



On the Lemurian Shabda Yoga - Part 4

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Abstract

In the previous three works, we have seen about the Lemurian divine Sabdha meditation techniques. In this fourth series, the author attempts to mention some of the sacred birds and divine animals.

Also, the author recalls the eligibility for spiritual practitioners.

Keywords: Yoga; Owl; Peacock

The divine birds

The scriptures say that Garuda, Jatayu and Sampati, Kapotesvara and Kapotesvari, Hamsa [Swan (Mute Swan)] are the sacred birds [1]. The owl, peacock, crow, monkey, cow, tiger, elephant are the Holy animals. It is better to hang the pictures of these divine birds' and animals to hang on the walls of the meditating rooms/halls. This will create divine vibrations, pulses and resonance in the meditation room.

The eighth Lemurian Naatha Yoga Practice

Sit comfortably. Focus your thoughts at the brain center. Then hear the taped sacred sounds LAAM, VAAM, RAAM, YAAM, HAAM, and OM and AUM. Hear each sound for twenty minutes without any interruption. Totally you have to hear one hundred forty minutes. The specific and perfect time for this eighth sacred sound hearing technique is not brahma muhurtha between 4 AM to 6 AM. But between 11.30 PM to 2 AM. This is very important. Besides these the unstruck sacred sound mentioned in the previous relevant articles also should be heard. It is very important that while inhaling the practitioner must watch the breathing only and only during exhalation the mantras should be chanted silently.

Discussion

The eight limbs of Patanjali yoga sutras are as follows:

- Yama (moral discipline)
- Niyama (observances)
- Asana (physical postures)
- Pranayama (breathing techniques)
- Pratyahara (sense withdrawal)
- Dharana (concentration)
- Dhyana (absorption or meditation)
- Samadhi (enlightenment or bliss).

The first two are most important. Without Yama and Niyama all the spiritual practices will become null and void. If these two are followed strictly, the other six performances will be fruitful.

Similarly, Lord Buddha preaches the following principles

- Right view
- Right thought
- Right speech
- Right action,
- Right livelihood

- Right effort
- Right mindfulness
- Right concentration

All the above eight principles are to be followed strictly for spiritual practices and benefits. Out of these eight core principles, the first three are too important.

Sattva, rajas, and tamas—these gunas born of Prakriti bind fast in the body the imperishable embodied one (the Atman) (Bhagavad Gita 14:5). Guna means quality, peculiarity, attribute, or tendency. All gunas create attachment and thus bind one's self to the ego. "When one rises above the three gunas that originate in the body; one is freed from birth, old age, disease, and death; and attains enlightenment" (Bhagavad Gita 14.20) [2].

So, the above qualities are a must for success in spiritual practices. Even the highly realized Seers, Monks and Rishis get demoted due to their failures in following the above positive qualities.

Let us look at Jesus Christ. Jesus never cursed anybody. He did NOT use violence anywhere in the Holy Bible. He was beaten, tortured and crucified. But he did not scold anyone. On the other hand while carrying the cross, He said: "Oh my father, Please forgive these people, they do not know what they are doing".

Another best example is India's father of nation Mahatma Gandhi. Gandhi's life is NON-VIOLENCE. He never talked about violence. He did not hate anybody. In our day and before our eyes, he lived according to the eight limbs of Patanjali's yoga sutras mentioned above. Besides this, he STRICTLY followed, preached and practiced the Lord Buddha's eight fold principles narrated in the previous columns. Gandhi never got angry or cursed his killer but uttered the following:

"Hey Ram", PLEASE PUNISH NOT HIM.

It is appropriate here to bring to our memory about the great King Janaka. He was a Raja -Rishi. He attained LIBERATION while living. It being called as Jivan Muktha in Sanskrit. He possessed the following extraordinary qualities which were essential for a good King in those days:

- He must adhere to dharma joyfully
- He must not become bereft of friendship and affection
- He must be a āstika, i.e. a believer in the Supreme and consider the Vedas as authority
- He must be able to earn wealth without inflicting violence
- He must enjoy comforts and luxuries but must not become indulgent and intoxicated
- He must speak kind words but never in a tone of submission
- He must be courageous but not boastful
- He must be a person who performs dāna but he should never give anything in charity to an undeserving person
- He must be competent but must not speak harsh words
- He must be endowed with a nature to reconcile differences and bring about peace, but he must not negotiate with the worthless
- He must have the ability to grab from the enemy
- He must not appoint as spies people who are not close to him
- He should work in a way such that he doesn't hurt anyone
- He must not share any information with the wicked
- He must praise merit and quality wherever he encounters it; but he should never speak about his own good qualities
- He must earn wealth but he should never seize anything from sages and saints
- He should not offer respects to people who are not good
- He should never award punishment without a thorough enquiry
- He should hold meetings with councillors in secret; meetings with ministers should never be in the open
- He should never show leniency towards greedy people
- He should never believe a person who has tried to harm him
- He should protect people from the harem from envy
- He should be impartial and pure
- He should not excessively indulge in the company of women
- He should eat well; it should be a wholesome meal and not something that makes him sick
- Without inhibition, he must show his respect wholeheartedly to meritorious people worthy of reverence
- He should worship the Supreme without pomp or hypocrisy
- He must desire the wealth that is not censured
- He must have experienced solitude
- He must not show his competence without contemplating on the appropriateness of time
- He should never speak in a manner of showing lip sympathy as if to indicate 'I wish you get lost from my sight'
- He must help without expecting anything in return

- He should never enter into a war without proper consultation and investigation
- He should not feel sorrow upon killing an enemy
- He should not lose his temper without a strong reason
- He must be gentle and respectful, but not to people who cause harm and injury.

King Janaka completely followed the above thirty six virtuous qualities during his ruling. Once a twelve year old boy appeared before Janaka and whatever the King learnt were insufficient. King Janaka agreed to accept that twelve year old boy as his Guru/Master. That Guru was Astawakra. The Guru put a lot of test to the King; he even insulted the King in the deep forests. But King Janaka never got angry with his Guru. He never gave up his patience, faith, sincerity, truthfulness and obedience to his Guru. He did whatever his Guru commanded him. After all spiritual experiments, Astawakra the Realized Seer imparted the traditional knowledge to his King Disciple Janaka [2-7].

In spirituality anger, ego, emotion and enmity are to be TOTALLY ERASED. Then only a practitioner can emerge victorious.

One more spiritual citation is that although Viswamithra insulted and tarnished the image of Saint Vasista, Vasista never felt sad, irritated or frustrated. He never cursed but blessed him.

Once Lord Buddha and Ananda went for alms. A wicked woman offered them stools/faces. Ananda was very angered but Buddha blessed her smilingly.

Our brief analysis clearly shows that if a person is not free from anger, emotion and enmity, that person is unsuitable for spiritual practices. Vasista. Let us attempt to behave like Jesus Christ.

So, the virtuous qualities practiced by above mentioned personalities namely Jesus Christ, King Janaka, sage Vasista, Mahatma Gandhi and Lord Buddha are essential and indispensable.

Non -attachment for sense objects is liberation and love for sense objects is bondage. Although Janaka was a King he ruled with non – attachment and he never loved any sense objects. This was the solid foundation for his best ruling by perpetually remaining a genuine REALIZED PERSON.

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