

APPLIED CONCEPTS OF AUM THERAPY

(Comprehensive Approach for Integrated Health and Holistic Care)

(Based on Indian Sanskrit)



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INTRODUCTION

Service to Man is Service to GOD
- Sai Baba

This universe is a unique creation of GOD. It is full of known and unknown creations. Nothing is possible without divine presence, means divinity is present in everything in his own image which is matter of realization. In fast growing modern era, we have become more materialistic than the real because of ignorance which is the root cause of all i.e. problems, sufferings, disorders and diseases. Many sages and seers (*Rishis*) tried to overcome the ignorance and succeeded to certain extents. On the other hands, many means, methods and modalities were developed to heal and treat the physical problems and sufferings according to culture and civilization through various healings and medical care called traditional medicine and healing.

From various traditional treatment and healing, the modern medicine emerged on scientific basis but the aims of all the systems remained the same i.e. relief of suffering. AUM Therapy has been brought with broader concepts based on "Principles of Divine Existing". Though, I am not competent enough to write about the divinity and divine care, however, a small effort has been made with divine grace and intuitions. **Applied Concepts of AUM Therapy is a Comprehensive Approach for Integrated Health and Holistic Care.** It provides a newer direction of healing and self realization. It is an integrated approach of traditional, holistic and modern systems and its principles, diagnostic and or therapeutic measures with addition of divine concept AUM. The approach is practical and systematic. AUM Therapy provides a way to make one to understand the presence of divinity in him through self realization and or through the help of aumic healer. This opens the gate for action of all therapeutic measures and healings provided applied properly. It includes all techniques in all spheres of universal creations to have auspicious hearing, vision and acts (*Karmas*).

The present book is being offered for the benefits of all who are involved in any way in the field of holistic, traditional, modern healing and therapies along with divinity. It will also provide basic ideas of humanity, health and holistic spheres of individuals who are in search of any kind of reality with special reference to the sufferings, disorders and diseases. This book is the main guide for the courses of AUM therapy.

In the text matters the various nomenclature/terminology has been tried to use the correct Sanskrit pronunciation instead of the English translated terms for example - Vata (for Air), the term Vat (Air) has been used. This has been chosen in order to retain the proper pronunciation, correct meaning and comfortable understanding.

I welcome the valued guidance of the learned physicians, healers and clairvoyance scholars to bring a more comprehensive and revised edition for the benefit of masses.

(Dr. Nagendra P. Dubey)

ACKNOWLEDGEMENT

With profound gratefulness, I pay my *Homage* to my beloved *Mother (Late) Nawlakshi Dubey* and *Father (Late) Indrasan Dubey* who desired my presence in this world to do something for the service of sufferings. I dedicate my most sincere regards, respects and entire works in the “*Lotus Feet*” of *Bhagwan Sri Sathya Sai Baba* whose grace, blessings and intuitions inspired me to think and write about the AUM Therapy.

It acknowledges my thanks to *Prof. R.R. Dwivedi*, Ex. Professor, Department of Preventive and Social Medicine, Banaras Hindu University for providing me the necessary guidance as experienced academician and spiritual guide.

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I acknowledge my thanks to *Dr. Naveen Prakash Dubey*, Executive Member of World Association of Integrated Medicine and Secretary, AUM Foundation LLC, NY, USA who contributed as Co-Author in arranging references and compilation of this book.

I acknowledge my thanks to *Dr. Namika Tiwari* and *Dr. Niharika Dubey* who has been always standing with me in my all integrated, integrated holistic health and AUM Foundation academic program as well as ready to provide the necessary references as and when required.

I acknowledge my very special thanks to *Mr. Darmin T. Bachhu*, Vice President and Legal Advisor of AUM Foundation LLC who gave all supports to establish AUM Foundation LLC at New York, USA.

It will be a great injustice on my part if I fail to express my indebtedness to my family member’s specialty my wife *Smt. Sheela Dubey* and my grandson *Navneet P Dubey* who has suffered a lot due to my busy academic activities.

(Dr. Nagendra Prasad Dubey)

FOREWORD

I deem my pleasure to write a foreword to this invaluable book “Applied Concepts of AUM Therapy”. I am positive that this work will receive the attention that it deserve wish him very best in all his future endeavors and pray that Bhagawan Sri Sri Sri Sathya Sai Baba shower His bountiful grace on him. Ancient Indian scriptures (*Vedas, Vedangs, Puran’s* and *Upanishads*) and Ayurvedic medical treatises have recognized the integral reach of cosmic energy as an intervention for health and well being (*Physical, Mental, Social, Moral, Spiritual* and *Environmental*).

AUM i.e. “*Pranav*” is the word synonymous with GOD with no beginning and end which is prefixed at beginning of sacred mantras. The three syllables of AUM- “A” stands for creative energy “U” for life energy “M” dissolution of the universe representing three dimension / functions of “God” as *Brahma, Vishnu* and *Mahesh* respectively for the evolution of the cosmos according to laws of nature which follow in cyclical manner and infinitum. The Applied Concepts of AUM Therapy introduced by Dr N P Dubey are a commendable work. ‘AUM’ or the Pranav, the primordial sound is the very basis of creation and origin of the knowledge (*Vedas*) was realized and experienced by our sages and seers. They have presented the efficacy and the potential of ‘AUM’ for our benefit through the *Vedas, Vedangs, Puran’s* and *Upanishad*. Mandukya Upanishad has explained the syllable of the word and the four states of consciousness of human beings namely, waking, dream, deep sleep and the transcendental. The Upanishad emphasizes that the syllable ‘AUM’ is verily the ‘Self’ Atman. The subject – read here for, Atman’, in order to realize the self, is contingent upon being in a state of consciousness with Constant Integrated Awareness (CIA) with the Supreme. For this attainment it is necessary to keep one healthy. Ayurveda, a Vedanga, advises following *Dincharya* (Daily routine based on cycles of nature) to maintain good health and observing *Riutucharya* activities based on seasonal changes.

Dr. Dubey has taken the essence of the knowledge of AUM experienced by our seers and has given it to us in a succinct and practical module. The book “Applied Concepts of AUM therapy” is based on divine sound aumic vibrations to restore health and re-establish our divine cosmic connection. Sounds of various frequencies are generated and used in the AUM therapy to remove the blocks, negative energies and bring balance and vitality in the body, mind and consciousness. Sound is indeed the basis of the entire creation and therefore, it is only logical that healing is initiated through sound frequencies of AUM. I am of opinion that even though the holistic, spiritual and therapeutic methodologies of this book may not be precisely amenable to established experimental scientific method of treatment and healing.. I am sure this book will make its own space in the existing field of holistic therapy and will perhaps mitigate the suffering and provide the alternative solution for most of the ailments in various sphere of life.

I commend the effort of Dr. N.P. Dubey who is a visionary bestowed with special divine and intuition which he has infused in this monument book “Applied Concepts of AUM therapy” for mankind. May Bhagwan Sri Sathya Sai Baba bless him and his family?

(Prof. Dr A V Srinivasan)

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CHAPTER-1

APPLIED AUMIC PHILOSOPHY

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप।।⁽¹⁾

O! Arjun! Many lives of Mine have passed, and so have yours. I know them all but O Arjun! You do not remember them.

Here, Lord Krishn has very well explained the difference between GOD and an individual. GOD (AUM) is the creator of all universe and its contents (sentient and insentient); Operator of all lives and Destroyer of all evil and devil creations through its divine cosmic energy. Thus AUM is GOD and GOD is AUM. HE is Vishwaswaroop, Omnipresence and Omnipotent. He prevail in all universal and individual existing in whatever form it present.. HE makes to realize his presence to those who wish from his heart and has open eyes. It has been well described in AUM Prayer under in chapter of AUM Chalisa as-

- Introduction.
- AUM and Universe.
- Vedic Aspects of AUM.
- Scientific Basis.
- Applied Philosophy.
- Aspects of AUM.
- Prayer.

तूँ है कृपा सिन्धु सा रूपा, ओम् तुम्हारी बानी,
तूँ है स्वामी सकल भुवन का, ब्रह्माण्ड रजधानी।।⁽²⁾

O! GOD, YOU are the Ocean of Mercy, AUM is your voice as divine cosmic energy (DCE), YOU are the GOD of Entire Universe and Your Capital is in Cosmos (means YOU prevail in each and every aspects of the Universe).

AUM AND UNIVERSE

AUM sound appeared as precursor of all, thus, AUM is ***Pranavaswarup***. This is suggestive of presence of GOD in all existing. Thus, all the universal creations are result of Aumic energy vibration and its components. The soul of energy is sound and the body is its vibrations. Aumic energy distributed and condensed in various directions leading to formation of the separate universe with its contents. They are balanced by their intra and inter universal attractive and repulsive forces.

VEDIC ASPECTS OF AUM

Keeping in view, the divinity as omnipresence and omnipotent, various thoughts, intuitions and the summary of *Mandukya Upanishad* (belongs to *Atherved*), the opinion derived indicates that all are the creation of Almighty GOD who is omnipresence and omnipotent.

APPLIED ASPECTS OF VED

The first rhyme (*Shlok*) starts with the beginning of the divine sound as AUM, the sound which is the base of creation. It enters in ears to act and create both positive and negative vibrations. The elated souls, the sages and seers (*Rishis*) who have attained or achieved the goal always hear auspicious through the ears, see auspicious through the eyes and enjoy the full span of life beneficial in the service of humanity (service to man is service to GOD).

The second rhyme (*Shlok*) indicates, the GOD in three forms - as all creations (*Generator*); all growth and developments (*Operator*) and all destruction of evils (*Destroyer*) to maintain the universal equilibrium⁽³⁾

SANSKRIT	English
ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः व्यषेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः	AUM! Bhadram karnebhih s'rnuyama devah Bhadram Pasyemakshabhiryajatrah Sthirairangaistustuvamsastanubhir Vyasema devahitam yadayuh Svasti na indro vriddhasravah Svasti nah pusha visvavedah Svasti nastarkshyo arishtanemih Svasti no brihaspatirdadhatu AUM Santih; Santih; Santih;

AUM! GOD, may we hear auspicious words with the ears the relation of sound and hearing; while engaged in sacrifices, may we see auspicious things with the eyes the relation of auspicious works with eyes; while praising the GOD with steady limbs, may we enjoy a life that is beneficial to the GOD means serve the deserving with the auspicious hands.

May *Indr* the form *Vishnu* be auspicious unto us to shower the choicest blessing; may be supremely rich *Pusha* the form of *Brahma* be auspicious unto us to create or grow the adequate new crops beneficial for all the sentient and insentient; and may *Garud* the form *Shiva* be auspicious unto us to destroy all the evils and may *Brihaspati* in form of Guru provide the wisdom for welfare.

AUM! Peace! Peace! Peace! (Mandukya Upanishad).

*इन्द्र, वृहस्पति, गरुड रूप में, सकल सृष्टि के दाता,
सकल वनस्पति जीव जगत के, तू ही प्राण प्रदाता ॥⁽⁴⁾*

O! Lord AUM, You are present in all- You are *Indr* (Lord of rain for growth), You are *Brihaspati* (Lord of wisdom and knowledge) and You are *Garud* (The destroyer of Evil). Thus, You provide the life to all animal and plant of the Universe.

SCIENTIFIC BASIS

Science is the systematic knowledge derived out of the philosophy. The divine cosmic energy (DCE) aspect is most scientific and is the source of all past, present and future science. According to modern concept, divine cosmic energy is energy which is change in various types of energy as per divine wish and the need of individual of the universe. The divine cosmic energy (DCE) is sound energy. Sound is heard with the ears. The ancient sages and seers they heard the divine verses called *Akashvani*. They were able to see the power and applicability of these sounds and thus they were called *Mantradrashtha Rishis*.

We know that every creation requires energy. AUM, the divine cosmic energy (DCE) which is the supreme source of energy (SSE) appeared for universal creation. This energy made a series of

changes in the cosmos leading to the creation of five elements (*Punchmahabhutas*) one after the other as- Sky (*Ether*), Air (*Vat*), Fire (*Agni*), Water (*Jal*) and Earth (*Prithvi*).

APPLIED PHILOSOPHY

All the universal creations are the divine gift which is complementary and supplementary to each other whether we know or not the exact application. Out of all, the human beings are considered to be highly brained and have the rights for new acts (*Karmas*). GOD is Omnipresent and omnipotent. Everyone is in one or the other form in the image of AUM has replica of universe. This fact has to be realized and recognize by him. In spite of this fact, the Almighty sends someone as messenger or sometimes come directly as incarnation (*Avatar*) to establish the truth. All universal existing have their definite known and unknown roles according to their *Sanskar* governed with *divine wish*. Everyone after completing his definite roles and duties merges with GOD. After the final journey some are liberated and some further reappears as rebirth. This is called the *divine cyclic path (DCP)* of creation, operation, destruction and reappearance. This cyclic path is in operation for millions of years and will continue till indefinite period on divine wish.

The age of this universe is beyond calculation in years. The human being has noted few traditions in various phases of evolution. So far the literature is concerned, the *Vedas* are considered to be the most ancient literature (about 10,000 years old). Though, it also contains the descriptions of incidences happened long ago in the past brought down by the various saint and seers (*Rishis*). These saints (*Rishis*) passed down the messages through their disciples. Majority of these saints and seers (*Rishis*) saw the divine verses realized their power for the welfare of the universe (*Mantradrash*). These saints passed down the information through the verses (*Mantras*) to their disciples by oral traditions. The later scholars who became the teachers (*Gurus*) collected the past knowledge, experienced them and further passed down in society through same traditions. All the information remained unrecorded for quite a long times. Out of all some important themes came down which were accumulated in *Vedas* and further in Vedic literatures. During *Vedic era*, various

Vedas, *Upanishads* and other related literatures were developed. Out of all, *Manduky Upanishad* is one (belongs to *Atherved*) which provided a symbol for meditation and realization of Supreme Reality though *AUM* (ॐ). This is the word of all words. It comprised of three prominent sounds A, U, M and fourth as ultimate submerges into infinite.



“AUM Symbol for Meditation and Realization”

AUM is the whole of this visible universe. Its explanation is as follows: What has become, what is becoming and what will become, in reality verily, all of this is AUM and what is beyond these three states of the word of time and space are also AUM. All this in reality is the *Brahman*, the *Self* is the *Brahman* and so the *Self* is AUM. The *Self* has four quarters embedded with AUM.

ASPECTS OF AUM

The chanting of AUM is divine and encompasses very high philosophical and scientific meaning along with the need of individual in chronology of life. It is beyond the reach to describe the various aspects of AUM. However with very little knowledge and intuition I am putting some of the applied aspects of AUM as:

- I. Applied Aspects.
- II. AUM and Self.
- III. Qualities of Quarters.
- IV. AUM and Sleeping Stages.

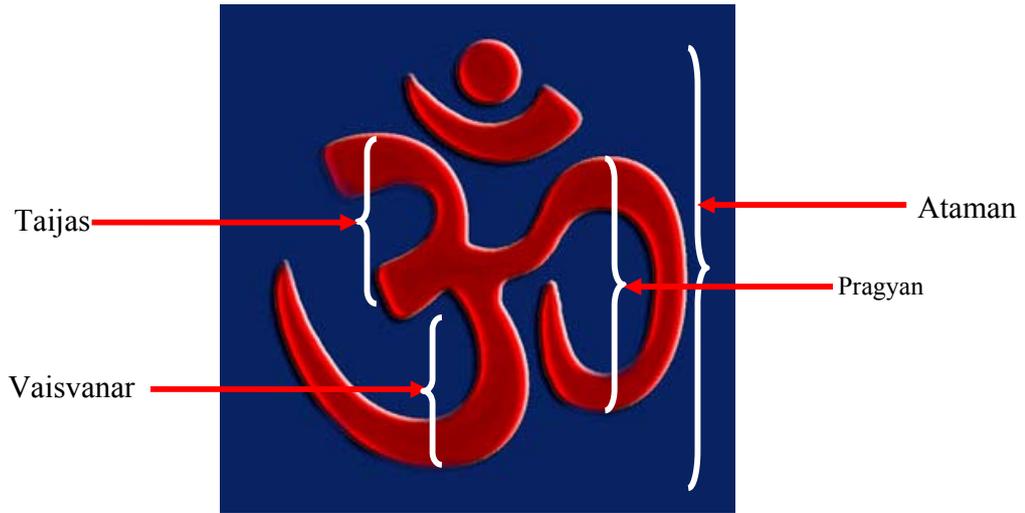
I. APPLIED ASPECTS

AUM is *GOD* the *Brahman*, and the *Self*. All the universal creations are the gift of *GOD (AUM)* in his image. Thus, all is *GOD* i.e. *The Brahman, the AUM* and the *Self*. The *Self* has four quarters.

1. Vaisvanar.
 2. Taijas.
 3. Pragyan.
 4. Turiya (Atman).
1. **VAISVANAR** (*Phase of Prosperity*): It is first quarter. It enjoys gross objects. It is the first sound **A** which encompasses all, thus who knows it, encompasses all desirable objects. It brings prosperities.
 2. **TAIJAS** (*Phase of Knowledge and Wisdom*): It is second quarter. It enjoys subtle objects. It is the second sound **U**. It is an excellence and contains the qualities of other two also i.e. **A** and **M**. Those who knows **U** exalts the flow of knowledge and everyone who will be born in his family will be enlightened. It brings knowledge and wisdom.
 3. **PRAGYN** (*Phase of Attainment*): It is third quarter. Here, one becomes undivided, an undifferentiated mass of consciousness, consisting of bliss and feeding on bliss. It is the third sound **M**. This is the measure that knows this, measures all and becomes all.
 4. **TURIYA** (*Phase of Liberation*): It is Sanskrit word meaning is fourth. This stage is also known as *Atman*. It is state of experiencing pure consciousness or Superconsciousness. It is state of thoughtless awareness. It is Absolute. Here, the individual soul rest in his own **Sat Chit- Anand Swarupa**. This is Lord of All, the Omniscient; the Indwelling Controller; the Source of All. This divine cosmic field is soundless. This is the beginning and end of all beings. It is infinite, cannot be described in words. Its sole essence being the consciousness its own self. This is to be realized. He who knows merges his self in the *Self* and attain ultimate goal.

II. AUM AND SELF

AUM is the *GOD*, the *Atman* and the *Self*. The *Self* has four quarters. Each quarter has special characteristic features. The quarters are present in all, in one or the other form. The four quarters of the *Self* can be well established at different places in the image of AUM as described in diagram on coming page.



(Diagram with curtsey from Goggle Search)

AUM AND SELF

III. QUALITIES OF QUARTERS

Almighty GOD is omnipotent and omnipresent. He has many synonyms as- *the AUM, the Brahman, and the Self*. All are the same and creator of all the existing in the cosmos and further the universe. To have better qualitative understanding of the each quarter a comprehensive tabular shape has been arranged as given below:

Sl. No.	Qualities	Vaisvanar	Taijas	Pragyan	Turiya
1	<i>State of Quarter</i>	First	Second	Third	Fourth
2.	<i>Area of sleeping Stage in AUM</i>	Waking State (Jagrat)	Dreaming State(Swapn)	Dreamless (Susupti)	Indwelling Controller
3.	<i>Consciousness</i>	Outward turned	Inward turned	Consciousness its own self	Neither inward nor outward turned
4.	<i>Limb and Mouth</i>	Seven Limbed and Nineteen mouth	Seven Limbed and Nineteen mouth	Mouth is consciousness	Infinite
5.	<i>Sound</i>	A	U	M	∞
6.	<i>Enjoy</i>	Gross Objects	Subtle Objects	Measures all and become all	Blissful, Peaceful and Non-dual
7.	<i>Holistic Coverage</i>	Prosperity	Knowledge	Become all	Merge of self in Self

IV.AUM AND SLEEPING STAGES

The various stages of sleep and its relation to physical structure of AUM is diagrammatically shown as under:



(With curtsey from Goggle Search)

“AUM AND SLEEPING STAGES”

PRAYER

AUM is all in all for all. AUM is base of all universal contents. Keeping all in view, it has described in AUM Prayer as:

*जय जय कृपा निधान, सकल भुवन आधार,
कण कण के संसार तुम, हरते सबका भार॥⁽⁵⁾*

O! AUM, You are the Treasurer of Mercy, YOU are the Base of All Universe, You are the World for each Particle of the Universe and You Remove all the Problems of all Creation (sentient and insentient) of the Universe.

REFERENCE

1. *Bhagavad-Gita*; Translated by Swami Gambhiranand; Sixth Edition; Chapter 4; Shlok 5; P178.
- 2, 4,5; *Dubey; Nagendra P*; AUM Prayers; AUM Chalisa; Second Edition 2015; Rhy. 1, 6, 0; P.1 & 3.
3. *Swami Krishnand*: The Mandukya Upanishad; An Exposition; P.8.

CHAPTER - 2

VEDIC CONCEPTS OF BODY

“What we see is not the truth, the truth remains unseen. - Dr. N. P. Dubey

We live in physical world and believe in the same. The modern science is practical and evidence based. All universal creations irrespective of sentient and insentient have its own size, shape and image but one truth is there that they all are in the image of GOD (AUM). If you have developed extra-sensorial power and concepts of spiritual physical body, you can realize that all are in shape AUM in its own way indicating the presence of divinity or GOD in all existing. The physically observed human being is something more beyond what we see in his physical form. The human body has six more bodies which are subtle and are in continuum of higher bodies. Thus the total of physical and subtle higher bodies forms the Aumic Holistic Body (AHB) which is full of energy to govern the physical body. In fact the presence of subtle bodies is not visible but it exists. The activities of subtle bodies are represented through physical body in form of acts (*Karmas*), *Aura* and *Chakral activities*.

- Introduction.
- Vedic Concept of Body
- Aumic Body.
- Aumic Body Planes.
- Applied Aumic Body.
- Maintenance of Aumic Body.

VEDIC CONCEPTS OF BODY

Before proceeding to aumic holistic body, a brief Vedic concept of body should be taken in account as aumic holistic body has the base of Vedic concept. The Vedic and Chetna concepts of the holistic body and their common important features are given as described in tabular form. (*From Higher to Lower body*) ⁽¹⁾.

Sl. No.	VEDIC CONCEPT	CHETANA CONCEPT	IMPORTANT FEATURES
7.	ATMIC BODY	Divine Plane /Superconcoious Plane (1st Cosmic Ether) Monadic Plane (2nd Cosmic Ether) Spiritual Plane (3rd Cosmic Ether)	Bliss Sheath Love Wisdom Active intelligence Yog-Samadhi
6.	BUDDHIC BODY (Intuitional Plane) (4 th Cosmic Ether)	Intuitional Plan	Spiritual Threads Intelligence Sheath Buddhic Permanent atom Yog -Dharana, Dhyan and Meditation
5.	HIGHER MENTAL BODY (Causal Body)	Mental Abstract Plan. (Antahkarana)	Mental Sheath Place for Soul Yog -Pratyahara
4.	LOWER MENTAL BODY	Mental Concrete Plane	Mental Unit Involved in worldly affairs
3.	ASTRAL BODY	Astral Plane (Emotional plane)	Emotion and Desire Pleasure and Pain

			Fear and Courage
2.	ETHRIC BODY (Ethric Double)	Ethric Plane	It is double of Physical body Energizes and Vitalizes the Physical body
1.	PHYSICAL BODY (Physical Plane)	Physical Dense Plane	Physical Sheath and Vital Sheath Matter and energy Structures-Solid, Liquid, Gas Requires-Diets herbs and Gems Yog - Yam, Niyam, Asan and Pranayam

AUMIC BODY

Based on the Vedic Concept the aumic holistic body has been developed. Here, the correlation of physical body in the image of AUM known as Aumic Human Body (AHB). The aumic body is complete adhesion of physical body with subtle spiritual bodies as represented in the table and diagrammatically below as Upper Triad and Lower Quaternary. It include both the lower and higher bodies which are in continuum to divinity (AUM) through higher chakras. From here, the Aumic effects comes down to physical body level through chakras and various subtle higher bodies. Thus the positive and negative effects manifest through chakras and appear as physical body as health and disorders.

AUMIC BODY PLANES

The Aumic human body comprised of the visible physical body and subtle higher bodies. Thus the total body is further divided into three major planes ⁽²⁾.

- I. Divine Plane (Almighty Plane).
- II. Higher Body Plane (Higher Plane).
- III. Lower Body Plane (Physical Plane).

(I) DIVINE PLANE

This is the highest and ultimate plane of life for which one struggle throughout the life and ultimately merges with it. It is fourth quarter of AUM. It is not necessary that everybody who merges with it achieve the ultimate goal. Those who attain the goal they are with AUM. This is Lord of All, the Omnipotent; the Indwelling Controller; the Source of All. This divine cosmic field is soundless. This is the beginning and end of all beings. It is neither inward- turned nor outward-turned consciousness nor together. It is infinite, cannot be described in words. It is infinite, cannot be described in words. It is peaceful, blissful; and non-dual. He who knows merges his self in the *Self* and attain ultimate goal. It correspond to *Atmic and Parmatmic Chakras*.

(II) HIGHER BODY PLANE

It involve individual's subtle bodies over the physical body which remains unseen by the physical eyes unless one has divine vision known as special vision (*Divydrishti*). It covers the entire physical body in layers. Here, all activities are subtle. The higher body is further divided into two sub planes.

- A. Upper Triad.
- B. Lower Quaternary.

A. UPPER TRIAD

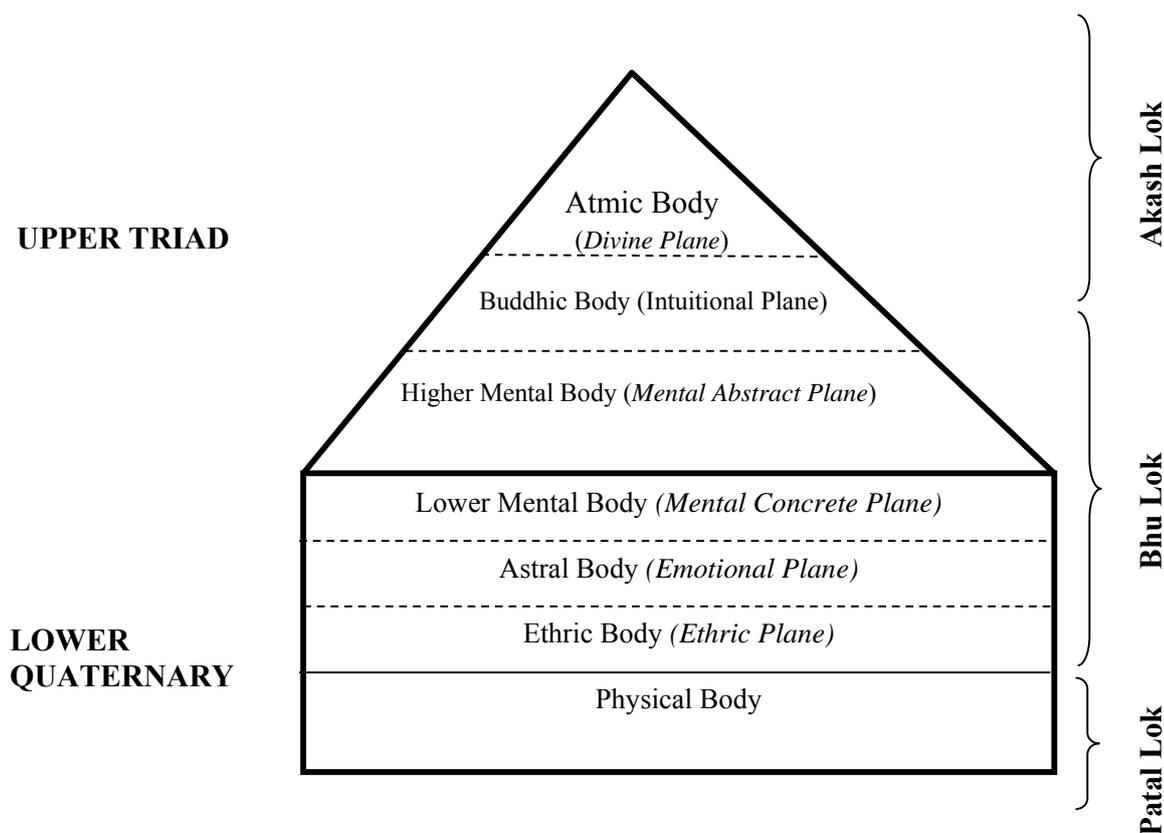
Upper Triad is a triangular imaginary aumic space considered as *Akash Lok*. It comprised of three cosmic planes. It is represented as triangular shape and has three planes.

- (1) Atmic Body (*Divine Plane*)
- (2) Buddhic Body (*Intuitional Plane*)
- (3) Higher Mental Body (*Mental Abstract Plane*).

1. Atmic Body (*Divine Plane*): It is upper most structure of the upper triad. It has its direct connectivity with divinity. It is in continuum to *Sahasrar chakr*. It is the seat for the rest of soul (*Atma*). It is spiritual subtle connection with *Parmatma* through *Atmic and Parmatmic Chakras*.

2. Buddhic Body (*Intuitional Plane*): It is situated between Atmic body and higher mental body. It contains most of the contents as bliss and intelligence sheath. Besides this, it contains spiritual threads, responsible for the intuition to the individual who understand this plane. It also contains *Buddhic permanent atoms*. It is nourished by - *Dharana, Dhyan and Meditations*.

3. Higher Mental Body (*Mental Abstract Plane*): It is the lower most part of the upper triad. It is the highest mental level of physical body. It is comprised of mental abstract (*Antahkaran*), mental and intelligence sheaths. It is the seat for active soul. It is connected with lower mental body below and *Buddhic body* above. Recommended yog is *Pratyahar*.



Diagrammatic Representation of Aumic Holistic Body

B. LOWER QUATERNARY

It is considered as an imaginary quadrangular aumic space considered as *Bhu Lok* which is in continuum above to *Akash Lok* and below *Patal Lok*. It has three cosmic sub-planes having three higher bodies based on the physical body. The lowest part of the rectangular representation is the physical body which is connected with *Patal Lok*. There are following higher bodies on the physical body from above down i.e. *outer to inside* are:

1. Lower Mental Body
 2. Astral Body
 3. Ethric Body
 4. Physical Body
- } Covering the Physical body

1. **Lower Mental Body (*Mental Concrete Plane*):** It is the lower part of mental body. It is called mental concrete and is responsible for daily routine affairs.
2. **Astral Body (*Emotional Plane*):** It is the body situated over the ethric body and plays sensitive roles in life. It is responsible for all types of emotions and desires. It is also called desired body. It helps in experience of –
 - Pleasure and pain
 - Fear and encouragement
 - Love and hate.
3. **Ethric Body (*Ethric Plane*):** It has fine lines of energy force as web on physical body. It forms cohesive units with physical body. It energizes and vitalizes the physical body and integrates man with the energy field of the earth. The ethric body contains fine tubular energy structures called *Nadi*. These *Nadis* have their representations with endocrines through nervous systems (central, peripheral and autonomous). These *Nadis* arise from highest source of energy called *Chakr*. The ethric body has three basic functions which are interrelated. It is receiver, assimilator and transmitter of energy. It gets disturbed due to two factors.
 - A. Subjective Factors
 - B. Objective Factors

A. Subjective Factors: The subjective factor leads to enhances flow or dam-up of energy. The factors are –*Mental Shock, Anxiety and Worry*.

B. Objective Factors: Here the factors lie on the ethric body and cause disturbance of flow of *Pranic energy* in the *chakras*. These factors are –

 - Miasm – Three diseases i.e. syphilis, tuberculosis and cancer.
 - Toxin – Three toxins i.e. bacterial, chemical and environmental.
 - Physical anomalies i.e. – congenital anomalies.
 - Trauma i.e. – accidents and injuries.
4. **Physical Body (*Physical Dense Plane*):** The physical body comprised of five elements according to traditional medicine and healing. According to modern medicine, the physical body is consists of cells, tissues, organs and systems bounded in physical and vital sheaths. These are in form of solid, liquid and gas. The physical body and vital sheath allow the highest plane to acts on physical level. It requires proper diets and herbs to maintain it. Recommended yog to maintain the physical body is external yog in form of *Yam, Niyam, Asan* and *Pranayam*.

APPLIED AUMIC BODY

Applied aspects of holistic body are necessary to understand for practical purposes. To understand the proper integrated holistic treatment and healing, the human body can be dividing in three major bodies and True Self (*Atma*). The three bodies from lowest to highest are:

- I. Physical Body.
- II. Astral Body.
- III. Higher Mental Body (Causal Body).

I. PHYSICAL BODY

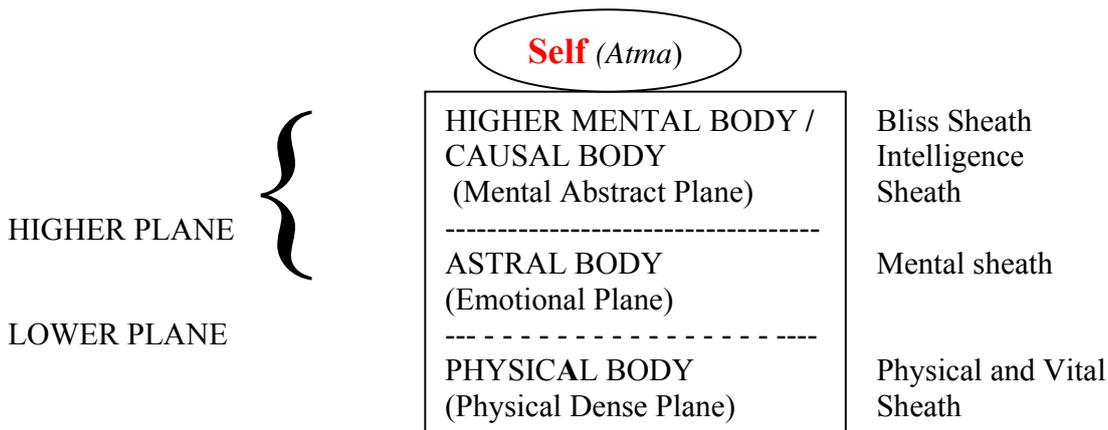
It is also called *Physical Dense Plane*. It composed of integrated mass of matter having condensed energy in various types of cells, tissues, organs and systems in solid, liquids and gas forms bounded with physical and vital sheaths. Recommended yoga to maintain the physical body is external yoga in form of *Yama, Niyam, Asan* and *Pranayam*.

II. ASTRAL BODY

This body is also called *Emotional Plane*. It is for thought and emotions attached with ethric and further below by physical bodies. It is connected with mental sheath with lower mental body. It helps in experience of – *Pleasure and pain; Fear and Encouragement; Love and hate and Expression of Emotions*.

III. HIGER MENTAL BODY

This body is also called *Causal Body*. Its other name is *Mental Abstract Plane (Antahkarana)*. It has mental sheath and is the *Seat for Soul*. It continues above to Buddhic Body and Atmic Bodies.. Its Yoga is *Pratyahara*. Over and above all is the seat of Soul (*Atma*). The diagrammatic representation of applied Holistic Body is given as:



“Diagrammatic Representation of Aumic Body”

MAINTENANCE OF AUMIC BODY

There are five sheaths which binds the aumic human body in a shape. In order to maintain its proper its aumic health, each one has its dietary and yogic steps as given below.

Sl. No.	SHEATHS	DIET	YOGIC STEPS
1.	Physical Sheath	Diet, herbs	<i>Yam, Niyam, Asan.</i>
2.	Vital Sheath	Herbs, Gems	<i>Pranayam</i>
3.	Mental Sheath	Mantr	<i>Pratyahar</i>
4.	Intelligence Sheath	Meditation	<i>Dharana, Dhyan</i>
5.	Bliss Sheath	Union absorption	<i>Samadhi</i>

REFERENCES

1. *Dubey; Nagendra Prasad and Tiwari; Namika; Holistic Principles of Integrated Medicine; Holistic Concept of Human body; Third Edition -2018; P 2-5.*
2. *Dubey; Nagendra Prasad and Dubey; Naveen P; Basic Principles of AUM Therapy; Holistic Concept of Human body; Third Edition -2018; P 19.*

AUMIC CONCEPTS OF BODY

AUM is the beginning and end of all the beginning. To understand the AUM in terms of science is called Aumology. Aumic Philosophy has been derived from AUM, descended down through a series of alteration and moderation to the level of general and subsequently to individual level for the benefit of all existing. From the vast philosophy, the systemic demonstrable knowledge emerged known as science. Thus, AUM is precursor of all philosophy and all sciences. Out of so much innovation

- Introduction.
- Individual Holistic Structure.
- Spiritual Concepts.
- Aumic Planes.
- Holistic Body and AUM
- Holistic Structure of Aumic Body.
- Aumic Planes and Holistic Body

and scientific development, there is no yet modern scientific scale to define, identify and classify the science of AUM in many respects of life. Some efforts have been made through *Cosmology* (the study of cosmos and its energy) and *Vedalogy* (the study of Veda and Vedic sciences). These have revealed some facts which are not enough to understand the complete Aumic science. Modern science is moving around the studies of these Sciences (*Cosmology* and *Vedalogy*). The divine energy AUM appeared as supreme source of energy (SSE) in form of sound energy in the cosmos. The sound created motion due to vibration in the sky (*Ether*) resulted blowing of air (*Vat*). The faster blowing of air produced fire (*Agni*) through frictions which on cooling formed water (*Jal*), the water settled to form the earth (*Prithvi*). This way, the creation of five elements (*Punchmahabhutas*) took place in this universe for further creations.

The divine creation of five elements (*Punchmahabhutas*) was followed by appearance of various zodiacs, stars, planets and other celestial bodies with its contents. Earth is a planet which is equipped with many livings and non-livings. The living beings were grouped in animal and plant kingdoms. All the existing (living and non-living) is the creation of GOD (AUM) in his own image; means AUM (GOD) is present in all. Human being acts as an ordained shoulder of GOD according to their **Sanskar** (*Sanskar is collection of generational acts i. e. Karmas*).

Every existing in this universe needs certain energy for their survival. This energy comes directly and indirectly from AUM i.e. supreme source of energy (SSE) through divine-universal-individual connectivity (DIUC). Human body itself is integrated mass of matter having condensed energy. This energy is under control of AUM and used by individual according to his *Sanskar* which may be or creative or destructive.

INDIVIDUAL HOLISTIC STRUCTURE

All universal creations irrespective of sentient and insentient are have their own size, shape and image but one truth is there that they are in the image of GOD (AUM). If you have developed extra-sensorial power and have concepts of spiritual body, you can visualise them in the shape AUM in its own way indicating the presence of divinity or GOD in them. The physically observed human being is something more than what we see in his physical form. The human body has six more bodies which are subtle and are in continuum to higher bodies. Thus, the total of physical, subtle higher bodies and divine connectivity through divine-universal-individual connectivity (DIUC) forms the Aumic Holistic Body (AHB) which itself is sufficient to govern and maintain the physical body provided it remain in aumic equilibrium. All the activities of subtle bodies are represented through physical body in form of acts (*Karmas*), aura and chakral activities.

SPIRITUAL CONCEPTS

All the knowledge has been derived from AUM. According to *Hindu mythology*, *Vedas* are considered to be the most ancient and sacred collections of knowledge and wisdoms. The Vedic knowledge passed down from one era to another and was used in generation and operation for establishment of society according to various culture and civilization. The Vedic knowledge descended down and later were compiled in four major Vedic literatures known as Vedas i.e. *Atherved*, *Regved*, *Yajurved* and *Samved* according to its age (from earliest to the latest) and its allied literatures as *Upanishads* and *Aranyak*. Out of all these literatures, *Manduky Upanishad* is one compiled by *Manduky Rishi* has given the physical structure of monosyllable AUM (ॐ) which helps in meditations and yogic practices.

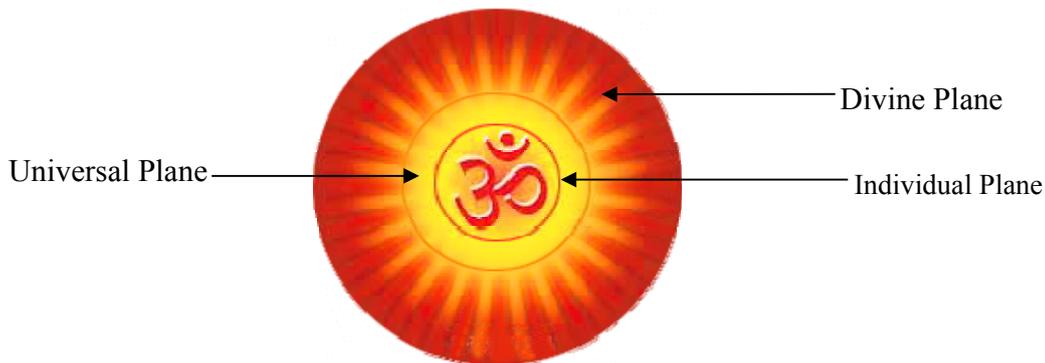
AUMIC PLANES

Depending on the density of aumic energy, the aumic space is space between Infinite GOD (AUM) to an Individual AUM self level is divided in three major planes as mentioned below.

- I. Divine Plane (*Plane of Infinite*).
- II. Universal Plane (*Plane of Existence*).
- III. Individual Plane (*Plane of Individual*).

I. DIVINE PLANE

This plane is also called *Plane of Infinite*. This is the plane of beginning and end of the beginning. It is the plane of supreme source of energy. All the universal and physical existence is attached with this supreme plane in order to receive the desired supreme energy through divine-universal-individual connectivity (DIUC) to individual soul. This is the plane of *Omniscient*, *Indwelling Controller* and the *Sources of All*. This is soundless. This is infinite, cannot be described in words and boundaries. This is *Atman*; the *Self*. This can be realized.



“AUMIC Planes”

II. UNIVERSAL PLANE

This plane is called *Plane of Existence*. This is in continuum to divine plane above below to the individual plane. It extends as high as per the Individual's Visual Thought (IVT). *Individual's Visual Thought (IVT) is the distance measured in terms of vision and thoughts. It is*

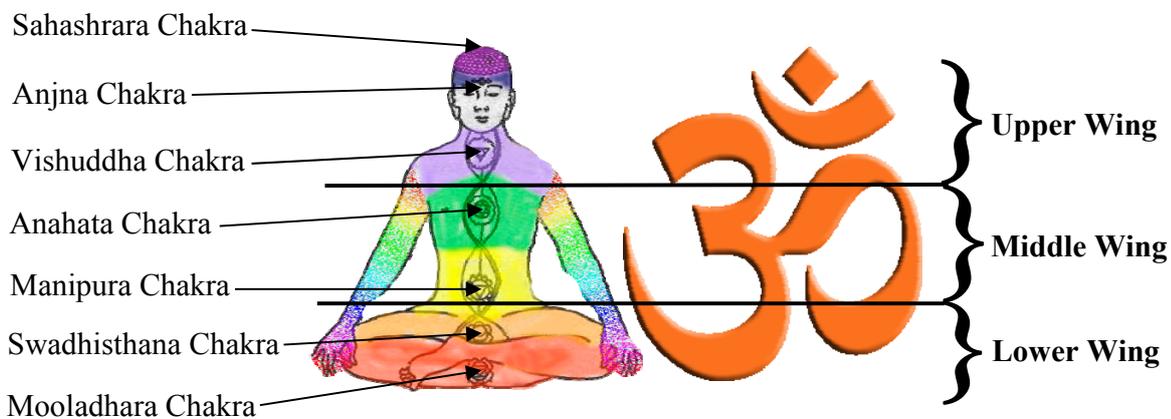
proportional to the individual's spirituality and attainment. It submerges into divine plane. This plane has the existing like zodiac, stars, planets and celestial bodies. It maintains inter and intra universal balances with the help of various zodiacs, stars, planets and other unknown celestial bodies.

III. INDIVIDUAL PLANE

This plane is called *Planes of Individual*. The entire existing are in physical shape of AUM. The physical shape of AUM has been derived described in *Mandukya Upanishads* and allied literature of *Atherved*. GOD (AUM) has created all the existing of the universe and physical planes in the image of AUM. Everything can be imagine within the AUM and the vice versa. Thus, each individual having physical body or structure has his connectivity with the AUM through divine-universal-individual connectivity (DIUC).

HOLISTIC BODY AND AUM

We cannot bind the Aumic science in strict modern scientific boundaries. The philosophy is the base of science. The systemic scientific knowledge has been derived from philosophy. The holistic human body in view of aumic philosophy could be very well understood as per Big Bang *theory* **“GOD (AUM) in his own Image created the entire Universe.** So for the human body is corned, AUM is present in each and every universal existing and every existing is in the image of AUM. The diagrammatic correlation of the Aumic human physical body, its associated chakras and the broad divisions of Aumic wings is given as under:



“AUMIC HUMAN BODY”

HOLISTIC STRUCTURE OF AUMIC BODY

AUM is universally accepted in almost all major religions, race and cultures with deepest sense of almost similar pronunciation, feeling and realization. The study of AUM in spiritual scientific manner is performed under Aumology. An individual study in the image of AUM is required in order to understand the anatomical structure, physiological function, spiritual correspondence, chakral location and scientific demonstration. Here, AUM has been considered in context of a human body. The physical symbol of AUM has been divided into three major wings: ⁽¹⁾

- (I) Upper Wing.

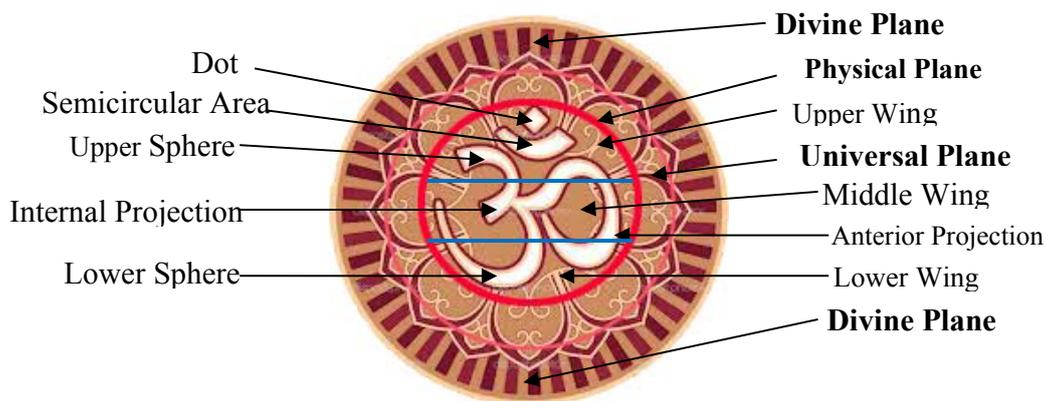
- (II) Middle Wing.
- (III) Lower Wing.

I. UPPER WING

This is the upper most structure of *AUM*. It includes - universal plane in its anterior, superior and posterior vicinity, upper semicircle with dot, vacuum between semicircular area and body of *AUM*, 30% of the upper sphere and 5% of the upper part of anterior projection of physical structure of *AUM* (ॐ). In qualitative terms, it is lightest structure and is enriched with sky (*Ether*) and air (*Vat*) elements of five elements (*Punchmahabhutas*). It corresponds to *Akash Lok* of three cosmic sub-planes. It represents *Pragyan* and *Atman* component of the *Self*. It is the seat for throat Vishuddh Chakr, Agya Chakr, Sahashrar Chakr, Atmic and Parmatmic Chakr.

II. MIDDLE WING

This is the middle part of structure of *AUM* observed in visualizing in correct position. It includes - universal plane in its anterior and posterior vicinity, lower 70% of upper sphere, central body of *AUM* symbol (including entire internal and 85% of external projections), and upper 40% of the lower sphere. This is heavier structure and is enriched with fire (*Agni*) and water (*Jal*) elements of five elements. It corresponds to *Bhu Lok* of three cosmic sub-planes. It represents *Taijas* component of the *Self*. It is the seat of Manipur Chakr and Anahat Chakr.



“HOLISTIC STRUCTURE OF AUMIC BODY”

III. LOWER WING

This is the lower most structure of *AUM*. It includes universal plane in its anterior, inferior and posterior vicinity; 60% of the lower sphere and 10% of the anterior projection. This is the heaviest structure. It is enriched with earth (*Prithvi*) and water (*Jala*) elements of five elements. It corresponds to *Patal Lok* of three cosmic sub-planes. It represents *Vaisvanar* component of the *Self*. It is the seat for Mooladhar Chakr and Swadhasthan Chakr.

AUMIC PLANE AND HOLISTIC BODY

The correlation between AUMIC plane and holistic human body can very well understand by keeping in view the subtle division of AUM and holistic body. The related subtle structures are mentioned under:

SL. NO.	AUMIC PLANE	HOLISTIC BODY
1.	Divine Plane.	Pertaining to Divinity (<i>Divine/Atmic connectivity.</i>)
2.	Universal Plane.	Between Buddhic body and Atmic body.
3.	Physical and Subtle Plane.	Physical and Subtle Body :
	I. Upper Wing	<ul style="list-style-type: none"> • Buddhic Body • Higher Mental Body • Lower Mental Body
	II. Middle Wing	<ul style="list-style-type: none"> • Astral Body
	III. Lower Wing	<ul style="list-style-type: none"> • Ethric Body • Physical Body

STRUCTURAL CORRELATION

The subtle structural correlation of AUM with the subtle and physical human body (holistic body) and its associated organs are given below:

Sl. No.	AUMIC Planes	Morphology	Corresponding Structures of Holistic Body
1.	Divine Plane	Pertaining to divinity and area around the universal plane	<i>Divine/Atmic connectivity.</i>
2.	Universal Plane	It is linkage between individual's <i>Buddhic</i> and <i>Divine /Atmic</i> plane	Superconsciousness level Corresponding to IVT, it is seat for <i>Sahashrar chakr.</i>
	Physical and subtle Planes of AUM	The entire structure of Monosyllable AUM	It involves Physical body and its various organs.
	A. Head	The upper semi circular area including dotted structure.	Head, brain, meninges (with <i>Buddhic</i> and higher mental bodies). It is seat of <i>Agya chakr.</i>
	B. Neck	The structure between head and upper sphere and anterior projection of body of AUM	Neck with great vessels, vital tubes (trachea, esophagus and spinal cord), thyroid and parathyroid glands, muscles, cervical vertebrae and other supporting structures. It is seat of <i>Vishuddh chakr.</i>
	C. Upper Sphere	It includes upper attached body of semicircular structure, upper part of anterior projection.	Upper limbs and upper part of the thorax (including upper and middle lobes of lungs), supporting structures (muscles, vessels and bones).

	D. Middle sphere	It includes lower most part of upper sphere, full internal and anterior projections and upper most part of lower sphere	Lower lobe of lungs, heart, diaphragm, liver and gall bladder, spleen, kidneys, pancreas and other supporting structures. It is seat for <i>Anahat</i> and <i>Manipur chakras</i> .
	E. Lower Sphere	In includes lower semi-circular structure of AUM, lower part of anterior projection.	Lower abdominal viscera, pelvic organs (including uro-genital system) and lower limbs and supporting musculoskeletal structures. It is seat for <i>Swadhistan</i> and <i>Mooladhar chakras</i> .

REFERENCE

1. *Dubey; Nagendra Prasad Dubey & Dubey Naveen Prakash; Basic Principles of AUM Therapy; AUM and Science; Third Edition; P. 16-17*

BASIS OF AUMIC DISORDERS

आदि, अन्न तूँ मध्य हो भगवन, त्रिभुवन के वरदानी,
दैहिक, दैविक, भौतिक तूँ है, सकल ताप की खानी।।⁽¹⁾.

O! AUM, You the creator of all planes (Akash, Patal and Mritlok) and is the beginning, middle and the end of all beginnings. You are the source of all pains as Divine, Bodily and Physical.

In routine aumic life everything is in states balance. Over and above, the imbalance of aumic energy is the root cause of the problem, disorder, suffering, disease, complication and sequelae. In general, we live in physical world and believe in the same activities and achievement. With change of scenario, we try to change and adjust accordingly to certain extent. The changes depend on various socio-cultural heritages. There are many individual who may or may not change up to the marks due to some known and unknown reasons. The so called modern scientific era is practical and evidence based. We know, the modern development has divested our many inherited traditions and traditional values which are against the nature. AUM Foundation is not against the development but is in favor of integrated aumic and modern development.

- Introduction.
- Individual Holistic Structure.
- Concepts of Disorders.
- Aumigenic Disorder.
- Aumic Suffering.
- Aumic Polarity Disorder.

INDIVIDUAL HOLISTIC STRUCTURE

All universal creations irrespective of sentient and insentient are have their own size, shape and image but one truth is there that they are in the image of GOD (AUM). If you have developed extra-sensorial power and have concepts of spiritual body, you can visualise them in the shape AUM in its own way indicating the presence of divinity or GOD in them. The physically observed human being is something more than what we see in his physical form. The human body has six more bodies which are subtle and are in continuum to higher bodies. Thus, the total of physical, subtle higher bodies and divine connectivity through divine-universal- individual connectivity (DUIC) forms the Aumic Holistic Body (AHB) which itself is sufficient to govern and maintain the physical body provided it remain in aumic equilibrium. All the activities of subtle bodies are represented through physical body in form of acts (*Karmas*), aura and chakral activities.

CONCEPTS OF DISORDERS

The human body is a mass of condensed matter derived from the Nature (*Prakriti*). Every individual is comprised of two parts i.e. Material Nature (*Lower Prakriti*) and Higher Nature (*Spiritual Prakriti*). The individual's Material Nature (*Lower Prakriti*) consists of eight folds i.e. **earth, water, fire, air, space, mind, intellect and egoism**, while the Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) of individual derived and in continuum with GOD (*Parmatma*). Out of all the Soul is immortal; it cannot be destroyed by any means, method or medium. It changes the physical body as per divine wish. When the souls leave one body and enters in other body, it carries the essence of senses (*Indries*) and mind (*Manah*) with it.

So for the aumic health is concern, it is observed at individual physical level as it is pertaining to the basic or Material Nature (*Lower Prakriti*) of the individual. The individual aumic energy flow in its all the three planes:

- I. Divine Plane,
- II. Universal Plane
- III. Individual Plane.

In normal course of aumic life the aumic energy flow remain in states of equilibrium due to aumic effects. In adverse condition the equilibrium gets altered and the individual problem starts. The problems start in Higher Nature and ultimately the lower Nature including holistic body and ultimately in physical body. When it comes in physical body it is reported by the individual as complaints. The disturbance in one plane affects the other plane leading to ultimate effect on individual, family and or community level. In usual way the disturbances affect either or by two ways:

1. **Aumigenesis** - A process of increased aumic energy due to increased aumigenesis or less utilization of normal aumic energy leading to accumulation and having its adverse effects.
2. **Aumilysis** – A process of decreased aumic energy due to excessive aumilysis or more utilization of normal aumic energy leading to destruction and having adverse effects.

Excess of everything is bad. Excessive accumulation and destruction activity beyond the compensatory level lead to changes causing problem, disorder, suffering, disease, complication and sequelae in individual or community at large.

AUMIGENIC DISORDERS

In normal aumic health of equilibrium the state of individual remains positive and constructive. In aumigenesis the aumic energy generated, utilised and restored while in aumilysis the generated energy is expend and utilised. Both processes are initiated and maintained by supreme aumic energy which ultimately governs all the planes. At individual level, the changes take place in higher bodies first followed by the physical body and ultimately to the target cells, tissues, organ and system.

Any adverse factor at any plane leads to accelerate or retard the process leading to aumigenesis or aumilysis. In aumic disorders, this is associated with the past and present acts (*Purv-karm* and *Vartmankarm*). There are adequate margins to get compensated at all levels of each plane but when it fails, the individual leads to problem, disorder, disease, complication and sequelae. The healers with developed extra sensorial perceptions (*ESP*), *awakened Kundalini* and otherwise *Clairvoyance scholars* are able to evaluate the effects of hyper or hypo activities much earlier than it settle in actual physical body.

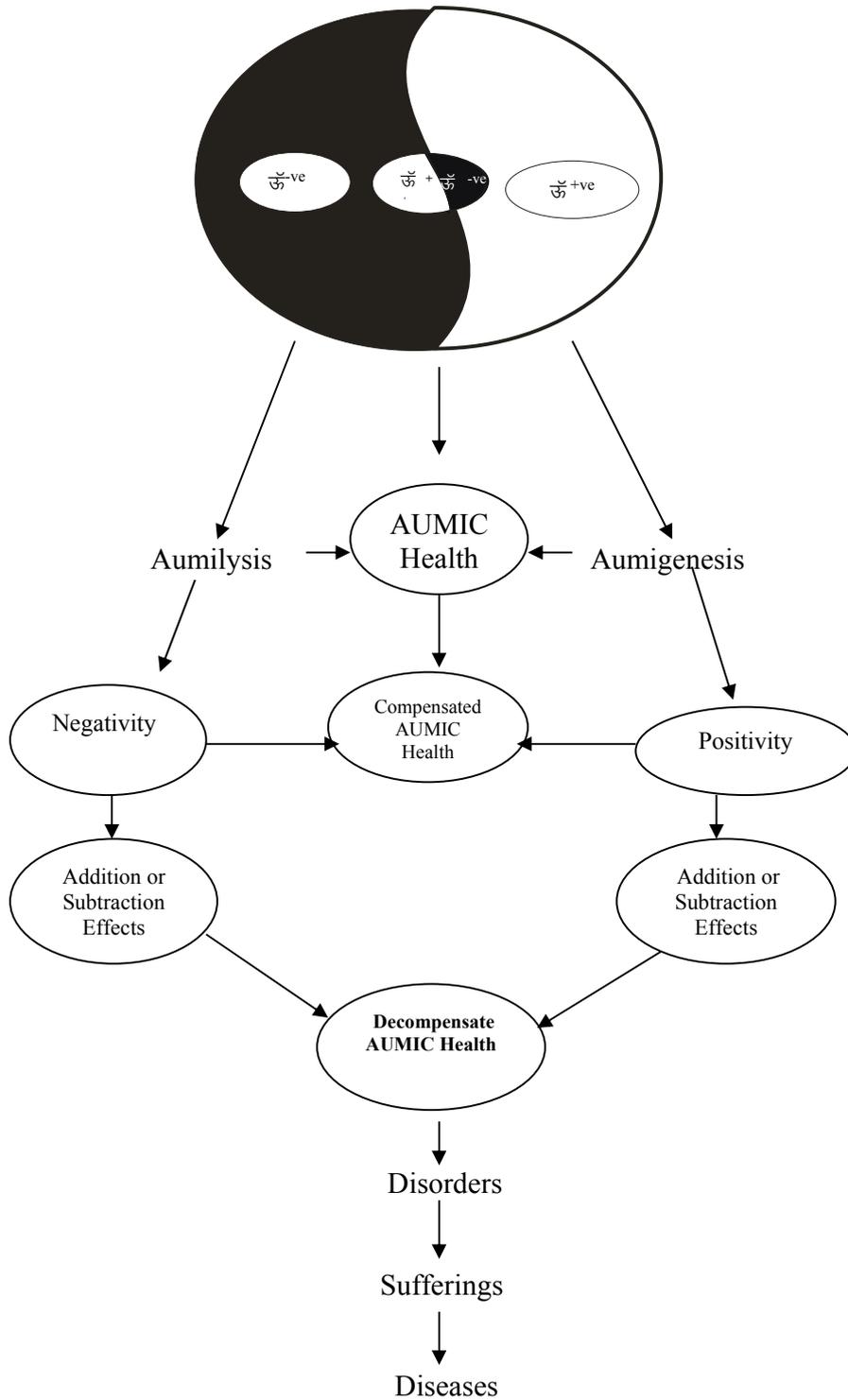
AUMIC SUFFERING

The aumic equilibrium between aumigenesis and aumilysis is responsible for Aumic health. Excessive aumigenesis or aumilysis leads to hyper and hypo activities of target chakr and related organs to the cells level. Initially, the cells, tissues, organ, system and individual's will power compensate to certain extent. The excess aumigenesis and aumilysis disturb the aumic ionic polarities leading to suffering.

AUMIC POLARITY DISORDER

In normal aumic life is the balance of aumic polarity. The aumigenesis and aumilysis are routine changes occurs without any notice. The changes balance the life of every individual. Initially, the changes are compensating by routine aumigenesis and aumilysis. The hyper and hypo aumigenesis and aumilysis may affect the individual at all planes as - Divine Plane, Universal Plane and Individual Plane. The excessive changes lead to ***problem, disorder, suffering, disease, complication and sequelae***. The sequence of aumic suffering is described diagrammatically on coming page.

“DIAGRAMATIC REPRESENTATION OF AUMIGENESIS AND AUMILYSIS”



“AUMIC DISORDER”

REFERENCE

1. Dubey; Nagendra P; AUM Prayers; AUM Chalisa; Second Edition 2015; Rhyme 11; P.6.

AUMIC FACTORS AND CHANGES

All universal creations are the gift to one and other. Amongst the plants and animal kingdom they are complementary and supplementary to each other. Human beings are considered to be highly brained and analytic. In course of evolution, various positivity and negativity appeared leading to pleasure and pain. Out of all, the suffering is one which seeks attentions to find out the solution. Normally, the *aumigenesis* and *aumilysis* are the aumic metabolic and catabolic process respectively in routine aumic scientific life. This guides the individual to act within a normal range of aumic cycle. Any changes in excess either positivity or negativity leads to problem, disorder, suffering, disease, complication and sequelae. In terms of aumic science, the excess of *aumigenesis* and *aumilysis* due to any reason leads to accelerate the catabolic effects and ultimately the aumilytic effects. In the beginning, any excessive or deficient effects is compensatory but later on, it become non compensatory which leads to morbid changes. The excess of morbid changes ultimately problem, disorder, suffering, disease, complication and sequelae.

- Introduction.
- Aumic Factors.
- Level of Changes.
- Applied Aumic Changes.
 - I. Higher Body Changes.
 - II. Physical Body Changes.

AUMIC FACTORS

At every level there are some known and unknown factors which are responsible for affecting the individual life directly and indirectly. Based on the plane, the factors are divided in three major group related to plane.

- I. Divine Factors,
- II. Universal Factors,
- III. Physical Factors.

I. DIVINE FACTORS

The following divine factors are responsible for problem, disorder, suffering, disease, complication and sequelae;

1. Past acts (*Purvkarms*).
2. Divine Decision.

II. UNIVERSAL FACTORS

The universe is between the individual and the Almighty. The Soul is the linking bond which connects individual with GOD through the universe via divine-universal-individual connectivity (DUIC). The universe is full of celestial bodies. Each individual has his own universe. The following universal factors plays important role in uniform activities of the individual;

1. Stars,
2. Zodiac,
3. Planes,
4. Other known and unknown celestial bodies.

III. PHYSICAL FACTORS

Each universal sentient and insentient is composed of five elements (*Punchmahabhutas*). Human being is surrounded by various nature and its products. Out of all some are useful and some are useless. The useless are hazardous. These hazards appear as problem creating factor to individual in one or the other way. Thus, the individual factors are divided in three groups.

1. Host Factors.
2. Agent Factors,
3. Environmental Factors.

1. HOST FACTORS

Everyone individual who suffers is host. The host factors are attributed to following facts.

- Constitutional Factor,
- Immunological Factors,
- Socio-cultural Factors,
- Living Factors.

2. AGENT FACTORS

Here, anyone who is against or adverse to another is agent. Sometimes, one becomes agent for himself because of his acts (*Karmas*). In modern medicine, the agents are considered to be the disease producing factors. The agent factors are present in and around the individual. They have been grouped in following groups.

- Biological Factors,
- Physical Agents,
- Chemical agents.

3. ENVIRONMENTAL FACTORS

Any individual and his environment can be affected by environment. The environment involves following factors.

- Atmospheric Factors,
- Anti-social Elements,
- Accidental Incidences.

LEVEL OF CHANGES

Every individual who come in this universe has to go back through the cycle of birth and rebirth. Before going back a lot of positive and negative changes take place in his life. The changes are proportional to the longevity. Depending on changes, they are grouped in three major groups:

- I. Divine Level,
- II. Universal Level,
- III. Physical Level.

I. DIVINE LEVEL

According to Vedic concept, the divine level the highest level for any individual. The individual soul (*Atma*) is responsible for the divine level changes as soul is immortal and it passes from one life to the life. Soul (*Atma*) is carrier the carrier of senses (*Indries*) and mind (*Manah*). The senses (*Indries*) play major roles in performance of acts (*Karmas*) responsible for past acts (*Purvkarms*). Soul (*Atma*) passes through Almighty GOD (*Parmatma*) and after necessary processing it get another life. Thus, the soul is enters in new body after necessary processing of Almighty. Definitely, the past acts play major roles in performing the present acts.

II. UNIVERSAL LEVEL

Each individual is having his connectivity with universal contents as Stars, Zodiac, Planes and other known and unknown celestial bodies. These are determined from the date, place and time of birth (*Birth Chart*) of individual.

III. INDIVIDUAL LEVEL

Each individual is having his own identity with very many similarities with the others. Based on similarities, the individual has been studied in various ways and groups. In traditional and modern medicine, the various reasons have been assigned for problems.

APPLIED AUMIC CHANGES

Any local or focal changes change in physical body is reflexion of changes in aumic changes. Based on evaluations the changes are grouped in two major group.

- I. Higher Body Changes.
- II. Physical Body Changes.

I. HIGHER BODY CHANGES

Higher body changes take place in individual starting from divine changes to the subtle holistic body level. The changes are subtle and due to divine universal factors which first appears in higher body plane and later manifest in physical. These subtle changes can be seen and observed by the aumic healer, priests, sages and clairvoyants scholars who have developed extra sensorial powers. The following common changes have been noted so for:

1. Reduced *aura*
2. Abnormality in *chakral* activities as- hypo or hyper functions.
3. **Divinity Syndrome** - Characterized by is group of manifestations due to increased negativity in universal plane of individual leading to:
 - *Apathy in GOD,*
 - *Loss of the faith in divinity,*
 - *Unable to universalize,*
 - *Lack of Superconsciousness,*
 - *Unable to Recognition of Self.*
4. Disturbed celestial effects.
5. Non responsive to holistic healing.
6. Still birth and congenital anomalies.

II. PHYSICAL BODY CHANGES

The physical body changes are those which are symptomatic, visible or can be demonstrated at physical body plane. Some these manifestations can be demonstrated or can be proved scientifically also. The changes may or may not be fully demonstrated by modern diagnostic tools. They may or may not respond to specific and non-specific treatment. Some of them are diagnosing with only holistic techniques. The following common changes have been noted so for:

1. Specific and non specific problems / complaints and its progression.
2. Altered Physical status.
3. Altered holistic diagnostic parameters.
4. Reduced body resistance in general and particular to the sufferings.
5. **Divine Disorders (Remote Disorders)** - These are the sufferings due to direct hypo and hyper activities of five elements (*Punchmahabhutas*) as sky, air, fire water and earth. The disorders manifest as - *Thunder, Sparking in sky, Turmoil, Eruption of Volcano, Drought, Flood, Tsunami, Earthquakes* etc.
6. Presence of specific disorder.
7. Changes in Palmar linings and elevations.
8. Specific and non specific hematological and bio- chemical changes.
9. Presence of demonstrable macro and micro-pathological changes.
10. They do not respond to modern therapeutics drugs, tools and techniques.
11. They respond aumic management (Treatment and healing).

CHAPTER - 6

AUMIC EVALUATIONS

GOD (AUM) is the greatest evaluator of His plan at all levels as - *Divine, Universal and Individual*. Every individual being according to their identity have some or the other ways have their evaluating system. Man being more analytic has developed their own way of evaluation according to their systems and methodology. The aumic philosophy and science (Aumology) is vast and cannot be bind in modern scientific boundary. The concepts of aumic holistic body are beyond the individual developed modern medical sciences. So is the aumic evaluation is vast under various heads. The aumic evaluation cannot be complete only with modern medical evaluation parameters. The aumic evaluation involves all possible universal and individual traditional, modern, holistic and spiritual evaluating techniques.

- Introduction.
- Roles of Evaluation.
- Aumic Evaluations.

ROLES OF EVALUATION

The aumic evaluation is the broad base divine, universal and individual evaluation to detect the cause of problems pertaining to individual. The aumic evaluation has following roles in solving the problems of individual.

- To find the individual' identity of caste, creed, religion, race and spiritual status.
- To find out individual's holistic states.
- To find out the impacts of individual's past and present acts (*Karmas*).
- To find status of Individual health.
- To find out the root cause of the problems, sufferings, disorders and diseases
- To assess the prognosis and fate of individual.

AUMIC EVALUATION

Our Rishis and Sages had strong observatory divine gifted aumic power to observe most of the problems of individual being and evaluate its long term effects either positive or negative. In the field of evaluation and treatment the traditional practitioners had practiced the traditional medicine and healing with the involvement of their mental faculty keeping in view the problems, sufferings, disorders and diseases along with culture and civilization. Based on the various Vedic, Holistic, Spiritual Traditional and Modern evaluations, the aumic evaluation has been organized under following five major groups:

- I. Observatory Evaluation.
- II. External Evaluation.
- III. Constitutional Evaluation.
- IV. Holistic Evaluation.
- V. Modern Evaluation.

(Each group has been discussed as chapter on coming pages).

CHAPTER - 7

OBSERVATORY EVALUATIONS

Under Aumic evaluation various *Vedic, Holistic, Spiritual, Traditional and Modern evaluations* have been taken in account depending on person, personality, problems, its duration and other socio-economical along with culture and traditions. In aumic evaluation most of the diagnostic tools and techniques are the same as in *Vedic, Holistic, Spiritual, Traditional and Modern* system of diagnosis and healing. The aumic evaluations help in finding out the root cause of the problems, sufferings, disorders and diseases. This evaluation is useful in most of the cases especially who has holistic attitude, aptitude and faith in divinity. It is difficult to write the divine method of creation, development, suffering and its ultimate sub merger. Based on the Vedic, holistic, spiritual, traditional and modern evaluations and added scientific knowledge and skills various evaluator group has evolved. The observatory evaluation is process where the aumic therapist observes the individual from certain distance without asking or touching the person. This makes very positive impacts on the sufferer as well as the person accompanying him. Usually, the evaluation of requires special healing place.

- Introduction.
- Observatory Parameters.
- Parameters and Findings.

OBSERVATORY PARAMETERS

The observatory evaluations are performed by visualizing the individual from a distance of at least 3 meters. The following parameters are usually observed.

1. Attitude
2. Behaviors
3. Looks
4. Way of walking (Gate)
5. Response
6. Nature.

Under above heads, certain findings are noted which may lead correlate some common problems. The observatory evaluation may also give direction towards the nature and seriousness of the problems and its aumic management.

PARAMETERS AND FINDINGS

The above parameters are evaluated and findings are analyzed. The most probable findings are noted. The common parameters, observatory findings and probable suffering are as under.

Sl. No.	Parameters	Observatory Findings	Probable Sufferings
1.	Attitude	Normal/Silent/Violent	Mental State
2.	Behaviors	Cooperative/Non- cooperative	Mental State
3.	Look	Healthy/ Ill-looking	Normal to Chronic Illness
4.	Gate	Normal/ Draggling	Healthy to drunken
5.	Response	Proper/slow/non responsive	Mental Status

6.	Nature	Simple/Meditative/Disturbed	Related Associated Problems
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The summary of above parameters helps in attaining the personal attitude, aptitude, behavior look, outlook, and way of moving / walking, response to external and certain stimuli along with nature.

Based on these certain observatory, external, internal, constitutional, traditional, holistic and if required certain modern evaluation is further indicated and carried out.

CHAPTER - 8

EXTERNAL EVALUATION

What we see externally is physical body a fraction of visible holistic body. Physical body is a condensed mass of energy. In terms of holistic body it is something more than visible physical body. The external evaluation is process of individual by observation of certain parts of physical body or organs externally. The external evaluations are of prime importance in all systems of treatment and healing in order to reach for proper diagnosis and further management. The external evaluation helps a lot in diagnosis and management of problems, sufferings, disorders and diseases.

- Introduction.
- Parts to be Evaluated.
 - I. Evaluation of Nails.
 - II. Evaluation of Pulse.
 - III. Evaluation of Face.
 - IV. Evaluation of Lips.
 - V. Evaluation of Eyes.
 - VI. Evaluation of Tongue.

PARTS TO BE EVALUATED

As we know the physical body part of aumic holistic body is visible. Some of the physical external parts of body are the mirror of internal organs problems. Thus, the following common external parts are evaluated.

- I. Evaluation of Nail.
- II. Evaluation of Pulse.
- III. Evaluation of Face.
- IV. Evaluation of Lips.
- V. Evaluation of Eyes.
- VI. Evaluation of Tongue.

I. EVALUATION OF NAIL

During the evaluation of nail, one should keep in view the evaluation of its colour, contour and shape. It reveals the under mentioned common disorders.

Sl. No.	Parameters	Observatory Findings	Disorders
1.	Colour	• Pale	• Anemia
		• Yellow	• Liver disorders
		• Blue	• Heart and Lung disorders
		• Lunar changes - Blue Luna* - Red Luna*	- Liver disorders - Cardiac disorders
		• White spots on Nails	• Calcium deficiency
2.	Contour	• Dryness	• Dehydration
		• Bitten Nail	• Nervousness
		• Steeped surface	• Malnutrition

		<ul style="list-style-type: none"> • Longitudinal striations 	<ul style="list-style-type: none"> • Mal absorption
3.	Shape	<ul style="list-style-type: none"> • Spoon shaped 	<ul style="list-style-type: none"> • Iron deficiency
		<ul style="list-style-type: none"> • Clubbing of various grades 	<ul style="list-style-type: none"> • Congenital heart and Supportive lung diseases as- Lung abscess, empyema bronchiectasis and chronic bronchitis.

***Luna** – It is the basal crescent of the nail. In normal healthy individual, its colour is white.

II. EVALUATION OF PULSE

Pulse diagnosis is in practice since long. In Indian system of medicines (*Ayurvedic, Unani, Siddh, Yog and Naturopathy*), the practitioners have considered three types of pulses depending on the body humors. These are of the three types.

A. Air (*Vat*) Pulse.

B. Bile (*Pitt*) Pulse.

C. Phlegm (*Kaph*) Pulse.

Evaluator Differentiation: Based on the following parameters, the clinical differences in various types of pulses are mentioned as under:

Sl. No.	Parameters	Air (<i>Vat</i>) Pulse	Bile (<i>Pitt</i>) Pulse	Phlegm (<i>Kaph</i>) Pulse
1.	Felt by	Index finger	Middle finger	Ring finger
2.	Rate	Faster (80-90) beat per minute	Normal (70-80) beat per minute	Slow (60-70) beat per minute
3.	Rhythm	Irregular	Regular	Regular
4.	Volume	Low	High	Moderate
5.	Feeling	Feeble	Prominent	Steady
6.	Temperament	Cool	Hot	Warm
7.	Animal feeling	Snake	Frog	Swan

These pulses are also used in traditional Chinese medicine (*TCM*) in the name of *Cun*, *Guang* and *Chun* to diagnose the various disorders. In western modern medicine, the pulse diagnosis is not absolute. It is supported by other diagnostics according to disorders. Some of the cardiac problems are decided on the basis of the rate, rhythm and volume of the pulses.

III. EVALUATION OF FACE

Face is the mirror of the mind. It is evaluated for its look, colour and wrinkles. The following impressions are drawn from the face.

Sl. No.	Features	Disorders
1.	III – looking	<ul style="list-style-type: none"> • Chronic Illness
2.	Dry face	<ul style="list-style-type: none"> • Dehydration
3.	Puffiness of lids	<ul style="list-style-type: none"> • Kidney disorders
4.	Pale colour	<ul style="list-style-type: none"> • Anemia
5.	Horizontal wrinkles	<ul style="list-style-type: none"> • Worry and anxiety

6.	Vertical lines between eyebrows	<ul style="list-style-type: none"> • Left side Emotion in spleen • Right side Emotion in liver
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IV. EVALUATION OF LIPS

The combination of upper and lower lips is responsible for pronunciation of the sound AUM which predominately represents most of the organs of thorax and abdomen. Thus, it gives ideas of many disorders and diseases pertaining to the thoracic and abdominal organs.

Sl. No.	Features	Disorders
1.	Dry lips	<ul style="list-style-type: none"> • Dehydration
2.	Angular cracks	<ul style="list-style-type: none"> • Vitamin B Complex deficiency
3.	Pale	<ul style="list-style-type: none"> • Anemia
4.	Brown spot	<ul style="list-style-type: none"> • Chronic indigestion • Worm infestation
5.	Bluish lip (Cyanosed)	<ul style="list-style-type: none"> • Congenital heart disease
6.	Blackish charred lips	<ul style="list-style-type: none"> • Smokers

V. EVALUATION OF EYES

Eye gives evaluation of its own as well as the many other systemic problems. It is called the mirror for many internal disorders and diseases. The following conditions can be observed through the eyes.

Sl. No.	Features	Disorders
1.	Frequent blinking	<ul style="list-style-type: none"> • Nervousness and anxiety
2.	Pale	<ul style="list-style-type: none"> • Anemia
3.	Yellow	<ul style="list-style-type: none"> • Liver disorders
4.	Prominent	<ul style="list-style-type: none"> • Thyroid's dysfunction (<i>Exophthalmos</i>)
5.	Small Iris	<ul style="list-style-type: none"> • Weak joints

VI. EVALUATION OF TONGUE

Tongue is also a representative of many internal organs and hidden disorders. The specific area indicates the involvement of the specific system. In traditional Chinese medicine (TCM), the tongue has special role in diagnosis and decides the acupuncture points. In general the tongue gives following impressions of various disorders.

Sl. No.	Features	Disorders
1.	White tongue	<ul style="list-style-type: none"> • Phlegm (<i>Kaph</i>) derangement and accumulation of mucous
2.	Red yellow green	<ul style="list-style-type: none"> • Bile (<i>Pitt</i>) derangement
3.	Black to brown	<ul style="list-style-type: none"> • Air (<i>Vat</i>) derangement
4.	Dry	<ul style="list-style-type: none"> • Dehydration
5.	Pale	<ul style="list-style-type: none"> • Anemia
6.	Bluish colour	<ul style="list-style-type: none"> • Congenital heart diseases

AUMIC CONSTITUTIONAL EVALUATION

Human body is a mass of condensed matter derived from the Nature (*Prakriti*). Every individual is comprised of two parts i.e. Material Nature (*Lower Prakriti*) and Higher Nature (*Spiritual Prakriti*). The individual's Material Nature (*Lower Prakriti*) consists of eight folds i.e. **earth, water, fire, air, space, mind, intellect and egoism**, while the Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) of individual derived and in continuum with GOD (*Parmatma*). In considering the aumic constitutional evaluation, we have to consider the both natures (*Prakriti*). It is difficult to evaluate the higher nature so some of the points based on experience have been included in individual's physical body constitutional evaluation.

- Introduction.
- Constitutional Parameters.
- Observation.
- Calculation.
- Interpretation.

The physical body of an individual is comprised of three humors (*Tridosh*), seven body tissues (*Saptadhtus*) and five elements (*Punchmahabhutas*). A person is healthy when all the constituents are in state of equilibrium. Any imbalance leads to production waste products (*Malas*) which obstructs the channels depending of the waste products and cause diseases. Efforts were made by our ancient sages (*Rishis*) and Ayurvedic Physicians (*Vaidyas*) to develop various diagnostic tools and they succeeded also to certain extents to find out the cause of illness and its holistic treatment. There are urgent need of emergency measures and more specific and sensitive diagnostic tools in traditional medicine. The World Association of Integrated Medicine (WAIM) has integrated some of the modern, traditional, holistic and spiritual parameters in the light of aumic evaluation.

CONSTITUTIONAL PARAMETERS

The aumic constitutional evaluation (ACE) is made on the basis of following 22 parameters and their associated variables.

1. Body built.
2. Look.
3. Eyes.
4. Face.
5. Appetite.
6. Liking of food.
7. Liking of weather.
8. Mental status.
9. Mood.
10. Memory.
11. Nature.
12. Nail.
13. Bowel habit.
14. Organs (*Indries*) Control.
15. External Response.
16. Sleep.
17. Skin status.

18. Thrust.
19. Vocal status.
20. Common causes of disorders.
21. Common disorders.
22. Aumic Reflexion.

OBSERVATIONS

Under the above parameters, the following observation are evaluated decide the Constitution (Nature) of the person which help in the deciding the specific protective and healing modality. The observation is based on certain interrogation and visual observation.

Sl. No.	Parameters	Air (<i>Vat</i>)	Bile (<i>Pitt</i>)	Phlegm (<i>Kaph</i>)
1.	Body Built	Tall and lean	Medium	Proportional
2.	Look	Ill looking	Angry looking	Sad looking
3.	Eyes	Small	Medium	Large
4.	Face	Long	Oval	Round
5.	Appetite	Irregular	Excessive	Normal
6.	Liking for Food	Hot oily dishes	Simple food	Simple hot food
7.	Liking of Weather	Hot	Cold	Medium
8.	Mental Status	Fickle mind	Average	Good
9.	Mood	Changes quickly	Slow changes	Steady
10.	Memory	Short term best	Good in general	Long term best
11.	Nature	Early irritable	More irritable	Less irritable
12.	Nail	Dull	Shining	Less shining
13.	Bowel Habit	Constipated	Often semi solid	Normal
14.	Organs (<i>Indries</i>) Control	Variable	Moderate	Strong
15.	External Response	Variable	Average	Good
16.	Sleep	Disturbed	Average	Sound
17.	Skin status	Dry	Excessive sweating	Oily body
18.	Thrust	Irregular	Excessive	Normal
19.	Vocal Status	Very talkative	Average	Silent
20.	Cause of Disorders	Air born	Water born, Enzymatic, Hormonal	Mixed infections, Endocrinal, Major Channel blockage
21.	Common Disease	Tuberculosis, Pneumonia, Bronchitis, Paresis, Paralysis, and Mixed disorders	Hepatitis, GB stones, Diarrhea, Dysentery, Renal, Thyroid, Diabetes, Hypertension, AMI, Genito- urinary and Mixed diseases	Pneumonia, Hypertension, AMI, Stones, Obesity, Diabetes, Channel obstructions and Mixed disorders
22.	Aumic Reflexion	Long Reddish	Medium Yellowish	Medium Pinkish

Note: The above table is based on observation and earlier guidance but any disorder can occurs to anyone.

CALCULATION

Based on the scores of parameters, the individual constitution (*Prakriti*) is ascertained. The total population is grouped in seven types of Constitution (*Prakriti*) as mentioned below in the table.

Sl. No.	Constitution (<i>Prakriti</i>)	Pre - dominant Humors
1	Air (Vat) Constitution	Air (Vat)
2.	Bile (Pitt) Constitution	Bile (Pitt)
3.	Phlegm (Kaph) Constitution	Phlegm (Kaph)
4	Air Bile Constitution	Air (Vat) + Bile (Pitt)
5.	Air Phlegm Constitution	Air (Vat) +Phlegm (Kaph)
6.	Bile Phlegm Constitution	Bile (Pitt) + Phlegm (Kaph)
7.	Mixed Constitution	Air (Vat) + Bile (Pitt) + Phlegm (Kaph)

INTERPRETATION

To determine the predominance of humors, the highest numbers of the scores of any constitution should be considered and decided. If the score of any constitution is less than 4 (20%), it should not be counted for ascertaining the constitution (*Prakriti*).

AUMIC SPECIFIC EVALUATION

Every universal creation is unique in itself. Human brain being more analytic has tried to simplify the things by various classification and grouping systems for its memorizing. Out of all, there are two main broad basis of this classification i.e. *philosophical and scientific*. The philosophical basis is broad and unlimited. The philosophical basis has wider views which is non demonstrable. On the other hand, the scientific one is narrow and limited which is demonstrable. The aumic specific evaluations are combination of divine, philosophical, holistic and culture bound techniques to find out the cause within the individual who is one or the other way replica of the universe. Such evaluation need not required to be done in very high profile laboratory with the help of big costly machines. Here, the mental faculty and thought process of the healer is enough to reveal the hidden facts which are beyond the modern machines. It requires a calm, clean and holistic place (*Temple, Churches, Mosques, Gurudwara, Pooja Place or Isolated Place in or outside home*).

- Introduction.
- Type of Evaluators.
- Specific Evaluations.
 - I. AUM Score.
 - II. Auric Evaluation.
 - III. Chakral Evaluation.
 - IV. Palmar Evaluation.
 - V. Astrological Evaluation.
 - VI. N.P. Score Evaluation.

TYPE OF EVALUATORS

In order to systemize the system, the aumic evaluation can be performed by any trained person, healer and practitioners of any system of medicines and healing as -

1. Aumic Healers,
2. Holistic Healers,
3. Clairvoyant Scholars;
4. Spiritual Scientists,
5. Traditional healers,
6. Astrologers,
7. Traditional medicine practitioners,
8. Modern medicine practitioner.

SPECIFIC EVALUATIONS

There are various methods of evaluating the Aumic health of individual. It varies from place to place and country to country. Out of all, the following are commonly used in practice.

1. AUM Score.
2. Auric Evaluation.
3. Chakral Evaluation.
4. N.P. Scores Evaluation
5. Palmar Evaluation.
6. Astrological Evaluation.

Note: All the evaluation procedure has been dealt as specifically sub-chapter of Chapter 4 in coming pages.

CHAPTER – 11

AUM SCORE

AUM Score is a holistic process of evaluation of individual to decide the applicability of holistic treatment and healing for Comprehensive Holistic Health Care (CHHC). AUM is a divine vibrating sound energy. It is also called supreme source of energy (SSE) which is the source of all Cosmic, Universal and Individual energy. The divine law operates at various planes of each creation to lead a healthy life. Any disturbance in divine, universal, individual level leads to disturbance in divine-universal-individual connectivity (DUIC) causes problems to individual. Every individual in this universe has some or the other holistic problems leading to disorder, disease, complication and sequelae.

- Introduction.
- Parameter of AUM Score.
- Observations.
- Aggregation of Score.
- Categorization.
- Interpretation.

PARAMETERS OF AUM SCORE

The AUM Score is evaluated within certain parameters and their sub parameters. There are following parameters to measure the AUM Score⁽¹⁾.

1. Knowledge
2. Structure.
3. Sound.
4. Phases.
5. Practice.
6. Realization.

All the above parameters are assessed with the help of certain sub parameters (*variables*). Here, the healer ask certain questions regarding each sub parameter related to AUM and depending on the response, the sufferer get scores.

1. **Knowledge:** It is assessed in order to have an idea about the social mental status of the individual. It is assessed by asking the question about AUM as- *Hearing of sound, Place of sound* and *General meaning*.
2. **Shape:** Shape is assessed in order to have the interest in divinity (AUM). This is related to the structure of AUM. Here, one has to write or describe the – *Writing* and *Physical structure of AUM*.
3. **Sound:** It indicates the individual's attention and intelligence towards divinity (AUM). Ask the sufferer about- *Awareness with the sound* and *Nature of the sound*.
4. **Phases:** It indicates the spiritual inclination and further desires to find reality of life which push the individual for study various Vedic literatures. It can be assessed by asking the- *Number, Name* and *Merits of the Phases*.
5. **Practice:** The practice indicates the sincerity, regularity and honesty towards divinity. It can be assessed by asking- *Individual's involvement, Time, Regularity and Duration of practice*.
6. **Realization:** It indicates the states of transformation towards realization of the ultimate goal by the effects of spiritual practices. It is assessed by asking the - *Feeling, Effects and Overall effects of divine / spiritual campaigning and practice*.

OBSERVATIONS

The following observations are made under various parameters with the help of associated sub-parameters -

Sl. No.	Parameters with Variables	Positive Observations	Assigned Scores
1.	Knowledge:		
	Heard	Yes	5
	Place	Temple, During worship	5
	Indicates	Spirituality	5
2.	Shape:		
	Write	Yes	5
	Parts	Yes	5
3.	Sound:		
	Awareness	Yes	5
	Nature	Sweet, Soothing or Positive	5
4.	Phases :		
	Numbers	Four	5
	Name	Four	5
	Merits	Specific	5
5.	Practice:		
	Involvement	Yes	5
	Time	Morning	10
	Regularity	Regular	10
	Duration	5-10 Minutes	10
6.	Realization :		
	Feeling	Eternal	5
	Effects	Positive	5
	Overall	Good	5

AGGREGATION OF SCORES

The above scattered obtained scores under various main heads are aggregated as under:

Sl. No.	Parameters	Assigned Score
1.	Knowledge	15
2.	Shape	10
3.	Attitude	10
4.	Phases	15
5.	Practice	35
6.	Realization	15
	Aggregate Score	100

CATEGORIZATION

Here the aggregated score is placed in the percentile to get the category and grade of the individual as mentioned below:

Sl. No.	Percentage	Category	Grade
1.	Above80%	Excellent	A
2.	71-80%	Very Good	B
3.	61-70%	Good	C
4.	51-60%	Average	D
5.	41-50%	Satisfactory	E
6.	31-40%	Awareness	F
7.	30 and Below%	Unaware	G

INTERPRETATION

Thus the score is directly proportional to the effects of holistic treatment and healing.

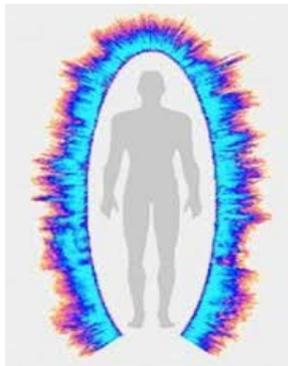
REFERENCE

1. *Dubey; Nagendra P.:* Principles of AUM Therapy; AUM Diagnostics, Revised Edition 2007; P. 78-80.

AURIC EVALUATION

The aura is the electromagnetic field that surrounds the human body. It is also called human energy field (HEF). Every existing in the universe (sentient and insentient) has its own aura. The human energy field is collection of electromagnetic energies having varying densities. These electromagnetic energies permeate and emit or exit from the physical body of a living person. The energy particles are suspended around the healthy human body in an oval shaped manner. This is called "*Auric Field*". It emits from the body. Thus, ***aura is defined as dark bluish, purple waves surrounded by light blue or gray layers which are yellow over the head.*** It extends 3.0 - 4.0 feet (average one meter) from the skin. It is also called the cluster of light in a circular manner.

- Introduction.
- Kirlian Photography.
 - I. Process of Photography.
 - II. Applied Interpretations.
- Auric Body Requirement.
- Diagnosis.



“HUMAN AURA”

It is representative of individual's OJUS. It is subtle energy body (*Sookshma Sharer*) where all emotions, thoughts, memories and behavior pattern are located. It is present all around the body but more prominent in upper Chakral areas as – *Anahat, Vishuddh and Agya Chakr*. It pulsates at the rate of 15 beats per minute. The average *aura of male* is 3.0 to 4.0 feet while in female, it is of female is 2.5 to 3.5 feet. Normally, it varies with time, place, mood, emotions, thoughts etc.

KIRILIAN PHOTOGRAPHY

For centuries, the specialists had been able to see auras by necked eyes. The color of aura exhibits meanings. During 1939, Semyon Kirlian was working in a high voltage atmosphere. Accidentally, he discovered that if an object on a photographic plate is connected to a high-voltage source, an image is produced on the photographic plate. This methodology other names as: ***Electrography, Electro photography, Corona Discharge Photography" (CDP), Bioelectrography, Gas Discharge Visualization (GDV), Electro photonic Imaging (EPI) and, in Russian literature it is Kirlianography.*** Kirlian photography has been the subject of scientific research but it has been used in alternative medicine research. He developed a photographic camera of high voltage to measure the *aura*. Photography through this camera is known as Kirlian photography. Kirlian photography

equipment captures a subtle field of electromagnetic energy which radiates from all living and non-living things.

I. PROCESS OF PHOTOGRAPHY

Here, sheet film is placed on top of a metal plate, called the discharge or film plate. The object to photograph is placed on top of the film. If the object to be Kirlian photographed is inanimate, such as a coin or leaf, a earth ground is connected to the object.

II. APPLIED INTERPRETATIONS

As human beings, we radiate a very low level of electricity that's otherwise known as an electromagnetic field," says Christina Lonsdale, Ancient medical systems believe that this energy is expressed in seven layers. Each layer is said to correlate to a different element of your physical, mental, spiritual, and emotional health. In western religious traditions, one often sees a halo surrounding saints or deities. In eastern religious traditions, it comes out from the chakras or centers of energy within the body. It is often depicted as a multi-colored body of light surrounding a person. Kirlian photography has been used to reveal the following important information:

1. Emotional energetic state which helps in identifying the signs of rising energy-stress.
2. It also helps in getting the earlier information before physical symptoms arise.
3. After many decades research and development produced a more sophisticated version of Kirlian photography called biofeedback or energy technology.

AURIC BODIES REQUIREMENT

The auric body or energy body is around the physical body. They are also known as subtle body (*Sookshma Shareer*). These bodies are the seat of realization of senses, will, mind, desire emotions etc. They have their need and ways of its fulfillment which is mentioned in the forthcoming table-

Sl. No.	Name of Body	Need	Fulfillment
1.	Physical Auric Body	Physical sensation	Physical comfort, pleasure and health
2.	Ethric Auric Body	Emotions with self respect	Self acceptance and love
3.	Vital Auric Body	Rational mind	To understand the situation in a clear and rational way.
4.	Astral Auric Body	Relation with others	Pleasant interaction with family and friends.
5.	Lower Mental Auric Body	Strong Divine Will	Commitment to speak and follow the truth.
6.	Higher Mental Auric Body	Divine love	Feeling of Unification
7.	Spiritual (Intuitional) Body	Divine mind	Connection with divinity.

DIAGNOSIS

The diseases come much earlier in auric body than the actual physical body. It was only possible for the expert healer to observe aura but development of Kirlian photography has made the study of aura more authentic. The expert healers who have developed extra-sensory perception (ESP) can visualize the aura as well as measure the chakral activities. A trained person of medical background can give a better diagnosis. The evaluation of auric activities can be made by two ways:

- I. Perceptual Method.
- II. Colour Method.

I. PERCEPTUAL METHOD

Normally the aura appears around the physical body. It varies with time, place and emotion. The variation is observed under following parameters.

Sl. No.	Parameters	Variations
1.	Area	Normal/Diminished/Reduced
2.	Colour	Normal/Altering/Altered
3.	Contour	Normal smooth/elevated/depressed/tear/rapture
4.	Feeling	Good/Satisfactory/Weak

II.COLOUR METHOD

Here, aura is evaluated with its colour and the prominence of the colour as taken by photography. The colour in aura indicates many physical, emotional ideas and problems. It lasts for 10 -15 minutes. The grass findings describe in under mentioned table:

Sl. No.	Colour	Related to	Indication
1.	Red	Physical body	Circulation, friction, anger, anxiety and nervousness.
2	Orange	Reproductive organs	Vitality, vigor and good health,
3	Green	Heart and Lung	Growth and balance
4.	Blue	Throat and thyroid	Cool and calm
5.	Indigo	Visual and Pituitary Gland (third eye)	Intuitive, sensitive and deep feeling
6	Violet	Pineal Body (Crown Chakr)	Reveal psychic power and visionary
7.	Lavender	Imagination	Visionary
8.	Silver	Spiritual and Physical abundance	Plenty of memory / awakening of cosmic mind
9.	Golden	Enlighten and divine protection	Inner knowledge, spiritual mind and institutive thinking.

CHAKRAL EVALUATION

The Chakr is Sanskrit word standing for wheel or disk. They are grouped in two groups i.e. *Higher and Lower chakr*. The higher chakras are in the continuum of individual self to Almighty GOD (*Parmatma*). They are ill defined, limitless and widely spread. The lower chakras are concerned with the holistic body and indicate seven basic energy centers in physical body. They are the openings of life energy to flow in and out of aura. They are ill defined, limitless and widely spread while the lower chakras are the whorls of high energy lotuses situated in Astral and Ethric body planes. The lower chakras is made up of three concentric interblending whorls of energy i.e. Left (*Ida*), Right (*Pingla*) and centre (*Sushmana*). They signify basic energy center in the body. Each lower chakr correlates with the major nervous plexuses branching from the spinal column. In addition, the chakras also correlate to various levels of consciousness and developmental stages of life. It also correlates with colors, sounds, body functions and so on so forth.

- Introduction.
- Types of Chakras.
 - I. Upper Chakras.
 - II. Lower Chakras.
- Location of Chakras.
- Spiral Structures.
- Holistic body and Chakras.
- Chakral Evaluation.
- Chakral Observation.

TYPES OF CHAKRAS

Chakras are the whorls of high energy situated in the entire planes of individual (*divine, universal and individuals*) extending from ethric plane to atmic plane. According to aumic concepts all chakras are in continuum to each other under divine law and traditional concept. The term Chakr in general mainly stands for lower chakras but spiritually it has its association with higher Chakr. According to concept of body the lower chakras are located in ethric and astral bodies. Based on the *Aumic Concepts*, the chakras are divided in two groups:

- I. Higher Chakras.
- II. Lower Chakras.

I. HIGHER CHAKRAS

These chakras are superior chakras also called *Para Chakras* situated in divine, universal and individual plane respective auric field of the individual. These chakras are highly charged with divinity and cannot be describes in the definition and bound in modern scientific boundary. It is well connected with the Supreme Realty (GOD) as well as with higher and physical body plane of individual being. These chakras control the lower chakras through divine pathways. These chakras (*from above down words*) are:

1. Parmatmic Chakr.
2. Atmic Chakr.

1. PARMATMIC CHAKR

This is the highest level for any universal individual irrespective of sentient and insentient. It not presumed as actual lower chakras explaining as revolving or rotating. This is actual level of Parmatma (GOD) who cannot be bound in any structure like figure, shape or form. HE is ill defined Omnipresent and Omnipotent.

AUM is the sound and representative of GOD. Based on AUM, it has been divided in four planes. All the *AUM (GOD)*, the *Brahman*, and the *Self* are same. All the universal creations are the gift of GOD (*AUM*) in his image. Thus, all is GOD i.e. *The Brahman, the AUM* and the *Self*. The *Self* has four quarters.

- A. Vaisvanar.
- B. Taijas.
- C. Pragyan.
- D. Turiya (Atman).

- A. Vaisvanar (*Phase of Prosperity*):** It is first quarter. It enjoys gross objects. It is the first sound **A** which encompasses all, thus who knows it, encompasses all desirable objects. It brings prosperities.
- B. Taijas (*Phase of Knowledge and Wisdom*):** It is second quarter. It enjoys subtle objects. It is the second sound **U**. It is an excellence and contains the qualities of other two also i.e. **A** and **M**. Those who knows **U** exalts the flow of knowledge and everyone who will be born in his family will be enlightened. It brings knowledge and wisdom.
- C. Pragyan (*Phase of Attainment*):** It is third quarter. Here, one becomes undivided, an undifferentiated mass of consciousness, consisting of bliss and feeding on bliss. It is the third sound **M**. This is the measure that knows this, measures all and becomes all.
- D. Turiya (*Phase of Liberation*):** It is Sanskrit word meaning is fourth. This stage is also known as Atman. It is state of experiencing pure consciousness or Superconsciousness. It is state of thoughtless awareness. It is Absolute. Here, the individual soul rest in his own **Sat Chit- Anand Swarupa**. This is Lord of All, the Omniscient; the Indwelling Controller; the Source of All. This divine cosmic field is soundless. This is the beginning and end of all beings. It is infinite, cannot be described in words. Its sole essence being the consciousness its own self. This is to be realized. He who knows merges his self in the *Self* and attain ultimate goal

2. ATMIC CHAKR

This is also called *Para Chakras* situated in divine, universal plane of an individual. This is the highest plane of individual higher body and its respective auric field. This chakr is highly charged It is well connected with the Supreme Realty (GOD) as well as with higher and physical body plane of individual being. Again, this is divided in three planes. These chakras control the lower chakras through divine pathways.

- A. Divine Plane.**
- B. Monadic Plane.**
- C. Spiritual Plane.**

- A. Divine Plane (*First Cosmic Ether*):** It is also called Superconscious Plane. It represents the first part of cosmic ether so called First Cosmic Ether. It is in continuum to Monadic Plane below and above to outer sphere of Parmatmic Chakr which represent the Vaisvanar part of AUM.
- B. Monadic Plane (*Second Cosmic Ether*):** It represents the second part of cosmic ether so called Second Cosmic Ether. It is in continuum to the Spiritual Body below and above to Divine Plane.
- C. Spiritual Plane (*Third Cosmic Ether*):** It represents the third part of cosmic ether so called third Cosmic Ether. It is in continuum to the Intuitional Plane below and above to Monadic Plane.

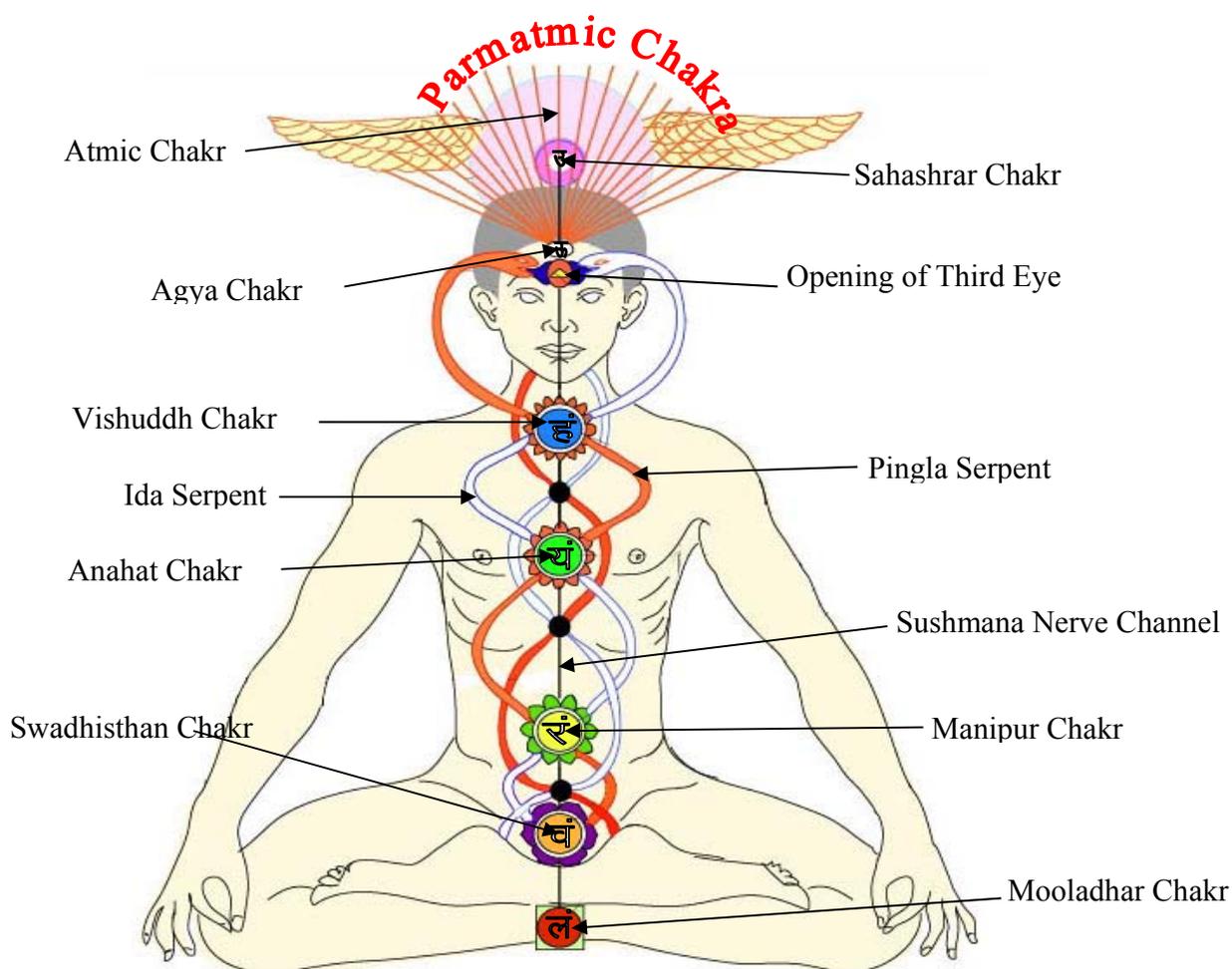
II. LOWER CHAKRAS

These chakras are under the control of higher chakras located in ethric and astral plane of the individual's physical body. They are linked with higher chakras with the intermediary chakra know as Sahashrar chakra. These chakras (*from above down words*) are:

- | | |
|---------------------|-----------------------|
| 1. Sahashrar Chakr. | 2. Agya Chakr. |
| 3. Vishuddh Chakr. | 4. Anahat Chakr. |
| 5. Manipur Chakr. | 6. Swadhisthan Chakr. |
| 7. Mooladhar Chakr. | |

LOCATION OF CHAKRAS

The lower chakras are mostly situated in Ethric and Astral bodies in various state of activity. They are also seen in astral and concrete mental body except *Vishuddh* and *Anahat* which are contained in lotus of soul at higher mental plane.



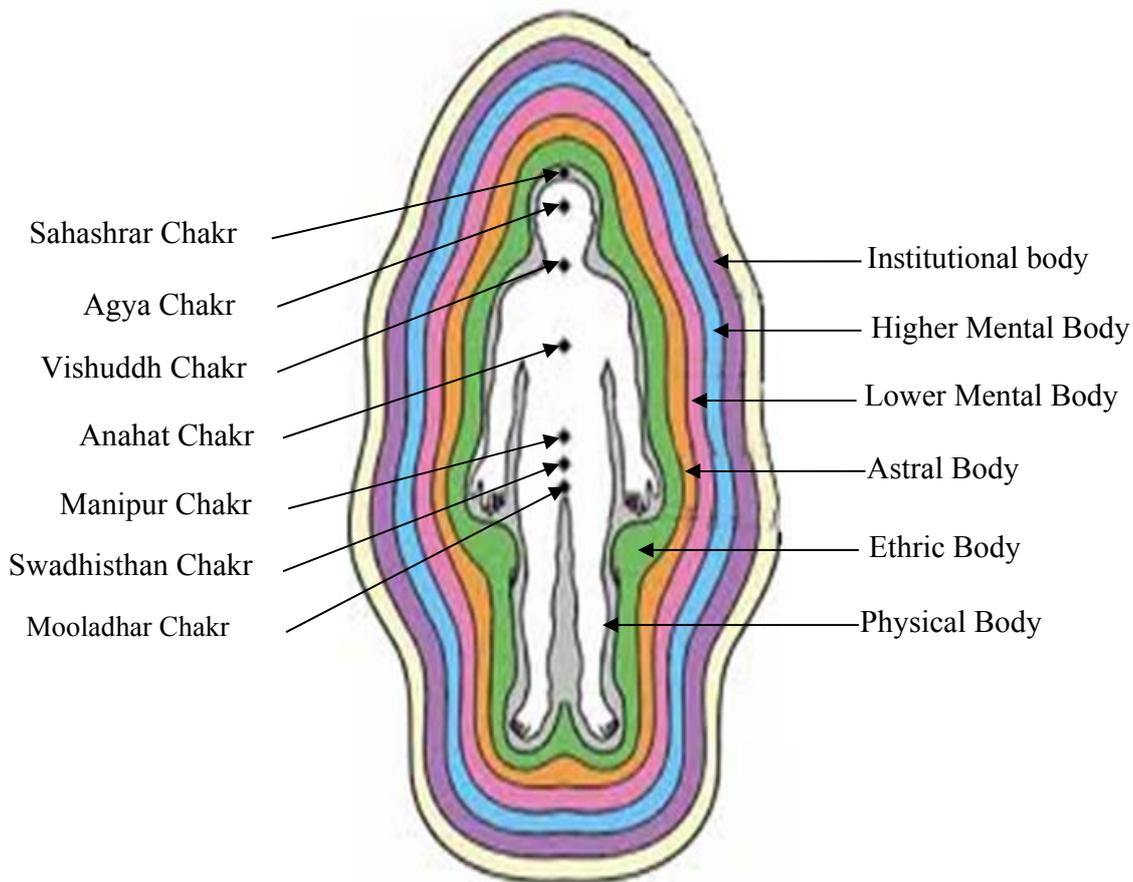
“LOCATION OF CHAKRAS”

SPIRAL STRUCTURES

These structures are based on intuition, revelation and realization by clairvoyant scientists, sages and seers. These structures are invisible and cannot be demonstrated scientifically as science has its limitation and boundaries. Each lower chakra is made up of three concentric interblending whorls of energy i.e. left (*Ida*), right (*Pingla*), and centre (*Sushmana*). In all the seven lower major chakras which are situated on the surface of ethric body where energy channels *Ida* and *Pingla* cross 21 times. There are 21 minor chakras where they cross 14 times and 49 mini chakras where they cross 7 times. From mini chakras, the *Nadis* are originated which carries energy to all the parts of the body. On most of the acupressure points the *Ida* and *Pingla* cross 3 times.

HOLISTIC BODY AND CHAKRAS

The correlation of holistic body and chakras are various important. The approx location on physical body planes can give the aumic evaluator the ideas regarding the hypo and hyperactivities of chakr. The location in physical and higher bodies plane reflect the physical, mental, emotional and spiritual quality and status of the individual. The lower chakras are in correspondence to specific nerve plexuses of the physical body while the higher chakras correspond to individual's Higher Body planes.



“CO-RELATION OF HOLISTIC BODY AND CHAKRAS”

CHAKRAL EVALUATION

The evaluation of chakra is requiring in order to assessing the obstruction in flow of energy. This disturbance in flow of energy may occur due to two reasons.

- I. Entry Blockage.
- II. Exit Blockage.

I. Entry Blockage: When there is entry block, the chakras are depleted due to lack of energy as the energy is directed back to its original source leading to hypo function and consequently the physical and mental disorders.

II. Exit Block: When there is exit block, the energy is accumulated in chakras causing to congestion due to excess accumulation of energy and ultimately bursting, leading to hyper function and consequently the physical and mental disorders.

OBSERVATION

The evaluation of lower chakral activity at their corresponding physical level is performed for two purposes with two types of observations:

1. General Observations.
2. Remedial Observation.

1. GENERAL OBSERVATIONS: These observations are taken for preventive measure of health and spirit. The summary of observation is mentioned below.

Sl. No.	Chakral State	Observatory Findings	Palmar Feeling
1.	Normal Chakr	Normally Glowing	Smooth
2.	Hypoactive Chakr	Depleted	Depressed and uneven.
3.	Hyperactive Chakr	Congestion	Elevated/Tear/Rapture

2. REMEDIAL OBSERVATION: These observations are taken for the remedial purpose of problems, diseases and aumic healing. Here, we take additional information as- short history, presentation, visible effects and socio-cultural backgrounds. The observation of respective chakr is noted as hypo and hyper function. The affected activity is noted on chakra and observed at chakral level and in various body planes. The hypo and hyper effects are mention in the underlying table.

Sl. No.	Name Chakr (Corresponding Plexus)	Hypo function	Hyper function
1.	Mooladhar Chakr (Sacro Coccygeal Plexux)	Hypogonadism, Dysfunction of kidney, Lumbago, Sciatica	Neuro-circulating Asthenia, Depressive Psychosis
2.	Swadhisthan Chakr (Lumbo Sacral Plexux)	Psychoneurosis, Impotence, Infertility, Fragility	Animal behavior, Tumor of Testes, Prostate, Ovary Uterus, Syphilis Gonorrhea, HIV/AIDS

3.	Manipur Chakr (Celiac or Solar Plexus)	Cancer, Diabetes mellitus	Peptic ulcer, cirrhosis Liver, Gall Bladder Diseases, Psoriasis, Neurasthenia.
4.	Anahat Chakr (Cardiac Plexus)	Depressive Psychosis, Hypotension, Heart block Arrhythmias.	Hypertension, Heart attacks, Blood disorders, irresponsibility
5.	Vishuddh Chakr (Carotid Plexus)	Vertigo, Anemia, Allergy, Fatigue, Asthma, Sore-throat, Menstrual Disorders, Hypothyroidism	Psychosomatic Disorders, Bone disorders, Hyperthyroidism
6.	Anjna Chakr (Hypothalamus)	Hypopituitarism with Hypo function of all Endocrines	Migraine, mania, Gigantism, Acromegaly Disorder Of Eye, ENT.
7.	Sahasrara Chakr (Upper Brain or Silent Area)	Depressive Psychosis	Encephalitis, Brain Tumor, Mania

NP SCORE EVALUATION

NP Score (Nine Parameter Score) is a method of evaluation of individual's suitability to decide the applicability of Comprehensive Holistic Health Care and Management through, Integrated treatment, Aumic management and various holistic treatment and healings. To ascertain the effective evaluation, there are nine parameters to assign to the scores. These parameters collect the detailed information through certain sub parameters (*variable*). The entire information is collected through oral visual observations (OVO)⁽¹⁾.

- Introduction.
- Parameters of Score.
- Observations.
- Aggregation.

PARAMETERS OF SCORE

The following are the nine parameters and their sub-parameters (*variables*) which help in evaluation of NP Score.

1. Acclimatization.
2. Attitude
3. Traditional Believe.
4. Diet.
5. Alertness.
6. Personality.
7. Determination.
8. Devotion.
9. Dedication.

1. Acclimatization – It is an individual's overall capacity to adjust with the new circumstances.

Earliest acclimatization is a good indication of quick acceptability of holistic treatment and healing. This is evaluated in terms of *Place* and *Time*.

1. Attitude – It indicates the individual's mental status for holistic treatment, self-care and temperament. Any person with soft attitude, health conscious and positive views towards self and others has fair chance of the acceptability of holistic treatment healing. This is evaluated in terms of *Self-care* and *Care of others*.

2. Traditional Believes – It indicates the genetic/ancestral effects in the individual. This is more concern in terms of customs and believes of individual and the community to which they belong. Those who believed in customs, tradition and culture have fair chance of the effects of holistic treatment and healing. This is evaluated in terms of *Believe* and *Availability*.

3. Diet –Diet is the source of energy for every living being. This is evaluated in terms of *Type of food*. Depending on the traditions, culture and believe, the diet (food) are of three types-

- **Pure Diet (*Satvic*)**: This is simple raw food and drinks as vegetable, fruits, juices, milk and natural minerals. The effects of such diet remain in the body for long times. Such persons are best respondents to holistic treatment and healing.
- **Kingly Diet (*Rajas*)**: This is balanced cooked tasty, salty and spicy food. It is contains excess of fat, protein, carbohydrates, minerals, vitamins derived from various natural and artificial sources. It stands for pure vegetarian diet. Such persons are better respondent to the holistic treatment and healing.

- **Mixed Diet (*Tamus*)**. This is complex cooked and uncooked excessive imbalance food. It contains both vegetable and animal parts (as non-vegetarian materials). Such persons have poor response to holistic treatment and healing.
- 4. Alertness**-It indicates the mental status of the individual in relation to his consciousness to self and the surrounding. Person who is conscious and more alert to self and surroundings is fairly influenced by holistic and healing. This is evaluated in terms of ***Self*** and ***Surrounding***.
 - 5. Personality**-It indicates the internal self of the individual. In some people, it is reflected as *Ojus* on the face of the individual and further conversation with the person give the idea of his aptitude. A person with good personality has good response to holistic treatment and healing. This is evaluated in terms of ***Look*** and ***Liking***.
 - 6. Determination**- It indicates the individual's determination power to do any acts and omission. A person with strong determinative power has good response to holistic treatment and healing. It is decided by the ***Nature*** and ***Flexibility*** of the individual.
 - 7. Devotion** – It indicates the individual's devotion to his duties and responsibilities along with spirituality. It is not related to any particular caste, creed, religion or race. A good devotee is best respondent to holistic treatment and healing. It is evaluated by ***Religion, Recitation time*** and ***Relaxation***.
 - 8. Dedication**-It indicates the individual's capacity to attain the ultimate reality. Person with full dedication to his duties / works / divinity is best respondent to traditional treatment and healing. It is evaluated by observing the ***Sincerity, Regularity*** and ***Honesty*** to his work.

OBSERVATIONS

The following observation is made under various parameters with the help sub-parameters as mentioned below -

Sl. No.	Parameters and Variables	Positive Observations	Assigned Scores
1.	Acclimatization: Place Time	Easy Within a week	5 5
2.	Attitude: Self care Care of others	Good Soft	5 5
3.	Traditional Believe: Believe Availability	Yes Available	5 5
4.	Diet : Nature Type of food	Yogic, Kingly, Mixed Cooked or Uncooked	2-5 5
5.	Alertness: Self Surroundings	Alert Good	5 5
6.	Personality: Look Liking	Shining, Healthy Natural	5 5
7.	Determination: Nature Flexibility	Strong, Average Flexible	5 5

8.	Devotion:		
	Religion	Any	5
	Recitation time	Morning	5
	Relaxation time	Morning, Evening	5
9.	Dedication:		
	Sincerity	Sincere	5
	Regularity	Regular	5
	Honesty	Honest	5

AGGREGATION OF SCORES

Thus the score obtained under above parameters with the help of various variables are aggregated as under:

Sl. No	Parameters	Assigned Scores
1.	Acclimatization	10
2.	Attitude	10
3.	Traditional Believe	10
4.	Diet	10
5.	Alertness	10
6.	Personality	10
7.	Determination	10
8.	Devotion	15
9.	Dedication	15
	Aggregate of all Score	100

CATEGORISATION: Thus obtained score is placed in the appropriate range of percentage to obtain the category and grade.

Sl. No.	Percentage	Category	Grade
1.	Above 80%	Excellent	A
2.	71-80%	Very Good	B
3.	61-70%	Good	C
4.	51-60%	Average	D
5.	41-50%	Satisfactory	E
6.	31-40%	Awareness	F
7.	30 and Below%	Unaware	G

INTERPRETATION: The score is directly proportional to the effects of holistic management.

REFERENCE

1. *Dubey; N P:* Holistic Principles of Integrated Medicine; Holistic Healing; Revised Edition 2002; P.18.

PALMAR EVALUATION

कराग्रे वशति लक्ष्मी, कर मध्ये सरस्वती,
कर मूले तु गोविन्द, प्रभाते कर दर्शनम्।⁽¹⁾

Goddess Lakshmi is located in anterior part of hands, while Goddess Sarswati is located in the middle of hands while base of hand is the location of GOD so one must see the hands after waking in the morning.

Palmistry is an art / practice of interpreting a person's character and predicting their future by examining the lines and other features of the hand, especially the palm and fingers. Hands are the mirror of the mental activities of the brain. Due to various constant activities, the mental pressure brings changes in palm especially in the Palmar lining. These linings change in proportional to the mental changes. The palm depicts much information as- *individual's nature, life, health, family life* etc.

- Introduction.
- Evaluation of Palm.
- Grouping of Population.
- Qualitative Classification.
- Nature and Palmar Lining.
- Palmar Lines and Effects.
- Interpretation.

EVALUATION OF PALM

During the evaluation of palm, the following structures to consider for general purpose:

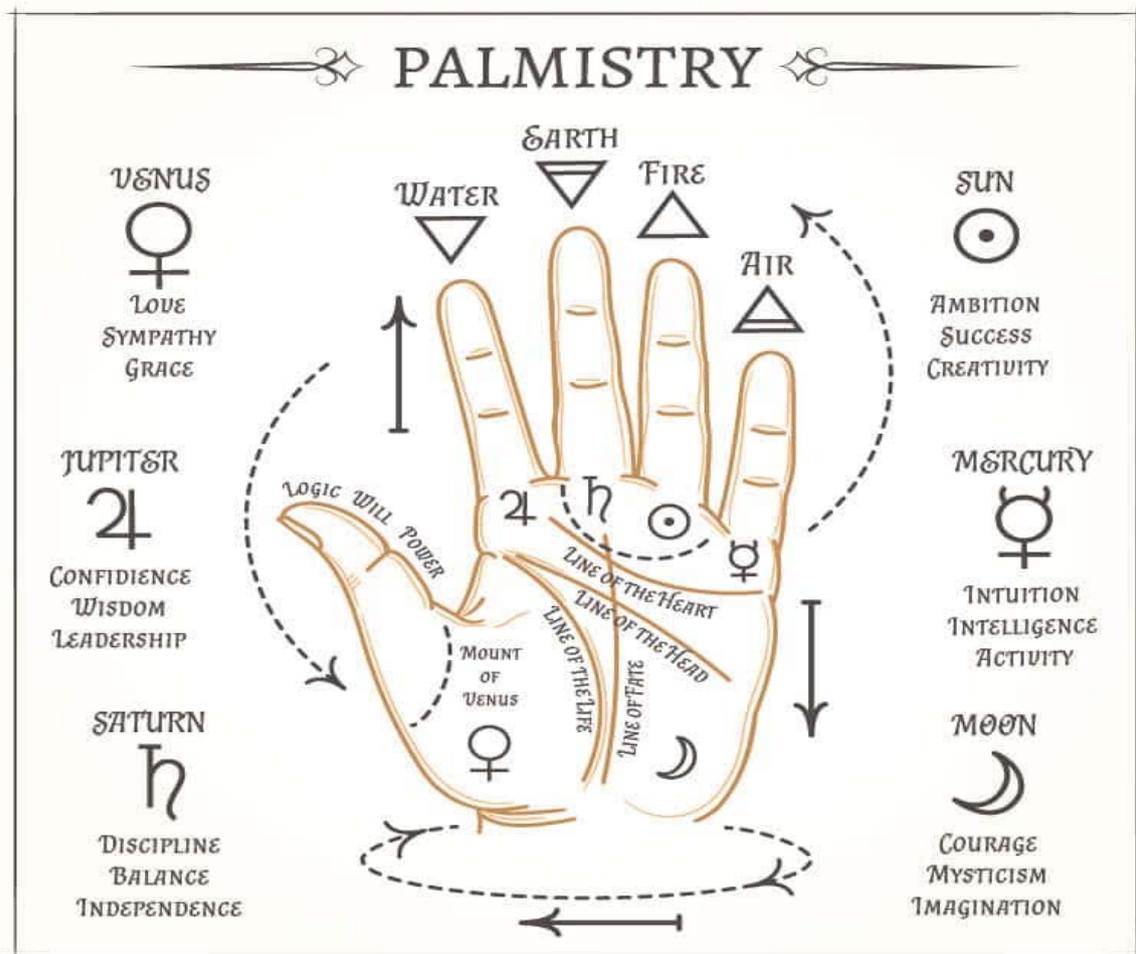
1. Construction of Fingers.
 2. Shape of Thumb.
 3. Palmar Elevations
 4. Palmar Linings
- (1) **Construction of Fingers:** The evaluator must see the entire finger (especially the terminal phalanx) and observe its shape and size.
- (2) **Shape of Thumb:** Observe for the shape, size, elevation and depression on thumb.
- (3) **Palmar Elevations:** The Palmar elevations are called Palmar Mountains and are named on the names of planets (*Grahas / Nakshatras*). There are seven major planets. Base on these planets, the entire population has been grouped in seven groups. Each group has some common special features.
- (4) **Palmar Linings:** There are many more and less prominent linings directed in various directions which give important information regarding the – *Nature, life expectancy, condition of heart, fate, future* etc.

GROUPING OF POPULATION

Based on the location of the mountains, the entire population of the world is grouped in seven groups who are having more or less common qualities. The name mountain, morphological situation, name of planet and special qualities is mention as under.

Sl. No.	Name of Mountains	Morphological Situations	Name of Planets	Special Qualities
1.	Mount of Jupiter	Base of Index	Jupiter(<i>Brihaspati</i>)	Enthusiasm, pride power leadership.

2.	Mount of Saturn	Base of Middle Finger	Saturn (<i>Shani</i>)	Peace, wisdom and attachment with work loneliness
3.	Mount of Apollo	Base of Ring Finger	Sun (<i>Sury</i>)	Shining, artistic and attachment to literature
4.	Mount of Mercury	Base of Little Finger	Mercury (<i>Buddh</i>)	Love, romance, quick and presence of mind
5.	Mount of Mars	Middle of the Palm	Mars (<i>Mangal</i>)	(a) <i>Vertical</i> – Negative and full of resistance. (b) <i>Lower</i> - Positive and very enthusiastic
6.	Mount of Luna	Supero-medial base of Palm	Moon (<i>Chandrama</i>)	Selfish, introvert and like sceneries
7.	Mount of Venus	Base of Thumb	Venus (<i>Shukr</i>)	Love, sympathy, kindness and realization of beauty



(With curtesy from Goggle Search)

“DIAGRAMATIC CORELATIONS OF LINES, MOUNTAINS AND PLANETS”

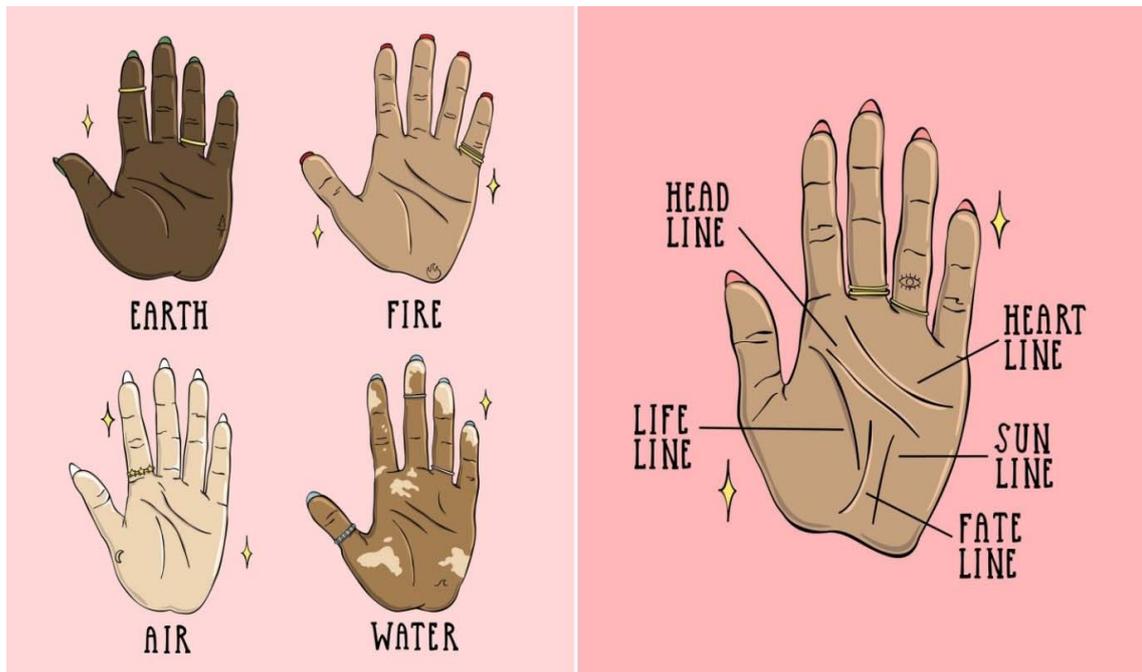
QUALITATIVE CLASSIFICATION

The entire population of the world has been grouped in three major groups.

Group No.	Personalities	Nature	Characteristics
I.	Jupitarian, Apollian and Vinesian	Excellent Natures	Qualities, Good health, optimistic good character.
II.	Satirian and Mercurial	Mediocre Nature	Easily influenced, crosses the barriers and become bad, irritable and adamant nature.
III.	Martarian	Lower Nature	Anguish and quarreling nature

NATURE AND PALMAR LININGS

The nature of individual and major activities of brain appears as Palmar linings. Some get fade and some remains for long time and even up to death. The general appearance of physic of five elements can be very well observed through palm evaluation. The prominent and clear lining gives much information of individuals as regards his age, nature, education, health, major incidences etc in life time. The elemental appearance of palm and important Palmar lines are shown in underlying Palmar diagram.



(With curtesy from Goggle Search)

“A DIAGRAMATIC VIEW OF ELEMENTS AND PALMAR LINES”

PALMAR LINES AND EFFECTS

The important palmer lines, location and prominent effects are given as under.

<i>Sl. No.</i>	<i>Name of the Line (Rekha)</i>	<i>Location</i>	<i>Prominent Effects</i>
1.	Heart Line (<i>Hridy Rekha</i>)	Above the elevations of the base of fingers	Condition of heart, attachment with others, fairness of body.
2.	Mental Line (<i>Mastishk Rekha</i>)	Oblique below the Lifeline	Mental power, stability and activities, self confidence.
3.	Life Line (<i>Jiwan Rekha</i>)	Oblique prominent line dividing the field of mars and venous.	Body constitution, Life span.
4.	Apollian Line (<i>Sury Rekha</i>)	Goes towards Apollian (<i>Surya</i>) elevation	Brightness, intelligence; artistic, success in business.
5.	Mercarian Line (<i>Buddh Rekha</i>)	Goes towards Buddha elevation	Related to health
6.	Saturn Line/Fate Line (<i>Shani Rekha</i>)	It attached with Saturn elevation	Successful, prosperous life intelligent life.

INTERPRETATIONS

After examining the hands, the entire studies are interpreted under following parameters reach to certain conclusion.

Sl. No.	Parameters	Findings
1.	Types of Hand	Non-functional/square hand (<i>regular</i>), working hand, philosopher hand, artistic hand.
2.	Palmar Elevation	Ideal hand, mixed hand , Apollian , Lunarian, Martian, Mercarian Jupitarian, Vinesian
3.	Palmar Linings	Cardiac, Mental, Life, Saturn, Apollian, Mercarian lines.
4.	Overall Assessment	Good/Average/Satisfactory

ASTROLOGICAL ASPECTS

भू, आकाश, पाताल तुम्ही हो, तीन लोक आगामी,
राशिचक्र, तारे, नक्षत्र तूँ, कण के अनुगामी॥⁽¹⁾

*O! AUM You the Earth, Sky and the Patal, You move everywhere.
You are Zodiac, Stars and Planets, You move in each universal
particle.*

Astrology is an oldest science and a method of divination. Most cultural astrology systems share common roots in ancient philosophies that influenced each other. The Hindu astrology also known as "Indian astrology" and in modern times referred to as "Vedic astrology". Astrology is a form of divination based on motions of the heavenly bodies influence human affairs. Therefore, astrologers claim that they can predict the future by observing and interpreting the positions of the stars, sun, moon, and planets. Medieval astrologers believe that the disease and epidemics are due to dangerous combinations of the planets.

According to astrology, the astronomical bodies have influence on people's lives beyond basic weather patterns, depending on their date of birth. Here, the diagnosis of the disease is based on the combination and permutations of the planets distributed in 12 houses. Usually the 6th planet is considered as Lord for understanding of disease.

- Introduction.
- Astro-medicine.
- Basis of Evaluation.

ASTRO-MEDICINE

Astro-medicine is the branch of medicine that deals with healing of diseases by astrological measures. This is basically a fusion of Ayurveda and Astrology. As a fundamental principle Ayurveda believes that the Planets, Stars and other celestial bodies have definite effects on the human body and hence can influence health and disease. Medical astrology deals the association of various parts of the body, diseases, and drugs with the nature of the sun, moon, planets, and the twelve astrological signs.

The practice of astrological medicine required knowledge and astrological correspondences among the seven planets, the seven metals and parts of the body. Even in the twenty-first century medical astrology to claim that they can predict potential illnesses and select the best time for surgery.

BASIS OF EVALUATION

According to our Vedic principles, the human being is replica of universe in miniature and so has close relation with universe. The basis of astrology is permutation and combinations of –

- I. Zodiacs.
- II. Stars.
- III. Planets.

(The detailed aspects of Zodiacs, Stars and Planets have been discussed as separate Sub-chapter)

REFERENCE

1. Dubey; Nagendra P; AUM Prayers; AUM Chalisa; Second Edition 2015; Rhyme 9; P. 5.

CHAPTER – 17

ZODIACS

It is band of the celestial sphere extending about 8° on either side of ecliptics. It represents the path of movement of Moon and Sun. This band is divided into twelve equal parts called signs of zodiac. The use of stars (the 12 signs of the zodiac), sun, moon and planets in medical practice is from an ancient practice in our traditional system of treatment and healing. The integration of all (zodiacs, stars and planets) with medicinal plants, herbs, minerals, auspicious stones along with yog and medicine in various combination is far superior practice than any single practice. It predicts the natures, strength and weakness of the individual. It contains 12 zodiacal constellations. Each part is 30° wide. They are 12 in numbers.

- Introduction.
- Zodiacs and Constellation.
- Significance of Zodiacs.
- Representation of Zodiacs.
- Common Nature of Zodiacs.
- Zodiacs Govern by Planet.
- Zodiacs and Health.

ZODIAC AND CONSTELLATION

The ancient Astrologers and Sages (*Rishis*) divided the 360 degree zodiac into 12 houses which form 12 **Zodiacal Constellations**. Each house is further subdivided in 27 Nakshatras (Star-constellations). The zodiacal constellations are;

- Aries (*Mekh*)
- Taurus (*Brikhabh*)
- Gemini (*Mithun*)
- Cancer (*Kark*)
- Leo (*Singh*)
- Libra (*Tula*)
- Scorpio (*Brischik*)
- Sagittarius (*Dhanu*)
- Capricorns (*Makar*)
- Aquarius (*Kumbh*)

SIGNIFICANCE OF ZODIACS

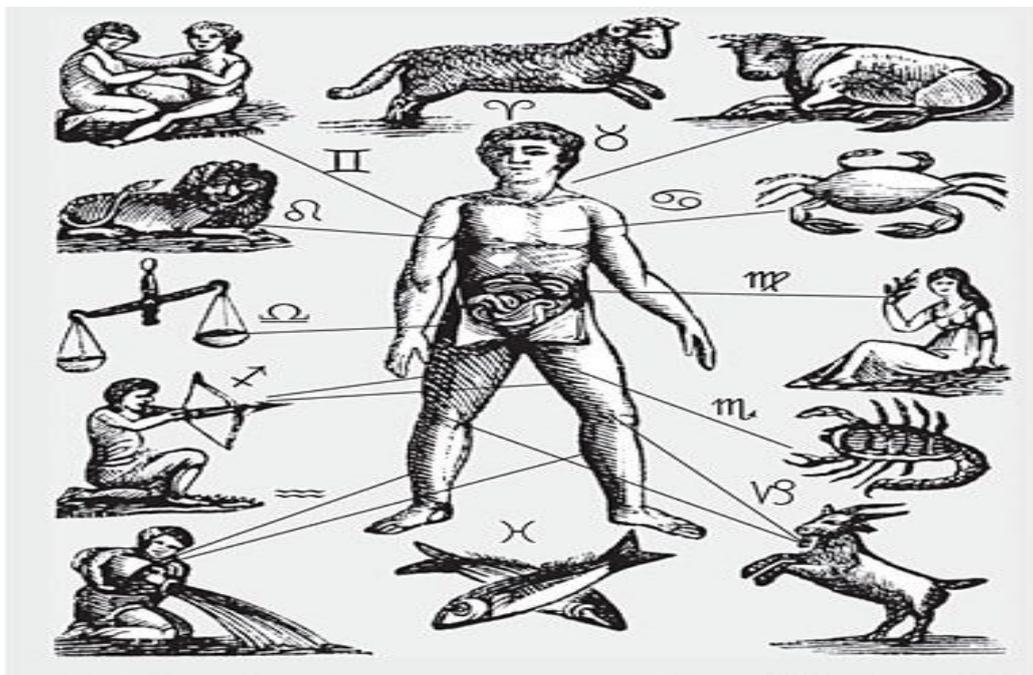
It is very difficult to assign to every individual a single zodiac, its sign, dates of birth, season and number of days during their life time. To make it possible and practicable all these features have been grouped under 12 zodiacs with definite sign, 12 month time broadly divided in 4 seasons. Each zodiac has its duration varying from 29.45 to 31.45 days. The name of zodiac its sign, dates, season and duration in days are given below in table.

Sl. No.	Name of Zodiac and Sign	Dates	Season	Days
1.	Aries (<i>Mekh</i>) (Ram)	March 21 to April 19	Spring	30.46
2.	Taurus (<i>Brikhabh</i>) (Bull)	April 20 to May 20	Spring	30.97

3.	Gemini (<i>Mithun</i>) (Twins)	May 21 to June 20	Spring	31.33
4.	Cancer (<i>Kark</i>) (Crab)	June 21 to July 22	Summer	31.45
5.	Leo (<i>Singh</i>) (Lion)	July 23 to August 22	Summer	31.29
6.	Virgo (<i>Kanya</i>) (Virgin)	August 23 to September 21	Summer	30.90
7.	Libra (<i>Tula</i>) (Scales)	September 22 to October 23	Autumn	30.39
8.	Scorpion (<i>Brischik</i>) (Scorpion)	October 24 to November 21	Autumn	29.90
9.	Sagittarius (<i>Dhanu</i>) (Archer)	November 22 to December 21	Autumn	29.56
10.	Capricorn (<i>Makar</i>) (Goat)	December 22 to January 19	Winter	29.45
11.	Aquarius (<i>Kumbh</i>) (Water Bearer)	January 20 to February 18	Winter	29.59
12.	Pisces (<i>Meen</i>) (Fishes)	February 19 to March 20	Winter	29.71

REPRESENTATION OF ZODIAC

The under mentioned diagram represent the common zodiac its symbol and sign on various parts of human body which helps in correlating with the problems arising from the zodiac.



(Part With curtesy from Goggle Search)

“CORELATION OF ZODIAC SYMBOL, SIGN WITH HUMAN BODY”

COMMON NATURE OF ZODIACS

On the basis zodiac signs, we can find out the compatibility between two individuals and can predict the nature and routine nature (liking and disliking) of an individual. It also helps in finding out the soul mate. Some of the common finding of each zodiac is given below.

Sl. No.	Zodiacs	Nature	Routine nature (liking and disliking)
	Aries (<i>Mekh</i>)	Enthusiastic	<ul style="list-style-type: none"> • Honest and romantic partners, • They are self dependent, They are highly dependent on each other, • They discuss the matters daily which is purposeful, focused, and dynamic.
2.	Taurus (<i>Brikhabh</i>)	Very Progressive in matters of love.	<ul style="list-style-type: none"> • They are caring and loving for their partners, • Poor controlling nature, • They are manipulative and frank individual. • Once involved in love will continue throughout life.
3.	Gemini (<i>Mithun</i>)	Fascinating (they are difficult to Predict)	<ul style="list-style-type: none"> • Frequent changing moods, • Making appointments can be difficult, • Their interactive style is flirtatious and persuasive.
4.	Cancer (<i>Kark</i>)	Affectionate	<ul style="list-style-type: none"> • Enjoy a steady relationship with their partners, • They are dependent on their partner for all matters from financial to sex in life, • They are kind and generous, • They become irritated when denied their wishes,

			<ul style="list-style-type: none"> • They are self-protective and well accepted individuals.
5.	Leo (<i>Singh</i>)	Committed and enthusiastic.	<ul style="list-style-type: none"> • They are quite supportive in their relationships, • They are career oriented, • They are always confident in their abilities, • They are demanding and forceful in their interaction.
6.	Virgo (<i>Kanya</i>)	Preplanned in their calculation	<ul style="list-style-type: none"> • They are uncontrollable, • They will not change any program in last minute, • Their interactive style is precise, orderly and calculated.
7.	Libra (<i>Tula</i>)	Choosy, good looking better to talk.	<ul style="list-style-type: none"> • They are very selective in all respects, • They require constant appreciation and attention from their partner, • They are quite caring in relationships, • Do not avoid problems.
8.	Scorpion (<i>Brischik</i>)	Caring and protective	<ul style="list-style-type: none"> • They are very much concern for the well being and happiness of their partner, • They are self contained and satisfied with their family relations, • They expect involvement of their partner and if failed they become angry and depressed.
9.	Sagittarius (<i>Dhanu</i>)	Ardent and intense	<ul style="list-style-type: none"> • They are relaxed, enjoying, good humor and pleasures of life,

		partner.	<ul style="list-style-type: none"> • They have orientations and excessive energies, • They are easily disappointed, • Their philosophical orientation forces them to do better next time.
10	Capricorn (<i>Makar</i>)	Fond of developing serious and deep relationship	<ul style="list-style-type: none"> • They holding back capacity (for right person), • They unnecessarily waste their time and energy, • Their interactions are demanding and direct.
11.	Aquarius (<i>Kumbh</i>)	Interesting, exciting and fun loving.	<ul style="list-style-type: none"> • They are unfaithful and non committed individuals, • For maintaining the longer relationship one has to peruse a lot, • There are bright, cheerful and open individuals.
12.	Pisces (<i>Meen</i>)	Committed and romantic	<ul style="list-style-type: none"> • The partners are seductive, passionate and demanding in relationships • They are highly involved in their relationships.

ZODIACS GOVERNED BY PLANETS

There are twelve zodiac signs which are ruled by the planets in the following manner:

- Aries is governed by Mars.
- Taurus and Libra are governed by Venus.
- Cancer is governed by Moon
- Leo governed by Sun.
- Gemini or Virgo is governed by Mercury.
- Scorpio (Element water) is ruled by Pluto (In old Scorpio is also ruled by Mars).
- Sagittarius (Element fire) is governed by Jupiter
- Capricorn is governed by Saturn.
- Aquarius is governed by Saturn and Uranus. (Aquarius is governed by Uranus)
- Pisces is governed by Neptune. (By Jupiter also).

Rahu and Ketu do not represent any particular sign. According to astrologers, Rahu rules Aquarius and Ketu recommends Scorpio. Rahu is categorized as an affiliate of Saturn while Ketu is known as a negotiator of Mars.

ZODIACS AND HEALTH

Each zodiac represents different part of human body and has different influences. The adverse influence is mentioned in under lying table:

Sl. No.	Zodiacs	Representing Body Parts	Adverse Effects.
1.	Aries	Head, Brain and Eye	Headaches, Migraines, Mental illness and Eye problems
2.	Taurus	Neck, Vocal cords and Thyroid gland	Chronic sore throats, Hypo and Hyper Thyroidism.
3.	Gemini	Nervous system, hands, arms, and lungs	Breathing problems and Anxiety.
4.	Cancer	Chest, Breast and Stomach:	Indigestion, eating disorders.
5.	Leo	Heart, Spine, Spinal Column and Upper Back:	Heart palpitations,
6.	Virgo	Entire body.(Psychic level)	Struggling to clean out the excess from body.
7.	Libra	Kidney, Skin, Lower Back and Buttocks.	Desire for balance of all body parts lead to the quest to create balance leads obsessive and lose balance causing Problem.
8.	Scorpio	Human Genitalia.	Chronic UTIs, yeast infections, and bacterial infections.
9.	Sagittarius	Always out of home.	Problems liver problems
10.	Capricorn.	Joints & Skeletal System:	To aim higher, to reach the top.
11.	Aquarius	Ankles & Circulatory System.	Nervous sign.
12.	Pisces	Feet & Lymphatic System.	Affect their immune system. Sensitive to harmful substances.

CHAPTER -18

STARS

The celestial bodies that produce their own heat and light are called stars. They are self luminous celestial bodies consisting of mass of gas held together by its own gravity. They are very far from us so they appear tiny visible at night. There are millions of stars. *Many stars join*

together, forming a pattern called Constellation (Nakshatra). One of the constellations is **Urs Major (Great Bear)** which can be seen in northern sky. It is called Seven Sages (**Sapt Rishi**). These are relatively stationary. They appear usually as twinkling point of light in the night.

- Introduction.
- Description of Nakshatras.
- Applied Aspects of Nakshatras.



(With curtsey from Goggle Search)

URS MAJOR (GREAT BEAR)



(With curtsey from Goggle Search)

SEVEN SAGES (SAPT RISHI)

DESCRIPTION OF NAKSHATRAS

The Nakshatras (Star-constellations) and its description are given in underlying table. Each zodiacal constellation is further subdivided in 28 Nakshatras (Star-Constellations). The Nakshatras (Star-constellations) and its description are given in underlying table:

SL. No.	Name	Descriptions
1,	Ashvini (Physician to Gods)	<ul style="list-style-type: none"> • Lord: Ketu. • Symbol : Horse's head, • Deity : Ashvini, • Indian zodiac: 0° - 13°20' Mesh, • Western zodiac 23°46 Aries - 7°06' Taurus.
2.	Bharani (The Bearer)	<ul style="list-style-type: none"> • Lord: Shukr. • Symbol: Yoni. • Deity: Yam, • Indian zodiac: 13° 20' - 26°40' Mesh, • Western zodiac 7°06' - 20°26' Taurus.
3.	Kritika (Nurses of Kartikey).	<ul style="list-style-type: none"> • Lord: Sury (Sun), • Symbol: Knife, • Deity : Agni, • Indian zodiac: 26°40' Mesh - 10° Vrishabh, • Western zodiac 20°26' Taurus - 3°46' Gemini.
4.	Rohini (Brahm)	<ul style="list-style-type: none"> • Lord: Chandra (Moon) • Symbol: Cart or chariot, temple, banyan tree • Deity: Brahma. • Indian zodiac: 10° - 23°20' Vrishabh, • Western zodiac 3°46 - 17°06' Gemini.
5.	Mrigashirsha (The deer's head)	<ul style="list-style-type: none"> • Lord: Chandra (Moon) • Symbol: Cart or chariot, temple, banyan tree • Deity: Brahma. • Indian zodiac: 10° - 23°20' Vrishabh. • Western zodiac 17°06'-0° 26' Gemini.
6.	Ardra (The storm god)	<ul style="list-style-type: none"> • Lord: Rahu (North lunar node) • Symbol: A human head • Deity : Rudr, • Indian zodiac: 6° 40' - 20° Mithun, • Western zodiac: 0°26' - 13°46 Cancer
7.	Punarvasu (Dual) (The two restorers of goods)	<ul style="list-style-type: none"> • Lord: Guru (Jupiter), • Symbol : Bow and quiver, • Deity: Aditi, • Indian zodiac: 20° Mithun - 3°20' Kark, • Western zodiac 13°46 - 27°06' Cancer.

8	Pushy (Known as Sidhy)	<ul style="list-style-type: none"> • Lord: Shani (Saturn), • Symbol : Cow's udder, lotus, arrow and circle, • Deity : Brihaspati, • Indian zodiac: 3°20' -16°40' Kark, • Western zodiac 27°06' Cancer - 10°26' Leo
9.	Ashlesh (The Embrace)	<ul style="list-style-type: none"> • Lord: Buddh (Mercury), • Symbol: Serpent, • Deity : Sarps or Nags, • Indian zodiac: 10°26' - 30° Kark, • Western zodiac 10°26' - 23°46' Leo.
10	Magha (The Bountiful)	<ul style="list-style-type: none"> • Lord: Ketu (South lunar node), • Symbol : Royal Throne, • Deity : Pitras, • Indian zodiac: 0° - 13°20' Simh, • Western zodiac 23°46' Leo - 7°06' Virgo.
11.	Poorva Phalguni (The first reddish one)	<ul style="list-style-type: none"> • Lord: Shukr (Venus). • Symbol: Front legs of bed. • Deity : God of marital bliss and prosperity • Indian zodiac: 13°20' - 26°40' Simh, • Western zodiac 7°06' - 20°26' Virgo.
12	Uttara Phalguni (The Second reddish one)	<ul style="list-style-type: none"> • Lord: Surya (Sun) • Symbol: Four legs of bed. • Deity : Aryaman, • Indian zodiac: 26°40' Simh - 10° Kanya, • Western zodiac 20°26' Virgo - 3°46' Libra
13	Hast (The hand)	<ul style="list-style-type: none"> • Lord: Chandra (Moon) • Symbol: Hand, • Deity : Sury (Sun), • Indian zodiac: 10° - 23°20' Kanya, • Western zodiac 3°46' - 17°06' Libra.
14.	Chitra (The bright one)	<ul style="list-style-type: none"> • Lord: Mangal (Mars), • Symbol: Bright jewel or pearl, • Deity : Vishvakarma, • Indian zodiac: 23°20' Kanya - 6°40' Tula, • Western zodiac: 17°06' Libra - 0°26' Scorpio.
15.	Swati (Sanskrit)	<ul style="list-style-type: none"> • Lord: Rahu (North lunar node), • Symbol: Shoot of plant, • Deity : Vayu (Wind), • Indian zodiac: 6°40' - 20° Tula, • Western zodiac 0°26' - 13°46' Scorpio.
16.	Vishakha (Forked, having	<ul style="list-style-type: none"> • Lord: Guru (Jupiter) • Symbol: Triumphal arch. • Deity : Indr & Agni,

	branches)	<ul style="list-style-type: none"> • Indian zodiac: 20° Tula - 3°20' Brischik, • Western zodiac 13°46' - 27°06' Scorpio
17	Anuradha (Radha)	<ul style="list-style-type: none"> • Lord: Shani (Saturn) • Symbol : lotus • Deity : Mitr, • Indian zodiac: 3°20' - 16°40' Brischik, • Western zodiac 27°06' Scorpio - 10°26' Sagittarius.
18.	Jyeshtha (The eldest)	<ul style="list-style-type: none"> • Lord: Buddh (Mercury), • Symbol: Umbrella, • Deity : Indr, • Indian zodiac: 16°40' - 30° Brischik, • Western zodiac 10°26' - 23°46' Sagittarius.
19.	Mool (The root)	<ul style="list-style-type: none"> • Lord: Ketu (South lunar node), • Symbol: Bunch of roots tied together, • Deity : Goddess of dissolution and destruction, • Indian zodiac: 0° - 13°20' Dhanush, • Western zodiac 23°46' Sagittarius - 7°06' Capricorn.
20	Poorv Ashadh (The first of the Ashadh)	<ul style="list-style-type: none"> • Lord: Shukr (Venus), • Symbol: Elephant tusk (Large bed), • Deity : Apah (God of Water), • Indian zodiac: 13°20' - 26°40' Dhanush, • Western zodiac 7°06' - 20°26' Capricorn.
21.	Uttar Ashadh (The Second of the Ashadh)	<ul style="list-style-type: none"> • Lord: Sury (Sun), • Symbol : Elephant tusk (Small bed), • Deity : Vishvdevas, (Universal Gods), • Indian zodiac: 26°40' Dhanush - 10° Makar, • Western zodiac 20°26' Capricorn - 3°46' Aquarius.
22.	Shrawan	<ul style="list-style-type: none"> • Lord: Chandra (Moon) • Symbol: Ear. • Deity : Vishnu, • Indian zodiac: 10° - 23°20' Makar, • Western zodiac 3°46' - 17°06' Aquarius
23	Dhanishta (Most famous - "swiftest")	<ul style="list-style-type: none"> • Lord: Mangal (Mars) • Symbol : Drum or flute • Deity : Eight Vashu, • Indian zodiac: 23°20' Makar - 6°40' Kumbh, • Western zodiac 17°06' Aquarius - 0°26' Pisces
24.	Shatabhisha (Requiring a hundred	<ul style="list-style-type: none"> • Lord: Rahu (North lunar node), • Symbol : Empty circle, 1,000 flowers or stars

	physicians)	<ul style="list-style-type: none"> • Deity : Varun (God of cosmic waters, sky and earth), • Indian zodiac: 6°40' - 20° Kumbh, • Western zodiac 0°26' - 13°46' Pisces
25.	Poorv Bhadrapad (The first of the blessed feet)	<ul style="list-style-type: none"> • Lord: Guru (Jupiter), • Symbol: Swords, • Deity: Ajikapad (An ancient fire dragon), • Indian zodiac: 20° Kumbh - 3°20' Meen , • Western zodiac 13°46' - 27°06' Pisces.
26	Uttara Bhadrapad (The second of the blessed feet)	<ul style="list-style-type: none"> • Lord: Shani (Saturn) • Symbol: Twins. • Deity: Ahir Budhyan. • Indian zodiac: 3°20' - 16°40' Meen.
27	Rewati (Prosperous)	<ul style="list-style-type: none"> • Lord: Buddh (Mercury) • Symbol: Fish. • Deity: Pushy, • Indian zodiac: 16°40' - 30° Meen. • Western zodiac 10°26' - 23°46' Aries.
28	Abhijit (Victorious)	<ul style="list-style-type: none"> • Lord: Brahma (Creator) Indian zodiac: 06° 40' - 10° 53' 40' Makar.

APPLIED ASPECTS OF NAKASHATRAS

Any one of the 27 Nakshatras can be the best depending upon the placements of their ruling planets and sign lords. Nonetheless, Rohini, Magha, and Uttara Bhadrapad are considered royal stars. It's commonly observed that these three Nakshatras tend to make their natives quite prosperous. It is important to know the certain qualities of the Nakshatras as mentioned below:

A. Nakshatras and their Lucky Numbers:

Nakshatras	Favorable Numbers
Pushy.	8
Ashlesh.	5
Magha.	7
Poorva Phalguni.	9

B. Nakshatras Good For Birth:

The following table shows the correlation of Nakshatr (Star-constellations) to consider the auspicious name of child according to the suggested syllables.

(Nakshatras Syllable Chart)

Birth Star	Suggested Letters
Bharani	Li, Lu, Le, Lo, Lee
Kritika	A, Aa, Ae, Ai, E, Ee, , I, O, Oo, U
Rohini	O, V, Va, Vi, Vee, Wa, Wu
Mrigashira	Ve, Vo, K, Ka, Ki, Kee, We, Wo

C. Nakshatras For Good Education:

- **Good Nakshatras** - For the starting day of a child's education - Swati, Punarvasu, Shravan and Ghanishtha.
- **Milder Nakshatras** like Hasta, Ashwini, Pushya and Mool.
- **Very Auspicious Nakshatras** - Mrigashira, Chitra, Purvashad, Purvaphalguni, Purvabhadrapad.
- **Intelligent Nakshatras**- Birth in Ashwini Nakshatr indicates a great deal of intelligence'
- **Month and Intelligence**- September borne children are smartest in entire. People born on the seventh day of the month are lucky and have a great sense of making the right decisions. They also have excellent intuition and well-developed imagination that helps them in their daily lives.

D. Nakshatras Good For Marriage:

- Abhijit Nakshatr,
- Capricorn,
- Uttara Ashadh,

E. Bad Nakshatras:

No one Nakshatras can be singled out as 'the worst'. However, some astrologist describes certain stars as dreadful Nakshatras. These are *Jyeshth, Ashlesh, Mool, and Arudr*. These stars are known for their divisive, piercing, and separation qualities.

CHAPTER -19

PLANETS

Planet is celestial body moving in elliptical orbit of star. A celestial body distinguished from the fixed stars by having an apparent motion of its own (including the moon and sun). A planet is any of the large bodies that orbit the Sun. It has influence on people and events. Thus, a **planet** is a celestial body that has following three Criteria:

- It must orbit a star (specially sun),
- It must be big enough to have enough gravity to force a spherical shape,
- It must cleared away of any objects of a similar size near its orbit.

- Introduction.
- Stars vs. Planets.
- Extra Solar Planets.
- Cor relation of Zodiac and Stars
- Influence on Planets.
- Planetary Health.
- Applied Aspect of Houses.

There are eight Planets in the Solar System. In order of increasing distance from sun they are grouped in two groups as

A. Smaller Rocky Terrestrial - Mercury, Venus, Earth, and Mars.

B. Large Low-Density Giant Planet - Jupiter, Saturn, Uranus, and Neptune.

Planets are heavenly bodies revolving around sun. They do not have their own heat and light. They shine with the light reflected from the sun. All the planets are spherical in shape. The planets move at varying speeds, some are faster and some are slower depending on the distance of the planet from the Sun. Each planet applies its most powerful energy over the Sign it Rules. The planets in the solar system have its significant role in individual's life. These planets produce different results while placed in the 12 different signs. There are nine known planets till date.

- Sun (*Sury*)
- Mars (*Mangal*)
- Venus (*Shukr*)
- Saturn (*Shani*).
- Ketu (*Ketu*)
- Moon (*Chandrama*)
- Jupiter (*Brihaspati*)
- Mercury (*Buddh*)

STARS VS. PLANETS

Based on certain criteria the difference between stars and planet has been mentioned as under:

Sl. No.	Criteria	Stars	Planets
1.	Energy Radiation (through nuclear reaction)	High radiation.	No radiation.
2.	Brightness	Very bright.	It reflects some radiation from parent stars.
3.	Twinkle	Present, seen by necked eye, it comes to change the color.	Absent but seen by necked eye.
4.	Appears	As pin point of light.	As pin point of light.

EXTRA SOLAR PLANETS

Extra solar planet, also called exoplanet, any planetary body that is outside the solar system and that usually orbits a star other than the Sun. Extra solar planets were first discovered in 1992. More than 4,000 are known, and about 6,000 await further confirmation..

There are several thousands of planets around other stars named under *Extra Solar Planet*. They have been discovered in the *Milky Way*. There are 4,301 known extra solar planets in 3,176 planetary systems identified up to 1st August 2020. Their sizes are variable which is ranging from just above the size of the Moon to twice of large as Jupiter. Out of which more than 100 planets are the same size as Earth.

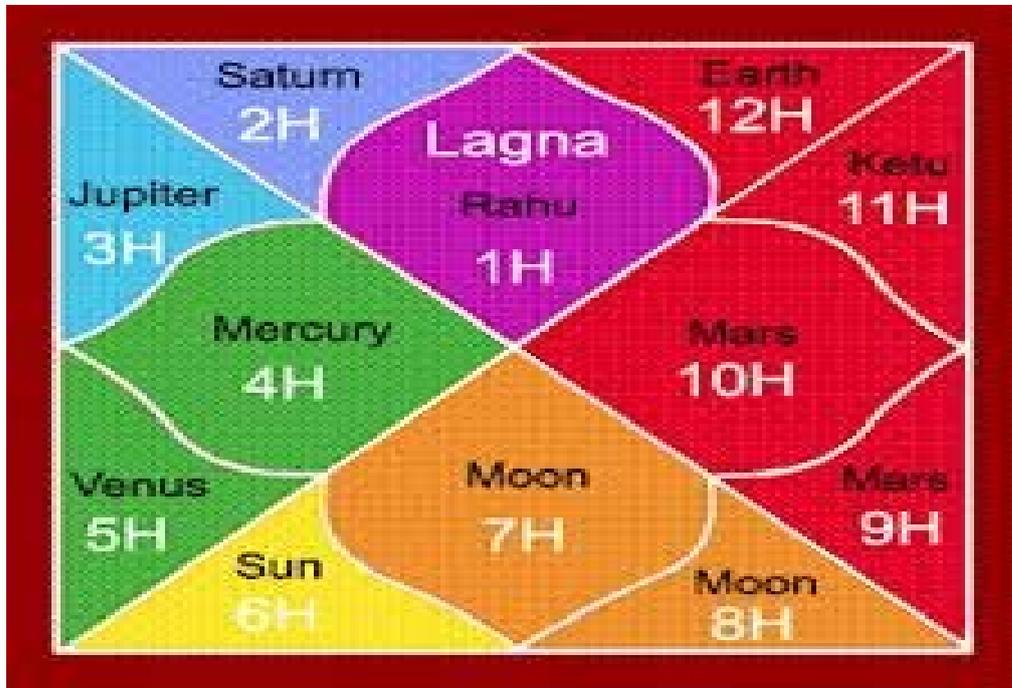
CO RELATION OF ZODIAC AND STARS

There numerous heavenly/celestial bodies divided in three main groups as Zodiacs, Nakshatras and Planets. Some of these celestial bodied seen as stars. Some of the stars are under the zodiacs while some are under other heavenly bodies. However, each planet is part and partial of some zodiac. They are associated with each other in isolation and combination. Some correlations of zodiac and stars are given in under mentioned table.

Sl. No.	Name of Zodiacs	Name of the Stars
1.	Aries (<i>Mekh</i>)	Kaster (<i>Ashwini</i>), Arites (<i>Bharini</i>), Touri (<i>Kritika</i>)
2.	Taurus (<i>Brikhabh</i>)	Touri (<i>Kritika</i>), Aldebara (<i>Rohini</i>), Oeyonis (<i>Mreegshira</i>)
3.	Gemini (<i>Mithun</i>)	Oeyonis (<i>Mreegshira</i>), Bitlegage (<i>Ardra</i>), Jasminorium (<i>Punarvasu</i>)
4.	Cancer (<i>Kark</i>)	Jasminorium (<i>Punarvasu</i>), Kenruri (<i>Pushya</i>), Hydra (<i>Ashlesha</i>)
5.	Leo (<i>Singh</i>)	Regulous Leonis (<i>Magha</i>), Leonis (<i>Purvafalguni</i>), Leonit (<i>Uttarafalguni</i>)
6.	Virgo (<i>Kanya</i>)	Leonit (<i>Uttarafalguni</i>), Korbi (<i>Hast</i>), Spika (<i>Chitra</i>)
7.	Libra (<i>Tula</i>)	Spika (<i>Chitra</i>), Butis (<i>Swati</i>), Libre (<i>Vishakha</i>)
8.	Scorpio (<i>Brischik</i>)	Libre (<i>Vishakha</i>), Scarpionis (<i>Anuradha</i>), Antaris (<i>Jyestha</i>)
9.	Sagittarius (<i>Dhanu</i>)	Mool (<i>Mool</i>), Sagitari (<i>Purvashadha</i>), Sagrtari (<i>Uttarashadha</i>)
10.	Capricornus (<i>Makar</i>)	Sagrtari (<i>Uttarashadha</i>), Vega (<i>Abhijit</i>), Aquari (<i>Shrawana</i>), Keprikarti (<i>Dhanistha</i>)
11.	Acquarius (<i>Kumbh</i>)	Keprikarti (<i>Dhanistha</i>), Ekawari (<i>Shatbhish</i>), Pegasi (<i>Purvabhadrapad</i>)
12.	Pisces (<i>Meen</i>)	Pegasi (<i>Purvabhadrapad</i>), Andromedia (<i>Uttarbhadrapad</i>), Piscium (<i>Rewati</i>)

INFLUENCE ON PLANETS

These nine planets produce different results while placed in the 12 different signs. The roles of planets can be understood by placing them in Zodiac Sign in respect to birth chart.



(With courtesy from Goggle Search)

“BIRTH CHART”

Normally, every individual being is radiating some invisible energy in the universe and vice-versa. The harmony of life depends on the interaction of energy received from the universe and energy radiated from individual's own body. The horoscope provides the detail of illness of individuals. There nine planets produce different results while placed in the 12 different signs. The roles of planets can be understood by placing them in *Zodiac Sign* in respect to birth chart.

The harmony of life depends on the interaction of energy received from the universe and energy radiated from individual's own body. The horoscope provides the detail of illness of individuals. The horoscope is influenced by two main factors. Mercury causes disturbance of all the three humors. Astrological knowledge helps the Ayurvedic physicians to select the required herbal medicine for correcting the imbalance of humors.

Every individual has some or the other taste of their diet according to their humor and constitution of body. Depending on the taste and humors, there are two influential factors.

- I. Dietary Influence.
- II. Humoral Influence.

I. DIETARY INFLUENCE

Every individual has some or the other taste of their diet for which he tries to get without knowing its effect on planets. Depending on the taste and humors factors they are broadly classified in three groups. Each group of diet has influence of some planets as mentioned in coming table.

Sl. No.	Group	Influenced by Planets
1.	Purely (<i>Satvic</i>)	Sun, Moon and Jupiter
2.	Kingly (<i>Rajasic</i>)	Venus and Mercury
3.	Mixed (<i>Tamasic</i>)	Saturn, Mars, Rahu and Ketu

II. HUMORAL INFLUENCE

Each body humor has some influence of the planet but the major influence comes on the predominating humor. Each humor has influence of some planets as mentioned below:

Sl. No.	Humoral Factors (Doshas)	Effect of Planets
1.	Energy (<i>Pitt</i>)	Sun and Mars
2.	Inertia (<i>Kaph</i>)	Venus, Moon and Jupiter
3.	Motion (<i>Vat</i>)	Saturn, Ketu and Rahu

Mercury causes disturbance of all the three humors. Astrological knowledge helps the Ayurvedic physicians to select the required herbal medicine for correcting the imbalance of humors.

PLANETARY HEALTH

Planetary health is the health of human civilization and the state of the natural systems on which it depends. When the nine planets are placed in twelve zodiac signs, they show their effects and the net effects appear as problems. The planet related problems are of two types:

- I. Regulatory Problems.
- II. Responsibility Problems.

I. REGULATORY PROBLEMS

The planets related regulatory organs and diseases are mentioned below-

1. SINGLE PLANET PROBLEMS:

- Sun controls soul.
- Moon rules mind.
- Jupiter controls thigh, fat, brain, liver, kidneys, lungs, ears, tongue, memory, spleen etc.
- Mercury influences nervous system.

2. COMBINE PLANET PROBLEMS:

- Moon, Mercury and Mars or Saturn can cause mental disorders.
- Sun, Jupiter, Mars centered on Mercury or Moon causes Schizophrenia.
- Moon and Saturn cause Melancholia.

II. RESPONSIBILITY PROBLEM

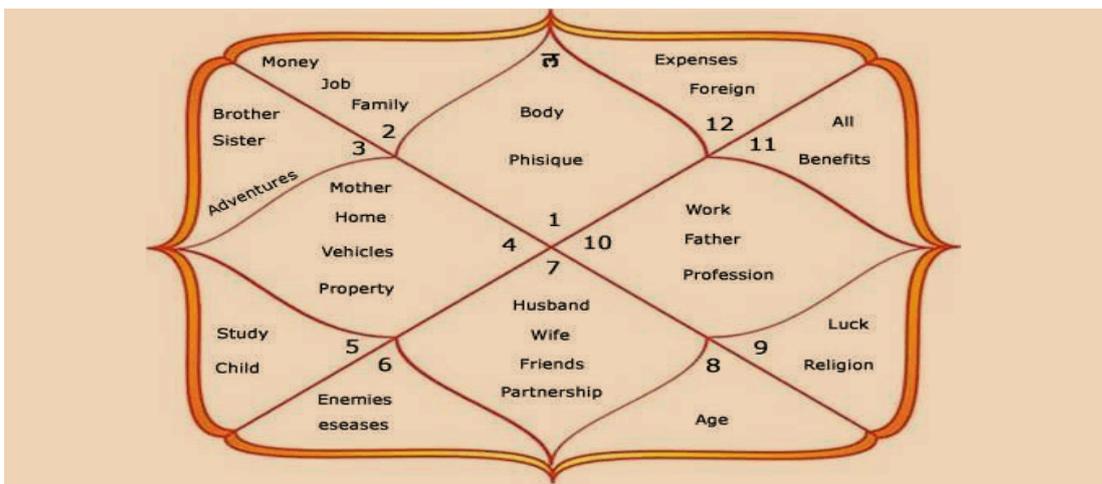
Responsibility problems related to the specific planet, some of the responsibility planets are mentioned as under.

1. PLANET RESPONSIBLE FOR GOOD FOR HEALTH:

- Sun is responsible for natural health and energy it frees from Saturn or Rahu.
- 2. PLANET RESPONSIBLE FOR BAD HEALTH:**
 - Saturn is considered responsible for any prolonged diseases when afflicted by Mercury.
- 3. PLANET RESPONSIBLE FOR LONG LIFE:**
 - Jupiter is divine planet, when Jupiter in 8th place then one will live long life.
- 4. PLANET MAKES YOU ATTRACTIVE:**
 - Two planets i.e. Moon and Venus is beauty provider. Venus is God of beauty.
- 5. PLANET CAUSING SKIN PROBLEMS:**
 - Mercury and Jupiter affected by Rahu will always cause some problems.
- 6. PLANET RESPONSIBLE FOR EYES:**
 - Weak position of Mars may cause disturbance in acuity of vision.
 - Mercury represents mind, nervous system, senses and sight.
- 7. PLANET IS RESPONSIBLE FOR MONEY:**
 - Jupiter and Venus rule wealth and money.

APPLIED ASPECTS OF HOUSE

Some special character and its importance in various houses are mentioned in chart and given below.



(With curtsey from Goggle Search)

1. GOOD HOUSE:

- The 8th house represents the age the life force and the life span. The placement of the lord of this house should be strong for long life.
- 2nd and 11th are wealth giving houses.

2. BAD HOUSES:

- 5th and 9th **houses** are known as Trikona Houses.
- 6th house is known for loans, illness and debts.
- 3rd, 6th, 8th and 12 houses are known as evil house.

AUMIC APPROACH

Aumic approach is approach of all approaches. It encompasses all *i.e.* divine, holistic, traditional and modern management and healing in promotion, prevention, healing, treatment, rehabilitation and ultimate achievement of Goal. Aumic approach is holistic approach. It strongly believes in divinity and its power in all sphere of life of sentient and insentient. In other way Aumic approach is the spiritual scientific method to find out the root cause of the problems and decide its management with the involvement of all possible holistic systems in most effective, acceptable and pleasant way to lead a **Aumic Life** (*healthy, pleasant, peaceful and blissful*). In terms of treatment and healing most of the traditional system claims to be holistic system.

- Introduction.
- Aumic Parameters.
 - I. Personal Parameters.
 - II. Social Parameters

AUMIC PARAMETERS

The aumic approach is an integrated approach of arriving to the root cause of problems through combination of divine, holistic, traditional and modern management and healing. The aumic parameter is divided in two groups.

- I. Personal Parameters.
- II. Social Parameters.

I. PERSONAL PARAMETERS

The personal Parameters are fully related to the individual suffer. These are approached by questionnaires, observations, evaluations and if required by modern investigations. The following Parameters are personal parameters.

- General Bio data.
- Birth Details.
- Individual Backgrounds.
- Spiritual Details.
- History of Problems.
- Observatory Evaluations.
- External Evaluation.
- Aumic Constitutional Evaluation.
- Aumic Specific Evaluations.
- Modern Evaluation.

GENERAL BIODATA

It include following information regarding the sufferer. The information is required in order to identify the sufferer with particular findings. The information inquired from the sufferer directly or his close relations.

1. Name.
2. Age.
3. Sex.
4. Literacy details.

5. Religion.

6. Address in details.

BIRTH DETAILS

The information is required in order to find the astrological details of the individual by ascertaining the zodiac, stars and planetary situation at different stages of life. The information inquired is.

1. Date of birth.

2. Place of birth.

3. Time of birth.

4. Availability of birth chart.

The position of their zodiac, star and planet help in accreting the life and fate of individual.

INDIVIDUAL BACKGROUNDS

Individual is sufferer because of his past acts (*Purv-karm*) and present acts (*Vartmankarm*). The following information is required in order to ascertain the cause and further manage the problems.

1. Educational level.

2. Dietary habit.

3. Intoxication detail.

4. Family tradition.

5. Marital status.

6. Marital relation.

SPIRITUAL DETAILS

The individual is also interrogated about his spiritual and holistic history which is the backbone of aumic management. The following common interrogation is to be noted.

1. Believe in divinity and deity.

2. Heard about AUM.

3. Worship details.

4. Regularity of worship.

5. Believe in Yog/Meditation

6. Details of Yog/ Meditation.

HISTORY OF PROBLEMS

In order to reach to the depth and severity of the problem, one must have to go in details of the problems. It should be noted in sequence from higher to lower duration of each problem.

1. Main problems (at least three).

2. Duration of each problem.

3. Progressing factor.

4. Progression factor.

5. Provocation Factors.

OBSERVATORY EVALUATIONS

The observatory evaluation is process where the evaluator observes the individual from certain distance without asking or touching the person. This makes positive impacts on the sufferer as well as the person accompanying him. Usually, the evaluation of requires special healing place. The evaluator observes for following observations:

1. Attitude.

2. Behaviors.

3. Look.

4. Way of walking (Gait)

5. Response

6. Nature.

EXTERNAL EVALUATION

The external evaluation is process where the therapist evaluates the sufferer from close proximity and if required he touches the sufferer also. The common observation under external evaluations is:

1. Fingers.
3. Pulse.
5. Face.
7. Eyes.

2. Nail.
4. Face.
6. Lips.
8. Tongue.

AUMIC CONSTITUTIONAL EVALUATION

Human body is a mass of condensed matter derived from the Nature (*Prakriti*). Every individual is comprised of two parts i.e. Material Nature (*Lower Prakriti*) and Higher Nature (*Spiritual Prakriti*). The individual's Material Nature (*Lower Prakriti*) consists of eight folds i.e. **earth, water, fire, air, space, mind, intellect and egoism**, while the Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) of individual derived and in continuum with GOD (*Parmatma*). In considering the aumic constitutional evaluation, we have to consider the both natures (*Prakriti*). It is difficult to evaluate the higher nature so some of the points based on experience have been included in individual's physical body constitutional evaluation;

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Body built. 3. Eyes. 5. Appetite. 7. Liking of whether. 9. Mood. 11. Nature. 13. Bowel habit. 15. External Response. 16. Skin status. 19. Vocal status. 21. Common disorders. | <ol style="list-style-type: none"> 2. Look. 4. Face. 6. Liking of food. 8. Mental status. 10. Memory. 12. Nail. 14. Control of (<i>Indries</i>) 16. Sleep. 18. Thrust. 20. Common cause. 22. Idea of AUM. |
|--|--|

AUMIC SPECIFIC EVALUATION

Before initiating aumic management, the individual is evaluated for the applicability of aumic management. Following evaluations are commonly performed.

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. AUM Score. 3. Chakral Evaluation. 5. Astrological Evaluation. | <ol style="list-style-type: none"> 2. Auric Evaluation. 4. Palmar Evaluation. 6. N.P. Scores Evaluation. |
|--|---|

MODERN EVALUATIONS

Modern evaluation is performed with modern scientific tools and techniques. This is basis to explain the causative factor of any illness and further management. In spite of all, sometimes even after so much so sophisticated evaluating tools, the diagnosis (evaluation) remains obscure. However, the commonly used diagnosis tools are:

- 1. Routine Examination:** These investigations are common in most of the diseases.
 - Complete Blood Count (CBC).
 - Urine Examination – Physical, Chemical Examinations and Microscopic Examination.
 - Stool Examination – Macroscopic and Microscopic Examination.
- 2. Biochemical Test:** Depending on condition of sufferer and disease.
- 3. Cultural and Sensitivity Examination:**

Sample of various discharged body fluids and excreta are taken and subjected for growth of organism if any and its sensitivity to specific antibiotic or any therapeutic agent to decide the treatment of diseases to specific antibiotic or any therapeutic agent to decide the treatment of diseases.

4. **Histopathological Examination:** Depending on disease, the tissue is taken and histological changes are seen to decide its prognosis and line of treatment.
5. **Serological Examination:** Depending on diseases.
6. **Immunological Examination:** Depending on diseases.
7. **Radiological Examination:** Depending on involvement organs and systems.
8. **Ultra-Sonographic (USG) Examination:** To decide the origin and extent of lesions.
9. **Co-axial Tomography (CT Scan):** Depending on system and lesions.
10. **Magnetic Resonance Imaging:** Depending on lesions.
11. **Radio-Nuclides Studies:** Depending on lesions.

II. SOCIAL PARAMETERS

The social parameters are related to the individual society which he is leading or where he lives. These are approached by questionnaires and observations. The following parameters are social parameters.

- Family Backgrounds.
- Social Backgrounds.

FAMILY BACKGROUNDS

Family background is most important parameter for any individual or family problem. The following information is required in order to ascertain the cause of problem and manage in the light of family backgrounds.

1. Type of Family (nuclear / joint).
2. Food habit.
3. Main occupation.
4. Family tradition.
5. Family atmosphere.
6. Family deity

SOCIAL BACKGROUNDS

Social background is very important in order to put the impact of neighbor on family. The society also reflects the socio spiritual image in society as whole and in the family. The following information is required in order to ascertain the social cause of problem in society as well as to individual.

1. Type of community.
2. Are they live in harmony.
3. Custom and tradition.
4. Social atmosphere
5. Social deity.
6. Common social activity.

AUMIC MANAGEMENT

The universe is full of divine creations. Out of all the universal existing, the human being is considered to be highly brained and fortunate also. He is entitled to enjoy the act (*Karm*) of past life (*Purvkarms*) as well as have the power to perform the newer acts (*Karmas*) while other living is to enjoy the past acts (*Purvkarms*) only. Man has searched many things for their uses as – food, grains, fruits, drinks, medicaments, places, society, pets etc during their generational journey from the divine cosmic to modern era. The existing situation is contribution of our many past spiritual scientists and our ancestors. With the passage of time, the things got changed, converted and carried with co-relation of ancient culture and civilization. The modern time has become more and more materialistic and analytic. Our traditional and human values are losing day by day resulting loss of the recognition of their own Self due to ignorance (*Maya*). Ignorance of itself is major cause of problems, sufferings, disorders and diseases. In physical world excess of anything due to greed is bad especially when that is not fulfilled. In absence of fulfillment, it create stress and strain to individual, leading to stimulation to many etiological factors causing imbalances to create problems, sufferings, disorders and diseases.

- Introduction.
- Definition of Management.
- Principal Theme.
- Aims of Management.
- Methods of Management.

DEFINITION OF MANAGEMENT

AUM management is divine holistic comprehensive management (DHCM) which allows the universal creation (especially the human being) to lead a happy, healthy, prolonged and blessed life. The Aumic management takes care by aumification through divine-universal-individual connectivity (DUIC) to take care of **all planes** (*cosmic, universal and individual*), **all bodies** (*physical, ethric, astral, lower mental, higher mental, buddhic and atmic*), **all health** (*physical, mental social moral, spiritual and environmental*) with **all possible tools and techniques** (*measures, means, method and materials*). It involves all spiritual, holistic, traditional and modern tools and techniques in treatment and healing. It is deeply associated with motherly natural gift and fatherly divine care. It also leads to the way of recognition of self with the *Self*.

PRINCIPAL THEME

Nature is our mother while GOD is father. A child is considered to be more safe with the mother as she provide required nourishment and necessary care provided the child remains in state of harmony with her, while father is to provide the guidance, extra guidance and right path in life.

AIMS OF MANAGEMENT

The aumic management is divine holistic comprehensive management (DHCM) based on the principal theme of GOD and Nature who are our divine father and mother. The human body is unique combination of nature and divinity as divine gift to the universe. As long they remain in aumic synergy they live in the universe and play the defined role as per their past acts (*Purvkarms*). The combination of Nature and GOD has been well explained in *Srimad Bhagwadgita* as mention on coming page.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा।।⁽¹⁾
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत्।⁽²⁾

Human body is a mass of condensed matter derived from the Nature (**Prakriti**). Every individual is comprised of two parts i.e. Material Nature (*Lower Prakriti*) and Higher Nature (*Spiritual Prakriti*). The individual's Material Nature (*Lower Prakriti*) consists of eight folds i.e. **earth, water, fire, air, space, mind, intellect and egoism**, while the Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) of individual derived and in continuum with GOD (**Parmatma**). Thus aumic management cares for both Natures (*Prakriti*). As regards to management is concern, the aims are multifold. Here, we concerned with aspects.

1. Prevention from problems.
2. Protection of health.
3. Early detection of problem and effective management.
4. Disability limitation and rehabilitation.
5. Prolonged healthy, peaceful and blissful life.
6. Recognition of Self.

METHODS OF MANAGEMENT

Being divine holistic comprehensive management aumic management involves spiritual, holistic, traditional and modern tools and techniques in treatment and healing. Based on measures, means, method and materials, the aumic management are of three types.

- I. Aumic Ritual Management.
- II. Aumic Material Management.
- III. Aumic Remedial Management.

(Note: The details of all the managements have been described separately as Chapters).

REFERENCE

1, 2. *Srimad Bhagwadgita*; Published by Geeta Press Gorakhpur; Fourth Print; Chapter 7; Shlok 4 & 5; P92.

AUMIC RITUAL MANAGEMENT

Rituals are the process of performing the religious services under prescribed method for wellbeing of any one at any stage or sphere of life. Aumic ritual management is a spiritual holistic management. In Aumic ritual management, the process of healing is based on the vibrations energy which is created by performing various type aumic rituals depending on situation. Here, the aumic sound vibration (ASV) of varying pitch, intensity and duration is taken in account to produce sufficient aumic vibrations to help the sufferer by aumification. The aumification helps in establishing the coordination between of both parts of individual i.e. Material Nature (*Lower Prakriti*) and Higher Nature (*Spiritual Prakriti*). The individual's Material Nature (*Lower Prakriti*) consists of eight folds i.e. **earth, water, fire, air, space, mind, intellect and egoism**, while the Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) of individual derived and in continuum with GOD (*Parmatma*).

- Introduction.
- Methods of Aumification.
- Auto Aumification.
- Motivated Aumification.
- Methods of Aumification.
- Mode of Healing.
- Aumic Changes.

The Aumic sounds vibrations (ASV) are created by performing certain rituals along with certain aumic verses (*Aarti, Prayers, Mantras and Brahma Mantra, Bijakshra, Bijamantra etc*). It affects through divine-universal-individual connectivity (DUIC). The connectivity develop by directly and indirectly aumification.

METHODS OF AUMIFICATION

Aumification is process of aumifying the individual with aumic vibrations and its divine effects. The aumification is made by self generated vibration (*Auto Aumification*) or by the aumic sound vibration (*Motivated Aumification*). The aumification affects individual through divine-universal-individual connectivity (DUIC). There is two main methods of aumification:

- Auto Aumification.
- Motivated Aumification.

AUTO AUMIFICATION

Auto aumification is self thought, designed and initiated way to aumification. It is totally internal individual thought process. There no any external show. These types of aumification are developed by special individual who are in search of truth and self realization. These individual easily develop, adopt the method of their choice and start practicing. The auto motivated aumification aumify the individual directly to the level of his requirement because of quick established divine-universal-individual connectivity (DUIC).

Here the process is invisible but the effects of aumification in individual are visible to others. This is also called self elevation by self aumification. Here, the individual move in direction by self consciousness and thought accordingly. Such individuals are:

1. Saint/Sages,
2. Clairvoyant scholars,
3. Individual with Pious Soul.

MOTIVATED AUMIFICATION

Motivated aumification is way to aumify by others. Here, the individual get motivated with the divinity, contact and convincing. It is individual thought and drive to proceed for aumification. There is external show. The process is developed by others. Here, the individual easily adopt the method of their choice and start practicing. Here, in the motivated aumification the individual gets aumify directly and indirectly. The establishment of divine-universal-individual connectivity (DUIC) depends on many factors. Here the process of aumification and the effects are visible. Here, source of aumification is the aumic sounds vibrations (ASV) created by self or by mechanical devices. There are certain rituals along with certain aumic verses (*Aarti, Prayers, Mantras and Brahma Mantra, Bijakshra, Bijamantra etc*) which also initiate aumification.

FACTORS AFFECTING AUMIFICATION

The achievement in terms of time and duration of motivated aumification depends on many factors. Some of the common factors are:-

1. Family Backgrounds.
2. Nature of Diet.
3. Humanity and Human Values.
4. Believe in GOD.
5. Visit of Holy Places..
6. Divine Blessings.

1. **FAMILY BACKGROUNDS:** An individual with traditional family and having believed in tradition and culture is more likely to get direct aumification easily but not necessarily always.

2. **NATURE OF DIET:** An individual with simple raw, semi- cooked or cooked diet including vegetarian food, grain, vegetable, fruit and drinks are most likely to get aumification easily rather than other consumers. Such persons are best for motivated aumification.

3. **HUMANITY AND HUMAN VALUES:** The kind people of all community believe in humanity and human values. They are always respecting the respected people in society. They very well understand the value of humanity. They come forward to help the people in society. They initiate the noble cause and make all possible efforts to complete it for the welfare of the society. They think the service to man is service to GOD. They very easily get motivated to AUM and further aumification.

4. **BELIEF IN GOD:** Every religion has some or the other form of GOD and they believe in them and meditate accordingly. Majority of their kids follow the same path of their parent in order to carry out the tradition. Individual believing in divinity and divine traditions can easily get self motivated towards the attainment through their self inner motive force. They can get easily aumify.

5. **VISIT OF HOLY PLACES:** Usually, aumic sound vibrations are created in the *Holy Places* as-*Temples, Churches, Mosques and other Prayer Places according to various religions*. These places have already certain cumulated aumic positive polarity (APP) which initiates change as soon as the sensitive individual comes in vicinity of such places. When the people visit such places, some of the vibration affects to certain individual immediately and some take longer time due to various reasons. In such individual the additional vibration initiates early aumification. The immediate vibration affect directly through natural routes specially the ears to the mind (*Manah*) and higher body's planes.

6. **DIVINE BLESSINGS:** Over and above the divine blessings has supreme power of conversion. This may change any to any form irrespective of all above factors. Divine blessing depend on many factors. Out of all, the *Sanskar* play the major role which comes from accumulated past acts (*Purvkarms*). An individual with good *Sanskar* get easily aumify than others having lower *Sanskar*.

METHODS OF AUMIFICATION

The AUMIC vibrations are created by chanting the sound AUM. The pitch of the sound varies from whispering to loud one depending on many factors pertain to the individual. Though, all methods of vibrations act at all planes and holistic body of the individual. Out of all, some methods start influencing more from the inner self, some from outer self and some both ways. There are following methods of creating the aumic vibrations ⁽¹⁾.

1. AUM Invocation.
2. AUM Chanting Device.
3. AUM Brahma Mantras.
4. AUM Bijakshr.
5. AUM Yog.
6. AUM Meditation.
7. AUM Agnihotr.
8. AUM Yagy.
9. AUM Yantr.
10. AUM Prayer.

1. AUM Invocation: Every individual being, irrespective of caste, creed, religion or race has right to invoke AUM according to their religion, culture and traditional. The invocation is to be performed in proper way by the individual at particular *pitch (volume), duration, posture and time*. It is a way to initiate the holistic influence from inner self. The self chanting initiates inner strengthening first followed by the outer. It can be performed either alone or in group.

2. AUM Chanting Devices: It is manmade mechanical device (MMD) for continuous chanting of AUM. It is also called non-stop chanting device (NSCD). This type of AUMIC vibrations has aumifying effects on mass. It influences all the layers of holistic body to an extent to resist against all the evil and devil stimuli. The mechanical devices are recommended for all i.e. self, family and surroundings including animal and plant kingdoms.

3. AUM Brahma Mantras: These are the sacred *Mantras* which begin and end with AUM. They are recited or chanted at particular pitch (*volume*), time, duration and posture. AUM Brahma Mantras are used for individualized problems and disorders. This is decided from the name, date and place of birth, problems, involved chakr and their deity. These have fist inner influence followed by the outer influence.

4. AUM Bijakshr: Every Chakr is having a Bijakshr. The Bijakshr is recited meditated. The recitation is made at particular pitch (*volume*), time, duration and posture focusing on particular chakr. It has inner influence on chakr followed by the outer influence.

5. AUM Yog: It clears the way through both external and internal cleaning. Here, individual is directed to sit in comfortable posture presuming him-self sitting within the AUM (*AUM Asan*) and advised to concentrate on the symbol of AUM with closed eyes or sit in relaxed position and face symbol of AUM. In case of any physical disability or disorder, the individual is directed to follow the above steps in most comfortable posture. This method has fist outer influence followed by the inner influence leading to realisation of self.

6. AUM Meditation: It is later stage of AUM Yog. Here, individual is directed to contemplate the thinking of AUM inwardly. The person is directed to sit according to his convenient and realize that

he is enveloped within AUM. This is followed by contemplation of thinking inwardly by repeating AUM. The meditation has influence followed by realization of self.

7. AUM Agnihotra: It is an individual or collective effort to perform AUM Agnihotr by invoking AUM Brahm Mantras. The effects of Agnihotr come by creating the positive vibration in self and surrounding. It clears all the planes of individual. It brings the positive alignment through divine-universal- individual connectivity (DUIC).

8. AUM Yagy (Hawan): It is a collective effort. It is performed by doing AUM Yagy (*Hawan*) with AUM Brahma Mantras. The Yagy (*Hawan*) is performed with Hawan material which is comprised of- Grains, Ghee, Sugar, Camphor/leaves of auspicious plants (*Tulsi, Mango, Asoka, Pipal and Sandal woods* etc.). This material is put in the fire with added AUM before and after the specified Mantras and deities. The Yagy create fumes to form the clouds for raining for the benefits of all creations. The Yagy purifies the individual, family and surroundings at individual level followed by the environmental and the universal. It brings the positive alignment of divine- universal- individual connectivity.

9. AUM Yantras: Each religion uses some symbol for their worship and meditation. All the symbols have universal origin in one or the other way. These are made-up of worldly materials and signify the presence of divinity according to individual religion, race and community. In aumic healing, they are called AUM Yantras. These *Yantras* are meditated to bring holistic effects. Here, individual is directed to sit in relaxed posture and directed to constantly visualize the *Yantr* with repetition of the name of deity indicated for the *Yantr* with added AUM in the beginning and end of the name. The constant visualization of AUM *Yantr* AUM *Yantr* will brings the changes at mental levels to induce positive intuitions and thoughts first in higher bodies then in physical body. The common spiritual AUM *Yantras* are made up of metals as - Brass, Copper, Steel, Silver and Gold or otherwise. Metallic AUM *Yantras* are preferable because of being a good conductor. The common *Yantras* are: AUM, *Trishule, Shree Yantr, Swastik, Crass, Wheel, Bow & Arrow, Circular Ring and Statues.*

10. AUM Prayers: It is an individual way of worship to AUM (GOD). It is performed with comprehensive holistic verses of Almighty GOD (AUM). It consists of three components – i.e. AUM *Chalisa, Aarati* and AUM *Brahm Mantras*. These are highly charged with supreme source of energy (SSE) for welfare of all the universal creations. It completely cleans (inner and outer self) the individual and his surrounding to clears the way to the ultimate Goal.

MODE OF HEALING

Here, the aumic energy is generated through define aumic processes and sound energy of varying intensities leading to aumification of individual. Thus the aumification stimulate individual's body and establish divine-universal-individual connectivity (DUIC). After entering the energy in various planes of the body, it acts on the target cells, tissues and organs where the varying degree of vibration movement takes place to dislodge and mobilize the obstruction caused by negativity. Thereby it reestablishes the positivity and removes the negativity from the individual's cells, tissues and organs through various defined and ill-defined opening of the body. This process also creates aumic resistance (*immunity*) in the individual for further prevention of the problems, disorders and diseases. Thus, the aumic resistance provides lifelong aumic holistic care effects.

AUMIC CHANGES

Every human being has more or less similar physical features irrespective of caste, creed, religion or race. All of them have the Devine and Individual Nature. The Divine Nature is in form of *Soul*. The Soul is the career of *Mind* and *Senses* from earlier body. These *Mind* and *Senses* develop in present physical body and appear in life according to their past acts (*Poorva-karmas*). The past acts

(*Poorva-karmas*) define the present path as divine or devilish. The term transformation is used for divine side. Addition of aumic healing and further the therapy accelerates the process of holism in the individual. AUM the way to divinity starts with *aumification*. The transformation is proportional to aumification. The complete transformation means complete aumification or achievement of goal or realisation of the *Self* which can be observed through.

1. **Unique Personality:** The appearance of individual indicates unique changes in the personality as positive thinking with the changed in nature, behavior and attitudes.
2. **Widened Aura:** The normal area of aura in male is 3.0 to 4.0 feet and in female 2.5 to 3.5 Feet. It increases too many folds.
3. **Improved Chakral Activities:** The affected chakras are getting improved and start glowing and functioning as usual or even better than the earlier.
4. **Excellent AUM Score:** There is dramatic progress in AUM Score.
5. **Excellent N. P. Score:** N. P. Score rises to its highest.
6. **Detachment:** The individual will not or very minimal attachment with worldly affairs.
7. **Control of Emotions:** The individual develops confidence and thus not influenced by other.
8. **Control of Desires:** The desire is endless and the ceiling of desire is Yoga. Regular practice of AUM Yoga and Aumic Meditations leads to the alignment of organ (*Indries*), mind (*Manah*) intellect (*Buddhi*) in its stream line and develop control over desire which is the root cause of all evil and devil acts and omission. This is the way to Divine-Universal-individual Connectivity (DUIC).
9. **State of Equanimity:** The individual attains the evenness of mind and remains in state of equality in all circumstances.
10. **State of Divinity:** Ultimately the individual aumify and attain divinity.

REFERENCE

1. *Dubey; Nagendra P & Tiwari Namika ; Holistic Principles of Integrated Medicine; Drugless Holistic System; Second Edition; 2012; P. 104-106.*

AUMIC MATERIAL MANAGEMENT

The universe is unique creation of GOD (AUM). All sentient and insentient are having their role according to their origin and Nature. Out of all creations, the so called lives creations are broadly divided in animal and plant kingdom. They are one or the other way complementary and supplementary to each other. All the matters used in aumic management are one or the other ways derived from universe and universal creation. They are charged with cosmic and universal energy. The aumic therapist find out the appropriate material depending on some of the common factors as – community, religion, race, custom and believe. Thus, selected materials are subjected to aumification in order to potentiate the effects. Before aumification, the identified material is procured in defined ways with respects and aumic prayer in order to have positive polarity from the source. This positive polarity helps in further increasing of the potential values during aumification and utilization.

- Introduction.
- Classification of Materials.
- Eatable Materials.
 - I. General Food.
 - II. Additional Food.
 - III. Auspicious Food.
- Non-Eatable Materials.
 - I. Gems.
 - II. Auspicious Matters.

CLASSIFICATION OF MATERIALS

Based on availability of large number of aumic materials only few are used in aumic material management. The materials used in aumic management are broadly divided in two groups:-

- Eatable Materials.
- Non eatable Materials.

EATABLE MATERIALS

Those materials used in one or the other way as food and drink are called eatable material. They are grouped in three categories:

- I. General Food.
- II. Additional Food.
- III. Auspicious Food.

I. GENERAL FOOD

The food is necessary to lead a normal life. The food habit varies from individual to individual. In order to have the healthy life the food must have the necessary constituents to have balanced effects. The main constituents of the healthy vegetarian food are- *carbohydrate, protein, fat, vitamins, minerals and water*. When the animal sources are added to food, it becomes non-vegetarian food. Thus the foods used in various combinations and are divided in three categories.

- A. Pure Food (*Satvic Food*).
- B. Kingly Food (*Rajas Food*).
- C. Mixed Food (*Tamasic Food*).

A. PURE FOOD (*SATVIC FOOD*)

These are simple, natural food and drinks directly derived from plants and animals in pure natural form without any harm to them. In order to make them eatable, there is hardly any alteration and modification in its original form. Such food are having long lasting effects in the body. It includes - *Fruits, fruit juice, milk and its products, raw vegetable, grains and naturally available minerals*. Most of the consumers of such food have long life. Those who use such diet are entitled to lead a long peaceful and blissful life provided he has added aumified way of life.

B. KINGLY FOOD (*RAJAS FOOD*)

These are compound food and drinks. They are derived from plants and animals. They are consumed in various forms from simple to spicy one. Such foods contain excessive oil, fats and spices. Such foods are mainly derived from plants. It may or may not contain animal products. Such food includes- *Raw vegetable, cooked, fried and roasted vegetable and or animal products* in excess. Most of the consumers of such food have average ruling life.

C. MIXED FOOD (*TAMASIC FOOD*)

These are mixed and complex food and drinks. They are derived from animal and plants. It comprised of live and dead products derived from plants and animals. Besides the food, the consumers use various liquors as alcohol (*wine*) and other beverages in irregular manner. Such food includes- *Raw vegetable, cooked, fried and roasted vegetable and animal meat products*. Majority of the consumer of such food and drinks have short and measurable life.

II. ADDITIONAL FOOD

These are mostly vegetarian spices, juices, medicaments derived from plants and natural resources used in addition of routine food and drinks. It includes – *Spices, juices, minerals, medicaments*.

III. AUSPICIOUS FOOD

These foods and drinks are called *Prasadam*. These are made up of pure (*Satvic*) vegetable and animal products. The food is first offered to GOD and then distributed to devotees. The common auspicious foods are - *Holy water, Charnamrit, Bibhuti, Prasadam (Leaves, Flowers, Fruits and Sweets)* etc.

NON EATABLE MATERIALS

These are natural materials not use as food or drinks. They are related to the individual celestial structures. These are derived as salt and minerals from the nature. These materials are used in one or the other forms in various religions all over the world. These materials are grouped in two groups:

- I. Gems.
- II. Auspicious matters.

I. GEMS

Gem (*Syn. Fine gem, Jewel, Precious stone etc*) is non eatable materials. Most gemstones are hard. In modern use the precious stones are *Diamond, Ruby, Sapphire and Emerald*. The stones are

identified by gemologists. The description of gems and their characteristics is described in gemology. Gemologist identifies GEM using chemical composition. For example, diamonds are made of carbon (C) and rubies of aluminum oxide. Gemstones are classified gems into different groups, species, and varieties. Gems are characterized in terms of refractive index, dispersion, specific gravity, hardness, cleavage, fracture and luster. Some more qualitative and valued are:

MODE OF ACTION OF GEMS

The Gems are in practice from centuries. It emits light waves which affects the individual's zodiacs, stars and planets. The Gems are identified and aumified for a particular period with *Aumic Mantras and Bijakshra* and then used accordingly on the direction of the aumic healer. It helps by correcting the problems caused by celestial bodies. The gems emit the effective lights of appropriate wave length in astral body of the individual which intersect the adverse effects of opposite celestial bodies from universal plane. The aumified gems emit strong light wave to aumify the accumulated ill effects in physical body.

SEVEN PRECIOUS STONES

Strictly speaking the precious stones are only seven in number. They are:

1. Diamond,
2. Pearl,
3. Ruby,
4. Sapphire,
5. Emerald,
6. Oriental cats eye,
7. Alexandrite.

LUCKY STONES

Jade a semi precious stone is the attractive sister of Aventurine. Jade has long been associated with **money, luck** and prosperity. Jade are a **stone** of good fortune and its divine powers of manifestation.

II. AUSPICIOUS MATTERS

All the matters used as symbols of worship and meditation as- *Statues, Auspicious symbols, Logo* and religious materials as- *Japmala, Rudraksh, Divine Locket, Rings* etc. by the individual in self or as mass are auspicious matters. These matters are aumified for a particular period and then used as per direction of the Aumic healers. After aumification, the matters emit positive vibrations to reduce the problems, promote the health and reduce sufferings. It also guides the individual toward divinity.

AUMIC REMEDIAL MANAGEMENT

इन्द्र, बृहस्पति, गरुड रूप में, सकल सृष्टि के दाता,
सकल वनस्पति जीव जगत के, तू ही प्राण प्रदाता।।⁽¹⁾

O! AUM, You as Indr, Brihaspati and Garud are the Creator of entire Universes. You are the Provider the life to all universal plants and animals.

The individual is mass of matter from the Nature (*Prakriti*). The nature is of two types i.e. Material Nature (*Lower Prakriti*) and Higher Nature (*Spiritual Prakriti*). The individual's Material Nature (*Lower Prakriti*) consists of eight folds i.e. **earth, water, fire, air, space, mind, intellect and egoism**, while the Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) of individual derived and in continuum with GOD (*Parmatma*)⁽²⁾. Depending on the predominance of elements, the individual have their nature and the qualities of life. Any abnormality in any one of the eight folds leads problems, sufferings, disorders and diseases. All the drugs, medicaments and healing remedial material materials are derived in one or the other way from five elements. They are used to correct the imbalance of the respective elements. The medicament derived from the nature helps by balancing the humors, elements, waste products and other known and unknown factors causing problems. The sense and the mind are part of Material Nature (*Lower Prakriti*) but highly associated with soul (*Atma*) which part of Higher Nature (*Spiritual Prakriti*) of individual is in continuum with GOD (*Parmatma*). After proper aumic evaluation and diagnosis, the decision on medicament becomes easy through aumic medicaments. Based on the aumic diagnosis, the aumified medicaments are prepared with aumic ritual for the sufferers. Keeping in view the presence of Omnipresent and Omnipotent in everything, the remedial management has been initiated. Aumic remedial management is the therapy for certain disease or pathological condition with the involvement of various means, methods and materials of the universe. It has wider spectrum of coverage or restoration through Divine-Universal-Individual Connectivity (DUIC). The proper term to aumic remedial management is a comprehensive holistic management.

- Introduction.
- Sources of Medicament.
- Procurement of Medicaments.
- Preparation of Medicaments.
- Types of Medicaments.
- Aumification of Medicaments.
- Route of Administration.

SOURCES OF MEDICAMENT

As per divine facts all the medicaments lie between divinity and individual means within the **Mother Nature** in the universe. All the universal existing is useful in one or the other ways to all provided they are properly identified and used judiciously. The aumic rituals and medicaments are derived from three major sources.

- (I) Higher Sources.
- (II) Universal Sources.
- (III) Lower Sources.

I. HIGHER SOURCES

The higher source for an individual is his Soul a representative of GOD. The soul establishes the connectivity with individual Material Nature (*Lower Prakriti*). Thus, in every individual, the

soul components come directly from GOD (*Parmatma*) at the time of conception during intrauterine life (IUL). The Soul carries mind (*Manah*) and sense (*Indries*) from earlier life. All the components are nourished throughout the life directly with cosmic energy. Thus, the major energy is derived from higher sources are ***Soul, Mind*** and ***Senses***.

II. UNIVERSAL SOURCES

The universe is full of the heavenly bodies (*Celestial bodies*) which emit light as constant energy for universal creations. Every universal existing receives it according to his celestial bodies. These heavenly bodies care for mainly the individual's holistic body which protects the physical body. There are many types of heavenly bodies. Out of these, following three major types of celestial bodies are known effects – ***12 Zodiac, 27 Stars and Nakshatras and 9 Planets***.

III. LOWER SOURCES

The lower sources are available around us. These are comprised of Material Nature (*Lower Prakriti*) like an individual. They are the part of the nature. They care for the physical body which has the same constituents as of the Material Nature (*Lower Prakriti*) i.e. Five elements plus mind, intellect and egoism. The sources of physical medicaments are:

- **Plants** - - Herbs, shrubs and trees.
- **Minerals** - Metals, gems and crystals.
- **Chemicals** - Elements as Solid, liquid and gases.

PROCUREMENT OF MATERIAL

The procurement is only possible from the lower resources as they are easily available universal materials. The higher resources are beyond the human reach. The usual medicaments are derived directly from - *plants, minerals, chemicals* and indirectly from *celestial* sources.

Out all the lower sources, the plants and its various derivatives are preferred. Once the plant has been decided for an individual, the aumic healer procures the same or its part with the subtle approval / permission of the plant after the aumic ritual. In all case, before collecting the materials, the aumic rituals is made for the permission to take the required quantity of material for the purpose of preparation of medicament for healing and restoration of aumic health.

MEDICINAL HERBS PROFILE

It has been estimated that there are about 2, 50, 000 to 7, 50,000 species of flowering plants and herbs are available on the earth. Out of these, 10% are the medicinal plants i.e. 25000 to 75000. Out of these medicinal plants, 1% (250-750) has been scientifically proved to be of therapeutic use. These are used in orthodox medical system based on the information derived from Folk, Ethno medicine and traditional medicines ⁽³⁾.

PREPARATION OF MEDICAMENT

After procurement of desired part in estimated quantity, the materials are cleaned properly and processed in aumic atmosphere where continuous chanting of AUM is going on in order to add the aumic vibration energy (*aumification*). The chanting is done either self created voice or with the help of continuous chanting device. During the processing, the medicament is prepared in accordance to the problem of the person as directed by the aumic practitioner. Usually, after preparation, the

aumification is repeated for 1 hour which give the possibly highest desired Absolute Concentrate AUM (AC^0) i.e. $1AC^0=AC^0$. The desired higher and lower concentrations are depending on Nine Aumic Management Factors (NAMF) – *Age, Sex, Belief in Divinity. Family Backgrounds, Nature of Food, Tradition and Culture, Nature of Problem, Condition of Suffers and Evaluation Status.*

NATURE OF PROBLEMS

The nature of the problem is decided by its duration of origin. Depending on duration, the problems are divided in three aumic groups.-

- I. Recent Problem (within six month).
- II. Moderate Problem (six to twelve month).
- III. Prolonged Problem (more than twelve months).

AUMIC MOTHER MEDICAMENT

It is fully aumified preparation of medicament prepared from derivative source particular for the particular problem. This is the absolutely aumified preparation. This absolute preparation is also referred as highest possible AUM Concentration represented as - AC^0 . This is also called aumic mother medicament which is Absolute Concentration AUM AC^0 . This is presumed to be 100% concentration of the desired aumified medicament. In case of solid therapeutic substance, the identified material is prepared and processed aumically for 1 hour, this gives the highest desired Absolute Concentrate AUM (AC^0) i.e. $1AC^0=AC^0$.

AUMIC PRESCRIPTION

This is the way to prescribe the medicaments in therapeutic concentration along with aumic rituals and other necessary measures. The prescription is decided by the aumic practitioner. The Absolute Concentration (AC^0) of medicaments is $1AC^0$ Further prescription are as in terms of 3.0, 2.0, 1.0, 0.5, 0.25 AC^0 . The concentration depends on the problems concerned according to Nine Aumic Management Factors (NAMF) – *Age, Sex, Believe in Divinity. Family Backgrounds, Nature of Food, Tradition and Culture, Nature of Problem, Condition of Suffers and Evaluation Status.* Thus, the medicament is prescribed in total five concentrations i.e. two higher and two lower concentrations on either side of Absolute Concentration $AC^0 = 1$ of one hour of aumification. For higher concentration, the Absolute Concentrations are required to be aumified for two to three hours. In case of children the most commonly used concentration is 0.5 and 0.25 except in rare where Absolute Concentration (AC^0) is required.

VEHICLES FOR MEDICAMENT

The vehicles are the material used to carry out the prescribed higher or lower concentration of aumified mother medicaments. In dispensing of medicaments following main nine aumic vehicles (NAV) are used:

- (1) Milk of Sugar.
- (2) Sugar.
- (3) Salt.
- (4) Aqua.
- (5) Honey.
- (6) Fruit Juices.
- (7) Oil /Ghee/Glycerin.
- (8) Camphor.

(9) Auspicious Food.

TYPES OF MEDICAMENTS

There are various types of traditional and modern medications used in treatment and healing of various problems and diseases. Keeping all medicaments in view, the medicaments used are broadly divided in two groups:

- I. Aumic Medicaments.
- II. Aumified Medicaments.

I. AUMIC MEDICAMENTS: These are those medicaments which are procured and prepared in aumic atmospheres in order to get it fully aumified.

II. AUMIFIED MEDICAMENTS: These are the commercially prepared traditional and modern pharmacological preparations which are aumified later depending on various factors pertaining to the individual.

AUMIFICATION OF MEDICAMENTS

The commercially prepared modern and traditional medicaments are aumified for further use in accordance to aumic management. These medicaments aumified for 1 to 3 hours depending Nine Aumic Management Factors (NAMF) – *Age, Sex, Believe in Divinity, Family Backgrounds, Nature of Food, Tradition and Culture, Nature of Problem, Condition of Suffers and Evaluation Status*. The process used is by aumic chanting vibrations which aumify with its subtle aumic energy. Though, there may not be any visible change in macroscopic structure but there is definite holistic change (*subtle holistic changes*) due to aumic vibrations. The subtle changes take place through aumification. The effect of aumification leads to:

1. Reduced dose,
2. Increased efficacy and efficiency,
3. Reduce side effects,
4. Reduced toxicity,
5. Holistic effects.

FORMS OF MEDICAMENTS

In aumic management mostly the natural medicament are used but because of many factors we use even the commercially manufactured medicaments also. The commonly used medicaments are available in following forms - *Original form, powder (churn), tablets, globules, aqueous solution, decoction, infusion, paste, capsule, injection, medicated oil/ghee, enemata and Applicaps*.

ROUTES OF ADMINISTRATION

The aumically and aumified medicaments are administered through following common routes.

I. ORAL ROUTE: Most of the drugs and therapeutic agents are given orally. The orally administered drugs and therapeutic agents affect both the gastro intestinal tracts (GIT) as well as systemic effects as *Tablet, Capsules, Syrup, Basti etc*.

II. PARENTERAL ROUTE: These routes are preferred when the oral administration is not possible due many medical and surgical reasons. The parental administrations are administered through:

1. Ryle's Tube,
2. Intravenous Routs,
3. Injections through various Routes.
4. Implantation,
5. Natural Orifices.
6. Inter and Intra-sacs- *Peritoneal, Pericardial and Pleural.*

III. RECTAL ROUTE: Some of the medicaments are administered through rectal route for local and systemic effects - as *Enema, Seitz bath, Dhauti etc.*

IV. INHALATIONAL ROUTE: Some of the volatile substances are used through this rout as- Aerosols, Inhalers, Medicated, Nasal Decongestant, Neti etc.

V. LOCAL APPLICATION: Some of the aumified medicaments are applied locally on the skin especially in skin disorders and injuries as- *Washing, Ointment and Oleation etc.*

REFERENCE

1. *Dubey, Nagendra P.*, AUM Chalisa; AUM Prayer; Second Edition 2015; Rhyme 6; P.2.
2. *Geeta Press Gorakhpur*; Srimad Bhagwadgita; Chapter Seven; Fourth Reprint; 2010; Rhyme 4 &5; P. 92.
3. *Dubey, N.P.*; Basic Principles of Integrated Medicine; Herbal Medicine; Revised Edition; 2002; P. 60.

AUMIC PLANTS

The origin of this universe and further its creations as the animal and plant kingdoms are still a great mystery but with purpose. Both are having life and span of life. Both are for each other. Out of all, man considered to be highly brained who identified and grouped the animal and plants in various groups and subgroups according to convenience of identification and their use. The one thing in all is the common i.e. The Nature (*Prakriti*). GOD is present in all sentient and insentient as its soul. The divine presence makes the individual as whole (Entire entity). The wholeness is because of the divine component of *Almighty* GOD as soul (*Atma*) of all universal creations. It has been very well described in Bhagwadgita as:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा।।⁽¹⁾
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत्।⁽²⁾

- Introduction.
- Aumic Herbal Healing.
- Plant in Aumic Image.
- Plant Kingdom.
- Doctrine and Principles.
- Mode of Action.
- Common Herbs and Preparations
- Aumic Practitioners.

Every individual being has two types of Nature (*Prakriti*) i.e. Material Nature (*Lower Prakriti*) and Higher Nature (*Spiritual Prakriti*). The individual's Material Nature (*Lower Prakriti*) consists of eight folds i.e. **earth, water, fire, air, space, mind, intellect and egoism**, while the Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) in continuum with GOD (*Paramatma*).

Both animal and plants were gifted by GOD to remain in state of harmony as complementary and supplementary to each other. As regards the living beings were concerned, the animals were suppose to save the plants and plants were suppose to provide the herbs, its products and medicaments for the growth, development and health of animals. This harmony existed for long time. Human being besides enjoying the past acts (*Purv-karm*) has rights of innovation and newer acts (*Karmas*). Man being analytical and innovative, searched and researched the food and medicaments from all sentient and insentient for their livelihood and treatment. Out of all, plants, rocks and minerals have been the major source of medicaments. The plants kingdom is the main source. They are in use since divine cosmic era.

AUMIC HERBAL HEALING

AUM is GOD and GOD is AUM. HE is Vishwaswaroop, Omnipresence and Omnipotent. He prevails in all universal and individual existing in whatever forms it present. HE makes to realize his presence to those who wish from his heart and has open eyes. We know that every creation requires energy. AUM, the divine cosmic energy (DCE) is the supreme source of energy (SSE) appeared for all universal creation. This supreme source of energy (SSE) created five elements (*Punchmahabhutas*) in a divine sequential manner. The sequence of five elements (*Punchmahabhutas*) one after the other is as- Sky (*Ether*), Air (*Vat*), Fire (*Agni*), Water (*Jal*) and Earth (*Prithvi*). These five elements are Material Nature (*Lower Prakriti*) of all living being irrespective of animal and plants. Individual while the Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) in continuum with GOD (*Paramatma*). This is the basis of aumic universal of healing with plants and other universal contents.

Every living plant has its soul (*Atma*) which has the same origin as of human being i.e. GOD (AUM). Since, all have the same origin henceforth, in AUM therapy, they are called *Aumic plants*. Each plant has its aura and its auric effects. The Auric effect is at the level of subtle body while the therapeutic effect is at the level of physical body. Both effects increase many folds after aumification. Thus plants add both the auric and therapeutic effect to the individual to cure the problems when they are used properly; on the hand if not used properly they may cause problems and even death. The aumification enhances both the auric and therapeutic effects.

PLANT IN AUMIC IMAGE

In the beginning, there was nothing except the creator as GOD. HE might have thought to create something in the Cosmos. With the help of Cosmic Mother Nature, HE created universe and its contents. Beyond this universe, there is other universe also. They are balanced by inter and intra universal forces. All universal creation is in one or the other sway exists in shape of the image of AUM. In accordance to ***Big Bang Theory*** which is based on sound energy.

“In the beginning was the Word
and the Word was with the GOD
and the Word was with the GOD (AUM)
and the GOD in his own Image
created the entire Universe ⁽³⁾”



“PLANT IN THE IMAGE OF AUM”

PLANT KINGDOM

Plants and animals are available from the origin of the universe to help each other. Every individual has a specific **Life Plant** (Plant related to life is called life plant). Every life plant is very sensitive to individual's life threatening situations. If plant is accurately identified, its active principle can save even the life of individual. The plant dies with the death of individual. Besides this, there are some **Associated Life Plants** (*Plants whose products are used as food materials and medicament. The life plant is one but the associated plants are many. Some associated plants are common for many other individuals*). These associated plants help the individual in their routine life activity, protection and associated health care. Hardly, a few people know this fact.

Most of the plants are available in one or the other form globally. The modern scientist has recognized them in scientific form and has given the scientific name in order to have universal

acceptance. It has been estimated that there are 2, 50,000 to 7, 50,000 species of flowering plants on the earth. Out of these, 25000 to 75000 plants have their general medicinal values. From these medicinal plants about 500 to 750 plants have their proven scientific values. These plants are used in various traditional systems of medicine from thousands of years.. For convenience the flowering plant kingdom have been divided in three groups:

- I. Herbs.
- II. Shrubs.
- III. Tree.

I.HERBS: These are small flowering plants having the physical features of creepers or small plants with maximum height of few inches to five feet. They remain for few months to year (2-5 years).

II. SHRUBS: These are medium sized flowing plants having the physical features of small plant. They are bigger than herbs. Its size varies form 5-10 feet. They remain for 5-15 years.

III.TREES: These are larger plants having all the physical features of tree. Their heights are more than 10 feet. They have long life. Some plants are more than 1000 years.

DOCTRINES AND PRINCIPLES

The aumic herbal medicaments (AHM) works on the “Principles of Wholism” where the whole plant is used for whole people in isolated and are in different combination. Thus, the entire effects (Wholistic) come due to following four reasons:

- I. Same creator.
- II. Therapeutic effect.
- III. Nearer to nature.
- IV. Wholistic effect.

I. SAME CREATOR: All animal and plant kingdom are the gift of same GOD (*AUM*). They have more or less the same universal elements with same Nature (*Prakriti*). The similar Nature (*Prakriti*) helps in healing with life and associated plants.

II. THERAPEUTIC EFFECTS: The therapeutic effects of aumic herbal medicaments are in total as:

- It treats the person not the disease.
- It treats the cause not the symptoms.
- It treats the individual not the stereotypes.

III.NEARER TO NATURE: The therapeutic effect of aumic herbal medicaments brings the patient nearer to Nature and GOD. It happens because while advising medication to support their vital energy and self healing potential certain special cares are also advised as - *life style, self confidence, near to nature, busy yog, aumic yog and meditation.*

IV.WHOLISTIC EFFECTS: The effect is due to the derived aumic medicament from the extract of possible life or associated plants in order to have the complete or partial effects. The sufferer visits the healer with the faith that the divine plant of my life is going to heal my whole problem. The addition of ritual in preparation of medicament further strengthens the will power of sufferer. Thus, the Wholistic effect involves following steps to reach its climax.

- Sense of re-education and advice.
- Greater responsibility for self health.
- Adaptation of preventive measures for long term vitality.
- Sense of diet, exercise and stress factors.

The aim of therapy is to assist one self's own effort to regain the health. The method is isolating the active constituents or principle is not true as these extract may be little more potent or effective in one illness with serious side effects.

Now the modern concept of extraction of active constituents from particular part of the plant is growing fast for specific care without caring for the Wholistic effect of the plants.

MODE OF ACTION

Aumic plants have Wholistic mode of natural healing. It cares for whole aspects of the individual. Though, the action is slow but permanent and long lasting. It acts alone or in integration of following facts:

- I. **RITUALS** – It is associated with the effects of aumic rituals (the ritual performed during collection and preparation of aumic medicament).
- II. **PLACEBO** – The medication effect on individual with the self contentment that he is getting some medication for his problems.
- III. **PHARMACOLOGICAL ACTION** – Due to one or more substances present in the herbs which have the specific therapeutic effects.

The aumic preparations are safe, effective and non-toxic. The effects are multifold as - *Preventive, promotive, curative, rehabilitative and holistic*. These effects are due to local, focal, systemic, generalized physical, mental, spiritual and psychosomatic influence. The coordinated effects brings “Wholistic Effect” which is complete to long lasting. Here, aim is to encourage the natural healing mechanism on the root of the cause of imbalances causing the problems. The medicaments are useful and effective in all age groups and most of the problems, disorders, sufferings and diseases.

COMMON HERBS AND PREPARATIONS

The world is full of plants in various size, shape and stages. Depending on the size, their life and other factors they are named as herbs, shrubs and trees. Most of the plants are available in one or the other form and variant globally. They are in practice in traditional and alternative medicine from the origin of life in the universe. The modern scientist has recognized them in scientific form and has given the scientific name in order to have universal acceptance. It has been estimated that there are 2, 50,000 to 7, 50,000 species of flowering plants on the earth. Out of these, 25000 to 75000 plants have their general medicinal values. From these medicinal plants about 500 to 750 plants have their proven scientific values. These plants are used in various traditional systems of medicine from thousands of years. For convenience the flowering plant kingdom have been divided in three groups:

- I. Herbs.
- II. Shrubs.
- III. Tree.

The common plants, its part to be used, therapeutics use, dose and preparations are given in coming table.

“SUMMARY OF THE PROFILE OF COMMON AUMIC HERBS”

I. HERBS							
SL. NO	PLANTS (Scientific Name)	NAME (Hindi/ English)	PARTS USED	THERAPEUTIC USES	USED AS	DOSE	PREPARATIONS
1.	<i>Alliums sativum</i>	Lahsun /Garlic	Bulb	<ul style="list-style-type: none"> • Stimulant • Expectorant • Ant flatulence • Rejuvenative • Disinfectant 	<ul style="list-style-type: none"> • Direct • Paste • Juice • Drop 	2-5 Gm twice daily	<ul style="list-style-type: none"> • Lasunady vati • Lasunady ghrta • Lasunadyajuce
2.	<i>Asparagus racemosus</i>	Satavar / Asparagus	Root	<ul style="list-style-type: none"> • Lactating Mother • Growing Child 	<ul style="list-style-type: none"> • Juice • Powder • Decoction 	Juice 1 TSF thrice daily	<ul style="list-style-type: none"> • Satavari ghrta • Satmulady vati
3.	<i>Bacopa monnieri</i>	Brahmi/Thym e leaved gratiola	Entire Plant	<ul style="list-style-type: none"> • Promotion of memory • Anticonvulsive • Tranquillizer 	<ul style="list-style-type: none"> • Paste • Juice 	5Gm thrice daily	<ul style="list-style-type: none"> • Brahmi ghrata • Brahmi rasayan • Brahmi sarbat
4.	<i>Cinnamomum camphora</i>	Kapur	<ul style="list-style-type: none"> • Crystal • Crystallized Distilled Oil 	<ul style="list-style-type: none"> • Stimulant • Expectorant • Bronchodilator • Antiseptic 	<ul style="list-style-type: none"> • Vehicle 	1-2 Gm. 2-3 times daily	<ul style="list-style-type: none"> • K. Crystal • Medicated oil
5.	<i>Commiphora mukul</i>	Guggul	Resin	<ul style="list-style-type: none"> • Analgesic • Rejuvenating • Stimulant 	<ul style="list-style-type: none"> • Vati 	2-5 Gm twice daily	<ul style="list-style-type: none"> • Gugguladi vati
6.	<i>Coriander sativum</i>	Dhaniya	<ul style="list-style-type: none"> • Fruit • Fresh Plant 	<ul style="list-style-type: none"> • Diaphoretic • Diuretic • Stimulant 	<ul style="list-style-type: none"> • Paste • Powder 	2-5 Gm daily	<ul style="list-style-type: none"> • Dhaniya churn
7.	<i>Cuminum cyminum</i>	Jira	Seed	<ul style="list-style-type: none"> • Chronic Diarrhea and Dysentery 	<ul style="list-style-type: none"> • Powder 	5 Gm thrice daily	<ul style="list-style-type: none"> • Jirkady modak • Jirkadyarist
8.	<i>Curcuma longa</i>	Haldi /Turmeric	Rhizome (Toot)	<ul style="list-style-type: none"> • Anti pruritic • Anti allergic • Boils 	<ul style="list-style-type: none"> • Paste • Powder 	2-5 Gm thrice daily	<ul style="list-style-type: none"> • Haridra khand

				<ul style="list-style-type: none"> • Abscess • Eczema 			
9.	<i>Cynodon dactylon</i>	Dub /Scutch gass	Entire Plant	<ul style="list-style-type: none"> • Anti hemorrhagic • Anti leucorrhoea 	<ul style="list-style-type: none"> • Paste • Juice 	5 Gm thrice daily	<ul style="list-style-type: none"> • Durvady ghrta • Durvady taila
10.	<i>Eclipta alba</i>	Bhangara /Trailing eqlipta	Whole Plant	<ul style="list-style-type: none"> • Anorexia. • Skin Disorders • Jaundice • Anemia 	<ul style="list-style-type: none"> • Paste • Juice • Powder 	1TSF thrice daily	<ul style="list-style-type: none"> • Bhangarajadi churn • Bhangarajadi taila • Bhangarajadi ghrta
11.	<i>Elettaria cardomamum</i>	Elaichi	Fruit	<ul style="list-style-type: none"> • Stimulant • Expectorant • Vitalizing 	<ul style="list-style-type: none"> • Entire fruits • Powder 	1-2 Gm twice daily	<ul style="list-style-type: none"> • Ela churna
12.	<i>Menth spp.</i>	Pudina	Entire herb	<ul style="list-style-type: none"> • Stimulant • Nervine • Analgesic • Diaphoretic 	<ul style="list-style-type: none"> • Paste 	2-5 Gm 2 to 3 times a day	<ul style="list-style-type: none"> • Paste • Dried Powder
13.	<i>Novdostachy jatamansi</i>	Jatamansi /Muskroot spikenard	Root	<ul style="list-style-type: none"> • Convulsion • Headache • Insomnia 	<ul style="list-style-type: none"> • Decoction 	1 TSF thrice daily as tea	<ul style="list-style-type: none"> • Jatamansi kwath
14.	<i>Ocimum sanctum</i>	Tulsi/Holy basil	<ul style="list-style-type: none"> • Leaf • Root • Seed 	<ul style="list-style-type: none"> • Anti allergic • Immune stimulant • Antibacterial • Antiseptic 	<ul style="list-style-type: none"> • Leaf • Paste • Juice • Tea 	1-2 Gm thrice daily or 1 cup tea thrice daily	<ul style="list-style-type: none"> • Ocimum tea • Ocimum powder
15.	<i>Piper longum</i>	Pipal/ Long peper	<ul style="list-style-type: none"> • Fruit • Root 	<ul style="list-style-type: none"> • Cough • Malaise • Cold • Fever 	<ul style="list-style-type: none"> • Powder • Paste 	2-3 Gm thrice daily	<ul style="list-style-type: none"> • Pippali khand • Kanadi churn • Vynosadi vati
16.	<i>Plantago ovata</i>	Isabgol / Ispaghula spogel seeds	<ul style="list-style-type: none"> • Seed • Husk 	<ul style="list-style-type: none"> • Chronic diarrhea • Chronic dysentery • Constipation 	<ul style="list-style-type: none"> • Powder of seed and husk 	2 Tea-spoonful 2-3 times a day	<ul style="list-style-type: none"> • Isabgol husk
17.	<i>Picrorhiza kurroa</i>	Kutaki/Kurroa	<ul style="list-style-type: none"> • Root 	<ul style="list-style-type: none"> • Jaundice • Leucoderma 	<ul style="list-style-type: none"> • Decoction 	1 TSF thrice daily as decoction	<ul style="list-style-type: none"> • Arogyabardhini vati
18.	<i>Solanum xanthocarpum</i>	Bhatkatiya or Kateri/Yellow berried night shade	<ul style="list-style-type: none"> • Whole Plant 	<ul style="list-style-type: none"> • Anti- tussive 	<ul style="list-style-type: none"> • Powder • Decoction 	2-3 Gm thrice daily with Sugar or Jaggary	<ul style="list-style-type: none"> • Vyaghiharitaka • Kantkari ghrta

19.	<i>Trigonelia foenumgraecum</i>	Methi /Fenugreek	<ul style="list-style-type: none"> • Fruits • Leaves 	<ul style="list-style-type: none"> • Oliogomenorrhoea • Dysmenorrhoea • Leucorrhoea • Anti diabetic 	<ul style="list-style-type: none"> • Powder 	5 Gm 2-3 times a day	<ul style="list-style-type: none"> • Methi modak • Methi churn
20.	<i>Withania somnifera</i>	Asvagandh /Winter cherry	<ul style="list-style-type: none"> • Root 	<ul style="list-style-type: none"> • Headaches • Convulsions • Insomnias 	<ul style="list-style-type: none"> • Powder • Decoction 	5 Gm thrice daily	<ul style="list-style-type: none"> • Asvagandhadi churna • Asvagandh lehya • Ashvagandh ghrata
21.	<i>Zingiber officinale</i>	Adarak/Ginger	<ul style="list-style-type: none"> • Rhizome 	<ul style="list-style-type: none"> • Expectorant • Analgesic • Diaphoretic 	<ul style="list-style-type: none"> • Paste • Juice • Powder 	2.5 Gm thrice daily	<ul style="list-style-type: none"> • Adraka khanda • Vyosadivati • Vyosadighrta
II. SHRUBS							
22.	<i>Adhotida vasica</i>	Adusa /Malbar nut	<ul style="list-style-type: none"> • Entire 	<ul style="list-style-type: none"> • Mucolytic • Expectorant 	<ul style="list-style-type: none"> • Juice • Powder • Decoction 	5 Gm thrice daily	<ul style="list-style-type: none"> • Vasa valeha • Vasakarista • Vasa ghrata
23.	<i>Aloe barbadensis</i>	Gheekuar	<ul style="list-style-type: none"> • Leaf 	<ul style="list-style-type: none"> • Analgesic • Anti-flatulance • Hepato tonic 	<ul style="list-style-type: none"> • Pulp • Juice 	5 MI 2-3 times daily	<ul style="list-style-type: none"> • Kumaryasva • Kumar vati
24.	<i>Citrus lemonum</i>	Nibu / Lemon	<ul style="list-style-type: none"> • Fruit 	<ul style="list-style-type: none"> • Digestive • Antiemetic 	<ul style="list-style-type: none"> • Juice 	2-5 MI thrice daily	<ul style="list-style-type: none"> • Squash • Syrup • Lemon Pickles
25.	<i>Commiphora mukul</i>	Guggul/Gum Guggul	<ul style="list-style-type: none"> • Latex (Lasa) 	<ul style="list-style-type: none"> • Anti arthritic 	<ul style="list-style-type: none"> • Decoction • Vati • Pills 	2 Pills thrice daily	<ul style="list-style-type: none"> • Yogaraj guggulu • Chandraprabha vati • Kaisora Guggulu
26.	<i>Piper nigrum</i>	Kali Mirch /Black pepper	<ul style="list-style-type: none"> • Fruit • Root 	<ul style="list-style-type: none"> • Cough • Malaise • Cold • Fever 	<ul style="list-style-type: none"> • Powder • Paste 	2-5 Pieces thrice times daily	<ul style="list-style-type: none"> • Pippali khanda • Kanadichurna • Vyosadivati
27.	<i>Racinus communis</i>	Rendi /Castor oil	<ul style="list-style-type: none"> • Rood • Seed • Leaf • Oil 	<ul style="list-style-type: none"> • Joint Pain • Constipation 	<ul style="list-style-type: none"> • Local application of leaf • Oil • Decoction 	5 Drop in a cup of milk	<ul style="list-style-type: none"> • Eranda paka • Eranda muladi • Eranda kwatha

III. TREE

28.	<i>Aegle marmelos</i>	Bael /Bael tree	<ul style="list-style-type: none"> • Fruits • Leaves • Barks • Roots 	<ul style="list-style-type: none"> • Diarrhea • Dysentery • Appetizer 	<ul style="list-style-type: none"> • Powder • Pulp 	5-15 Gm thrice daily	<ul style="list-style-type: none"> • Bilvadi churna • B. ghrta • B. sarbat • B. kwath
29.	<i>Azadirachta indica</i>	Neem/Neem Margosa	<ul style="list-style-type: none"> • Entire Tree 	<ul style="list-style-type: none"> • Anti pruritic • Anti helminthic 	<ul style="list-style-type: none"> • Paste • Juice • Powder • Decoction • Oil 	Paste and Juice 5 Gm twice daily	<ul style="list-style-type: none"> • Nimbadi churna • Nimbarista • Nimbaharidra khanda
30.	<i>Emblica officinalis</i>	Amala /Indian gooseberry	<ul style="list-style-type: none"> • Fruit 	<ul style="list-style-type: none"> • Appetizer • Antiemetic • Antacid 	<ul style="list-style-type: none"> • Paste • Juice • Powder • Decoction 	5 Gm thrice daily	<ul style="list-style-type: none"> • Chyawanapras • Brahma rasayana • Dhatri lauha • Dhatri rasayana
31.	<i>Ficus bengalensis</i>	Baragad /Banyan Tree	<ul style="list-style-type: none"> • Stem Bark • Underground root 	<ul style="list-style-type: none"> • Diseases of gum and teeth 	<ul style="list-style-type: none"> • Powder • Decoction for tooth and mouth wash 	2 Gm at a time	<ul style="list-style-type: none"> • Nyagrodhadhya churna • N. Ghrta
32.	<i>Ficus religiosa</i>	Pipal/Sacred fig	<ul style="list-style-type: none"> • Stem bark 	<ul style="list-style-type: none"> • Bleeding gum • Spiritual for attainment • Exorcizing effects 	<ul style="list-style-type: none"> • Shadow of tree • Powder and decoction for mouth wash 	2 Gm twice daily as paste and mouth wash	<ul style="list-style-type: none"> • Pipaladi churna
33.	<i>Pterocarpus santalinus</i>	Chandan	<ul style="list-style-type: none"> • Wood • Oil 	<ul style="list-style-type: none"> • Antiseptic • Antibacterial • Soothing 	<ul style="list-style-type: none"> • Paste • Oil 	2-5 MI SOS	<ul style="list-style-type: none"> • Sandalwood pieces • Chandanasva
34.	<i>Myristica fragrans</i>	Jayaphal /Nutmeg	<ul style="list-style-type: none"> • Seed and aril 	<ul style="list-style-type: none"> • Anti diarrheal specially in children 	<ul style="list-style-type: none"> • Paste • Powder 	1 Gm thrice daily	<ul style="list-style-type: none"> • Jatiphaladi churn. • Jatiphaladi vati
35.	<i>Syzygium aromaticum</i>	Laung /Clove tree	<ul style="list-style-type: none"> • Flower bud 	<ul style="list-style-type: none"> • Cough • Toothache 	<ul style="list-style-type: none"> • Oil • Churn • Vati 	1 Gm thrice daily with Jaggary or Honey	<ul style="list-style-type: none"> • Laungadi churna • Laungadi vati

AUMIC PRACTITIONERS

The practitioners practices on the principles and doctrines of AUM therapy. Here, the practitioners are deeply concern with the nature of individual as well as have in view the Wholistic aspect of life. This is possible by taking in account the Natures (*Prakriti*) of individual for its care and cure. The sages, seers, clairvoyant scholars as well as trained practitioners of any systems treatment and healing having knowledge of plants, mineral, chemicals, biological and other constituents could be the best practitioner. Those who have clear concept of both Natures i.e. Material and Spiritual could be proved the best practitioner. Based on this, the **Aumic Therapists** are divided in three groups:

- I. Aumic Practitioners,
- II. Aumic Herbalist,
- III. Aumic Healers

I. AUMIC PRACTITIONERS

Aumic Practitioners (AP) qualified practitioners of modern and traditional medicine / system who by virtue of divine grace have attain the power of healing and have acquired the training of AUM therapy are called Aumic Practitioners (AP). Here, the practitioners administer the aumified medicine, medicinal plants and its preparations along with minerals, chemicals, biological products. These preparations are empowered by the desired aumigenesis.

II. AUMIC HERBALIST

Aumic Herbalists (AH) are the qualified and traditionally trained practitioners of herbal medicine who by virtue of divine grace have attain the power of healing and have acquired the training of AUM therapy in are called Aumic Herbalist (AH). Here, the herbalist administers the aumic plants and its preparations along with other natural products. The products are empowered by the aumigenesis.

III. AUMIC HEALERS

Aumic Healers (AH) are the divine persons who have their purported supernatural powers of divinity and aumic management. They are over and above the qualified and traditional practitioners. They use higher body planes (the *aural* and *chakra*) in both the diagnosis and management. Here, the healers, heals with specific *Aumic Grace*, *Blessings*, *Brahm Mantras*, *Bijakshra*, *Meditation*, *Yog etc.*

REFERENCES

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3. *Dubey; Nagendra P & Dubey Naveen P*; Basic Principles of AUM Therapy; Philosophy of AUM; Third Edition; 2021; P.3.

AUMIC TRANSFORMATION

There is only one religion, the religion of love.

There is only one language, the language of heart.

There is only one race, the race of humanity and

There is only on GOD, and is Omnipresent.

“Sri Sathya Sai Baba”

AUM is universally available as divine sound energy leading aumigenesis with its positive aumic vibration. AUM of is available in all most all religion with same divine meaning of attainment through various aumigenic process and effects. In Hinduism, it is considered to be *Perfect, Omnipresence and Ultimate Truth*. AUM is the beginning and end of all the beginning. Each and every cosmic atom is empowered with AUM. As regards to health, it is present in all measures, means, methods and modalities of treatment and healings used as comprehensive holistic health care and management.

- Introduction.
- Theory of Creation.
- Aumic Attainment.
 - I. Aumic Thought.
 - II. Aumic Integrated Yog.
 - III. Aumic Practice.
- Aumic Changes.

The aim of every individual is to attain the goal. The goal may vary according to their inherited *Sanskar* based on past acts (*Purv-karm*). Out of vast majority of people only some wants to realize the truth and out of these some tries to attain it. Those who try to attain, hardly a few are able to achieve. The achievement depends on their past acts (*Purv-karm*). Some realize the goal early while some takes longer time. The sooner the realization, the better is the life. There are possibilities that in spite of all some may not realize in this life but their effort may not go waste. The efforts of the present life may provide the fruit in coming life as mentioned in Bhagwadgita:

*प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम्॥⁽¹⁾*

The Yogi, however, who diligently takes up the practice, attains perfection in this very life with the help of latencies of many births and being thoroughly purged of sin, forthwith reaches the supreme state.

THEORY OF CREATION

AUM is GOD and GOD is AUM. HE is *Vishwaswaroop, Omnipresence and Omnipotent*. He prevails in all universal and individual existing in whatever forms it present. HE might have thought for some creations in the Cosmos. The divine law operated and supreme energy appeared in the form of sound energy called AUM which is in form of sound energy is the highest source of all Cosmo universal creations (CUC) connected through divine-universal-individual connectivity (DUIC). The divine law and the supreme source of energy (SSE) created five elements (*Punchmahabhutas*) in a divine sequential manner. The sequence of five elements (*Punchmahabhutas*) one after the other is as-Sky (*Ether*), Air (*Vat*), Fire (*Agni*), Water (*Jal*) and Earth (*Prithvi*). These five elements are Material Nature (*Lower Prakriti*) of all living being irrespective of animal and plants. Individual's Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) in continuum with GOD (*Parmatma*).

AUMIC ATTAINMENT

Aumic attainment is a way of self attainment (realization) through aumification. There are various methods of attainment. However, in all ways the common triad of practice i.e. *sincerity, regularly* and *honesty* play important roles. Every individual has Higher Nature is as Soul which descend in present life with inherited mind senses in form of Sanskar. The Material Nature (*Lower Prakriti*) comprised of eight fold i.e. five elements *sky, air, fire, water* and *earth* with *mind, intellect and ego*. The physical body is embedded with higher body and higher Nature. The Higher Nature assists the Lower Nature to lead the life according to their past acts (*Purv-karm*) which is present as inherited *Sanskar* for his full span of life. The aumic attainment leads to strengthening the higher bodies (*Planes*) function and improve the physical body of the individual. The Aumic attainment takes place in three steps:

- I. Aumic Thought.
- II. Aumic Yog.
- III. Aumic Practice.

I. AUMIC THOUGHTS

After completing the journey of present life when soul enters in next body, carry mind and senses to the next body where the soul develops with physical body and passes through various parts of life according to their past acts (*Purv-karms*). The past acts (*Purv-karms*) of individual define the present path either as divine or devil side.

The term transformation is used for positive divine side. The additional thought leading to accelerate the process of holism in individual through **Holistic Thought Process** (*These are positive thinking that brings the positive, pious aumic polarity in individual to develop aumic thinking*). Here, the individual start thinking about the attainment of self through his transformation. Mere thinking of aumic divinity initiates the positivity through aumigenesis. The important observable changes in his routine life are:

1. **Change in Food Habit** – Develop vegetarian diet if already then reduce the quantity.
2. **Change in Social Behavior** – Starts keeping away from society.
3. **Change in Personal Behavior** – More introvert.
4. **Change in Life Style** – The individual behaviors and living style become more humble.
5. **Development in Personality** – More time in Pooja, Yog and Meditation.

II. AUMIC YOG

Aumic Yog is a way of individual aumification (Aumic attainment) through realization of self in the image of AUM. **Aumastak Yog** is based on *Aumic Astang Yog*. Here, one has to follow all the steps within the Aumic environment after Pre-Aumastak Practice (Practice of AUM before staring Aumastak Yog).

AUMIC ENVIRONMENT

Aumic environment is a place where aumification has been made earlier with aumic chanting followed by a Symbol of AUM in the place or continuous slow aumic recitation or silent aumic chanting is going on. The aumic environment is created in following ways:-

1. Short and long AUMIC Chanting.
2. Continuous AUMIC Chanting with Device.
3. Presence or Statue Symbol of AUM.
4. Continuous Chanting of AUM Brahm Mantr.

5. AUM Yagy.
6. AUM Agnihotr.
7. Temple, Mosque, Church or Gurudwra.

Aumic environment facilitates in clearing all the hurdles coming on the way.

PRE-AUMASTAK PRACTICE

Pre-Aumastak Practice is the introduction of AUM to a person who is to accept the AUMIC Yog, Therapy and AUMIC Healing by exposing him to AUMIC Environment in order to enhance the perception of AUM. The period of this practice is 3 to 9 days at least one hour daily.

AUMASTAK YOG

After preparing the person, they are allowed to move for Aumastak Yog. The Aumastak Yog has following eight steps of Patanjali Astang Yog. The Steps, English terminology and behavioral meaning is mentioned on coming page.

SI No.	Steps	English Meaning	Behavioral Meaning
1.	Yam	Social Ways	Social Behaviors
2.	Niyam	Individual Ways	Personal Behaviors
3.	Asan	Positions of Body	Physical Postures
4.	Pranayam	Respiration	Breathing Exercise
5.	Pratyahar	Control of Desires	Control of Sense Organs
6.	Dharana	Sincere Practice	Practice of Concentration
7.	Dhyan	Focus at a Point	Concentration
8.	Samadhi	Liberation	Union

METHOD OF PRACTICE

Nobody is perfect in the world; perfect is only i.e. *Omnipresence*. Practice makes a man perfect to a certain extents. One should try to attain the perfectness. The level of perfectness varies from individual to individual based on many factors. So for the yog is concern, Aumic yog is the most perfects. It is easy, acceptable, practical and scientific along with added holistic values.

The practice should be started in aumic environment. Before, starting one should keep in view the aumic three dimensional visions (ATDV) and Pre-Aumastak Practice. Once the practice of Aumic yog is initiated, it should not be discontinuing unless until there is definite positive indication of aumification is observed. The proper follow of practice lead a fast way to reach the goal.

The earlier aumification changes start coming and can be observed in step of *Yam* and *Niyam* which gradually move to the steps of internal yog (*Dharana, Dhyan and Samadhi*) and thus the attainment of the ultimate Goal.

Once the effect starts at cellular (*Koshas*) level, it gradually extends to tissues, organs, systems and ultimately the holistic body to attain the ultimate goal. The steps of practice and its effects are mentioned in forthcoming table.

OBSERVATIONAL FINDINGS

The proper practice of Aumastak Yog (*Totally on Astang Yog*) in various steps brings different changes as described in under mentioned table:

Sl. No	Steps	English Meaning	Behavioral Meaning	Methods of Practice
1.	Yam	Restraint (Practice to eliminate)	Social Behavior	Non-violence (Ahimsa), Truth fullness (Saty), Non-stealing (Astey), Moderation (Brahmachary), Non-hoarding (Aparigraha).
2.	Niyam	Individual Ways	Personal behaviors (Cleanliness)	Framing a self rule for social ways; purity of body and mind, contentment, austerity (<i>excess balanced</i>) in every sphere of life, study of relevant literatures, practice and devotion to AUM. <i>Regularly, sincerely and honestly.</i>
3.	Asan	Sitting Positions	Physical Postures	Sitting in specially comfortable posture, realizing them self within the symbol of AUM at least for 10- 15 minutes daily
4.	Pranayam	Breath Holding	Control of Breathing	Slow and deep inhaling from one nostril (<i>Poorak</i>), holding the breath for some times (<i>Kumbhak</i>) and then slow exhaling through other nostril (<i>Rechak</i>). This practice to be repeated one by one from both nostrils and then slowly inhalation, holding and exhalation from both nostrils. It should be practiced for at least 10-15 minutes daily.
5.	Pratyahar	Control of Desires	Control of Sense Organs	Stop the activities of all the sense organs (gate-keepers of body and mind).
6.	Dharana	Sincere Practice	Practice of Concentration	Choose the symbol of AUM and concentrate on it. It requires perseverance and Will Power. The process should be developed gradually, regularly, and continuously. Try to concentrate on the head of AUM.
7.	Dhyan	Focus at a Point	Concentration	Always think to merge with AUM at any end point of its wing preferably the dot on the top.
8.	Samadhi	Liberation	Union with the <i>Self</i>	Ultimate aim of <i>Aumic yoga</i> i.e. union of the individual self with step of infinite (∞) of AUM which is the merger of the self with the <i>Supreme Reality</i> .

III. AUMIC PRACTICE

The practice is chanting the sound AUM to create the aumic vibration in order to aumify the individual followed by the community. The pitch of the sound varies from whispering to loud one depending on many factors pertaining to the individual. Though, all methods of vibrations act at all planes and holistic body of the individual. Out of all, some methods start influencing more from the

inner self, some from outer self and some both ways. There are following methods of aumic practice for creating the aumic vibrations are:-

1. AUM Invocation.
2. AUM Chanting Device.
3. AUM Brahma Mantras.
4. AUM Bijakshra.
5. AUM Yoga.
6. AUM Meditation.
7. AUM Agnihotra.
8. AUM Yagya.
9. AUM Yantra.
10. AUM Prayer.

1. AUM Invocation: Every individual being, irrespective of caste, creed, religion or race has right to invoke AUM according to their religion, culture and traditional. The invocation is to be performed in proper way by the individual at particular *pitch (volume), duration, posture and time*. It is a way to initiate the holistic influence from inner self. The self chanting initiates inner strengthening first followed by the outer. It can be performed either alone or in group.

2. AUM Chanting Devices: It is manmade mechanical device (MMD) for continuous chanting of AUM. It is also called non-stop chanting device (NSCD). This type of AUMIC vibrations has aumifying effects on mass. It influences all the layers of holistic body to an extent to resist against all the evil and devil stimuli. The mechanical devices are recommended for all i.e. self, family and surroundings including animal and plant kingdoms.

3. AUM Brahma Mantras: These are the sacred *Mantras* which begin and end with AUM. They are recited or chanted at particular pitch (*volume*), time, duration and posture. AUM Brahma Mantras are used for individualized problems and disorders. This is decided from the name, date and place of birth, problems, involved chakra and their deity. These have first inner influence followed by the outer influence.

4. AUM Bijakshra: Every Chakra is having a Bijakshra. The Bijakshra is recited meditated. The recitation is made at particular pitch (*volume*), time, duration and posture focusing on particular chakra. It has inner influence on chakra followed by the outer influence.

5. AUM Yoga: It clears the way through both external and internal cleaning. Here, individual is directed to sit in comfortable posture presuming him-self sitting within the AUM (*AUM Asana*) and advised to concentrate on the symbol of AUM with closed eyes or sit in relaxed position and face symbol of AUM. In case of any physical disability or disorder, the individual is directed to follow the above steps in most comfortable posture. This method has first outer influence followed by the inner influence leading to realisation of self.

6. AUM Meditation: It is later stage of AUM Yoga. Here, individual is directed to contemplate the thinking of AUM inwardly. The person is directed to sit according to his convenient and realize that he is enveloped within AUM. This is followed by contemplation of thinking inwardly by repeating AUM. The meditation has influence followed by realization of self.

7. AUM Agnihotra: It is an individual or collective effort to perform AUM Agnihotra by invoking AUM Brahma Mantras. The effects of Agnihotra comes by creating the positive vibration in self and surrounding. It clears all the planes of individual. It brings the positive alignment through divine-universal- individual connectivity (DUIC).

8. AUM Yagya (Hawana): It is a collective effort. It is performed by doing AUM Yagya (*Hawana*) with AUM Brahma Mantras. The Yagya (*Hawana*) is performed with Hawana material which is comprised of- Grains, Ghee, Sugar, Camphor/leaves of auspicious plants (*Tulsi, Mango, Asoka, Pipal and Sandal woods* etc.). This material is put in the fire with added AUM before and after the specified Mantras and deities. The Yagya create fumes to form the clouds for raining for the benefits of all creations. The Yagya purifies the individual, family and surroundings at individual level followed by

the environmental and the universal. It brings the positive alignment of divine- universal- individual connectivity.

9. AUM Yantras: Each religion uses some symbol for their worship and meditation. All the symbols have universal origin in one or the other way. These are made-up of worldly materials and signify the presence of divinity according to individual religion, race and community. In aumic healing, they are called AUM Yantras. These *Yantras* are meditated to bring holistic effects. Here, individual is directed to sit in relaxed posture and directed to constantly visualize the *Yantra* with repetition of the name of deity indicated for the *Yantra* with added AUM in the beginning and end of the name. The constant visualization of AUM *Yantra* AUM *Yantra* will bring the changes at mental levels to induce positive intuitions and thoughts first in higher bodies then in physical body. The common spiritual AUM *Yantras* are made up of metals as - Brass, Copper, Steel, Silver and Gold or otherwise. Metallic AUM *Yantras* are preferable because of being a good conductor. The common *Yantras* are: *AUM, Trishule, Shree Yantra, Swastik, Cross, Wheel, Bow & Arrow, Circular Ring and Statues.*

10. AUM Prayers: It is an individual way of worship to AUM (GOD). It is performed with comprehensive holistic verses of Almighty GOD (AUM). It consists of three components – i.e. *AUM Chalisa, Aarati* and *AUM Brahma Mantras*. These are highly charged with supreme source of energy (SSE) for welfare of all the universal creations. It completely cleans (inner and outer self) the individual and his surrounding to clear the way to the ultimate Goal..

AUMIC CHANGES

Every human being has more or less similar physical features irrespective of caste, creed, religion or race. The past acts (*Poorva-karmas*) of every individual define the present path of life which could be divine or devilish. The aumic changes leading to transformation is used for divine side. AUM the way to divinity starts with *aumification*. The transformation is proportional to aumification. The complete transformation means complete aumification or achievement of goal or realisation of the *Self* which can be observed through.

- 1. Unique Personality:** The appearance of individual indicates unique changes in the personality as positive thinking with the changed in nature, behavior and attitudes.
- 2. Widened Aura:** The normal area of aura in male is 3.0 to 4.0 feet and in female 2.5 to 3.5 Feet. It increases too many folds.
- 3. Improved Chakral Activities:** The affected chakras are getting improved and start glowing and functioning as usual or even better than the earlier.
- 4. Excellent AUM Score:** There is dramatic progress in AUM Score.
- 5. Excellent N. P. Score:** N. P. Score rises to its highest.
- 6. Detachment:** The individual will not or very minimal attachment with worldly affairs.
- 7. Control of Emotions:** The individual develops confidence and thus not influenced by other.
- 8. Control of Desires:** The desire is endless and the ceiling of desire is Yoga. Regular practice of AUM Yoga and Aumic Meditations leads to the alignment of organ (*Indries*), mind (*Manah*) intellect (*Buddhi*) in its stream line and develop control over desire which is the root cause of all evil and devil acts and omission. This is the way to Divine-Universal-individual Connectivity (DUIC).
- 9. State of Equanimity:** The individual attains the evenness of mind and remains in state of equality in all circumstances.
- 10. State of Divinity:** Ultimately the individual aumify and attain divinity.

REFERENCE

1, *Srimad Bhagwadgita*; Published by Geeta Press Gorakhpur; Fourth Print; Chapter 6; Shlok 45; P.90.

LEVELS OF ATTAINMENT

Universe is full of divine creation as sentient and insentient. Further the sentient are having various groups. Out of all the human being are more developed than anyone other. Human beings are considered to be highly brained and have the right to enjoy the past acts (*Purv-karm*) as well as to start the newer acts. Based on inherited Sanskar, one chooses the track of their present life. The present acts and omissions are the indicator of the past life. Irrespective of all, everyone wish to attain his ultimate goal of life. The goal of life is in terms of liberation in one or the other ways depending on their tradition and culture. To attain the goal, one has to prepare, develop and monitor the attainment. Out of all, the aumic yog is one the divine way to make the impossible to possible provided the individual follows the correct path with selfless acts (*Nishkam Karm*). The correct process of aumic yog leads one to attain the goal.

- Introduction.
- Man as Mass of Energy
- Level Changes.
- Aumic transformation.
 - I. Basis of Transformation.
 - II. Effects of Transformation.
- Internal Aumastak Prayer.

MAN AS MASS OF ENERGY

Man himself is a condensed mass of energy derived from Material Nature (*Lower Prakriti*) comprised of five elements (*Punchmahabhutas*) in sequence of one after the other is as- Sky (*Ether*), Air (*Vat*), Fire (*Agni*), Water (*Jal*) and Earth (*Prithvi*) energized by Higher Nature (*Spiritual Prakriti*) i.e. Soul in continuum to GOD (AUM). He does not know what he is? Majority of people do not believe even in GOD because they are tightly enveloped within the sheath of ignorance (*Maya*). It is difficult to make them to realize the presence of divinity in them. Yog is the way to recognize oneself with the truth by invading or dissecting the sheath of ignorance (*Maya*). Man is a special gift to this universe. He has rights of doing some newer acts (*Karmas*) and innovations while others animals enjoy whatever they have performed in their past life (*Purv-karm*).

LEVEL CHANGES

Individual in search of truth move here and there may be throughout life. The divine grace makes it convenient by giving the guidance to the path of “Aumic Yog”. The practice of aumic yog brings positive success in earliest time provided it has been performed sincerely, regularly and honestly. One can easily observe the changes at three levels:

- I. Individual level.
- II. Universal level.
- III. Divine level.

I. INDIVIDUAL LEVEL

Mere thinking of AUM itself initiates aumic changes in individual through initiating the aumigenesis. Aumastak Yog accelerates the process of aumigenesis and aumification. Initially the changes at individual level are invisible and slow but get accelerated as the time passes. The changes can be realized by self and observed by the others in family and neighbors and gradually generalized community. The major changes are:

1. **Social Behavior:** The individual shows the behavior as - Non-violence (*Ahimsa*), Truth fullness (*Saty*), Non-stealing (*Astey*), Moderation (*Brahmachary*), Non-hoarding (*Aparigraha*).
2. **Personal Behavior:** Framing a self rule for social ways; purity of body and mind, contentment, austerity (*excess balanced*) in every sphere of life, study of relevant literatures, practice and devotion to AUM. *Regularly, sincerely and honestly.*
3. **Prolonged Physical Posture:** Sitting in especially comfortable posture, realizing them self within the symbol of AUM at least for 10- 15 minutes daily.
4. **Breath Holding:** Slow and deep inhaling from one nostril (*Poorak*), holding the breath for some times (*Kumbhak*) and then slow exhaling through other nostril (*Rechak*). This practice to be repeated one by one from both nostrils and then slowly inhalation, holding and exhalation from both nostrils. It should be practiced for at least 10-15 minutes daily. Indicated by decreased respiration rate, increased collection of *Pran Vayu*, reduced heart rate; control on pressure releasing enzymes and hormones indicate dedication.
5. **Control of Desires:** Desire is the root cause of all problems. The attainment is observed by selfless desire (*Nishkam Karm*) of the individual
6. **Practice of Concentration:** Choose the symbol of AUM and concentrate on it. It requires perseverance and Will Power. The process should be developed gradually, regularly, and continuously. Try to concentrate on the head of AUM.
7. **Concentration:** Always think to merge with AUM at any end point of its wing preferably the dot on the top
8. **Union of Self:** Ultimate aim of *Aumic yog* i.e. union of the individual self with step of infinite (∞) of AUM which is the merger of the self with the *Supreme Reality*.

In above serial 1 to 8 each step is indicator of one step of Aumastak Yog. The initial four steps i.e. *Yam, Niyam, Asan* and *Pranayam* related steps are observed by other hence call External Yog steps. *Pratyahara* the fifth step where there is stoppage of all the activities of all the sense organs (gate-keepers of body and mind). The last three steps are the indicator of *Dharana, Dhyan* and *Samadhi* steps which are only observed by the individual concern so called Internal Yog.

II. UNIVERSAL LEVEL

This universe is continuum from individual to other universe and ultimately to the infinity or divinity. There is other universe also which are balanced with the divine and universal force. We are concerned with this universe where we are living. The major contents (sentient and insentient) of this universe are made up of five elements and its derivatives. They are present as living and non-living beings. Besides the basic attainment of individual level, the universal attainment by individual are observed by –

1. **Universal Brotherhood:** Feeling of ones in all.
2. **Natural Living:** Easy adjustment in all natural situations.
3. **Fast Acclimatization:** Specially with time, place and altitude
4. **Control of Desire:** No effects of worldly affairs.
5. **Changes in Personality:** - Due to increased *aura* and *auric field*.
6. **Living in Higher Body Plane:** Especially intuitional plane.
7. **Yogic Steps:** - Dharana and Dhyan.

III. DIVINE PLANE

The attainment of the divine level is the ultimate. It is the end and the beginning of all ends. Here every action and reaction takes place with divinity. The worldly acts carried with the individual soul are processed and modified by divine process and law. Thus processed soul is made ready for

future life with their acts and omissions to play the roles accordingly. The attainment of divine levels are observed by –

1. **Living in Bliss:** Always happy.
2. **State of Equanimity:** Remains in state of equality in all worldly situations.
3. **Lifeless Body:** Practice to leaves the physical body for desired time.
4. **Signs of attainment:** Always have auspicious hearing, vision and acts.
5. **Yogic Steps:** *Samadhi*.

AUMIC TRANSFORMATION

Aumic transformation in individual is definitely divine mercy for certain chosen persons who by virtue of their past acts (*Purv-karm*) deserve to serve for the benefits of sufferings. The transformation takes place in two steps.

- I. Basis of Transformation.
- II. Process of Transformation.

I. BASIS OF TRANSFORMATION

Every human being has more or less similar physical features irrespective of their religion, race and community. The transformation is based on the activity of past acts (*Purv-karmas*). In next life each aspect develops with physical body and appears in later parts of life according to their past acts (*Purv-karms*). Thus, the past acts (*Purv-karmas*) define the present path as divine or devilish. According to Srimad Bhagavad-Gita:

शरीरं यदवाप्नोति यच्चाप्युत्कामतीश्वरः।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्।⁽¹⁾

As the wind carries away odors (*Gandh*) from their seat of flowers, so the Soul, (the controller of the body constituted of five elements with mind, intellect and ego) taking the mind (*Manah*) and the senses (*Indries*) from the body which it leave behind and migrate to the body which it acquires.

II. EFFECTS OF TRANSFORMATION

The term transformation is used for divine side. Additional aumigenesis through various aumic rituals accelerates the process of holism in deserving individual. Thus, the aumic transformation can be observed as-

- **Unique Personality:** The appearance of individual indicates unique changes in the personality in terms of - *Positive thinking and thoughts, improved nature, behavior and attitudes.*
- **Widened Aura:** The normal area of aura in male 3.0 to 4.0 Meter and female 2.5 to 3.5 Meter. It widened too many folds.
- **Improved Chakral Activities:** All the *chakras* are properly glowing and active.
- **Excellent AUM Score:** There is dramatic progress in AUM Score.
- **Excellent N. P. Score:** N. P. Score rises to its highest.
- **Detachment:** The individual are not attached with worldly affairs.
- **Control Emotions:** The individual is not easily influenced by the external changes.
- **Control of Desires:** There is alignment of organs (*Indries*) mind (*Manah*) intellect (*Buddhi*).
- **State of Equanimity:** The individual attains the evenness of mind and there in no effect of positive and negative polarity on individual. He remains in state of equality.
- **State of Divinity:** Attain with the help of internal yog. The third step is the stage of attainment.

INTERNAL AUMASTAK PRAYER

The last three steps of Aumastak Yog (*Dharana, Dhyan Samadhi*) are internal Yog. The sincere, regular and honest practice of these steps leads to reach the Ultimate Goal of life. As per *AUM Chalisa*:

धारणा, ध्यान, समाधि ओम् से, परमगति को जावे,
नागेन्द्र तव कृपा से साई, शरण ओम् की पावे ॥⁽²⁾.

Based on the practice of external yog i.e. Yam, Niyam, Asan, Pranayam with proper bridge with Pratyahara and sincere, regular and honest practice of three steps of internal yoga i.e. *Dharana, Dhyan and, Samadhi* lead one reach to the Ultimate Goal.

REFERENCE

1. *Srimad Bhagwadgita*; Published by Geeta Press Gorakhpur; Fourth Print; Chapter 15; Shlok 8; P.177-78.
2. *Dubey; Nagendra P*; *AUM Prayers*; *AUM Chalisa*; Second Edition 2015; Rhyme 20; P.9.

GLOSSARY

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