted Sita.
- **Renuka Mata (रेणुका माता):** (Sanskrit: "Mother Renuka") The mother of Parashurama, whose story is often cited for its spiritual lessons on purity and devotion.
- **Retas (रेतस):** (Sanskrit: "semen," "vital fluid," "creative essence") Refers to vital energy or essence, particularly seminal fluid, which is believed to carry significant life force and creative potential.
- **Rishi (ऋषि):** (Sanskrit: "seer," "sage") An enlightened person, a profound thinker, or a spiritual master who has directly perceived Vedic truths.
- **Roti Ram (रोटी राम):** (Hindi) A playful or informal term used by Sadhus, connecting "Roti" (bread) with "Ram," signifying their simple lifestyle and devotion.

- **Sadhu (साधु):** (Sanskrit: "righteous," "holy person") A renunciant, ascetic, or wandering monk who has given up worldly life in pursuit of spiritual liberation.
- **Sadhana (साधना):** (Sanskrit: "spiritual practice," "means of accomplishment") Refers to any spiritual practice or discipline undertaken to achieve a specific goal, usually spiritual realization.
- **Sahasrara Chakra (सहस्रार चक्र):** (Sanskrit: "thousand-petaled wheel") The seventh and highest primary energy center (chakra) in the subtle body, located at the crown of the head. It is associated with pure consciousness, enlightenment, and ultimate spiritual union.
- **Sakalya (साकल्य):** (Sanskrit: "totality," "completeness") Refers to something taken in its entirety or as a whole.
- **Samadhi (समाधि):** (Sanskrit: "absorption," "contemplation," "union") A state of meditative absorption, profound concentration, or spiritual ecstasy, where the mind becomes completely still and merges with the object of meditation.
- **Samudra Manthan (समुद्र मन्थन):** (Sanskrit: "churning of the ocean") A famous episode in Hindu mythology where gods (Devas) and demons (Asuras) churned the cosmic ocean to obtain the elixir of immortality (Amrit) and other treasures, leading also to the emergence of poison (Halahala).
- **Samvat Sar (संवत्सर):** (Sanskrit: "calendar year") Refers to the traditional Hindu calendar year.
- **Sandhi (सन्धि):** (Sanskrit: "junction," "conjunction," "transition") A point of transition or meeting, often considered auspicious in astronomical or energetic contexts.
- **Sandhya (सन्ध्या):** (Sanskrit: "twilight," "junction of day and night") Refers to the transitional periods of dawn and dusk, often

considered sacred times for spiritual practices. In the context of the book, it also refers to Suryadev's wife and metaphorically to the Rajaswala (menstrual) phase in women as a transitional state.

- **Sanskaras (संस्कार):** (Sanskrit: "impressions," "mental imprints," "rites of passage") Subconscious impressions or latent tendencies formed by past experiences and actions. Also refers to various rites and rituals performed at different stages of life.
- **Sanatan Dharma (सनातन धर्म):** (Sanskrit: "eternal law" or "eternal way of life") The indigenous name for Hinduism, referring to its timeless principles and universal truths.
- **Sanatan Sanskriti (सनातन संस्कृति):** (Sanskrit: "eternal culture") Refers to the eternal and timeless cultural traditions and values of India, encompassing Hinduism.
- **Sankhaprakshalan (शंखप्रक्षालन):** (Sanskrit) A yogic cleansing technique for the entire digestive tract, involving drinking large quantities of saline water and performing specific asanas to facilitate bowel movement.
- **Sannyas (संन्यास):** (Sanskrit: "renunciation") The fourth stage of life in Hinduism (Ashrama), characterized by renunciation of worldly desires and pursuit of spiritual liberation as a wandering ascetic (Sannyasi).
- **Sannyasi (संन्यासी):** (Sanskrit: "renunciant") A person who has embraced Sannyas, renounced worldly life, and dedicates themselves entirely to spiritual pursuits.
- **Sapt Gayatri (सप्त गायत्री):** (Sanskrit: "seven Gayatri mantras") Refers to seven specific Gayatri mantras, often recited during rituals like Saptapadi.
- **Saptapadi (सप्तपदी):** (Sanskrit: "seven steps") The most important ritual in a Hindu marriage ceremony, where the couple

takes seven steps together around a sacred fire, each step symbolizing a vow or blessing.

- **Saptapatal (सप्त पाताल):** (Sanskrit: "seven lower realms/worlds") In Hindu cosmology, refers to the seven subtle planes or dimensions said to be below the earth plane, often associated with material desires.
- **Sarvayata (सर्वयात):** (Sanskrit/contextual) A place or school, likely a spiritual institution where the author's Guruji resided.
- **Sat Phere (सात फेरे):** (Hindi: "seven rounds") The Hindi term for Saptapadi, referring to the seven circumambulations around the sacred fire during a Hindu wedding.
- **Satitva (सतीत्व):** (Sanskrit: "chastity," "virtue," "purity") Refers to a woman's fidelity, purity, and unwavering devotion, particularly to her husband.
- **Satsang (सत्संग):** (Sanskrit: "company of truth") Gathering in the company of spiritual teachers or like-minded individuals to discuss spiritual topics, chant, or meditate.
- **Savitri (सावित्री):** (Sanskrit) A Vedic goddess associated with the Sun and inspiration. Gayatri is often seen as dwelling in the domain of Savitri, indicating her connection to the life-giving energy of the sun.
- **Shani (शनि):** (Sanskrit) The Hindu deity of the planet Saturn, associated with justice, discipline, and karmic repercussions.
- **Shankh Prakshalan (शंखप्रक्षालन):** (Sanskrit) See *Sankhaprakshalan*.
- **Shankar (शङ्कर):** (Sanskrit) A name for Lord Shiva, often implying "bestower of happiness" or "auspicious."

- **Shastras (शास्त्र):** (Sanskrit: "treatises," "scriptures," "sciences") Refers to various sacred texts, scriptures, or branches of knowledge in Hinduism.
- **Shatkarmas (षट्कर्म):** (Sanskrit: "six actions") A set of six yogic cleansing techniques (Neti, Dhauti, Nauli, Basti, Kapalbhati, Trataka) in Hatha Yoga, designed to purify the body and mind.
- **Shava (शव):** (Sanskrit: "corpse") A dead body. The term is used in contrast to "Shiva" (Ātman) to highlight that without the animating principle of Ātman, the body is inert.
- **Shika (शिखा):** (Sanskrit: "tuft of hair") The traditional tuft of hair left on the crown of the head by devout Hindus, symbolizing spiritual connection and purity.
- **Shiva (शिव):** (Sanskrit: "auspicious," "benign," "Lord Shiva") One of the principal deities of Hinduism, the Destroyer and Transformer in the Trimurti, also representing the Supreme Reality and pure consciousness (Ātman).
- **Shivalaya (शिवालय):** (Sanskrit: "abode of Shiva") A Shiva temple.
- **Shivalinga (शिवलिङ्ग):** (Sanskrit) See *Lingam*.
- **Shloka (श्लोक):** (Sanskrit: "verse," "hymn") A verse or couplet in Sanskrit poetry, often used for hymns, prayers, or philosophical statements.
- **Shraddha (श्राद्ध):** (Sanskrit) Rituals performed by Hindus to honor and pay respect to their deceased ancestors.
- **Shravan (श्रावण):** (Sanskrit) A holy month in the Hindu calendar, dedicated to the worship of Lord Shiva, marked by various observances and pilgrimages.

- **Shri Yantra (श्री यन्त्र):** (Sanskrit) A complex geometric diagram (Yantra) used in Tantric worship, especially in Shri Vidya tradition, symbolizing the cosmos and the divine feminine (Shakti).
- **Shrimad Bhagwat (श्रीमद् भागवत):** (Sanskrit) See *Bhagavata Purana*.
- **Shruti (श्रुति):** (Sanskrit: "that which is heard") Refers to the revealed texts of Hinduism, primarily the Vedas. They are considered to be of divine origin, heard directly by ancient sages, and are the most authoritative scriptures.
- **Shukdev Ji (शुकदेव जी):** (Sanskrit) A revered sage, son of Vyasa, who narrated the Srimad Bhagavatam (Bhagavata Purana) to King Parikshit.
- **Shuklapaksh (शुक्लपक्ष):** (Sanskrit: "bright fortnight") The waxing phase of the moon, from new moon to full moon, considered a period of increasing light and auspiciousness.
- **Shushumna (सुषुम्ना):** (Sanskrit) Also *Sushumna*, the central and most important energy channel (Nadi) in the subtle body, running along the spine, through which Kundalini energy ascends.
- **Sita (सीता):** (Sanskrit) The consort of Rama, an incarnation of Lakshmi, revered as a symbol of purity, devotion, and strength in the Ramayana.
- **Smriti (स्मृति):** (Sanskrit: "that which is remembered") Refers to the remembered or traditional texts of Hinduism, composed by human authors. These include texts like the Itihasas (epics), Puranas, Dharma Shastras, etc. While authoritative, they are considered secondary to Shruti.
- **Soundarya Lahari (सौन्दर्य लहरी):** (Sanskrit: "Waves of Beauty") A famous devotional poem of 100 verses composed by Adi

Shankara, praising the beauty, grace, and power of the goddess Parvati/Shakti. It also details the worship of the Shri Yantra.

- **Sri Kalabhairava (श्री कालभैरव):** (Sanskrit) A respectful address to Kalabhairava.
- **Srimad Bhagavad Gita (श्रीमद्भगवद् गीता):** (Sanskrit) See *Bhagavad Gita*.
- **Sugriv (सुग्रीव):** (Sanskrit) The monkey king in the Ramayana, who aided Rama in his quest to rescue Sita.
- **Suryadev (सूर्यदेव):** (Sanskrit: "Sun God") The Hindu deity of the Sun, revered as the source of light, life, and energy.
- **Suryadev Dakshinayan (सूर्यदेव दक्षिणायन):** (Sanskrit: "Sun's southward journey") Refers to the period when the Sun appears to move southwards from the summer solstice, traditionally considered a less auspicious period for some rituals.
- **Sushumna (सुषुम्ना):** See *Shushumna*.
- **Svadhithana Chakra (स्वाधिष्ठान चक्र):** (Sanskrit: "one's own abode wheel") The second primary energy center (chakra) in the subtle body, located in the sacral region. It is associated with creativity, emotions, pleasure, and relationships.
- **Swambhu Chikitsa Paddhati (स्वयंभु चिकित्सा पद्धति):** (Sanskrit: "self-born treatment method") Refers to self-healing practices or methods, specifically auto-urine therapy in the provided context.
- **Tālu (तालु):** (Sanskrit: "palate") The roof of the mouth, which plays a role in phonetics and subtle energy generation in some yogic practices.
- **Tamas (तमस):** (Sanskrit) One of the three Gunas (qualities of nature), representing inertia, darkness, ignorance, and heaviness.

- **Tapasya (तपस्या):** (Sanskrit: "austerity," "penance," "spiritual fervor") Intense spiritual discipline, self-restraint, and rigorous practices undertaken to achieve spiritual goals or purification.
- **Tarpan (तर्पण):** (Sanskrit: "offering," "satisfaction") A Hindu ritual offering of water to ancestors or deities as an act of reverence and satisfaction.
- **Tehvar (त्योहार):** (Hindi) Festival.
- **Thalchar (थलचर):** (Hindi: "land dwellers") Refers to creatures that live on land.
- **Tika (टीका):** (Hindi/Sanskrit derived) A mark or dot applied on the forehead, usually with vermilion, sandalwood paste, or ash, for religious or auspicious purposes.
- **Tithis (तिथि):** (Sanskrit: "lunar day") A lunar day, a measure of time in the Hindu lunar calendar.
- **Trataka (त्राटक):** (Sanskrit: "gazing") A yogic cleansing and concentration technique involving steady, sustained gazing at a single point (e.g., a candle flame) to improve eyesight, concentration, and mental clarity.
- **Treta Yuga (त्रेता युग):** (Sanskrit) The second of the four Yugas (epochs) in Hindu cosmology, characterized by a decline in dharma from the Krita Yuga, but still with significant virtue.
- **Tripundra (त्रिपुण्ड्र):** (Sanskrit: "three marks") Three horizontal lines typically drawn on the forehead, especially by devotees of Shiva, usually with sacred ash (bhasma), symbolizing various triadic aspects of Shiva.
- **Upanishads (उपनिषद्):** (Sanskrit: "sitting near devotedly") A collection of philosophical and spiritual texts forming part of the Vedas (Shruti). They primarily deal with the nature of Ultimate

Reality (Brahman), the individual soul (Atman), the relationship between them, and the path to liberation (moksha). They are foundational texts of Vedanta philosophy.

- **Urdhva Path (ऊर्ध्व पथ):** (Sanskrit: "upper path" or "upward path") Refers to the energetic region or direction above the navel, generally associated with spiritual ascension, higher consciousness, and liberation in yogic contexts.
- **Urdhva-retas (ऊर्ध्व-रेतस):** (Sanskrit: "upward-flowing semen/energy") A yogic practice or state where the vital creative energy (retas) is directed upwards, sublimated for spiritual purposes, rather than being expended outwards. (Opposite of Adho-retas).
- **Utrayan Ayan (उत्तरायण अयन):** (Sanskrit: "Sun's northward journey") Refers to the period when the Sun appears to move northwards from the winter solstice, traditionally considered a more auspicious period for spiritual activities.
- **Vairagya (वैराग्य):** (Sanskrit: "detachment," "non-attachment," "dispassion") A state of dispassion or non-attachment to worldly desires, objects, and results, considered essential for spiritual progress.
- **Vaikari Vani (वैखरी वाणी):** (Sanskrit: "spoken speech") The most external or grossest level of speech, where thoughts are expressed through audible words.
- **Vam (वं):** (Sanskrit) A bija-mantra (seed syllable), often associated with the water element, the Svadhisthana chakra, and the energy of inner nectar or transformation.
- **Vanar-raj Bali (वानर-राज बलि):** (Sanskrit) "King Bali of the Vanaras (monkeys)," a powerful monkey king in the Ramayana, brother of Sugriva.

- **Varnashankar (वर्णशंकर):** (Sanskrit: "mixed caste" or "mixed lineage") Traditionally, refers to offspring born from inter-caste marriages, which were often viewed as creating confusion or instability of identity.
- **Varaha Avatar (वराह अवतार):** (Sanskrit: "boar incarnation") The third incarnation of Lord Vishnu, where he took the form of a boar to rescue the Earth goddess (Bhudevi) from the demon Hiranyaksha.
- **Vasana (वासना):** (Sanskrit: "latent desire," "tendency," "impression") Subconscious desires, inclinations, or mental impressions that drive a person's actions and experiences.
- **Vasuki (वासुकि):** (Sanskrit) The king of serpents in Hindu mythology, used as the churning rope during the Samudra Manthan.
- **Vasundhara (वसुन्धरा):** (Sanskrit: "bearer of wealth," "Earth") Refers to the Earth or Earth goddess.
- **Vatsalya (वात्सल्य):** (Sanskrit: "parental affection," "tender love") Refers to the tender, affectionate love of a parent for their child.
- **Vedas (वेद):** (Sanskrit: "knowledge") The most ancient and sacred scriptures of Hinduism, considered revealed texts (Shruti), comprising hymns, philosophical treatises, and ritualistic instructions.
- **Vedanta (वेदान्त):** (Sanskrit: "end of the Vedas") A major school of Hindu philosophy, primarily based on the Upanishads, focusing on the nature of Brahman (Ultimate Reality) and Atman (individual soul) and their relationship.
- **Vimana (विमान):** (Sanskrit) In ancient Indian texts, refers to a mythical flying machine or aerial vehicle.

- **Vish (विष):** (Sanskrit: "poison," "toxin") Refers to poisonous elements, subtle toxins, or impurities.
- **Vishnu (विष्णु):** (Sanskrit) One of the principal deities of Hinduism, the Preserver god in the Trimurti, responsible for maintaining cosmic order.
- **Vishuddhi Chakra (विशुद्धि चक्र):** (Sanskrit: "purification wheel") The fifth primary energy center (chakra) in the subtle body, located at the throat. It is associated with communication, self-expression, truth, and purification.
- **Vishwakarma (विश्वकर्मा):** (Sanskrit: "all-creator") The divine architect, engineer, and craftsman of the gods in Hindu mythology.
- **Vishayvasana (विषयवासना):** (Sanskrit: "latent desire for objects/sense pleasures") The compelling latent desires or tendencies towards sensory objects and worldly enjoyments.
- **Vivechan (विवेचन):** (Sanskrit: "analysis," "discernment," "critical examination") Refers to a subtle and deep analysis or examination.
- **Viman-shastra (विमान-शास्त्र):** (Sanskrit: "science of aeronautics") Refers to the ancient science or knowledge related to flying machines.
- **Vrat (व्रत):** (Hindi/Sanskrit derived: "vow," "fast," "religious observance") A religious vow, often involving fasting or specific observances, undertaken for spiritual benefit.
- **Vritta Sur (वृत्रसुर):** (Sanskrit) A powerful asura (demon) in Vedic mythology, who was slayed by Indra. His story is sometimes used to illustrate the importance of proper mantra pronunciation.
- **Vyasa (व्यास):** (Sanskrit) A revered sage in Hindu traditions, traditionally credited with compiling the Vedas, writing the Mahabharata, and authoring many Puranas.

- **Vyasa Peeth (व्यास पीठ):** (Sanskrit: "seat of Vyasa") The seat or platform from which a spiritual teacher delivers discourses, symbolically representing the lineage and wisdom of Sage Vyasa.
- **Yajna (यज्ञ):** (Sanskrit: "sacrifice," "worship," "offering") A Vedic ritual involving offerings into a sacred fire, performed to invoke deities, express gratitude, or achieve specific aims.
- **Yajnopavit (यज्ञोपवीत):** (Sanskrit: "sacred thread") A sacred thread worn by initiated members of the twice-born (Dwija) castes in Hinduism, symbolizing spiritual initiation and responsibility.
- **Yama (यम):** (Sanskrit) The god of death and justice, also known as Yamraj.
- **Yamraj (यमराज):** (Sanskrit: "King Yama") The Hindu deity of death and justice, who presides over the afterlife and judges the deeds of the deceased.
- **Yamuna (यमुना):** (Sanskrit) One of the holiest rivers in India, revered as a goddess.
- **Yantra (यन्त्र):** (Sanskrit: "instrument," "machine," "apparatus") In the context of "body mechanisms," it refers to the physiological systems, organs, or energetic structures within the human body that function as instruments for various processes. Also, a mystic diagram or symbol used in meditation and worship (*Yantra Upasana*).
- **Yantra Upasana (यन्त्र उपासना):** (Sanskrit: "worship of Yantra") The practice of meditating upon or worshipping sacred geometric diagrams (Yantras) to invoke divine energies and achieve spiritual benefits.
- **Yoga (योग):** (Sanskrit: "union," "to yoke") A spiritual discipline and practice originating in ancient India, aiming to unite the

individual consciousness with the universal consciousness, leading to self-realization and liberation.

- **Yogasanas (योगासन):** (Sanskrit: "Yoga postures") See *Asanas*.
 - **Yogis (योगी):** (Sanskrit: "practitioner of Yoga") A person who practices Yoga or has attained a high level of spiritual realization through yogic disciplines.
 - **Yugas (युग):** (Sanskrit: "epoch," "age") In Hindu cosmology, refers to the four great epochs or ages (Satya/Krita, Treta, Dvapara, and Kali), each progressively declining in dharma.
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Glossary for "Union The Bliss" – Part Two (From Page 101 Onwards)

- **Aahuti (आहुति):** (Sanskrit: "offering" or "oblation") Similar to 'Ahuti', but used here in the context of channeling the body's energy into building up layers of a "shell."
- **Adho-retas (अधो-रेतस):** (Sanskrit: "downward-flowing semen/energy") Refers to the vital energy (retas) flowing downwards and being expended, typically through sexual activity. (Opposite of Urdhva-retas).
- **Akhara (अखाड़ा):** (Hindi: "arena," "monastic order") Traditional monastic orders or wrestling arenas for Hindu ascetics (Sadhus), often with distinct spiritual practices and lineages.
- **Alankara (अलंकार):** (Sanskrit: "adornment," "decoration," "figure of speech") Refers to embellishment or ornamentation, seen not just as superficial decoration but as an outward expression of inner thought and intention.
- **Apana Vayu (अपान वायु):** (Sanskrit: "downward-moving air") One of the five main Vayus (types of Prana or life force) in the body, governing elimination, downward movement, and the functions of the lower abdomen.
- **Archan (अर्चन):** (Sanskrit: "worship," "adoration," "offering") A specific method of worship involving offerings, often used here to imply the subtle imbalances created within one's being.
- **Argala (अर्गल):** (Sanskrit: "bolt," "obstacle," "key") In the context of your book, it refers to the subtle interplay, aura, or energetic

imprint emanating from a bond or interaction, like between mother and child. It can also imply a subtle influence or connection.

- **Ashram (आश्रम):** (Sanskrit: "hermitage," "spiritual retreat") A spiritual hermitage, monastery, or community where a Guru and disciples live and practice spiritual disciplines.
- **Ashvamedha Yajna (अश्वमेध यज्ञ):** (Sanskrit: "horse sacrifice ritual") An ancient, highly complex Vedic ritual performed by kings to assert imperial sovereignty or achieve great prosperity.
- **Asthi (अस्थि):** (Sanskrit: "bone") One of the *saptadhatu* (seven vital tissues) in Ayurvedic and yogic physiology.
- **Atal Akhara (अटल अखाड़ा):** (Hindi/Sanskrit derived) One of the traditional Akharas (monastic orders) of Sadhus, specifically associated with Lord Ganesha.
- **Bharya (भार्या):** (Sanskrit: "wife," "partner") A term for wife, emphasizing her role as a wise partner.
- **Bhasmasur (भस्मासुर):** (Sanskrit) A demon in Hindu mythology who received a boon from Shiva that anything he touched would turn to ash, but then tried to use it against Shiva himself.
- **Bhog (भोग):** (Sanskrit: "enjoyment," "offering") In the context of Vrindavan, it refers to offering delicious food to the deity, such as "Chappan Bhog."
- **Bija (बीज):** (Sanskrit: "seed") Refers to a seed, or the essence/origin of something.
- **Bom Bhole (बोम भोले):** (Hindi/Sanskrit derived) A popular devotional chant, often shouted during Kanwar Yatra, an *apabhramśa* (corrupted form) of "Vam Bhole."

- **Brahma (ब्रह्म):** (Sanskrit) The Hindu deity of creation, part of the Trimurti (Brahma, Vishnu, Shiva). Used in the context of "Brahma is in the elephant" to denote the pervasive divine presence.
- **Brahmacharya Ashrama (ब्रह्मचर्य आश्रम):** (Sanskrit) The first of the four *Ashramas* (stages of life), focused on student life, celibacy, and learning under a Guru in a Gurukul.
- **Chappan Bhog (छप्पन भोग):** (Hindi: "fifty-six offerings") A grand offering of 56 varieties of dishes to a deity, especially Lord Krishna.
- **Chaturmasa (चातुर्मास):** (Sanskrit: "four months") A holy period of four months (typically rainy season) during which many Hindu ascetics (Sadhus) traditionally stay in one place, undertaking spiritual vows.
- **Chhanda (छन्द):** (Sanskrit: "meter," "poetic rhythm") Refers to the metrical structure of Vedic hymns or poetry. In the context of *Jñāna*, *Jñeya*, *Jñātā*, it represents a layer of subtle body understanding.
- **Devata (देवता):** (Sanskrit: "deity," "divine being") Refers to a god or goddess, or a divine energy. In a broader sense, anyone who gives or supports is considered a Devata.
- **Dhol (ढोल):** (Hindi) A large, barrel-shaped double-headed drum, widely used in Indian music and festivals.
- **Diksha (दीक्षा):** (Sanskrit: "initiation") A formal spiritual initiation given by a Guru, marking the beginning of a disciple's spiritual journey and transmitting sacred knowledge or energy.
- **Dhoti Kriya (धौती क्रिया):** (Sanskrit) A yogic cleansing technique involving swallowing a long strip of cloth and then withdrawing it, primarily for cleansing the esophagus and stomach.

- **Duniya Aisay hi Chalti Hai (दुनिया ऐसे ही चलती है):** (Hindi) A common Hindi phrase meaning "This is how the world moves" or "This is how life works."
- **Ek Patni Vrat (एक पत्नी व्रत):** (Sanskrit: "vow of one wife") An oath of fidelity and devotion to only one wife, exemplified by Lord Rama.
- **Falgun (फाल्गुन):** (Hindi/Sanskrit derived) A month in the Hindu calendar, typically corresponding to March-April, often marking a period of transition and festivals like Holi.
- **Gau Mata (गौ माता):** (Hindi/Sanskrit derived: "Mother Cow") A respectful and affectionate term for a cow, revered as a maternal figure and symbol of abundance in Hinduism.
- **Gaushala (गौशाला):** (Hindi: "cow shed" or "cow shelter") A protective shelter or sanctuary for cows, often maintained by spiritual organizations.
- **Ghan Path (घन पाठ):** (Sanskrit) A complex method of Vedic chanting where verses are recited in various permutations and combinations (forward, backward, with repetitions) to preserve their precise sound and meaning.
- **Ghunghat (घूंघट):** (Hindi) A traditional practice where a woman covers her head or face with a saree or dupatta, especially in front of elders or strangers.
- **Gopi Bhagya Madhu Vrat (गोपी भाग्य मधु व्रत):** (Sanskrit) The beginning of a Sanskrit shloka (verse) related to the devotion of the Gopis (milkmaids) to Krishna, also used as an example to illustrate the Kat-Payadi Sutra in Vedic mathematics.
- **Gopis (गोपी):** (Sanskrit: "milkmaid") Female cowherds or milkmaids, particularly devotees of Lord Krishna, famous for their devotion.

- **Gṛhalakṣmī (गृहलक्ष्मी):** (Sanskrit: "Goddess of the household") A revered term for the wife or daughter-in-law, embodying the prosperity, grace, and auspiciousness of the home.
- **Gṛhastha Āśrama (गृहस्थ आश्रम):** (Sanskrit) The second of the four *Ashramas* (stages of life), representing the householder's life, characterized by marriage, raising a family, and fulfilling social duties.
- **Guda Sansarga (गुद संसर्ग):** (Sanskrit: "anal intercourse") Refers to anal intercourse.
- **Guru-Shishya Parampara (गुरु-शिष्य परम्परा):** (Sanskrit: "teacher-disciple tradition") The ancient Indian tradition of spiritual knowledge transmission from a Guru to a Shishya (disciple), often orally.
- **Gyandayini (ज्ञानदायिनी):** (Sanskrit: "giver of knowledge") An epithet for a woman, signifying her role as a bestower of knowledge.
- **Jagadguru Shankar (जगद्गुरु शंकर):** (Sanskrit: "World Teacher Shankar") A title referring to Adi Shankara, a major proponent of Advaita Vedanta.
- **Jagannath Temple (जगन्नाथ मंदिर):** (Odia/Sanskrit derived) A famous Hindu temple in Puri, Odisha, dedicated to Lord Jagannath (a form of Vishnu/Krishna).
- **Janani (जननी):** (Sanskrit: "mother," "producer") A term for a woman, signifying her role as a nurturer or producer.
- **Jñāna (ज्ञान):** (Sanskrit: "knowledge") Pure knowledge, especially spiritual knowledge or wisdom.
- **Jñātā (ज्ञाता):** (Sanskrit: "knower") The one who knows or perceives; the subject of knowledge.

- **Jñeya (ज्ञेय):** (Sanskrit: "knowable") That which is to be known or understood; the object of knowledge.
- **Juna Akhara (जूना अखाड़ा):** (Hindi/Sanskrit derived) One of the largest and oldest traditional Akharas (monastic orders) of Sadhus.
- **Kalyan Ho (कल्याण हो):** (Hindi) A blessing meaning "May there be well-being" or "May you be prosperous."
- **Kamakhya Temple (कामाख्या मंदिर):** (Sanskrit) A significant Shakti Peeth (pilgrimage site dedicated to the Divine Mother) in Assam, India, known for its unique tantric traditions.
- **Kapalkriya (कपालक्रिया):** (Sanskrit: "skull action") A post-mortem ritual, often involving breaking the skull, to facilitate the soul's release. In the book, it refers to the concept of unresolved issues linked to the head.
- **Karkash Vani (कर्कश वाणी):** (Sanskrit: "harsh sound/speech") Refers to loud or harsh sounds, which can also be used for energetic cleansing in some traditions.
- **Kat-Payadi Sutra (कटपयादि सूत्र):** (Sanskrit) An ancient Indian system of numerical notation using consonants of the Sanskrit alphabet, enabling complex mathematical values to be embedded in verses.
- **Kathak (कथक):** (Hindi/Sanskrit derived) A classical Indian dance form from North India, known for its intricate footwork, spins, and storytelling.
- **Keshav (केशव):** (Sanskrit: "having fine hair," "slayer of Keshi") An epithet for Lord Krishna or Vishnu.
- **Khadau (खड़ाऊ):** (Hindi) Traditional wooden sandals, often worn by ascetics.

- **Kirtan (कीर्तन):** (Sanskrit: "chanting," "recitation") A form of devotional singing or chanting, often communal, involving mantras, hymns, or names of deities.
- **Kṣetra (क्षेत्र):** (Sanskrit: "field," "region," "sacred space") In Indian philosophy, it represents a sacred field of creation, fertility, or the body itself as a field of experience.
- **Kuchipudi (कुचिपुड़ी):** (Telugu/Sanskrit derived) A classical Indian dance form originating from Andhra Pradesh, known for its dramatic and expressive elements.
- **Kumbh Mela (कुम्भ मेला):** (Hindi/Sanskrit derived) A major pilgrimage and festival in Hinduism, held periodically at four sacred river sites, attracting millions of devotees.
- **Kusha Grass (कुश):** (Sanskrit) A sacred grass (*Desmostachya bipinnata*) used in Hindu rituals, believed to have purifying properties.
- **Kumarika (कुमारिका):** (Sanskrit: "virgin girl" or "maiden") A term for a virgin girl, often associated with a state of pure, unaccumulated energy.
- **Kush (कुश):** (Sanskrit) One of the twin sons of Lord Rama and Sita, born after Rama's departure to the forest.
- **Lav (लव):** (Sanskrit) One of the twin sons of Lord Rama and Sita.
- **Layakarna (लयकर्ण):** (Sanskrit: "act of dissolving/dismantling") In the context of the book, it refers to a dismantling of what has been constructed, such as engaging in certain practices that are not aligned with natural creative processes.
- **Leelavati (लीलावती):** (Sanskrit: "beautiful lady") A famous treatise on mathematics by the 12th-century Indian mathematician Bhaskara II.

- **Lingam (लिङ्गम):** (Sanskrit: "sign," "symbol," "mark") An iconic representation of Shiva, often a cylindrical or oval-shaped form, symbolizing the formless divine consciousness and creative energy.
- **Lokpal Temple (लोकपाल मंदिर):** (Sanskrit: "people's guardian temple") A temple, specifically mentioned near Jagannath Puri, where "Lok" means people and "pal" means caretaker.
- **Mae, Maa, Tuhi (मैं, मां, तू ही):** (Hindi) "Me, Mother, You Only" - a devotional phrase expressing surrender and focus on the divine mother.
- **Mahant (महंत):** (Hindi/Sanskrit derived) The head or abbot of a monastery or religious institution in Hinduism.
- **Mahavir (महावीर):** (Sanskrit: "great hero") The 24th and last Tirthankara of Jainism, who propagated its teachings.
- **Mahashivratri (महाशिवरात्रि):** (Sanskrit: "Great Night of Shiva") An annual Hindu festival celebrating Shiva, observed by fasting, meditating, and offering prayers.
- **Mahavat (महावत):** (Hindi) An elephant rider and trainer.
- **Majja (मज्जा):** (Sanskrit: "marrow") One of the *saptadhatu* (seven vital tissues) in Ayurvedic and yogic physiology.
- **Manjira (मंजीरा):** (Hindi) A pair of small hand cymbals used in traditional Indian music and Kirtan.
- **Mansa (मांस):** (Sanskrit: "flesh" or "muscle") One of the *saptadhatu* (seven vital tissues) in Ayurvedic and yogic physiology.
- **Mara (मर):** (Hindi/Sanskrit derived: "death," "absence") Refers to death or absence.

- **Maruts (मरुत):** (Sanskrit: "winds," "storm gods") A group of Vedic deities associated with wind, storm, and the vital energies or breaths. The "49 Maruts" refer to specific subtle energies or divisions of life force.
- **Mata Sita (माता सीता):** (Hindi/Sanskrit derived: "Mother Sita") A respectful term for Sita, consort of Rama.
- **Methun (मैथुन):** (Sanskrit: "union," "copulation," "sexual intercourse") An alternative spelling or usage of *Maithun*.
- **Modi (मोड़ी):** (Hindi/contextual) In the context of the book, refers to a deep-seated pattern or imprint, possibly "stuck" since childhood.
- **Mridang (मृदंग):** (Sanskrit) A double-headed drum used in classical Indian music, especially in devotional music.
- **Nabakalebara (नबकलेवर):** (Odia/Sanskrit derived: "new body") A sacred ritual in the Jagannath Temple, where the wooden deities are ceremonially replaced with new ones every 12 to 18 years.
- **Nadis (नाडी):** (Sanskrit: "channels") The subtle energy channels in the body through which prana flows.
- **Nani (नानी):** (Hindi) Maternal grandmother.
- **Narakasura (नरकासुर):** (Sanskrit) A demon king in Hindu mythology, slayed by Lord Krishna.
- **Narmadehar (नर्मदेहर):** (Hindi/regional) A greeting or salutation associated with the Narmada River, meaning "Hail Narmada" or "May Narmada be with you."
- **Neutral gender community:** Refers to the transgender or third-gender community, especially in the context of their historical and recent integration into Sadhu Akharas.

- **Niranjani Akhara (निरंजनी अखाड़ा):** (Hindi/Sanskrit derived) One of the traditional Akharas (monastic orders) of Sadhus, associated with Niranjana (the formless divine).
- **Nirvani Akhara (निर्वानी अखाड़ा):** (Hindi/Sanskrit derived) One of the traditional Akharas (monastic orders) of Sadhus, often associated with attaining Nirvana or liberation.
- **Oj (ओज):** (Sanskrit: "vital essence," "vigor," "splendor") The most refined and subtle vital essence in the body, believed to be the ultimate product of healthy *saptadhatu* formation.
- **Paragyana (पराग्यान):** (Sanskrit: "supreme knowledge," "transcendent knowledge") Higher or ultimate spiritual knowledge.
- **Parmarth (परमार्थ):** (Sanskrit: "highest goal," "ultimate truth," "selfless service") Refers to the ultimate spiritual goal or, in a practical sense, selfless service for the well-being of others.
- **Patanjali's Yoga Sutras (पतञ्जलि योग सूत्र):** (Sanskrit) A foundational text of Yoga philosophy, a collection of aphorisms by Sage Patanjali, outlining the eight limbs of Yoga.
- **Phat (फट्):** (Sanskrit) A powerful, explosive, and often destructive *bija-mantra* (seed syllable) used in Tantric practices, symbolizing piercing through illusion or obstacle.
- **Physic (फिजिक):** (English/contextual) Used in the book to refer to the physical body or bodily form.
- **Pitr (पितृ):** (Sanskrit: "ancestors," "forefathers") Refers to deceased ancestors, often invoked in rituals like Shraddha and Tarpan.
- **Prasad (प्रसाद):** (Sanskrit: "favor," "grace," "offering") A devotional offering, typically food, made to a deity, which is then distributed to devotees as a blessed substance.

- **Prasuta (प्रसूता):** (Sanskrit: "pregnant woman," "one who has given birth") A term for a pregnant woman or a woman who has recently given birth.
- **Prana Vayu (प्राण वायु):** (Sanskrit: "life-giving air") One of the five main Vayus (types of Prana or life force) in the body, governing inhalation, upward movement, and the functions of the chest and head.
- **Puri (पुरी):** (Sanskrit) A sacred city in Odisha, India, famous for the Jagannath Temple.
- **Raag (राग):** (Sanskrit: "melody," "color," "mood") In Indian classical music, a melodic framework for improvisation, conveying specific moods and emotions.
- **Rajodarshan (रजोदर्शन):** (Sanskrit: "sight of menses/fluid") Refers to a girl's first menstruation, marking a significant transition.
- **Rajasvala (रजस्वला):** (Sanskrit: "menstruating woman") A traditional term for a menstruating woman, often associated with a period of rest and specific observances.
- **Rakta (रक्त):** (Sanskrit: "blood") One of the *saptadhatu* (seven vital tissues) in Ayurvedic and yogic physiology.
- **Ram (राम):** (Sanskrit) A major Hindu deity, the seventh avatar of Vishnu, central to the Ramayana. Embodiment of Atma and inner Sun.
- **Ras (रस):** (Sanskrit: "essence," "juice," "taste," "fluid") In the context of *saptadhatu*, it refers to the initial digestive essence or chyle, representing saliva.
- **Richas (ऋचा):** (Sanskrit: "hymn," "verse") Refers to the verses or hymns of the Vedas.

- **Rishi (ऋषि):** (Sanskrit: "seer," "sage") An enlightened person, a profound thinker, or a spiritual master who has directly perceived Vedic truths.
- **Ritumati (ऋतुमती):** (Sanskrit: "menstruating woman," "one who is according to the season/nature") A respectful term for a menstruating woman, implying her natural cyclic wisdom.
- **Sakhi Akhara (सखी अखाड़ा):** (Hindi/Sanskrit derived: "friend's order") A newly formed Akhara (monastic order) specifically for the neutral gender (transgender/third gender) community, integrating them into the Sadhu tradition.
- **Sakalya (साकल्य):** (Sanskrit: "totality," "completeness") Used here in the context of food as nourishment and energy in its entirety.
- **Saregama Padha Nisa (सारेगामा पध निस):** (Sanskrit/Hindi) The basic seven notes of the Indian classical music scale (similar to Do Re Mi Fa Sol La Ti Do), foundational for all *Raags*.
- **Sansarga (संसर्ग):** (Sanskrit: "contact," "union," "intercourse") Refers to intercourse, sexual contact, or close association. Used to denote the sacred union and interaction between bull and cow, or soul and *yantras*.
- **Sanskar Vidhi (संस्कार विधि):** (Sanskrit: "method of purification/rites") Refers to traditional Indian methods or rituals for purification and refinement, particularly relevant to Ayurvedic medicine's alignment with natural processes.
- **Sannyasa Ashrama (संन्यास आश्रम):** (Sanskrit) The fourth of the four *Ashramas* (stages of life), focused on complete renunciation of worldly life and establishment of spiritual foundations.
- **Saptadhatu (सप्त धातु):** (Sanskrit: "seven tissues") In Ayurveda, the seven fundamental tissues or constituents of the body (*rasa*,

rakta, mamsa, meda, asthi, majja, shukra/virya), which support life and health.

- **Satya (सत्य):** (Sanskrit: "truth," "reality") Refers to truth itself, or the embodiment of truth.
- **Seva (सेवा):** (Sanskrit: "service") Selfless service, performed without expectation of reward, as a spiritual practice.
- **Shailat (शैलत):** (Hindi/contextual) In the book, refers to the "residual energetic imprint" or *shesh/avashisht* (remainder/residue).
- **Shakta Tantra (शाक्त तंत्र):** (Sanskrit) A branch of Tantra focused on the worship of Shakti, the divine feminine energy, as the supreme reality.
- **Shankh (शंख):** (Sanskrit: "conch shell") A conch shell, sacred in Hinduism, blown during rituals. In the book, it's also used metaphorically to describe the physical form as a shell.
- **Shenai (शहनाई):** (Hindi) A traditional Indian wind instrument, similar to an oboe, often played at weddings and auspicious occasions.
- **Shesh / Avashisht (शेष / अवशिष्ट):** (Sanskrit: "remainder," "residue") Refers to something left over, a residual energetic imprint.
- **Shila-nyasa (शिलान्यास):** (Sanskrit: "laying the foundation stone") A traditional ceremony for laying the foundation stone of a building or structure.
- **Shringar (शृंगार):** (Sanskrit: "decoration," "beautification," "adoration") Refers to adorning the deity with beautiful clothes, ornaments, and makeup, especially in devotional traditions like Vrindavan.

- **Shrimad Shankaracharya Sri Swaroopanand Saraswati Maharaj (श्रीमद् शंकराचार्य श्री स्वरूपानंद सरस्वती महाराज):** (Sanskrit) A revered spiritual leader and one of the Shankaracharyas, heads of monastic institutions in the Advaita Vedanta tradition.
- **Shukshmi State (सूक्ष्म स्थिति):** (Sanskrit: "subtle state") Refers to the subtle, non-physical level of existence or perception.
- **Siddhis (सिद्धि):** (Sanskrit: "perfection," "accomplishment," "supernatural power") Spiritual attainments or psychic powers developed through yogic practices.
- **Simhasan Battisi (सिंहासन बत्तीसी):** (Hindi: "Throne of Thirty-Two") A collection of Indian folk tales about King Vikramaditya and his magical throne, which could tell 32 stories.
- **Snātak (स्नातक):** (Sanskrit: "graduate") A term for a student who has completed the Brahmacharya Ashrama and graduated from a Gurukul.
- **Swami Vivekananda (स्वामी विवेकानंद):** (Sanskrit) A key figure in the introduction of Vedanta and Yoga to the Western world in the 19th century, a chief disciple of Ramakrishna.
- **Suryavanshi (सूर्यवंशी):** (Sanskrit: "Solar Dynasty") Refers to a lineage or clan descended from the Sun God Surya, associated with traits like royalty, valor, and righteousness (e.g., Lord Rama). The soul is also considered Suryavanshi.
- **Tamas (तमस):** (Sanskrit) One of the three Gunas (qualities of nature), representing inertia, darkness, ignorance, and heaviness.
- **Tantra (तन्त्र):** (Sanskrit: "loom," "treatise," "system") A diverse body of spiritual practices and texts, often esoteric, focusing on the worship of Shiva and Shakti, ritual, and direct experience for liberation.

- **Thakur (ठाकुर):** (Hindi/Sanskrit derived) A respectful title, often used for a deity (like Krishna) or a respected person. (Contextual, could refer to Ramakrishna Paramahansa).
- **Thali (थाली):** (Hindi) A round platter used for serving meals in India, or a complete meal served on such a platter.
- **Ujjain (उज्जैन):** (Sanskrit) An ancient and sacred city in Madhya Pradesh, India, one of the seven holy cities, home to the Mahakaleshwar Jyotirlinga.
- **Urdhva Yatra (उर्ध्व यात्रा):** (Sanskrit: "upward journey" or "ascension") Refers to an inward spiritual journey towards higher consciousness or liberation.
- **Utpatti (उत्पत्ति):** (Sanskrit: "creation," "origin," "birth") Refers to the process of creation, origination, or manifestation.
- **Vam (वं):** (Sanskrit) A bija-mantra (seed syllable) often associated with the water element, the Svadhisthana chakra, and the energy of inner nectar or transformation. It is the original *bija-mantra* from which "Bom Bhole" derived.
- **Valmiki (वाल्मीकि):** (Sanskrit) A revered ancient Indian sage, traditionally credited as the author of the epic Ramayana.
- **Valya (वल्या):** (Sanskrit/Contextual) The name of a dacoit (bandit) who transformed into the sage Valmiki.
- **Vanaprastha Ashrama (वानप्रस्थ आश्रम):** (Sanskrit) The third of the four *Ashramas* (stages of life), where one gradually withdraws from worldly duties and moves towards spiritual contemplation, often retiring to a forest or semi-retired life.
- **Vata, Pitta, Kapha (वात, पित्त, कफ):** (Sanskrit) The three doshas (bio-energies) in Ayurveda, believed to govern the physical,

mental, and emotional functions of the body. Imbalances in these can lead to disease.

- **Vedic Mathematics (वैदिक गणित):** (Sanskrit) A system of mathematics attributed to ancient Indian scriptures, known for its simple and elegant methods for calculations.
- **Vetala (वेताल):** (Sanskrit) A mythical ghostly being in Indian folklore, often depicted as inhabiting corpses and capable of speaking and posing riddles. (As in *Vikramaditya and the Vetala*).
- **Vikram Samvat (विक्रम संवत्):** (Sanskrit) A lunisolar calendar widely used in North India, traditionally associated with King Vikramaditya.
- **Vikramaditya (विक्रमादित्य):** (Sanskrit) A legendary king of ancient India, celebrated for his wisdom, justice, and valor. Several historical rulers may have been associated with this title.
- **Virya (वीर्य):** (Sanskrit: "potency," "vigor," "semen") One of the *saptadhatu* (seven vital tissues) in Ayurvedic and yogic physiology, referring to seminal fluid or vital energy.
- **Vrindavan (वृन्दावन):** (Sanskrit) A holy town in Uttar Pradesh, India, revered as the place where Lord Krishna spent his childhood, known for its devotional traditions centered on Krishna.
- **Yaksha (यक्ष):** (Sanskrit) A class of nature-spirits, guardians of natural treasures. In the Mahabharata, the Yaksha poses a series of profound questions to Yudhishtira.
- **Yoni (योनि):** (Sanskrit: "womb," "source," "vagina," "sacred space") Refers to the female reproductive organ, also symbolically a source or origin of creation.

- **Yugaabd (युगाब्द):** (Sanskrit: "era-year") The calendar era associated with a particular Yuga, such as the Yudhishtira Samvat.
- **Yudhishtira Samvat (युधिष्ठिर संवत्):** (Sanskrit) A calendar era believed to have been established by King Yudhishtira, often linked to the period after the Mahabharata war.