

WHAT YOUR EYES SEE YOUR HEART MUST BELIEVE

SPIRITUAL READER & ADVISOR

Tantra Guru Astrologer

Vak Siddha Yogi Shastrishree Dr.Rupnathji(Dr.Rupak Nath)

***COMMUNICATE WITH THE PLANETS:-** From the moment you wake up in the morning until you go to sleep at night, you are ruled by the planets and the stars. The planets are real. They are living beings and each brings a different energy to the earth plane every day and every hour of every day. If you knew how to communicate with planets, you could turn them in your favor and dramatically improve the outcome of your activities.

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Psychic Reader & Advisor

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji(Dr.Rupak Nath)

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UNITY IN REALIZATION

"A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness.

This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. Nobody is able to achieve this completely, but the striving for such achievement is in itself a part of the liberation and a foundation for inner security."

—Albert Einstein, Letter of 1950, as quoted in The New York Times (29 March 1972) and The New York Post (28 November 1972).

Siddha Yogi Rupnathji has Vak siddhi meaning whatever he says has the power of turning into reality. Vak means speech or voice, so Vak Siddhi literally means accomplishing a pure ability to use words. Attaining mastery of it, Siddha Yogi Rupnathji gains the ability to make changes to the physical material universe. Vak siddhi depends upon pure intentions. Vak siddhi means whatever one speaks turn to be true. Yes, God only gives power to those who have pure intentions and the feelings of harmlessness to everyone. Practicing Satya will bring one naturally to Vak Siddhi. "The word is a force; it is the intent. That is why our intention manifests through the word no matter what language we speak." The vak siddhi gave Rupnathji the

power to make whatever he say or think turn out to be true. In other words, Siddha Yogi Rupnathji got the power to accomplish things by mere thought. This is also known as psychic speech. Using 'Saraswathi siddhi' (the siddhi by which the essence of great scriptures becomes known to him) along with 'Vak siddhi' (the siddhi of superlative communication) Siddha Yogi Rupnathji can cast a strong impression in the minds of people as regards imparting knowledge and virtue to them. People who hear the words or read material written by the Siddha Yogi Rupnathji proficient in this siddhi become mesmerized and willfully compelled to follow his instructions or directions. Siddha Yogi Rupnathji is so impelled and charmed by the vivacity and clarity of the words that they immediately consent from within to abide by his advice. Knowledge and truth flow seamlessly and effortlessly from the mouth of Siddha Yogi Rupnathji like the clear waters of a free flowing river. There is great impact on people when he uses this siddhi. Using this siddhi, Siddha Yogi Rupnathji can turn a non-believer of God into a believer, a worldly man into one spiritually minded (if possible in the recipient's karma). With his words, he can turn an evil and dishonorable person into one who adopts the principles and tenets of 'Dharma' (righteousness). It is not possible for people to find fault or go against the teachings of such a Yogi, for his words are a reflection of 'Saraswathi' (The goddess of knowledge) and backed by the absolute truth of Brahman (Almighty). Siddha Yogi Rupnathji possesses the

ability to bestow the eight siddhis and the [[nava nidhi]] (nine types of wealth).

Dr.Rupnathji says ,

1.Jeeva resides in moola , prana in heart , Taking jeeva to the heart and prana to dwadashanta [sahasrar] , and dharana of this moment will give completeness and fullness of existence .

2.When apana and prana merge into one another and that instance if it is meditated upon , one experiences shakti [bhairavi] in the body .

3.If one holds his focus on the moment where prana does not arise in the heart and apana has merged and this moment is held and expanded in the madhyandi and no other thoughts flow then one becomes a yogi .

4.When one practises , rechak , bahya kumbhak , purak and antah kumbhak regularly , one gets peace of mind because shant namak shakti manifests .

5.If a small ray which becomes finer and finer as it rises from mooladhar , to dwadashant such a dharana arises kundalini .

6.If lightning is meditated in every chakra one after the other then kundalini arises superiorly .

7.If twelve aksharas are meditated in janmagra , moola , kanda , nabhi , hrut , kanth , talu , bhrumadhya , lalat , bramharandra, shakti and dwadashant , one will have svatma anubhuti , realisation of presence of omnipotent LORD , when this meditation is carried out in three folds , sthula sukshma and para , jnyana , bhakti vairagya arises . [homa , japa dhyan , mudra yantra mantra are all sthula , shatchakra sadhana is sukshma , and paroksha sadhan is para]

8.Raising prana from janma to murdhni [aapurya] and then by the grace of guruupadesha raising it from murdhni to dwadashanta , in between cutting across bhrumadhya via a bridge towards the sahasrar again mitigating all the duality of thoughts in the mind , maing it steadfast in the mukhyaprana then all pervading qulaity will be known , one can be at various places without moving .

9.Just like a mayurpiccha [feather of peacock] has five zeros in it in different colors , so also one must withdraw all the senses from eyes , nose , two ears

and mouth by placing these zeros in these places [shambhavi mudra] , mind become completely still and stops reacting to senses .

10.If these chakras are meditated upon in the picture [body] of the ishta devta , one attains vara [boons]

11.One gets extreme will power if one meditates with closed eyes [eyes brought together] and completely focussing on the centre of the head . [just below bramharandra in the centre of head] one can purssue larger purpose in life .

12.If one meditates in the centre of heart[hrudayaakasha] a lotus[paramatma and mukhyaprana at the feet] in the sushumna [and prana enters chidakaasha], bimba [prateekalamba bimba akruti] can be seen . [complete vairagya towards siddhi is must in this dasha]

13.To get paramsthati ,the granthi in the bhrumadhya must be cut , to cut this one must practise karan mudra with thumb and fingers [close all the indriya dvaras] and meditate upon a bindu prakash in the bhru . The prana reaches bhu madhya and relentless meditation cuts the granthi .

14.All the thoughts of the mind calm down and one attains laya if one meditates upon a deepshikha in the heart or tej [the sparks that are seen when eyes are pressed] if one mediatates on this tej in the forehead .

15.One attains meanings of all the words if one mediatates upon the sound emanating from the body , this sound is generated without collision of any objects and hence is knwn as 'anahat 'One gets the knwoledge of shabdabramha .

16.If one meditates on pranava in various intonations , one understands all the eight aksharas of paranava and knows the Omkara rupi parmatma .

17.One meditates on the individual aksharas of a mantra then mantra rupi Purusha is known .

18.If one meditates on the sounds of various musical instruments in between the swaras , then one gains the knowledge of naadbramha . NAADa in paramaakaasha is known .

19.One should keep meditating on pinda mantras to attain the knowledge of bindu . [one must be aware of the shodamasha of matra in pinda mantra]

20.If one meditates on all directions chanting ghosha [syllable in pranav mantra] everything in this world can be known . [paroksha gyana]

21.When one meditates on the pranava [shanta syllable] as present in dikpalajs , one becomes foremost among his kinsmen and achhadana breaks down .

22.One who continues his pranava sadhana in the body even for a second meditating on [atishanta] attains the state of nirvikalpa .

23.One attains stability in life if one meditates in skin blood , bones etc the presence of Lord .

24.Meditating on skin as the wall encompassing the self , one knows everything inside the body and can enter any body .

25.If one meditates the Lord as present in centre of lotus in heart with eyes like lotus and the same lord is present everywhere , one gets good fortune ,

26.Meditating on sahasrar will give knowledge of tattvas .

27.If one remains in sahasrar and as the mind focuses on each of the issue , there special aspects

of the subjects can be known . [vibhuti rupa will be known]

28.One can burn self thru yoga [yogagni laya] by meditating fire emanating fom the toe of right leg and chanting the mantra ॐ र क्ष र य ॐ तनुं दाहयामि नमः । the body instantly turns into ashes [yoga siddhi is required ,]

29.Dharana of above concept increases vitatlity .

30.Dharana on tatvas in the body gives knowledge of bramhanda ,

31.One can become thin or fat as per his wish if one can hold prana in the hrudaya chakra .

32.Bhuvan , tatva ,kala mantra pada ,varna are the shadadhva in tantrashastra . They are manifestation of shabda and artha . Shabda gives rise to varna pada and mantra , artha gives rise , tatva kala and bhuvan . Threefold meditation [sthula sukshma and para] gives rise to the knowledge of the world .

33.Anuttar [a] iccha [e] and unmesh [u] one who knows this will know the shodashkalatmak purusha .

DR.RUPNATHJI'S DIVINE SECRETS

*Vishuddhi Chakra - Throat Centre:

visha = impurity, poison; suddhi = purify.

*The Vishuddhi Chakra is situated in the throat. Its Mantra is HAM. The colour of Vishuddhi is purple. In this Chakra our consciousness reaches the fifth level. The corresponding element is Akasha (space). "We may also find this translated as "Ether", which suggests this space should be filled with energy. The Vishuddhi Chakra is the starting point of Udana Prana. It is a function of this Prana to purify the body of toxic substances while breathing. The name of the Chakra is derived from this particular function. Purification not only occurs on the physical level, but also on the level of the psyche and mind. All problems and

unpleasant experiences that we have “swallowed” and suppressed during the course of our life, continue to exist in the subconscious mind until they are faced and resolved with wisdom.

The Divinity of the Vishuddhi Chakra is Brahma, the Creator, the symbol of Consciousness. In meditation when individual consciousness is dissolved in Akasha, we attain Knowledge and Wisdom. The animal designated to represent Vishuddhi Chakra, is a White Elephant. We also find in this picture an image of the moon, symbolic of the mind.

The Vishuddhi Chakra unleashes an unlimited feeling of happiness and freedom that allows our abilities and skills to blossom. Along with this stage of development there is a clear voice, a talent for singing and speech, as well as balanced and calm thoughts.

Until this Chakra is fully developed, certain difficulties may be experienced. Blockage of the Vishuddhi Chakra produces feelings of anxiety, lack of freedom, restriction, thyroid and throat problems. There may be physically unfounded manifestations of swallowing problems and speech impediments.

In the symbolic picture of Vishuddhi Chakra is a Lotus with sixteen petals. These represent the sixteen potential abilities (Klas) that a human can develop. Since the Vishuddhi Chakra is the centre of sound, the number sixteen can also represent the sixteen vowels of the Sanskrit alphabet. Vak Siddhi may be realised in this centre, which is the extraordinary ability to have the words that one speaks come true.

*Visha = impurity, poison Shuddhi = purification.

*The Vishuddhi Chakra is located in the vicinity of the Larynx – and is therefore also known as the Throat Chakra. It is a centre of physical and spiritual **purification. A story from the Purānas** clearly illustrates the immense purificatory power of the Vishuddhi Chakra:

***The Devas (gods) and Āsuras (demons)** wanted to raise the treasure Amrita (the nectar of immortality), which was hidden in the depths of the ocean, to the surface. They used Mount Mandara as the stirring **stick and the world serpent, Vāsuki, as** the rope. The gods held the tail of the snake and the demons held its head. In this way they were able to churn the ocean of the world with their combined power. Numerous treasures and precious objects emerged from the ocean and,

finally, the longed-for Amrita rose to the surface in a golden vessel.

But the serpent they had used to churn the oceans spat out a deadly poison that was capable of destroying the whole earth. Quickly the Devas caught it in a bowl so it was not able to do any harm. But as they had absolutely no idea what to do with it or how they could permanently “dispose” of it, they turned to Lord Shiva for help.

Lord Shiva is the most gracious of all the gods, and will never refuse a request from anyone. He took the bowl of poison and drank it down to the very last drop. However, in the process he did not swallow the poison but held it in the Vishuddhi Chakra and purified it by means **of Ujjāyī Prānāyāma and Jālandhara Bandha** . In this way he rid the world of a deadly peril. Through the poison his throat

was coloured dark blue, and since that day he has borne the nickname **Nilakantha (the blue-throated one)**.

There is a deep symbolism in this story. Our own negative thoughts and qualities are the demons; the Devas, however, are our good qualities – understanding, compassion, mercy, love, devotion and wisdom. Both qualities exist within us, just as the nectar of divine wisdom and immortality and the poison of ignorance and earthly mortality exist simultaneously in the world. The ocean of the world propels us in two directions – one towards the Devas, therefore towards goodness and light, and the other towards the **destructive powers, the Āsuras. The serpent (Kundalinī) represents both the lifetime that is at our disposal and the power (Shakti) that brings the hidden treasure up from the depths of our inner being.**

Nowadays numerous poisons are endangering the world. The destructive influence of humans on this planet increases daily through exhaust fumes, waste, radioactivity, poisonous chemicals and much more. We urgently need the help of Lord Shiva to neutralise these poisons. This means that we humans should become conscious of our divine origin and protect and purify the environment with our "Shiva consciousness".

If we would like to live in a healthier way, nature must first recover - fields, meadows, forests, rivers, lakes and oceans. This is why Yogis value highly living a healthy lifestyle in harmony with nature and following a vegetarian diet. To live as a vegetarian is an ethical principle, a question of responsibility for all living beings. In the Bible it also says: "Thou

shall not kill"; and this commandment does not exempt animals!

With the help of the Vishuddhi Chakra we can rid ourselves of the toxic substances that are absorbed from the environment, as well as mental impurities. An important and life-supporting function of the Chakra is the purification and detoxification of harmful substances that accumulate in the body and primarily come from the food we eat and the air we breathe. This **detoxification is brought about by Udāna Prāna, which has its seat in the throat. Udāna Prāna enables us to swallow. The food that is broken down by saliva is purified of toxic substances by this Prāna** and is then passed on to the digestive system. An active Vishuddhi Chakra **united with a strong Udāna Prāna** contributes substantially to the preservation of health.

It is not just the external world that is extremely polluted, but also the psyche and consciousness of many people. For as long as the pernicious, toxic qualities of discord, rivalry, envy and resentment eat away at our mind, the light of God consciousness cannot shine through.

Just as Lord Shiva neither spat the poison out, nor swallowed it, we should not swallow our problems as we harm ourselves through this; but we should also not spit them out as this can cause another type of damage. Like Lord Shiva, who purified the poison in his throat, we can also resolve our problems with the help of the Vishuddhi Chakra.

The Vishuddhi Chakra is a place of purification and balancing. The breath that flows through the throat, and therefore through this Chakra, plays a big role in this. The Yoga technique of

Prānāyāma (conscious guidance and regulation of the breath) exerts a strong influence on the Vishuddhi Chakra, at both the physical and astral levels. Through the **power of the breath (Prāna Shakti) in the Vishuddhi Chakra** harmful residues are removed from the body on a physical level, and in the mental sphere the thoughts, emotions, consciousness and subconscious are purified and harmonised.

We gain conscious access to the different levels of consciousness in Self-Inquiry meditation. In the process of self-investigation we come across numerous jewels and pearls within our consciousness, but also old residual issues and insidious poisons.

Remaining with the simile of poison, until we have mastered the Vishuddhi Chakra we have only two possibilities – to either

spit out or to swallow the mental poison that penetrates from outside or rises from within.

We spit out hurtful words, mean thoughts and bad behaviour, and swallow bad treatment, insults, doubts and complexes. Both infect our consciousness and subconscious. Numerous psychic disturbances are a result of things we have swallowed. We undergo our first formative experiences in the womb. There are many things we must digest in the course of our life, many things "to swallow". In childhood we are unable to express many emotions due to fear or helplessness. Much of that which still causes us difficulty today has been bottled up within us from this time. How are we able to cope with the disappointments and insults that we have experienced in the past, particularly in childhood?

Here are three things to think about which may help you with this:

- Trust that every experience in life has its sense and goodness.
- Visualise your situation in those days. You felt yourself dependent, unable to control situations and not free.
- Make yourself aware that you are now grown-up and free, and the situation of those days no longer has validity.

Through such intellectual analysis and realisations we are in a position to rid ourselves of many complexes and fears from the past.

People whose Vishuddhi Chakra is blocked are often blind to their own mistakes and try to lay the blame and responsibility for their unhappiness and misfortune with others.

To blame others for events that plague us is a fundamental mistake. Nothing can strike us that is not found in our Karma; and was therefore caused by us. A bad influence can never harm us unless an allied vibration is resonating within us at the same time. Exactly those qualities that we condemn in others we find also in ourselves. In fact, nothing "bad" in itself exists. It is always concerned with projections that arise from within us.

The sage and poet, Srī Kabīrdās, said:

"I set out to look for a bad person and could not find one anywhere. Then I looked into my own heart and saw no-one worse than myself."

To recapitulate: Our unconscious is **located in the Mūlādhāra Chakra; the subconscious lies in the Svādhishthāna Chakra; the consciousness begins to rise from the Manipūra Chakra; it unfolds in**

the Anāhata Chakra in order to express and manifest itself in the Vishuddhi Chakra.

In the Anāhata Chakra the consciousness can be compared with a Lotus blossom that has risen above the surface of the water. Just as waves appear on the surface of water when it begins to move, energy manifests as rising “waves of emotion” when it begins to flow. While the Lotus blossom is still beneath the surface of the water it is only slightly affected by the movement of the waves; this means that whilst our energy is oscillating between **the Mūlādhāra Chakra and the Anāhata Chakra it is more subconscious** than conscious and the waves of our emotions are still not all that violent. Emotions can only expand and grow when there is space, and they find this space in **the Anāhata Chakra and the Vishuddhi Chakra.**

When the Anāhata Chakra unfolds it is like the melting of a glacier – the consciousness is inundated with emotions. But when the Vishuddhi Chakra begins to loosen up, it is like a breach in a dyke and leads to an emotional flood of immense force. And through this the opportunity is given to finally lay bare the roots of our problems and remove them.

Patanjali said:

“Problems can only be resolved when one discovers the true cause.”

If one merely cuts a weed and doesn't pull its roots out, it will immediately grow again. When we raise our problems into the Vishuddhi Chakra we then have the option to encapsulate them and either push them back into the subconscious again or free ourselves from them forever. The final inner healing is only possible

through realisation and knowledge
(Gyāna).

In the Vishuddhi Chakra we are challenged to reflect on our situation in life and to put the following questions to ourselves: "What do I want to realise? What obstacles need to be overcome to realise this? What problems are confronting me and how can I resolve them?" Through meditation we attain clarity about ourself and our innermost desires and motives. We often prevent the resolution of our problems through our own prejudice and our own fixed or one-sided thinking patterns. Through MANANA (reflection) and meditation we can find possibilities for the resolution of issues that we were unable to discover before.

However, before you dive into the Vishuddhi Chakra, examine yourself honestly as to whether you are really

ready to look in the mirror of your own reality.

Many people meditate merely out of curiosity or because they would like to have certain experiences. But if these experiences do not meet their expectations they become uncertain and apprehensive, and sometimes even abandon the practice completely. That is why clarity and confidence in the Master, as well as discipline, are important pillars of support on the spiritual path. We need a "shoulder" that we can lean on in order to rest and gather fresh strength. The most reliable and safest refuge is the ISHTADEVATA, our personally revered divinity, who never abandons us, never disowns us and constantly supports us with never-ending love and patience.

Therefore, do not be afraid and risk the journey of discovery into your own self. Do

not shy away from the sediment that appears with a little "stirring" of your psyche. You are that which you would like to experience – you are that which you would like to realise – you are that which you would like to know. You are everything – but you are constantly running away from yourself. Do not allow yourself to be put off by obstacles, or deceive yourself – raise everything from within to the light of consciousness; both nectar and poison. Purify the harmful substances in the Vishuddhi Chakra and realise your beautiful inner powers. Make your life in this world a light in the darkness.

AMRIT, the "nectar of immortality", has a special relationship with the Vishuddhi Chakra, which in turn is closely connected to the Bindu Chakra . A hormone is produced in the Bindu Chakra that is known as "Amrit" because it

supports the preservation of our health, vitality and youthfulness.

But this precious nectar generally drips **unused into the Manipūra Chakra where it** burns unused in the digestive fire. Through certain Yoga techniques it is possible to catch it in the Vishuddhi Chakra so that it can be distributed like a homeopathic medicine via the tongue and throat and be utilised by the whole body.

The element of the Vishuddhi Chakra is **ĀKĀSHA (space). Space opens the** possibility for expansion and distribution.

The Vishuddhi Chakra is the seat of the astral body, that is able to leave the physical body from the Vishuddhi Chakra. Each of us has made astral journeys. Each night when we dream, a completely spontaneous separation of the astral body from the physical body occurs. But, there is always a fine band of consciousness

existing between the astral and physical bodies. This consciousness sees both the dream and the sleeping body and draws the astral body back into the material world in the fraction of a second if there is any external disturbance. How does this happen so quickly? Through Yoga Shakti! It allows us to travel in other spheres of consciousness and brings us back again no matter how far away we are. Many Yogis can astral travel consciously in meditation. But this requires many years of practice, self-control and discipline.

During shocking experiences or psychic illness an occasional unconscious and uncontrolled short-term escape of the astral body can occur. This can trigger identity problems, feelings of anxiety and nervous over-excitement. In such cases it can be helpful to place the hand protectively over the throat, and feel how

the physical and astral bodies again come closer to one another.

In India there is an ancient tradition that is still maintained. The dying are laid on the ground to establish the connection with mother earth, and in this way make the detachment of the astral body easier. This makes it possible for the passing away to be a peaceful parting without death throes .

The central symbol of the Vishuddhi Chakra is a peaceful white ELEPHANT. In India the white elephant is regarded as a symbol for luck, wealth, power, wisdom, purity and clarity. Ganesha , the God with the elephant head, is highly respected and worshipped. Ganesha brings happiness, wisdom and prosperity. He protects every new beginning and removes obstacles and difficulties. That is why Lord Ganesha is worshipped first at the start of any

venture, be it a religious ceremony, construction of a house, wedding celebration or a stage production.

Words are developed in three stages:

- ABDOMEN
- THROAT
- LIPS

The seat of sound is in the Manipūra Chakra; therefore the origin of speech is in the fire element. Through the energy of fire, sound manifests in the space of the Vishuddhi Chakra, and is articulated as words with the help of the lips (Vaikharī).

The larynx, however, controls words, not the lips or the tongue. This means that if the words are already lying on the tongue then it is too late for them to be controlled. As previously said, the origin of words is in the abdomen, and

everything that we have “pushed down” lies there. Therefore we should welcome the emotions that surface, but should be capable of controlling the rising emotions in the throat, which means in the Vishuddhi Chakra, and there are various Yoga exercises and purification techniques for this.

Every thought, every emotion, should be filtered and purified by consciousness and clarity. In the lower Chakras we are led predominantly by our emotions; the real dawning of consciousness begins first in the Vishuddhi Chakra. In this Chakra we begin to articulate our emotions and desires and, at the same time, also learn how to control them.

A saint once said:

“Do not break the ribbon of love because of a triviality. For once torn it is never again one – a knot always remains.”

Such knots, divisions, scars and wounds are endemic within our modern society, in which traditional family and partner relationships are breaching down at a growing rate. How can we avoid such wounding? When we forgive, understand and give. Understanding and giving are the two wings of a bird that allows it to fly high into the sky. Understand the feelings, the pain and the life of all living things. Give forgiveness, freedom, clarity, justice, love, devotion, warmth, protection, help and good thoughts.

When we have experienced something that we are inwardly unable to handle, the experience continues to ferment in the subconscious. Until our wisdom is fully developed we are unable to rid ourselves of it. Physical symptoms of a blocked Vishuddhi Chakra are an unnatural reddening of the face, an itchy rash, frequent colds (particularly sore throat

and hoarseness), abdominal cramp and digestive problems. Or the Shakti (energy) of the suppressed emotions can express itself explosively at the first opportunity in an outburst of rage or tears.

However, we can learn to manage without “explosions” when we develop patience. The process of maturation in the Vishuddhi Chakra governs the aptitude for **patience. Through Prānāyāma and Āsanas** that have an effect on the Vishuddhi Chakra we can quieten the thoughts and emotions and bring them into harmony. In this way we protect ourselves from rash actions and prevent our words being like knives or arrows and injuring others.

Mahāprabhuji said:

“The truth should always be spoken with love and not with ‘knives’, because

physical wounds that are caused by a knife heal again, whereas those caused by words are very difficult to heal and often remain lifelong (in the subconscious)."

Patanjali said that wise men formulate their words clearly and fully before speaking, and in this way are able to consider the effect of their words. The ability to be aware of words in their place of genesis – **the Manipūra Chakra** – is very valuable. Words possess a strong power regardless of whether the effect they create is intentional or not. We can seriously harm others and ourselves through words. Therefore, we should speak fewer rather than too many words, and weigh them up in the heart and the Vishuddhi Chakra before we speak. With friends it is easy to find pleasant, beautiful words, but to treat those we do not count as friends with love and friendship is a great virtue and an art. A

very effective Sādhana for learning control over words is silence (MAUNA).

All exercises that have an effect on the Vishuddhi Chakra also have a beneficial influence on the voice and speech. Through them our words gain in wisdom and beauty. That is why work on this Chakra is particularly recommended for writers, poets, journalists, teachers, politicians, actors and singers.

VĀK SIDDHI, which bestows a remarkable influential power upon words, is hidden in the Vishuddhi Chakra. With the activation of the Vishuddhi Chakra and practising of **the Hatha Yoga technique of TRĀTAKA** (concentration on a point), one's words and glances are given an effective and persuasive power. If someone has developed this special ability then people love to listen to them, and their words become reality.

The colour of the Vishuddhi Chakra is VIOLET, the colour of wisdom and spirituality.

The Lotus blossom in the Vishuddhi Chakra has 16 petals. These represent the sixteen Siddhis (supernatural powers) that a person can acquire through practising Yoga. Altogether there are 24 Siddhis , which include the ability to raise the dead to life. A Divine Incarnation is endowed with these powers from birth . However, these are never used arbitrarily, but always in harmony with the Divine Will. Siddhis can be a great obstacle on the spiritual path if ego and pride develop because of them. Yogis who make a show of their Siddhis very soon lose their yogic power.

The number 16 also refers to the sixteen days it takes for the half-moon to grow into the full moon as another symbol of

the Vishuddhi Chakra is the HALF MOON. As already mentioned in earlier chapters the moon denotes emotions, change and the female principle. In the Bhagavad Gita (15/13) the moon is described as "the giver of nectar" as it gives nourishment to vegetation.

The Lotus in the Vishuddhi Chakra carries the **Bija Mantra HAM** - I am. SO HAM means **"That am I"**. In the **Anāhata Chakra** we frequently indulge in beautiful emotions, whereas in the Vishuddhi Chakra we begin to become conscious of who we really are. It is here that the real journey towards Self-Realisation and Self-knowledge starts.

The Vishuddhi Chakra is the gate through which we are able to raise our consciousness to a higher level. It is the border between the physical and astral levels, between consciousness and

superconsciousness. When we cross it the ascent to the realm of wisdom and clarity of consciousness opens up before us. Man is gifted with speech and that gift shall have to be dedicated for divine purposes. Then man can get to those states of awareness that he gets that Vak shuddhi and Vak siddhi. Vak Siddhi is that when he utters it happens. Meaning, he utters only what happens. He does not utter otherwise because Vak has the ability to create. But then how responsible are we with our speech? How much have we trained our tongue, in relation to the speech? It is one of the greatest consecrations. Many times it is said, what we take through the tongue is not so very important as what we put out from the tongue. So there can be consecration in relation to it or in relation to any practice. All these practices are meant for the spirit to move up from the matter.

In yoga, there is the concept of four levels of speech.

1. Spoken language. That which is heard with the ears. Vaikhari. When you use your tongue and lips.

2. Subvocal speech. That which is heard with the inner ears, in the auditorium of mind and heart.- Madhyama.

3. Abstract concepts, seeing and feeling the impact of the mantra, feeling the vibration, beyond what we ordinarily know as sound. Pashyanti.

4. Para. Transcendental sound. Para. The meaning in the resonant silence.

*Vaikhari (Sanskrit) As feminine adjective commonly connected with Vach (mystic speech) which is of four kinds: para, pasyanti, madhyama, and vaikhari. Vaikhari is that form of speech which is uttered, expressed, or otherwise

manifested as the vehicle of thought. As one of the four main aspects of the Logos in space, Vaikhari-Vach is the whole cosmos in its objective or manifested form.

*Let's begin by setting out the four levels in a tabular form so you can see a map of where we're going:

Name	Translation	Predominance	Power
			Bodily Locus

4 Vaikharī Corporeal Object Action Palate

3 Madhyamā Intermediate Process
Knowledge Throat

2 Paśyantī Visionary Subject Will Heart

1 Parā Supreme Trans. subject Freedom
Kanda

***The first of the four levels, Vaikharī, is the level of ordinary everyday "corporeal"**

speech. It functions on the level of duality, and in it, object-awareness is predominant. This discourse in which we engage every day is, in this philosophy, just the tip of the iceberg. It is constantly informed by deeper levels of discourse, and can point us towards those deeper realities. In other words, ordinary speech is shaped by how we think; how we think is shaped by our deep unconscious beliefs about reality; and those in turn are expressions of the singular divine consciousness that freely chooses to express itself in a rhythm of contracted and expanded forms. In light of this, the way you speak expresses the pattern of your consciousness. If change is desirable, then, we Tantrikas seek that transformation not in terms of superficial programmatic adjustments of our words to conform more successfully to social sanction. Rather, we seek shifts on the

deepest level of our awareness that then express themselves naturally through the dance of our thoughts and words. So words do matter, not in terms of themselves but of what they signify, what they reveal about the way we are encountering and understanding our world. Additionally, they are forms of action, by which we effect or inflict change on the world around us.

The second level, then, is Madhyamā Vāc, the level of thought. Here the process of knowing is predominant. This is the arena in which the mind formulates its thought constructs—the forms of verbal symbolization that we then superimpose on reality, forcing it to fit these predetermined molds. Yet this is also the level of contemplation and imagination, expansive forms of inner discourse that

move us closer to our natural state of freedom and presence. Our thought constructs (vikalpas) limit the range of possibilities for how we experience any given reality; yet cultivating purified thought constructs (those aligned with the organic flowing patterns of awakened consciousness) can by the same token expand our range of possibilities.

This is very difficult to do, however, if we are not also working on the third level, the **Paśyantī or “Visionary” level of Vāc. This** is the level where subjective awareness is dominant, a level beyond ordinary discourse, where the vibrations of thought and feeling are entirely wordless. It is the **level of precognitive Will [icchā]. On this** level, there is no differentiation of space and time, and sound and light too are synesthetically fused. Yet the Word is

active here too, though it is condensed and concealed. For this is the level of our pre-cognitive, deeply held beliefs about reality, woven into our sense of self and all the stronger for being wordless. This level is called Visionary because the pattern held here powerfully shapes our vision of reality, structuring our thought on the Intermediate level and our words on the Corporeal level. This then is the dwelling place of our deepest **saṃskāras**, or subliminal impressions of past experience, which constantly provide the template for our mental and physical engagement with reality. This is the level of deep healing, where our goal is to create a pattern in awareness that perfectly aligns with the cosmic divine pattern. There are three methods to penetrate to this level.

The first is to repeatedly cultivate purified **thought constructs on the Madhyamā** level. This method is carefully and **beautifully explained by the mahāsiddha** Abhinavagupta in “The Essence of Tantra”. The second method is meditation, where by accessing the Witness Consciousness that characterizes this level, we create a healing space of awareness in which old **samskāras are** automatically released. The third method is mantra-japa, which begins on the **Vaikharī level where not much benefit is** experienced, but if sufficiently practiced, it becomes subtler and subtler until it purifies all three levels of speech, eventually leading us to the highest. When **the Paśyantī level is purified, the** unobstructed light of divine Will Power directs us to realization of our ultimate nature.

That ultimate nature is the Supreme Word **[Parā Vāc]**. **The foundation of all** language, thought, feeling, and **perception, Parā is a divine mystery, for** despite being the highest principle of reality, we have all experienced Her as our own expanded self-awareness. She is not some mystical state stowed away in a void, but rather the singular all-encompassing vibration by which all **things move and sing. Sri Abhinavagupta describes Parā Vāc in this way: “She is** the primordial, uncreated Word, the very essence of the highest reality, pervading all things and eternally in creative motion: (she is simply) luminous pure Consciousness, vibrating with the greatest subtlety (as the ground of all Being).” He goes on to say that everything—stones, trees, birds, human beings, gods, demons—is a harmonic vibration of that one supreme Word. Her

dominant powers are svā the power of absolute Freedom, and the power of self-awareness. She is most fully expressed in human experience in the state of **chamatkāra, the state** of fully self-aware ecstasy where consciousness is suffused with the rapture of extreme beauty, vibrating with wonder and awe. This state, absolutely expansive and wordless, transcendent yet completely engaged with the reality present in awareness, reveals **to us how the Goddess Parā can** be simultaneously the transcendent source of all things, yet completely immanent in all things. She suggests to us, then, that ultimately we can experience exquisite beauty in each aspect of human existence: in stillness and change, in death and birth, in growth and decay, in pain and in happiness.

The higher three forms of shabda are described in the Rig Veda as hidden in

"guha", or within the self, whereas the forth is the external manifested speech, known as laukika bhasha.

These four levels of sound correspond to four states of consciousness. Para represents the transcendental consciousness. Pashyanti represents the intellectual consciousness. Madhyama represents the mental consciousness. And Vaikhari represents the physical consciousness. These states of consciousness correspond with the four states known technically as jagrat, svapna, susupti, and turiya - or the wakeful state, the dreaming state, the dreamless state, and the transcendental state.

Shabda-brahman in its absolute nature is called para. In manifestation the subtle is always the source of the gross, and thus from para-vak manifests the other three forms of sound.

Though the manifestation of sound takes place from para-vak down to vaikhari-vak (or fine to gross), in explaining these stages we will begin from the external vaikhari-vak, as that is the sound we all have most experience of.

Vaikhari-vak is the grossest level of speech, and it is heard through the external senses. When sound comes out through the mouth as spoken syllables it is called as vaikhari.

Madhyama-vak is the intermediate unexpressed state of sound, whose seat is in the heart. The word Madhyama means "in between" or "the middle". The middle sound is that sound which exists between the states of susupti and jagrat. Madhyama-vak refers to mental speech, as opposed to external audible speech. It is on this level that we normally experience thought. Some hold that wakeful thought is still on the level of vaikhari.

In the manifestation process, after sound has attained the form of pashyanti-vak, it goes further up to the heart and becomes coupled with the assertive intelligence, being charged with the syllables a, ka, cha, tha, ta, etc. At this point it manifests itself in the form of vibratory nada rupa madhyama-vak. Only those who are

endowed with discriminative intelligence can feel this.

On the levels of madhyama and vaikhari, there is a distinction between the sound and the object. The object is perceived as something different from the sound, and sound is connected to an object mostly by convention.

Pashyanti-vak is the second level of sound, and is less subtle than para-vak. Pashyanti in Sanskrit means "that which can be seen or visualized".

In the pashyanti stage sound possesses qualities such as color and form. Yogis who have inner vision can perceive these qualities in sound. On this stage the

differences between language do not exist, as this sound is intuitive and situated beyond rigidly defined concepts. On the stage of pashyanti-vak, speech is intuitively connected to the object. There is near oneness between the word and the experience described.

Pashyanti-vak is the finest impulse of speech. The seat of pashyanti is in the navel or the Manipura Chakra. When sound goes up to the navel with the bodily air in vibratory form without any particular syllable (varna), yet connected with the mind, it is known as pashyanti-vak.

Para-vak is the transcendent sound. Para means highest or farthest, and in this

connection it indicates that sound which is beyond the perception of the senses.

Para-vak is also known as "rava-shabda" - an unvibratory condition of sound beyond the reach of mind and intelligence (avyakta), only to be realized by great souls, parama-jnanis.

On the stage of para-vak there is no distinction between the object and the sound. The sound contains within it all the qualities of the object.

In terms of the universal cosmology, vaikhari, madhyama and pashyanti correspond respectively to bhuh, bhuvah, and svah. The para-shabda ultimately corresponds to the Lord's tri-pada-vibhuti.

Within the pashyanti-vak exists the nature's iccha-shakti, or the power of will. Within the madhyama-vak exists the nature's jnana-shakti, or the power of knowledge. And within the vaikhari-vak exists the nature's kriya-shakti, or power of action.

The pranava, or the syllable "om", is the complete representation of the four stages of sound and their existential counterparts. The existential realities are the physical (sthula) which is connected to the vaikhari-shabda, the subtle (sukshma) which is connected to the madhyama-shabda, the causal (karana) which is connected with the pashyanti-shabda, and the transcendental (para) which is related to the para-shabda. These four existential realities further

correspond to the four states of consciousness.

The sthula sarira, or physical body, operates in the state of jagrat (wakeful state). It is in this realm of consciousness, and through this body, that the vaikhari-vak is manifested.

The sukshma-sarira, subtle or psychic body, operates in the state of svapna. It is in this realm of consciousness, and through this body, that the madhyama-vak is manifested.

The karana-sarira, or causal body, operates in the state of susupti, or deep sleep. It is in this realm of consciousness,

and through this body, that the pashyanti-vak is manifested.

The para-vak is manifested through the fourth state of consciousness, known as turiya.

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