

APPLIED CONCEPTS OF AUM THERAPY



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APPLIED CONCEPTS OF AUM THERAPY

(Comprehensive Approach for Integrated Health and Holistic Care)

(Based on Indian Sanskrit)



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INTRODUCTION

AUM Therapy utilizes the divine vibrating energy produced during pronunciation of “AUM” apart from its divine quality for the physical, mental, social, spiritual evolution and well being of human race. Proper pronunciation is the mainstay of this therapy apart from its divine quality.

AUM Therapy has been brought with broader concepts based on “**Principles of Divinity in all Universal Creation**”. In this book I have tried my level best to infuse the applied concept of divine grace, blessings and intuitions attained in divine dedication more than fifty years. The “**Applied Concept of AUM Therapy**” contains the major aspects of the Applied Aumic Philosophy, Aumic Holistic Scientific through divine-universal-individual connectivity (DUIC), Applied, General and AUM Specific diagnostic tools and techniques to ascertain the cause of the root problems. The wider aspects of coverage of problems and aumic management are the chapters of great academic importance of further research. The “**Applied Concept of AUM Therapy**” gives newer direction of healing and management of the individual with aumified divine, universal and physical materials used directly and indirectly. The “**Applied Concept of AUM Therapy**” is being offered for the benefits of all who are involved in the field of holistic, traditional, modern healing and therapies along with in search of divinity. This book is recommended as one of the guide for the courses of AUM therapy. The book provides the guidelines for aumified life and further self realization, the ultimate aim of AUM Therapy. The central theme of the Aumic Management is to elevate the level of aumification to an individual to have - **Auspicious hearing, auspicious vision and auspicious acts (Karmas)**.

In the text matters the various nomenclature / terminology has been used as correct Sanskrit pronunciation instead of the English nearby translated terms e.g. - **Vata for Air** is English term but the correct term as per Sanskrit / Hindi is **Vat for Air and Yog for Yoga**. Such terms has been used in the text of this book. 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 Prasad Dubey)

Founder President

World Association of Integrated of Integrated Medicine

AUM Foundation LLC, NY, USA

FOREWORD

It is auspicious calling to write a foreword to this invaluable book **“Applied Concepts of AUM Therapy”**. Ancient Indian scriptures (*Vedas, Vedangs, Puran’s* and *Upanishads*) have recognized the integral reach of cosmic energy as an intervention for health and well being.

AUM is *Pranav* means *Pranavaswarupa* is the word synonymous with GOD which is beginning and end of the beginning. AUM 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 the cosmic laws. The Applied Concepts of AUM Therapy introduced by Dr Nagendra P Dubey is a ground breaking work. ‘AUM’ or the **Pranav** is the primordial sound that is the very basis of creation and origin of the universe and universal contents. The ancient Sages and Rishis have realized the potential of ‘AUM’ for the benefit of all sentient and insentient beings. **Mandukya Upanishad** has explained the syllable of the word and the four states of consciousness of human beings namely, *Waking, Dream, Deep sleep* and *Transcendental*. ‘AUM’ is verily the ‘Self,’ the Atman. The Self has four quarters i.e. *Vaisvanar, Taijas, Pragyana and Atman /Turiya*

Dr. Dubey has taken the essence of AUM experienced by the Sages and Rishis and explained it in a succinct practical book **“Applied Concepts of AUM Therapy”**. I have personally seen the excellent way of theatrical and practical training of AUM Therapy and Aumic Healing given by Dr Dubey in NY, USA which attracted a number of people of every sector irrespective cast, creed and religion of New York and its vicinity. The Aumic Sound Vibration can restore the health and re-establish our divine cosmic connection. AUM Therapy can remove the blocks, negative energies and bring balance and vitality to the body, mind and consciousness. Sound is indeed the basis of the entire creation and therefore, it is logical that healing is initiated through sound frequencies of AUM. I am sure this book will make its own space in the existing field of holistic therapy and healing.

I congratulate Dr. Nagendra Prasad Dubey for the vision and divine intuition that has infused in the book **“Applied Concepts of AUM therapy”** for the benefit of mankind through the grace and blessings of Bhagwan Sri Sathya Sai Baba.

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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*, Secretary, AUM Foundation and Executive Member, World Association of Integrated Medicine who contributed as Co-Author in arranging references, editing and compilation of this book.

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(Dr. Nagendra Prasad Dubey)

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CHAPTER-1

APPLIED CONSIDERAION OF AUM

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा।⁽¹⁾

Meaning: AUM, TAT and SAT have been declared as triple appellation of *Brahman*, who is Truth, Consciousness and Bliss. By that the **Brahmins**, the **Vedas** as well as **Sacrifices** (*Yagyas*) created at the cosmic drawn.

GOD (AUM) is the creator of the entire universe and its contents (sentient and insentient). AUM is GOD and GOD is AUM. GOD (AUM) is Vishwaswaroop, Omnipresence and Omnipotent. HE is Generator, Operator and Destroyer of all. HE withholds all universal creation with a fraction of his **Yog Maya**. He is present in all but no one present in him He prevails in all universal and individual existing in either form. HE makes to realize his presence to those who wish from his heart and has open eyes. AUM is the way to remember the creator of entire Cosmos and further Universe.

- Introduction.
- Divine Considerations.
- Cosmic Considerations.
- Vedic Consideration.
- Scientific Considerations.
- Scientific Basis.
- Applied Philosophy
- AUM and Divinity.
- AUMIC Realization.

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप।⁽²⁾

Meaning: Sri Bhagwan Said: O! Arjun, you and I have passed through many births; I remember them all; you do not remember.

DIVINE CONSIDERATIONS

Almighty GOD is Omnipresence and Omnipotent. GOD is the Father and Nature is the Mother of all cosmic, universal and individual creations. In the word GOD, each letter is representative of specific divine supreme power (SDSP). Here, G - Represent as Generator; O - Represent as Operators and D - Represent as Destroyer of all cosmic, universal and individual creations existing in its different form and name. Thus, GOD is the creator of all its cosmic, universal and individual contents whether they are sentient or insentient.

स्व प्रकाश में स्थिति होकर, सम्पूर्ण निर्धार किया,
सम्पूर्ण निर्धारित करके, खण्ड खण्ड विस्तार किया।

सभी खण्ड को स्वेच्छा से, अपना ही उपहार दिया,
एक सूत्र होने के नाते, अपना ही आधार दिया।।⁽³⁾

Meaning: O! GOD, Remaining in your “Cosmic Light” You decided the entire Universe and after decision, You divided the Cosmos in various **Khands** (*Divisions*) called **Cosmic Khands** (*Brahm Khand, Deo Khand, Brahmand Khand, Gyan Khand and Bhautik Khand*). You willingly provided your gifts to all Khands (*Divisions*) and being the same source of origin, You provided the same base to all with Your linkage.

AUM is the sound energy of GOD means GOD and is the precursor of all energy. Thus, all the cosmic, universal and individual energy are one or the other way derived from Supreme Energy AUM. Keeping in view, the philosophy of omnipresence and omnipotent, GOD has been well described in AUM Prayer as –

तूँ है कृपा सिन्धु सा रूपा, ओम् तुम्हारी बानी,
तूँ है स्वामी सकल भुवन का, ब्रह्माण्ड रजधानी।।⁽⁴⁾

Meaning - O! GOD, You are the Ocean of Mercy, AUM is your Voice means You., You are the Head of GOD of Entire Universe and Your Capital is in the Universe (means You prevail in each and every aspects of all in the cosmos, universe and individual level).

The imperishable word AUM is whole of this visible universe. Its explanation is as follow- what has become, what is becoming and what will become, - verily, all of this is AUM. And what is beyond these three states of the word of time - that too, verily, is AUM. AUM is practiced in almost all religions with little variation in pronunciation but having the same sense of holistic care, purpose and effects. The various synonyms are – **AUM – Hindu, HUM – Tibetan, AMIN – Muslim, AMEN - Greeks, Romans and Christians and AHUM – Zoroastrians.**

COSMIC CONSIDERATIONS

Before going in depth of the philosophy and science of AUM and further its aumic effects, it is worth to have some applied consideration of cosmos and universe which is the base of all universal creation. To stand understand better philosophical knowledge and its technical implementation, one should have clear meaning and their extents. The applied cosmology has following major terms to understand.

Cosmos: This is a whole harmonious and orderly system. It is governed by Cosmic Natural Law. Cosmos is 250 times bigger than visible universe.

Universe: This space including every existing thing as - time, space, matter. This is governed by Universal law. Life of Universe is about 14 billion years old thus; we cannot see the things beyond 14 billion light years away at a glance.

Cosmology: This is a broad discipline covering *scientific, religious or philosophical* aspects of the cosmos and its nature. The religious and philosophical approaches include the spiritual entities from cosmos. The cosmos also deals the matters outside the physical universe.

VEDIC CONSIDERATIONS

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

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.⁽⁵⁾

SANSKRIT
ॐ भद्रं कर्णेभिः शृणुयाम देवाः
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँ संस्तुमः ।
व्यसेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः

ENGLISH
AUM! Bhadram karnebhih s'rnyuyama 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;

Meaning: 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.

SCIENTIFIC CONSIDERATIONS

Science is the systematic knowledge derived out of the philosophy. According to modern concept, the divine cosmic energy is also convertible in various types of energy as per divine wish and the need of individual. The divine cosmic energy (DCE) is sound energy which could be heard with the ears. The ancient sages and seers heard the divine verses through *Akashvani*. They were able to see the power and applicability of these sounds and thus they were called *Mantradrashtha Rishis*. Scientifically, according to *Big Bang Theory*:

***“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.***

We know that every creation requires energy. AUM, the divine cosmic energy (DCE) appeared for universal creation.

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. 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

GOD is Omnipresent and omnipotent. Everyone is in one or the other form is 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,

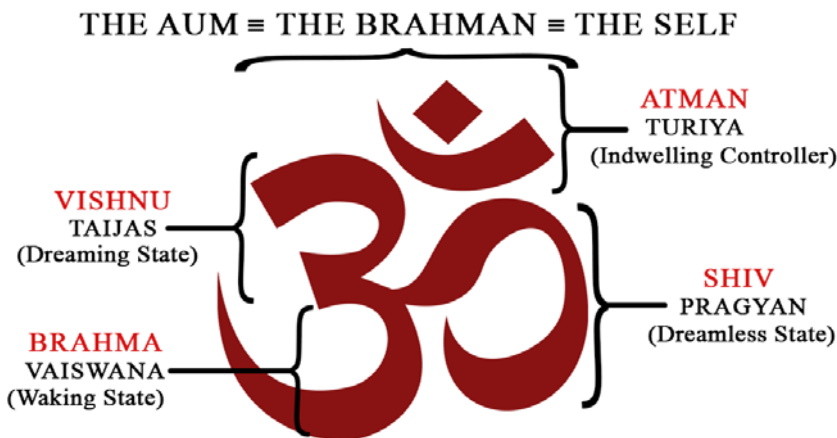
operation, destruction and reappearance. This cyclic path is in operation for millions of years and will continue till indefinite period on divine wish.

The age of this universe is beyond calculation in years. However, according to some estimation, the life of Universe is about 14 billion years old. Based on this estimation, we can see the things up to 14 billion light years at a glance. 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). 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 (*Mantradrashat*). 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 societies which were accumulated in *Vedas* and further in Vedic literatures.

AUM AND DIVINITY

This is the word of all words. It comprised of three prominent sounds A, U, M and fourth as ultimate submerges into infinite. The three letters of AUM represents *Brahma*, *Vishnu Mahesh* which are associated with three quarters as *Vaiswunar*, *Taijas Pragyan* and all within Almighty GOD (*Parmatma*) while quarter submerge with *Self* or *Brahman*. AUM is the whole of this visible universe. The divine aspects of AUM are diagrammatically represented as:

The entire aspects explanation that 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 has been diagrammatically given below.



“DIVINE REPRESENTATION OF AUM”

AUMIC REALIZATION

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). According to *AUM Katha*, the importance of *AUM* for meditation and realization is mentioned as.

तूँ ही ओम् प्रतीक में, संपूर्ण अवतार।
अणु अणु में सब ब्रह्म है, पूर्ण ब्रह्म संसार।⁽⁶⁾

Meaning: O! *AUM* (GOD), You in the Symbol of *AUM* is the incarnation of entire Cosmos. You prevail as *Brahm* in each and every molecule, thus, the whole universe is full of *Brahm*.

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CHAPTER - 2

AUMIC DIVINITY

Almighty GOD is Omnipresence and Omnipotent. GOD is the Father and Nature is the Mother of all divine, universal and individual creations. GOD is also represented as Generator; Operators and Destroyer of all divine, universal and individual creations existing in its different form and name. GOD is the creator of alldivine universal and individual creations whether they are sentient or insentient. The divine aspect of AUM for the individual being is definitely there which has been conveyed and communicated in various sacred literatures and has also been mentioned by many sages, seers, philosophers and clairvoyant scholar. The aspect is unique combination of nature; its products and divinity are present as divine gift to the universe. The divine individual combination and continuity is the base of universal existing. The combination of Nature and GOD has been well explained in *Srimad Bhagwadgitaas*:

- Introduction.
- Aumkaram
- AUM and Self.
- AUM and Self
- Qualities of Quarters.

भूमिरापोनलो वायुः खं मनो बुद्धिरेव च।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥⁽¹⁾
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीव भूतां महाबाहो ययेदं धार्यते जगत्॥⁽²⁾

Meaning: *Earth, water, fire air, ether, mind, intellect (reason) and also ego* – these constitute. My nature divided into eight parts. This indeed is my lower (material) nature; the other than this, by which the whole universe is sustained, know it to be My higher (or Spiritual) nature in form of **Jiva** (the life principle).

Explanation - Human body is a mass of condensed matter derived from the Nature (**Prakriti**). Every individual is comprised of two Nature (Person) 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 (reason) and egoism**, while the Higher Nature (**Spiritual Prakriti**) is the Soul (**Atma**) of individual derived and in continuum with GOD (**Parmatma**). It has well described in AUM Chalisa as:

तूँ है कृपा सिन्धु सा रूपा, ओम् तुम्हारी बानी,
तूँ है स्वामी सकल भुवन का, ब्रह्माण्ड रजधानी॥⁽³⁾

Meaning: O! GOD, YOU are the Ocean of Mercy, AUM is your voice. YOU are the GOD of Entire Universe and Your Capital is in Cosmos (Universe) means YOU prevail in each and every aspects of the Universal creation

AUMKARAM

The proper chanting of AUM is called Aumkaram. The chanting may be continuous or intermittent directly or indirectly with mechanical devices (continuous chanting devices). This is the best way to communicate with divinity through Divine Universal Individual Connectivity (DUIC).

APPLIED AUMIC CHANTING

Keeping in view, the *Self* and correlation with AUM in accordance to its division in four quarters and their merits, the proper chanting of AUM is very important in order to achieve, the worldly matters, intelligence, proper peace, satisfaction for blissful and prolonged life. This will give additional aumic response besides the therapeutic response.

MECHANISM OF CHANTING

Irrespective of caste, creed, religion or race, anyone can chant AUM (*Aumkar*). Any individual interested in chanting can be easily being trained for chanting of AUM (*Aumkar*) with little practice according to their tradition, culture and custom. The chanting is related to respiration and is performed during expiratory phase with the help of lips and vocal cards. There are following steps involved in proper chanting of AUM (*Aumkar*).

- I. Step A (ॐ)
- II. Step U (ऊ)
- III. Step M (म्)
- IV. Step Infinite (∞)

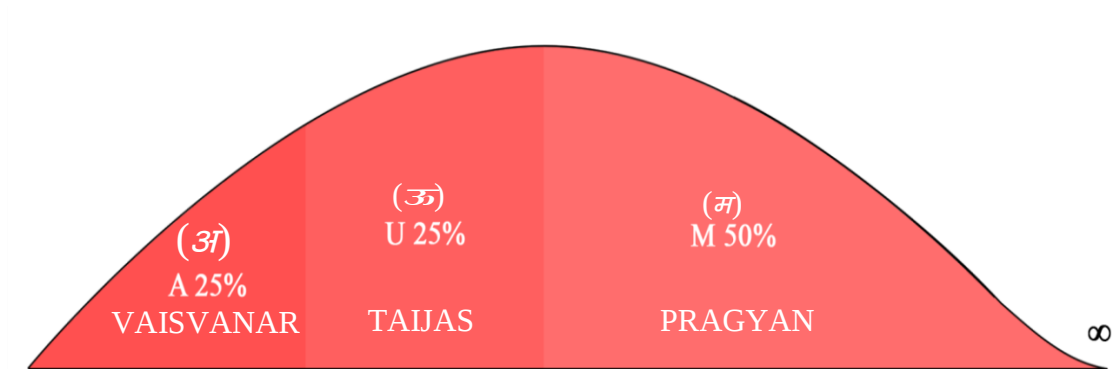
(I). STEP- A (ॐ) (Step of Initiation):

In this step, one has to sit in relaxed posture, wait for two to three minutes to have normal breathings, then starts the chanting A (ॐ) with the help of vocal card and slight displacement of middle third of the lips. This step last for initial 25% of the total phase of expiration of the individual. A corresponds to *Vaisvanar* quarter of the *Self* (AUM).

(II). STEP- U (ऊ) (Step of Peak):

In continuation of step A, change the sound with slight more narrowing of the opening of lips in central parts of mouth to chanting U (ऊ). This step forms the

peak of the pitch of the sound. This step last for next 25% of the total phase of individual expiration. It corresponds to *Taijas* quarter of *Self* (AUM).



“Diagrammatic Representation of Chanting of AUM”

(III). STEP-M (ॠ) (*Step of Declination*):

In continuation of step U, change the sound with closing the slit opening of the lips for chanting M (ॠ) with the help of laryngeal involvement. Here, the pitch of the sound gradually merges with the base with the step of infinite (liberation). This step is comprised of almost last 50% of total phase of individual's expiration. A corresponds to *Pragyan* quarter of the *Self* (AUM).

(IV). STEP INFINITE (∞) (*Step of Liberation*):

The end of the sound merges in infinite (∞). It is soundless, unutterable, quieting down of all relative manifestations, blissful, peaceful and non-dual. It is infinite. It corresponds to the *Atman* quarter of the *Self*. It is the beginning and end of all beginning

AUM AND SELF

The AUM, The Brahman and The Self all is GOD. The Self has four quarters and according to aumic philosophy each quarter is considered as chakras. These are arranged in step manner (*from below up word*). Each quarter (*chakr*) has special features and representation related to the individual. The four quarters (*chakras*) of the Self are:

1. Vaisvanar.
2. Taijas.
3. Pragyan.
4. Turiya

1. **VAISVANAR (Phase of Prosperity):** It is first quarter, its field is waking state (*Jagrat*) and its consciousness is outward-turned. It is seven-limbed and nineteen-mouthed. It enjoys gross objects. It is the first sound **A**, because this encompasses all. Those who know / understands it; he encompasses all desirable objects and becomes the first. It brings prosperities.
2. **TAIJAS (Phase of Knowledge and Wisdom):** It is second quarter. Its field is dreaming state (*Swapan*) and its consciousness is inward-turned. It is seven – limbed and nineteen-mouthed. 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 know / understand it, he exalts the flow of knowledge and becomes equalized and everyone who will be born in his family are enlightened. It brings knowledge and wisdom.
3. **PRAGYAN (Phase of Attainment):** It is third quarter. It is deep sleep or field of dreamless sleeps (*Susupti*). Here, one becomes undivided, an undifferentiated mass of consciousness, consisting of bliss and feeding on bliss. His mouth is consciousness. It is the third sound. This phase is phase of measurement. Here all enters so those know / understand it; he measures all and becomes all.
4. **TURIYA (Phase of Liberation):** Turiya is Sanskrit word meaning is fourth. Here, 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 Aanand 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 neither inward-turned nor outward-turned consciousness nor together. It is infinite, cannot be described in words. Its sole essence being the consciousness its own self. It is peaceful, blissful; and non-dual without a second. This is the *Atman*, the *Self*. This is to be realized. Those who know / understand it, he merges his self in the *Self* and attain ultimate goal.

AUM AND SELF

AUM is the GOD, the Atman and the Self. The Self has four quarters. These quarters are present in all, in one or the other form. The four quarters of the Self can be seen at different places in the image of AUM. The proper chanting of AUM is called *Aumkar*. It generates positivity in self and surroundings. Continuous and interrupted both types of chanting increase the positivity in respective desired fields. AUM is *Brahman*, the *Self*. The Self has four quarters, *Vaisvanar*, *Taijas*, *Pragyan* and *Atman*. Thus, the Self, the AUM has four quarters. Out of all the four quarters, there are three distinguished quarters as-*Vaisvanar*, *Taijas* and *Pragyan*. *Vaisvanar* has the sound A; *Taijas* has U and *Pragyan* has M. The fourth quarter is *Turiya* / *Atman* which is represented as (∞). It is soundless, unutterable, a quieting down of

all relative manifestations, it is blissful, peaceful, and non-dual. Thus, in reality, AUM is the Atman. Those who understands and knows it, he merges his self in the *Self* or *Atman*. The diagrammatic correlation of AUM and Self (All Quarters of Self) is shown as under. Kindly see the diagrammatical representation in Chapter 1 Page 5.

QUALITIES OF QUARTERS

AUM has many synonyms as- *the AUM, the Brahman, and the Self*. All are the same and creator of all the existing incosmos and universe. It has four quarters. To have better understanding, the qualities of the each quarter are mention below –

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

REFERENCE

- 1 & 2. Srimad Bhagwadgita; Gita Press, Gorakhpur; Fourth Print; Chapter 7; Shlok 4&5; P 92.
3. Dubey; Nagendra P; AUM Prayers; AUM Chalisa; Second Edition 2015; Rhy. 1; P2

DUI - CONNECTIVITY

DUI - Connectivity is also known as Divine Universal Individual Connectivity (DUIC) which is subtle connection between Divinity and Individuality (Supreme Self and self).

All Cosmo universal individual presence irrespective of sentient and insentient is the divine gift to the universe means all universal creations are withheld by the Almighty with His fractional power. All individual's evolutions from conception to liberation happen through the subtle divineconnectivity known as Divine Universal Individual Connectivity (DUIC). This connectivity is the source of divine and life force to individual from GOD. The divine supreme energy (DSE) and universal energy (UE) of maintaining the life through this connectivity as long as the divine wish and will. All individual's development takes place from womb (*Birth*) to tomb (*Liberation*) through this connectivity. Thus, the connectivity is the way to connect the individual soul to the supreme Self.

- Introduction.
- DUI Division.
- DUI Planes.
- DUI - Khands.
- Planes vs. Khands.
- Aumic Connectivity.
- Functions of Connectivity.

DUI- DIVISIONS

In order to understand the Divine Universal Individual Connectivity (DUIC), it is very much required to understand the state and status of various structures coming across and in vicinity of the connecting path. The entire aumic path is divided in two cosmo universal divisions:

- DUI - Planes.
- DUI - Khands

DUI - PLANES

The entire DUI –plane is divided in three major planes as:

- I. Divine Plane,
- II. UniversalPlane
- III. IndividualPlane.

I. DIVINE PLANE

Divine plane is the highest plane it includes *Brahm Khand*. This is the plane of beginning and end of the beginning. It is the plane of supreme source of energy. All divine, universal and physical existence is attached with this supreme energy through subtle connectivity known as Divine-Universal-Individual Connectivity (DUIC). 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.

II. UNIVERSAL PLANE

Universal plane is between divine and individual plane. It includes *Deo Khand* and *Brahmand Khand* where all deities of *Deo Khanda* and *Brahmand Khans* exist and operate accordingly. 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

Individual plane is the lowest plane. It includes *Gyan Khand* and *Bhautik Khand* where all individual sentients and insentient exist in visible and invisible forms. This is the plane learning, earning and burning. This plane is also called *Mrityu Lok*. This is also called Physical Plane.

DUI - KHANDS

Cosmo Universal Khands (Divisions) are divided in various Khands (Division). These division (*Khands*) are operated by the GOD and their various forms in different names in different planes and divisions. Most of the divisions are governed by specific deities. Divine Universal Individual Connectivity pathways pass through planes and divisions The five Khands are:

- I. Brahm Khand,
- II. Deo Khand,
- III. Brahmand Khand,
- IV. Gyan Khand,
- V. Bhautik Khands.

I. BRAHM KHAND

AUM, the divine cosmic energy (DCE) 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*).

तूँ ही ओम् प्रतीक में, संपूर्ण अवतार।
अणु अणु में सब ब्रह्म है, पूर्ण ब्रह्म संसार।⁽¹⁾

Meaning: O! GOD, You in the shape of AUM, incarnated as Whole for the Cosmos and thus the entire universe. You are the Brahm of each and every molecule, thus, the entire universe is *Brahm*.

II. DEO KHAND

Place of deities. It is also called Swarg Lok. After the initial creation of supreme source of energy AUM, GOD took the opportunity to appear in three forms as *Brahma*, *Vishnu* and *Shiva* for *Generation*, *Operation* and *Destruction* with the help of their three counterpartas - *Sarswati*, *Lakshmi* and *Durga*. The next divine generation appeared with defined purpose of maintenance of the universal activities with their energy, grace and blessings in form of *Indr*, *Brihaspati* and *Garud*.

ब्रह्म खण्ड से अवतरित, देव खण्ड में वास।
देवखण्ड में सर्वहित, करत रहत अभ्यास।⁽²⁾

Meaning: O! GOD (AUM), You descended from *Brahm Khand* and came to stay in *Deo Khand* in your different form and name. Staying in *Deo Khand*, You always exercise for the welfare of all sentient and in sentient.

III. BRAHMAND KHAND

The Supreme Aumic Energy further descended down in the *Brahmand Khand* of Universal Plane where He established the big source of energy in the name of Celestial bodies. It is also called Akash Lok These celestial bodies continuously emit energy in various form and name. These celestial bodies are grouped in two groups:

- A. **Main Celestial Bodies:** Zodiacs, Stars and Planets,
- B. **Other Celestial Bodies** - Satellites, Comets, Asteroids, Meteor and meteorites, Galaxies

देवलोक से उतरिकर, ब्रह्माण्ड निर्माय।
सर्व समन्वय करन हेतु, दिये पिण्ड जन्माय।⁽³⁾

Meaning: O! GOD (AUM), You descended from Deo Lok (Deo Khand) and build up Brahmand division(Khand) where for integration of all planes, You established Celestial Bodies.

IV. GYAN KHAND

The continuous spread of divinity coming down through universe merges with the *Gyan Khand*, (the higher level of Physical / Individual Khand). The working at physical / individuals plane is the result of *Gyan Khand*.

तू ही ओम् प्रतीक में, मान ग्यान भण्डार।
मानव ग्यान विस्तार कर, आत्म करै स्वीकार।।⁽⁴⁾

Meaning: O! GOD, You in the shape of AUM is the source of Honor and Knowledge. You enhance the knowledge of human being and allow their soul to liberate.

V. BHAUTIK KHAND

This is also called Individual Plane where every individual has his identity. This is also called *Mrityu Lok*. According to *Bhagwadgita* every individual comprised of two Natures (*Prakriti*).

भूमिरापो नलो वायुः खं मनो बुद्धिरेव च।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा।⁽⁵⁾
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत्।⁽⁶⁾

Meaning: *Earth, water, fire air, ether, mind, intellect (reason) and also ego* – these constitute. My nature divided into eight parts. This indeed is my lower (material) nature; the other than this, by which the whole universe is sustained, know it to be My higher (or Spiritual) nature in form of **Jiva** (the life principle).

Explanation - 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 (reason) and egoism**, while the Higher Nature (*Spiritual Prakriti*) is the Soul (*Atma*) of individual derived and in continuum with GOD (*Parmatma*).

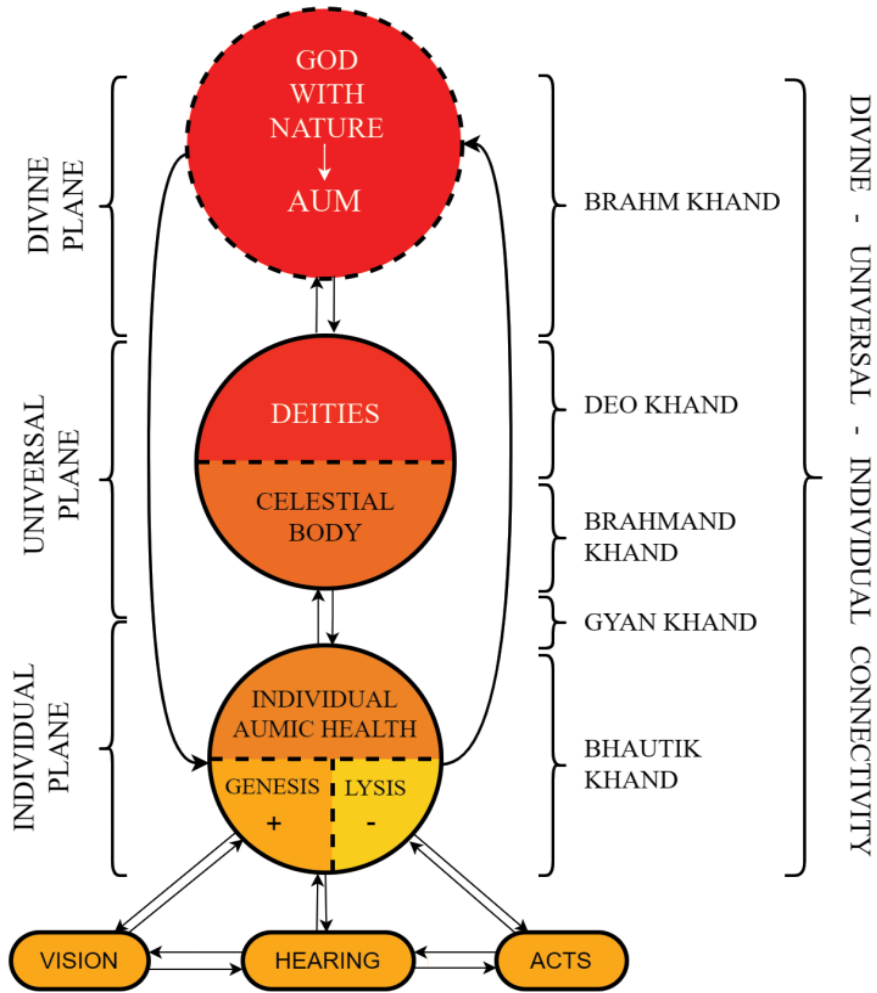
CO RELATION IN PLANES AND KHANDS

The correlation between Planes and Divisions (Khands) is mentioned as under:

Sl. No.	Planes	Cosmic Khands (Divisions)	GOD and Deities
1.	Divine Plane	Brahm Khand	GOD(AUM) with Nature
2.	Universal Plane	Deo Khand (<i>Swarg Lok</i>)	Brahma, Vishnu and Shiw. Sarswati, Lakshmi and Durga. Indr, Brihaspati and Garud.
		Brahmand Khand (<i>Akash Lok</i>)	Zodiacs, Stars, Planets, Other Celestial Bodies - <i>Satellites, Comets, Asteroids, Meteor and meteorites, Galaxies,</i>
3.	Physical Plane	Gyan Khand	Ved (<i>Regved, Samved, Yajurved, Atherved</i>); Upved, Vedang and Upanishad.
		Bhautik Khand (<i>Mrityu Lok</i>)	All sentient and insentient including animals and plants.

AUMIC CONNECTIVITY

Divine Universal Individual Connectivity (DUIC) is also called Aumic Pathway which extends between GOD (AUM) and an individual being. It is the subtle link between divinity and the individuality. The explanation of various plane and Khands (*Divisions*) explain the way of invisible divine establishment of connectivity between the individual to GOD. The pathway passes through **Three Planes i.e. - Divine, Universal and Individual** and **Five Cosmic Khands i.e. - Brahm, Deo, Brahmand, Gyan and Bhautik**. The pathway is the connectivity from Supreme Self to individual self. The connectivity is through divine thread from one end to another end. The diagrammatic representation (*Flow Diagram*) of aumic pathway known as divine universal individual connectivity (DUIC) is given coming page.



“AUMIC PATHWAY”

FUNCTIONS OF CONNECTIVITY

Divine Universal Individual Connectivity (DUIC) is the base of life of all exiting of **Three Planes** i.e. *Divine, Universal and Individual* and **Five Cosmic Khands (Division)** i.e. *Brahm Khand, Deo Khand, Brahmmand Khand, Gyan Khand and Bhautik Khand*. The connectivity has following major functions.

1. This connectivity provides the direct communication from Supreme Self to the individual self.
2. The connectivity passes through **Three Planes** i.e. *Divine, Universal and Individual* and **Five Cosmic Khands (Division)** i.e. *-Brahm Khand, Deo Khand, Brahmmand Khand, Gyan Khand and Physical Khand*.

3. The connectivity is also responsible for implanting the soul in individual of all **Three Planes** i.e. *Divine, Universal and Individual* and **Five Cosmic Khands (Divisions)** i.e. *Brahm Khand, Deo Khand, Brahmand Khand, Gyan Khand and Bhautik Khand*.
4. It maintains the continuous flow divine supreme energy (DSE) along with the respective energy from all planes and Khands (Divisions) to individual directly and indirectly.
5. The connectivity nourish the souls and sense till allotted span of life in all (sentient and Insentient) and ultimately merge the individual self to the Supreme Self (**Parmatma**).

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ।⁽⁷⁾

शरीरं यदवाप्नोति यच्चाप्युत्कामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ।⁽⁸⁾

Meaning: The eternal Jiwatma in this body is a fragment of MyOwn Self; and it is that alone which draws around itself the Mind and the five senses, which abide in Prakriti.

Meaning: Even as the wind wafts scents from their seat, so, too, the Jiwatma, which is the controller of the body etc, taking the Mind and the senses from the body which it leaves behind, Forthwith migrates to the body which it acquires.

REFERENCE

1,2,3'4; Dubey; Nagendra P; AUM Katha; *Brahm Khand, Brahmand Khand, Deo Khand* respectively..First (Doha), *Gyan Khand*; Last Doha; First Edition 2022.

5&6 : Srimad Bhagwadgita; Gita Press, Gorakhpur; Fourth Print; Chapter 7; Shlok 4&5; P 92.

7&8. Srimad Bhagwadgita; Gita Press, Gorakhpur; Fourth Print; Chapter 15; Shlok 7&8; P 177-78.

INTEGRATED AUMIC BODY

Integrated aumic body is combined study of the known and unknown existing components of divine, universal and individual / physical planes and structure. Based on this the integrated aumic body consists of three bodies – *Aumic Holistic Body*, *Aumic Planes Body* and *Aumic Structural Body*. In order to implement the AUM Therapy, the study

- Introduction.
- Applied Integrated Body.
- Aumic Holistic Body.
- Aumic Planes Body.
- Aumic Structural Body.
- Aumic Plane vs Holistic Body.
- Structural Correlation.

of the Integrated Aumic body is very much required. The study is necessary to implement the aumic philosophy, science, diagnostic and aumic management and healing. All the implementation of aumic process is based on a unique aumic connectivity system known as divine-universal-individual-connectivity (DUIC). This connectivity helps to ascertain the reason, evaluation and desired aumic management. Man himself is a replica universe. Each individual irrespective of sentient and insentient has been described within the image of AUM and vice-versa.

The proper understanding of applied aumic structure of human body and its holistic aspects are the fundamental base of aumic management. Thus, the proper application of aumic evaluation and management (*AUM Therapy and Healing*) give absolute relief to individual provided it has been applied properly. All 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..

APPLIED INTEGRATED BODY

For proper application of ATMTherapy, the brief understanding of integrated aumic body is required. Depending on aumic planes, location and structure, the integrated aumic body is combination of following three bodies:

- Aumic Holistic Body,
- Aumic Planes Body,
- Aumic Structural Body

AUMIC HOLISTIC BODY

Aumic holistic body is necessary to understand for practical purposes. In order to implement the integrated holistic treatment and healing, the applied aspects of aumic holistic body, structures, function and spiritual connectivity along with its special features one must understand. Based on these facts the Aumic holistic body is divided in two bodies:

1. Holistic Body.
2. True Self (*Atma*).

1. HOLISTIC BODY

The holistic body is an integrated structure comprised of three bodies. These bodies (from lowest to highest) are:

- I. Physical Body.
- II. Astral Body.
- III. Higher Mental Body.

I. PHYSICAL BODY

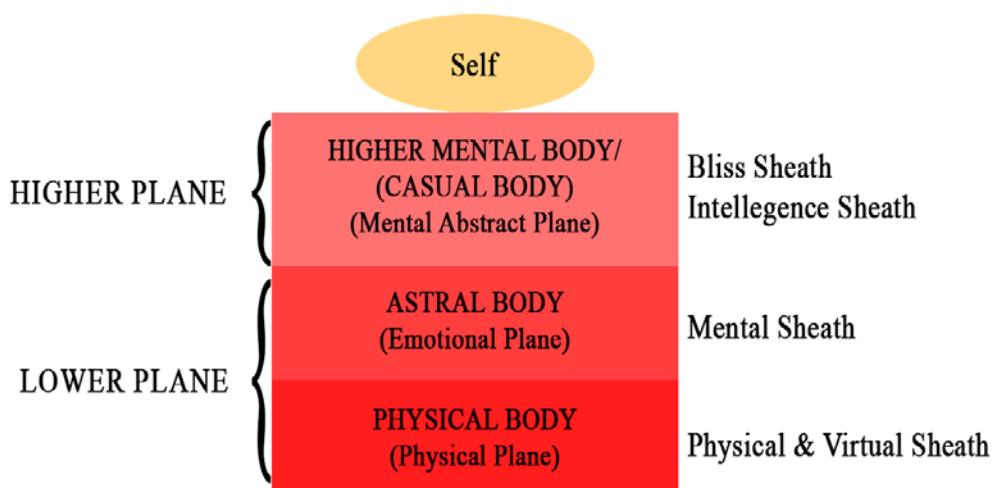
It is also called *Physical Dense Plane*. It composed of integrated mass of matter having condensed energy in various types of cells, tissues, organs and systems in solid, liquids and gas forms bounded with physical and vital sheaths. Recommended yog to maintain the physical body is external yoga in form of *Yum*, *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*. It includes ethric, astral, (emotional) and lowers mental body.

III. HIGHER MENTAL BODY

This body is also called (Causal Body) *Mental Abstract Plane*. It is the highest level of mental body. It has mental abstract (*Antahkaran*) and mental sheath. It has bliss and intelligence sheath. This is the Seat for Soul. It is connected with lower mental below and intuitional plane above. Recommended yog is *Pratyahar*



“REPRESENTATION OF HOLISTIC BODY”

FUNCTION OF HIGHER BODIES

The higher bodies remain in association of physical body throughout the life. It keeps the physical body in proportion to the pleasure and misery happening in higher body planes of the individual. Besides these, the higher bodies have following functions.

- Repelling the negative energy form lower plane (physical body.)
- Self discipline and controls.
- Detachment with worldly affairs.
- Keeping the soul (*Atma*) in state of bliss

2. TRUE SELF (ATMA)

True body is in subtle continuum to higher plane (mental body / causal body). It is further comprised of two body levels (From lower to higher).

- I. Atmic Level.
- II. Parmatmic Level.

I. ATMIC LEVEL

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 Yog is *Pratyahar*. Over and above all is the seat of Soul (*Atma*).

II. PARMATMIC LEVEL

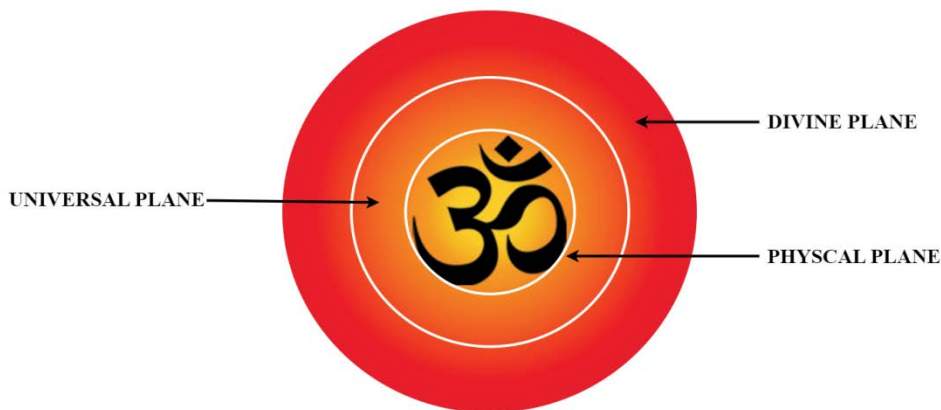
Here, it is state of experiencing pure consciousness or Superconsciousness. It is state of thoughtless awareness. It is Absolute. Here, the individual soul rest in his own **Sat Chit Aanand Swarupa**. This is Lord of All, the Omniscient; the Indwelling Controller; the Source of All. This divine cosmic field is soundless. This is the beginning and end of all beings. It is neither inward-turned nor outward-turned consciousness nor together. It is infinite, cannot be described in words. It is peaceful, blissful; and non-dual without a second. This is the *Atman*, the *Self*. This is to be realized. Those who know / understand it, he merges his self in the *Self* and attain ultimate goal.

AUMIC PLANES BODY

This is correlation of aumic planes and an individual. Aumic space is space between Infinite GOD (AUM) to an Individual level. It is divided in three major planes as mentioned below.

1. Divine Plane (*Plane of Infinite*).
2. Universal Plane (*Plane of Existence*).
3. Individual Plane (*Plane of Individual*).

1. Divine Plane (*Plane of Infinite*): This is the plane of beginning and end of the beginning. It is the plane of supreme source of energy. All divine, universal and physical existence is attached with this supreme energy through subtle connectivity known as Divine-Universal-Individual Connectivity (DUIC). 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”

2. Universal Plane (Plane of Existence): This is the lower plane and extends between divine and physical 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.

3. Individual Plane (Planes of Individual): This plane is also called Physical Plane. The physical shape of AUM (ॐ) has been derived from *Atherveda* and its allied *Mandukya Upanishads*. GOD (AUM) has created all the existing of the universe in the image of AUM. Everything can be imagine within the AUM and the vice versa. Thus, each individual having physical body or structure in the image of AUM has its connectivit with yGOD (AUM).

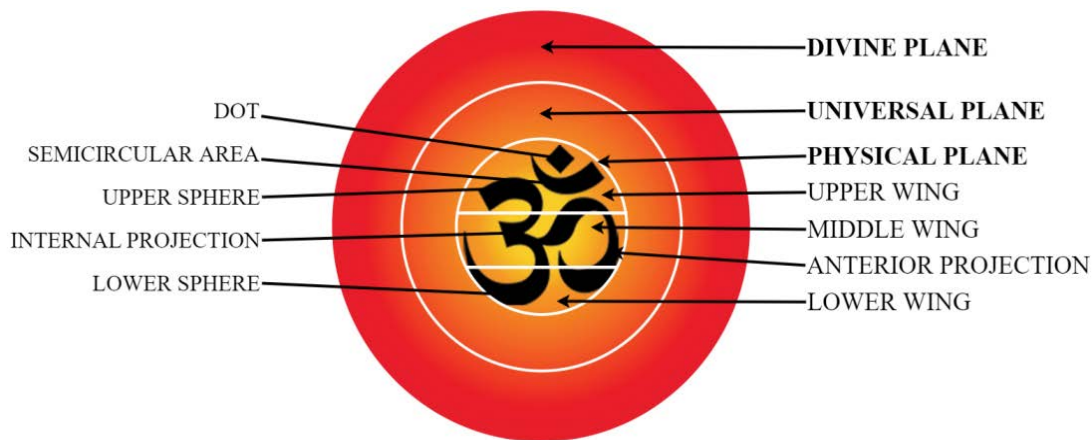
AUMIC STRUCTURAL BODY

AUM is universally accepted in almost all major religions, race and cultures with deepest sense of 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 holistic human body. The physical symbol has been divided into three major wings.

1. Upper Wing
2. Middle Wing
3. Lower Wing

1. 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 Pragyana and *Atman* component of the *Self*. It is the seat for throat Vishuddh Chakr, Agya Chakr, Sahashrar Chakr, Atmic and Parmatmic Chakr.

2. Middle Wing: This is the middle structure of AUM. 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 AUM”

3. Lower Wing: This is the lower most structure of AUM. It includes fraction of 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 *Vaisvanara* component of the *Self*. It is the seat for Mooladhar Chakrand Swadhisthan Chakr.

AUMIC PLANE vs HOLISTIC BODY

The correlation between AUM 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 (Parmatmic and Atmic connectivity.)
2.	Universal Plane.	Between Buddhic body and Atmic body.
3.	Physical and Subtle Plane.	Physical and Subtle Body :

	I. Upper Wing	• Buddhic Body • Higher Mental Body • Lower Mental Body
	II. Middle Wing	• Astral Body
	III. Lower Wing	• Ethric Body • Physical Body

STRUCTURAL CORRELATION

The subtle and structural correlation of AUM with the subtle and physical human body (holistic body) and its associated physical body organs are given in forth coming table on next page.

Sl. No.	AUMIC Planes	Morphology	Corresponding Structures of Holistic Body
1.	Divine Plane	Pertaining to divinity and area around the universal plane	<i>Parmatmic and Atmic</i> connectivity.
2.	Universal Plane	It is linkage between individual's <i>Buddhic</i> and <i>Atmic</i> plane	Superconsciousness level. Corresponding to IVT, it is seat for <i>Sahashrar chakr</i> .
3.	Physical / subtle Planes of AUM	The entire structure of Monosyllable AUM	It involves Physical body and its various organs.
	I. 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> .
	II. 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 card), thyroid and parathyroid glands, muscles, cervical vertebrae and other supporting structures. It is seat of <i>Vishuddh chakr</i> .
	III. 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).
	IV.	It includes lower most	Lower lobe of lungs, heart,

	Middle sphere	part of upper sphere, full internal and anterior projections and upper most part of lower sphere	diaphragm, liver and gall bladder, spleen, kidneys, pancreas and other supporting structures. It is seat for <i>Anahat</i> and <i>Manipur chakras</i> .
	V. 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>Swadhisthan</i> and <i>Mooladhar chakras</i> .

APPLIED AUMIC PROBLEMS

All universal creations are the gift to one and another. Amongst the animal and plants 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 leads to ***problem, disorder, suffering, disease, complication, sequelae and ultimately submerge to GOD.***

- Introduction.
- Theories of Problems.
- Aumic Flow of Life
- Aumic Factors.
- Divine Factors.
- Universal Factors.
- Individual Factors.

THEORY OF PROBLEMS

It is very difficult to describe the divine driving power to the universe and further individual. The individual pleasures and suffering are also divine gift according various thoughts, acts and inherited Sanskar. There are following theories of aumic suffering.

- I. Divine Theory.
- II. Theory of Aumic Polarity.
- III. Theory of Aumigenesis and Aumilysis.

I. DIVINE THEORY

The soul (*Atma*) is divine component for an individual. It 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 organs (*Indries*) and mind (*Manah*) with it. As for as the health is concern, the balanced of divine components soul and its associated factors organs

(*Indries*) and mind (*Manah*) keep the health in state in state of equilibrium to lead peaceful, blissful and long life. Any deficiency of past acts and present acts leads to disturbance in routine work of present life causing – ***Problem, suffering, disorder, disease, cure, complications and aumic merger.***

II. THEORY OF AUMIC POLARITY

Every sentient and insentient being in this universal is comprised of a special divine component which the soul (*Atma*) of the individual. This special component Soul (*Atma*) is derived from Higher Nature (*Higher Prakriti*) i.e. ***Parmatma***. The physical aspects are comprised of eight folds i.e. *sky, air, fire, water, earth, mind, intelligence and egoism*. They are Basic Nature (*Inferior Prakriti*) Each individual is connected from divinity to individuality through a subtle connectivity known as divine-individual- individual connectivity (DUIC).

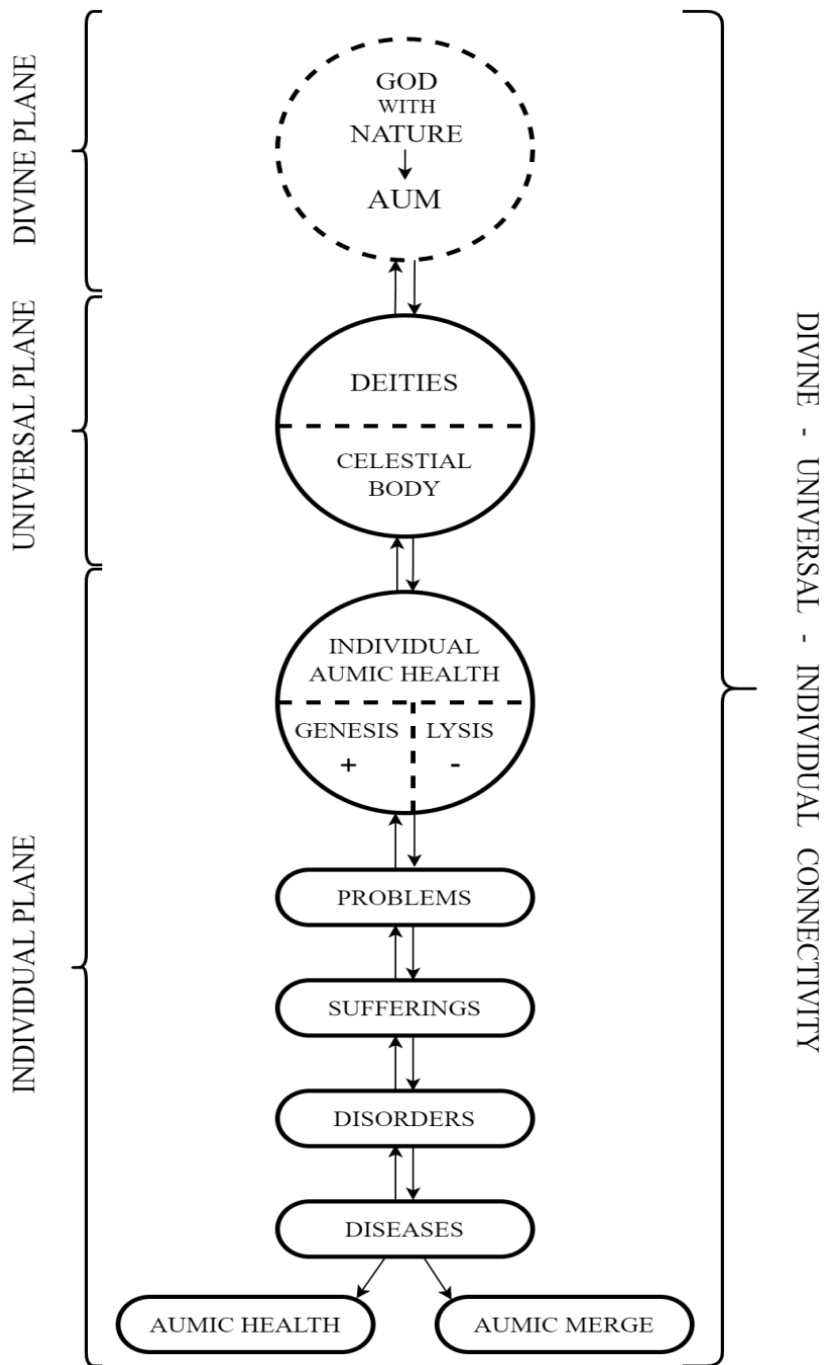
In normal course of time, at each plane from (divine to individual) the aumic polarities remain in state of balance in order to keep everything in order. During the course of time, any divine, universal or individual components get disturbed due to any known or unknown factors pertaining to the particular plane. Each and every particle is equipped with two equal and opposite pole known as polarity. These polarities are denoted as Positive and Negative Polarity. This polarity keeps them on state of balance by its equal and opposite forces. In normal course of time the individual polarity remain in slightly positive state for progress and innovation. The individual's polarity get disturb any plane due to any reason leads to problem. During initial state of disturbance, the negativity is compensated to certain extents called compensatory state but when the negativity persist for longer time the positivity get reducing and negativity progresses leading to - as – ***Problem, suffering, disorder, disease, cure, complications and aumic merger.***

III. THEORY OF AUMIGENESIS AND AUMILYSIS

The aumic blessings are maintained by the process of Aumigenesis (*Genesis*) and Aumilysis (*Lysis*) respectively. Normally, in static state, the aumic health, it remains in positive state for routine works and progress, while in dynamic state; the aumilysis begin. In normal state in each aumigenesis there is some aumilysis and *vice-versa*. In the beginning, the either side is compensated by accumulated aumigenesis and aumilysis. In AUM Therapy the short term of aumigenesis and aumilysis has been used as Genesis and Lysi respectively. Depending on the situation further excessive aumigenesis (***Synonym Genesis***) and aumilysis (***Synonym Lysis***) the situation may lead to - ***Problem, suffering, disorder, disease, cure, complications and aumic merger.***

AUMIC FLOW OF LIFE

Each and every individual is divine gift for the various planes. He is the product of mother Nature and Father GOD. Physically human body is a mass of condensed matter derived from the Nature (**Prakriti**). Every individual is comprised of two Nature (Person) 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 every individual has two aspects i.e. the physical aspects (*Physical body*) derived from Nature the Spiritual (*Atma*) aspect derived from GOD. Every individual is under control of GOD (AUM) with special connectivity known as divine universal individual connectivity (DUIC). The DUIC passed from various planes and ultimately submerge with divinity. Same way every individual is connected. Before, leaving the individual plane the individual after the birth passes through a cyclic chain. The diagrammatic representation of Aumic Flow of Life is given on coming page.



“AUMIC FLOW OF LIFE”

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.

- Divine Factors,
- Universal Factors,
- Individual Factors.

DIVINE FACTORS

The following divine factors are responsible for problem, disorder, suffering, disease, complication and sequelae. The divine factors pertaining to an individual are – Almighty GOD (AUM) → *Soul, Mind, and Senses*. → Individual, The entire activities are controlled by divine-universal-individual connectivity.

EXPLANATION

According to aumic concept, the divine level the highest level for any individual. The divinity plays the entire role in known and unknowns changes appeared at physical body level through Soul (*Atma*). The soul is immortal which passes from one life to the life. Soul (*Atma*) is the carrier of senses (*Indries*) and mind (*Manah*). According to Bhagwadgita:

शरीरं यदवाप्नोति यच्चाप्युत्कामतीश्वरः।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्।⁽¹⁾

Meaning: Even as the wind wafts scents from their seat, so, too, the Soul (*Atma*) which is the controller of the body etc., taking the Mind (*Mun*) and the Senses (*Indried*) from the body which it leaves behind, Forthwith migrates to the body which it acquires.

Explanation: The senses (*Indries*) play major roles in performance of acts (*Karmas*) responsible for past acts (*Purvkarms*). Ultimately the 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. This is clear indicator to explain that the past acts play major roles in performing the present acts.

DIVINE PROBLEMS

All problems pertaining to individual are under contro of divine. ity. Some problem may arise from other planes and Khands (Division) but are related with divinity. The following problems are associated with divine factors.

1. Abnormal pregnancy and birth.
2. Congenital Anamolies,
3. Mental retardation,
4. Vitiated life span,
5. Low and poor living status,
6. Under developed Physical body.
7. Divine and devil disorders.
8. **Problems to Five Elements:**
 - **Sky** – Thunder, unusual sparking in sky etc.
 - **Air** - Fast blowing of air, storms etc.
 - **Fire** - Eruption of volcano, fire accidents in forest (*Davagni*), in sea (*Vanvanal*) etc
 - **Water** – Floods, tsunami and droughts etc.
9. **Earth** – Earthquakes, valley, mountain, river, cracks and cranians etc.
10. **Problems to Sensory Organs:**
 - **Eyes:** Blindness to Visual loss, Color Blindness,
 - **Nose:** Loss of smells, Cleft lip, nose.
 - **Ears:** Duff and dame.
 - **Tongue:** No taste to feeble little taste.
11. **Problems to Sex Organs:**
 - **In Male:** Agenesis to hypo genesis of male sex organs, asexuality, and impotence,
 - **In Female.** Agenesis to hypo genesis of female sex organs, amenorrhea. Sterility etc.
12. Problems of unknown origin.
13. Faith in divinity,

UNIVERSAL FACTORS

The universe is between the individual and the Almighty. The universal space includ every existing thing as - *time, space, matter*. This is governed by universal law. Life of Universe is about 14 billion years old. The Soul connects individual with GOD through the universe via divine-universal-individual connectivity (DUIC). The universe is full of universal matters including celestial bodies. The commonly known celestial bodies are – **Stars, Planets, Satellites, Comets, Asteroids, Meteor and meteorites and Galaxies**. Out of all the commonly used heavenly bodies in astrological practice are –Zodiacs, Stars and Planets. They emit light or appear as shining belt of heaven. Thus, the main universal factors are - *Zodiacs, Stars and Planets*. Each individual is having his connectivity with his universal contents as - Stars, Zodiac, Planes and other known and unknown celestial bodies. The mutual cooperation of individual *Zodiacs, Stars and Planets* helps in leading the proper life. According to AUM Katha:

ग्रह, नक्षत्र, ब्रह्माण्ड के तारे, तेरे ही सब जाये।
 Grah Nakshatr Brahmand Ke Tare, Tere Hi Sab Jaye,
 इनका आपस का ही समन्वय, जीवन पथ दर्शाये।⁽²⁾
 Inaka Aapas Ka Hi Samanway, Jeewan Path Darshaye.

Meaning: O! GOD (AUM), All universal (*Barahmandik*) Creation including celestial bodies specially the **Zodics, Stars and Planets** are you Creation. The universal state of their internal equilibrium maintains the way of life to all universal and individual creation.

UNIVERSAL PROBLEMS

Most of the universal problems pertaining to an individual are under control of divine operation. Some problems are arises due to imbalance of most commonly practiced universal celestial bodies as - *Zodiacs, Stars and Planets*. Every individual has their zodiacs, stars and planets at particular degree, plane and axis. Sometimes, the universal forces or individual acts (*Karmas*) change the position of these celestial bodies which leads to:

1. **Accident** – Minor, major and or death,
2. **Bad time** – Poverty, rsonal and or family problems,
3. Astrological disorders,
4. Loss of the faith in divinity,
5. Unable to acclimatize / universalize,
6. Non responsive to modern and or traditional therapy.

INDIVIDUAL FACTORS

Each individual and universal sentient and insentient is composed of five elements (*Punchmahabhutas*). Human being is surrounded by various nature and its products. Out of all some or useful and some are useless. The useless are hazardous. These hazards are problem creating factors.

INDIVIDUAL PROBLEMS

Every individual come with allotted life span of life and performs the assigned duties during the life. All the duties are performed by organ (*Indries*) and mind (*Manah*) according to his past acts leading to present *Sanskar*. The present acts accelerate the future *Sanskara*. The following individual acts (*Karmas*) lead to various sufferings as mentioned against each acts:

1. **Ignorance** – Unstable personality, aimless life, ill defined acts etc.
2. **Violation of Humanity** – Cruelty and destructiveness.
3. **Excessive Desire** – Greed.

4. **Built Disorder** – Thin, medium and thick built.
5. **General Disorders:** Tuberculosis, obesity, diabetes, hypertension, ischemic heart, psoriasis and paralysis etc.
6. **Constitutional Disorders:** Pertaining to – air, bile and phlegm disorders.
7. **Trio-facts Disorders:** Agent, host and environment.
8. **Mental Disturbance** – Cerebral palsy, low IQ (*Intelligence Quotient*), feeble mind, epilepsy, mental instability.
9. **Low Social and Cultural Heritage** – Quarrels, tensions, bad family and relations; increase anti-social activities - Thefts, robbery and terrorisms.
10. **Low Moral Values** – Corruption, rape and sexual disorders (syphilis, gonorrhea, HIV and AIDS).
11. **Disturbed Spiritual Status** – Loss of divinity, loss of faiths, ego, proud, early mental disorders, and divinity syndrome.
12. **Reduced Aura:** Abnormalities auric fields.
13. **Abnormal Chakrak Activities:** The activities may be Hypo or Hyper.
14. **Decreased Immunity:** Acute and chronic sufferings, systemic diseases, outbreak of epidemics, immune diseases and divine disorders.
15. **Miscellaneous:** It leads deficiencies, metabolic sufferings and immune disorders, diseases and sufferings.

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CHAPTER - 6

GENERAL 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 divine, universal and individual including- *traditional, modern, alternative and holistic evaluating tools and techniques*.

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

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.

TYPES OF 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 evaluations, the aumic evaluation has been organized under following five major groups:

- Observatory Evaluation.
- External Evaluation.

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.

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 sufferings 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

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.

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.

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
		• Longitudinal striations	• Mal absorption
3.	Shape	• Spoon shaped	• Iron deficiency
		• Clubbing of various grades	• 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 under mentioned parameters, the clinical differences in various types of pulses are mentioned as under:

Sl.No.	Parameters	Air (Vat) Pulse	Bile (Pitt) Pulse	Phlegm (Kaph) 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

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	Chronic Illness
2.	Dry face	Dehydration
3.	Puffiness of lids	Kidney disorders
4.	Pale colour	Anemia
5.	Horizontal wrinkles	Worry and anxiety
6.	Vertical lines between eyebrows	- Left side Emotion in spleen - Right side Emotion in liver

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	Dehydration
2.	Angular cracks	Vitamin B Complex deficiency
3.	Pale	Anemia

4.	Brown spot	• Chronic indigestion • Worm infestation
5.	Bluish lip (Cyanosed)	• Congenital heart disease
6.	Blackish charred lips	• 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	• Nervousness and anxiety
2.	Pale	• Anemia
3.	Yellow	• Liver disorders
4.	Prominent	• Thyroid's dysfunction (<i>Exophthalmos</i>)
5.	Small Iris	• 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	• Phlegm (<i>Kaph</i>) derangement and accumulation of mucous
2.	Red yellow green	• Bile (<i>Pitt</i>) derangement
3.	Black to brown	• Air (<i>Vat</i>) derangement
4.	Dry	• Dehydration
5.	Pale	• Anemia
6.	Bluish colour	• Congenital heart diseases

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 consideration 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*).

INTEGRATED EVALUATION

All the divine contents are one or the other way derived from five elements (*Punchmahabhutas*) in various combinations. Out of all creations the human being are considered more intelligent and analytic. In due course of time they found the means methods of their survival. He developed various medicaments for their well being. They developed various diagnostic tools and techniques for correct diagnosis and treatment.

- Introduction.
- Types of Evaluation.
- Traditional Evaluations.
- Modern Evaluations.

TYPES OF EVALUATION

Integrated evaluation is required in order to have proper diagnosis and management. A proper evaluation is the key of integrated management. AUM therapy considers all possible divine, universal and individual contents in management of aumic disorders. Based on above the integrated evaluating tools and techniques are divided in two groups:

- Traditional Evaluations.
- Modern Evaluations.

TRADITIONAL EVALUATIONS

India has been the rich heritage of traditional medicine and healing since time immemorial. The tradition and culture of maintaining health and hygiene is worth to be remembering. Traditional method of diagnosis and treatment has been the supporting hands to maintain the health of individual through – Yog, meditation, herbs, minerals and other natural resources. The traditional treatment was based on traditional diagnostics. The commonly used traditional tools and techniques are mostly old and still used in evaluation. In general traditional evaluation is divided two parts.

- I. External Evaluation.
- II. Physical Evaluation.

I. EXTERNALEVALUATION

The observatory evaluation is process where the practitioner 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. The evaluation is performed on following parameters. ⁽¹⁾

1. Behaviors,
2. Look,
3. Way of walking (Gate),
4. Response,
5. Nature.

Under above heads, certain findings are noted which may lead to correlate some common problems. The observatory evaluation may also give direction towards the nature and seriousness of the problems and its management. The common parameters, observatory findings and probable suffering are summarized as under.

Sl.No.	Parameters	Observatory Finding	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/Advance	Related Associated Problems

II. PHYSICAL EVALUATION

Physical evaluation is very informative in all systems of treatment and healing irrespective. Following physical evaluations are commonly performed:

1. Evaluation of Face.
2. Evaluation of Lips.
3. Evaluation of Eyes.
4. Evaluation of Tongue.
5. Evaluation of Nail.
6. Evaluation of Pulse.

(It has already been discussed under General Evaluation in earlier Chapter.)

MODERN EVALUATION

Depending on pathogenesis, the pathological changes the problem appears which is called clinical features. The patient comes to physician with definite complaints called Symptoms. The physician examines the patient and elicits the findings called signs and made his provisional diagnosis. For confirmation of diagnosis various investigations are carried out. Some of the commonly used diagnosis tools are mentioned here: ⁽²⁾

- (1) **Routing Examination:** These investigations are common in most of the diseases.
 - (a) **Blood Examination-** Total White Blood Corpuscles (WBC), Red Blood Corpuscles (RBC), Hemoglobin (Hb) and Erythrocyte Sedimentation Rate (ESR).
 - (b) **Urine Examination** – Physical and Chemical Examinations.
 - (c) **Stool Examination** – Macroscopic and Microscopic Examination for Colour, Consistency, Worms, Blood, Ova, Cyst and other abnormal matters observed macroscopically.
- (2) **Biochemical test:** Depending on 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.
- (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:** depending on system and lesions.
- (10) **Magnetic Resonance Imaging:** Depending on lesions.
- (11) **Radio-Nuclides Studies:** Depending on lesions.

REFERENCE

1. Dubey; Nagendra Prasad & Tiwari Namika.: Principles of Holistic Integrated Medicine , General Evaluation; Second Edition 2022 ; P.77.
2. Dubey; N. P: Basic Principles of Integrated Medicine, Modern Medicine; Revised Edition 2007, P. 28.

APPIED AUMIC 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*).

TYPE OF EVALUATORS

In order to systemize the system, the aumice valuation can be performed by any trained person, healer and practitioners of any system of medicines and healing as – ***Aumic Healers, Holistic Healers, Clairvoyant Scholars; Spiritual Scientists, Traditional healers, Astrologers, Traditional medicine practitioners, 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.

- Divine Chakral Evaluation.
- Individual Chakral Evaluation.

- Introduction.
- Type of Evaluators.
- Specific Evaluations.
- Divine Chakral. Evaluation.
- Individual Chakral Evaluation.
- AUM Score Evaluation.
- Auric Evaluation.
- NP Score Evaluation

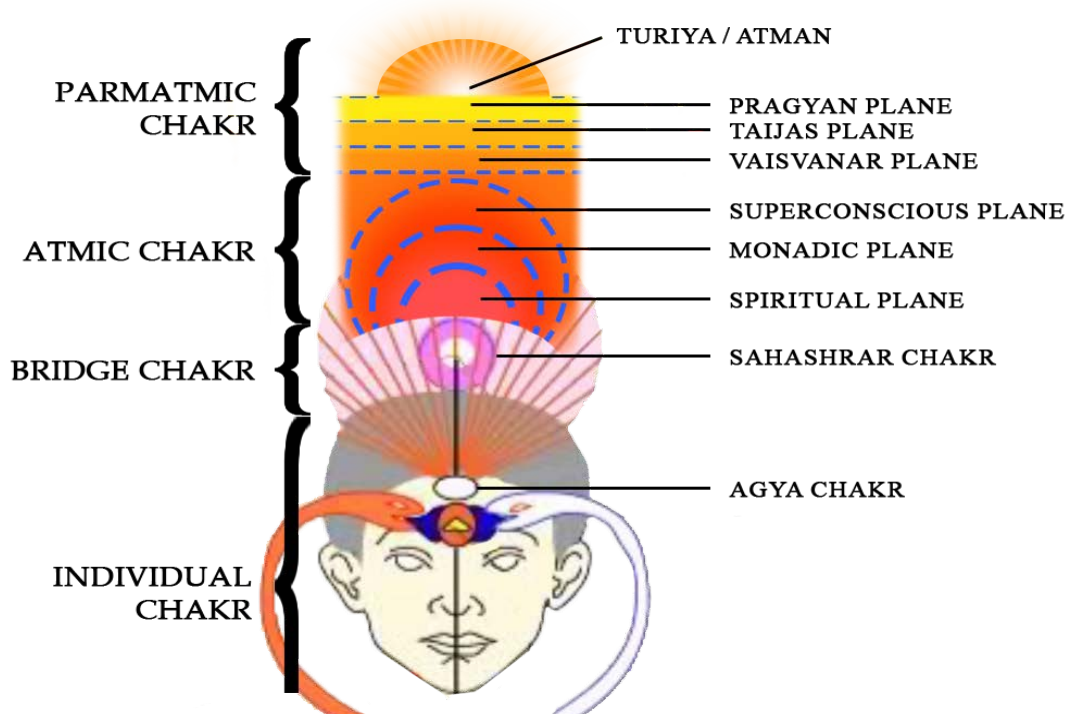
- AUM Score Evaluation.
- Auric Evaluation.
- N.P. Scores Evaluation.

DIVINE CHAKRAL EVALUATION

The divine chakras are superior to the individual chakra. Both chakras are in continuum to each other. Divine chakras are more ill-defined, limitless and widely spread. The lower level of divine chakras are at the level of Bauddhic body (Intuitionnal Plane) located in higher mental body. The divine chakras are attained in steps ladder manners. They are connected below with the highest Individual chakras known as *Sahashrar Chakr* which acts as the bridge between the Divine and Individual chakra.

LOCATION OF DIVINE CHAKRAS

The diagrammatic location and connectivity of Divine chakras with Individual chakras represented as below.



“DIAGRAMATIC STATE OF DIVINE CHAKRAS”

FEATURES OF DIVINE CHAKR

The aumic chakras are the highest chakras who give direction to live and lead the life in accordance to their past acts (*Purv-karmas*) and Sanskar. The chakr, their sub levels and important features are mentioned in the underlying table (*from Higher to Lower Chakr*).

Sl. No.	DIVINE CHAKR	SUB LEVEL OF CHAKR	IMPORTANT FEATURES
3	Parmatmic Chakr	• Atman/Brahman.	Sat Chit-Anand Swarupa to Phase of Liberation.
		• Pragyan.	One become Undivided to Phase of Liberation.
		• Taijas.	Enjoy Subtle Objects to Phase of Knowledge and Wisdom.
		• Vaisvanar.	Enjoy Gross Objects to Phase of Prosperity.
2.	Atmic Chakr	• Divine Plane / Superconscious Plane	Bliss Sheath for Love and Wisdom
		• Monadic Plane.	Active Intelligence.
		• Spiritual Plane	Yoga and Samadhi.
1.	Sahashrar Chakr	Base of Divine Chakr	Bridge for Divine and Individual Chakr.

CHAKRAL EVALUATION

Divine chakral scores are evaluated to ascertain the applicability of AUM Therapy.. The individual is evaluated within certain parameters and their sub parameters. The following parameters are used to measure the Divine Chakral Score-

1. Knowledge,
2. Types of Chakras,
3. Steps of Atmic Chakr.
4. Steps of Parmatmic Chakr.
5. Yog and Meditation.
6. Realization.

All the above parameters are assessed with the help of certain sub parameters (*variables*). Here, the aumic practitioners / healer ask certain questions regarding each sub parameter related to aumic divine chakr and depending on the response; the individual is assed for aumic healing with under mentioned parameters and

associated sub parameters (variables) mentioned against the name of the each parameter.

1. **Knowledge:** It is assessed in order to have an idea individual regarding GOD (AUM). The sub parameter are as- *Heard of AUM, Atma and Parmatma.*
2. **Types of Chakras:** Ask about- *Knowledge, Name of Chakras.*
3. **Steps of Atmic Chakr:** Ask about- *Number, Sequence of steps.*
4. **Steps of Parmatmic Chakra:** Ask about- *Number, Sequence steps.*
5. **Yog and Meditation:** Ask for the practice of -*Yog, Time, Regularity Duration.*
6. **Realization:** Observation of changes as- *Personality, Behavior and Attitudes.*

OBSERVATIONS

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

Sl. No.	Parameters with Variables	Positive Observations	Findings	Assigned Scores
1.	Knowledge: Heard of AUM Atma Parmatma	Yes Yes Yes		5 5 10
2.	Types of Chakras: Knowledge Name	Two Atmic and Parmatmic		5 5
3.	Steps of Atmic Chakr: Numbers Sequence of Steps	Three Spiritual, Monadic and Divine		5 5
4.	Steps of Parmatmic Chakr Numbers Sequence	Four Vaisvanar, Taijas, Pragyan and Atman.		5 5
5.	Yog and Meditation: Practice Time Regularity Duration	Yes Morning Regular 20-30 Minutes		5 10 10 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	20
2.	Types of Chakras	10
3.	Steps of Atomic Chakr.	10
4.	Steps of Parametric Chakr	10
5.	Yog and Meditation	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.	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

Thus the score is directly proportional to the effects of Aumic Management and healing.

INDIVIDUAL CHAKRAL EVALUATION

The Chakra is Sanskrit word standing for wheel or disk. The chakras are centre of energy. There are many chakras in and vicinity of human body. The major chakras are grouped in two groups i.e. **Divine** and **Individual Chakra**. The divine chakras are in the continuum of individual self to Supreme Self i.e. Almighty GOD (*Parmatma*). They are ill defined, limitless and widely spread. They are attaining in steps manners. Individual chakras are concerned with the holistic body indicate seven major individual energy centers in the body. They are the opening of life energy to flow into and out of aura. They are the whorls of high energy lotuses situated in astral, ethric and some in higher body planes. The Individual chakras are 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 individual chakra 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.

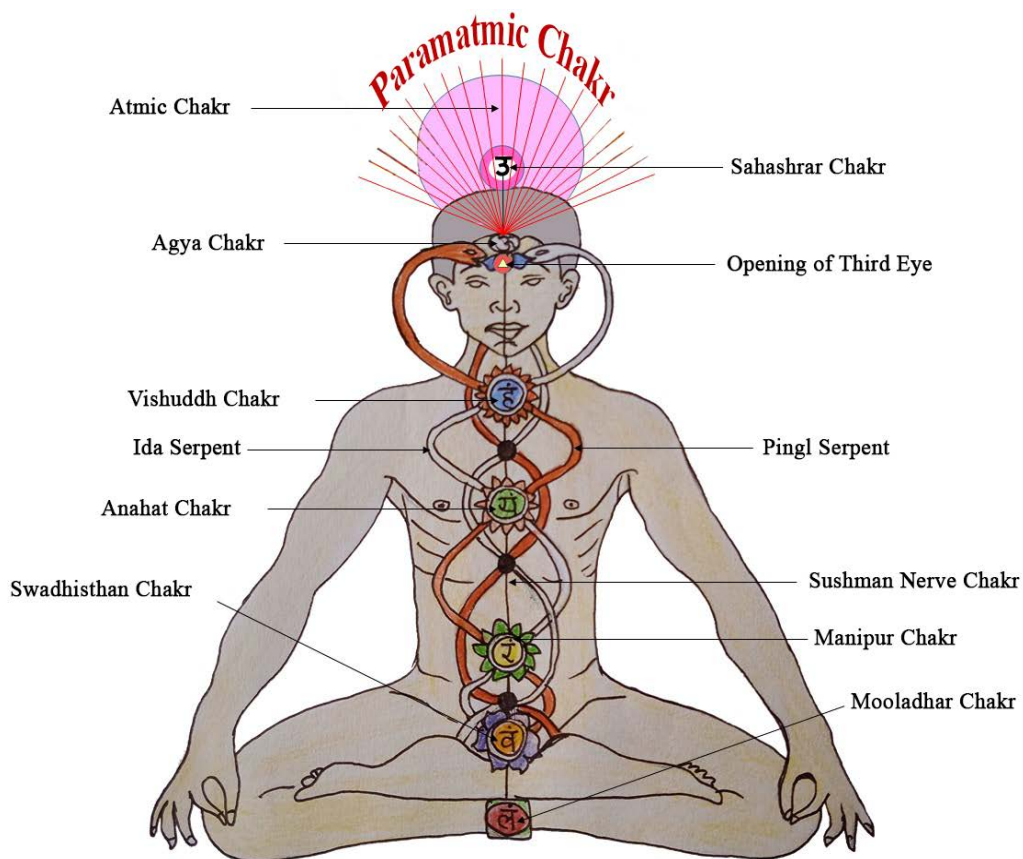
TYPES OF INDIVIDUAL CHAKRAS

These chakras are under the control of divine chakras especially the Atmic Chakra. They are further divided in two groups Higher and Lower Chakras. They are located in ethric, astral and some in higher body plane of the individual's physical body. They are linked with divine chakras with the intermediary chakra known as *Sahashrara 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 INDIVIDUAL CHAKRAS”

FUNCTIONS OF CHAKRAS

All the individual lower chakras are directly under control of the divine chakras. The individual lower chakras are connected with minor and mini chakras and ultimately to the respective organs in accordance to the distributed areas of the chakras. In general the major chakras have following functions.

1. The divine chakras energize, regulate and maintain the span of life.
2. They higher individual Chakras vitalize the physical body.
3. They help in development of self consciousness

COMMON CHAKRAL DISORDERS

These changes are seen as its lower down effects (Hypo Effects) or higher effects (Hyper Effects). In all condition, the manifestation is at organs (*Indries*) level. The functioning of chakras may undergo two types of abnormal functions due to decreased or increased activities as mentioned below.

(1) Hypo Function (Decreased activities).

(2) Hyper Function (Increased Activities).

Sl. No.	Name of the Plexus (Chakra)	Hypo Function	Hyper Function
1.	Sacro-Coccygeal Plexus (Mooladhara Chakra)	Hypogonadism, Dysfunction of kidney, Lumbago, Sciatica	Neuro-circulating Asthenia,
2.	Lumbo-Sacral Plexus (Swadhisthana Chakra)	Psychoneurosis, Impotence, Infertility, Fragility	Animal behavior, Syphilis, Gonorrhea, HIV/AIDS, Tumor of Testes, Prostate, Ovary, Uterus.
3.	Caeliac or Solar Plexus (Manipura Chakra)	Cancer, Diabetes mellitus	Peptic ulcer, Cirrhosis Liver& Gall Bladder, Psoriasis, Neurasthenia.
4.	Cardiac Plexus (Anahata Chakra)	Depressive Psychosis, Hypotension, Arrhythmias Heart block.	Arrhythmias, Hypertension, Heart attacks, Blood disorders
5.	Carotid Plexus (Vishuddha Chakra)	Vertigo, Anemia, Allergy, Fatigue, Asthma, Sore-throat, Menstrual Disorders.	Psychosomatic Disorders, Bone Disorders, Hyperthyroidism
6.	Hypothalamus (Anjna Chakra)	Hypopituitrism with Hypo function of all endocrines	Migraine, Mania, Gigantism, Acromegaly Disorder of Eye, ENT.
7.	Upper Brain or Silent Area (Sahashrara chakra)	Depressive Psychosis	Encephalitis, Brain Tumor, Mania

CHAKRAL OBSERVATION

Based on the flow of energy, its blockage and the further hypo and hyper activities, the under mentioned feeling is observed on the Palmar side of hand.

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

AUM SCORE EVALUATION

AUM Score evaluation is a holistic process of evaluation of individual to decide the applicability of holistic treatment and healing. 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.

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 asks certain questions regarding each sub parameter related to AUM and depending on the response, the sufferer gets 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 Place Indicates	Yes Temple, During worship Spirituality	5 5 5
2.	Shape: Write Parts	Yes Yes	5 5
3.	Sound: Awareness Nature	Yes Sweet, Soothing or Positive	5 5
4.	Phases : Numbers Name Merits	Four Four Specific	5 5 5

5.	Practice: Involvement Time Regularity Duration	Yes Morning Regular 5-10 Minutes	5 10 10 10
6.	Realization : Feeling Effects Overall	Eternal Positive Good	5 5 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.	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

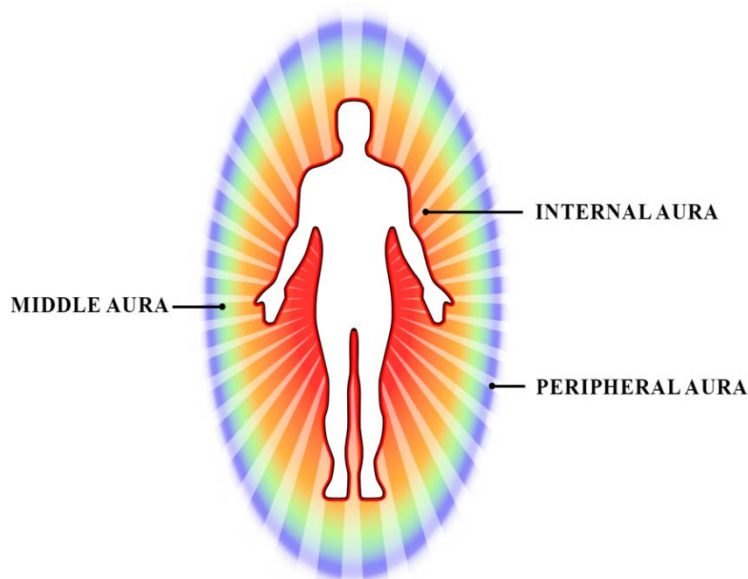
Thus the score is directly proportional to the effects of holistic treatment and healing.

REFERENCE

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

AURIC EVALUATION

Aura is defined as dark bluish, purple waves surrounded by light blue or gray layers which are yellow over the head. 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*". The diagrammatic presentation of Aura is given on coming page.



“HUMAN AURA”

It extends 3.0 - 4.0 feet (average one meter) from the skin. It is also called the cluster light in a circular manner. 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 naked 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 has 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.

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. Colour Method..
- II. Perceptual Method.

I. 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 are given below:

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.

II. 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

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⁾.

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 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 tottraditional 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	Easy	5
	Time	Within a week	5
2.	Attitude:		
	Self care	Good	5
	Care of others	Soft	5
3.	Traditional Believe:		
	Believe	Yes	5
	Availability	Available	5
4.	Diet :		
	Nature	Yogic, Kingly, Mixed	2-5
	Type of food	Cooked or Uncooked	5
5.	Alertness:		
	Self	Alert	5
	Surroundings	Good	5
6.	Personality:		
	Look	Shining, Healthy	5
	Liking	Natural	5
7.	Determination:		
	Nature	Strong, Average	5
	Flexibility	Flexible	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.

AUMIC UNIVERSAL EVALUATION

According to Big Bang moment about 13.8 billion years ago the universe began as a tiny, dense, fireball that exploded. Thus it began with explosion of space. It started from extremely high density and temperature, space expanded and later cooled led to formation of elements. Due to gravitational forces the matters were drew together to form the first stars and first galaxies. Most astronomers use the Big Bang theory to

- Introduction.
- Extent of Universe.
- Celestial Bodies.
- Celestial Body.
- Astrology.
- Astro Medicine.
 - ***Zodiacs.***
 - ***Stars.***
 - ***Planets.***

explain how the universe began. But what caused this explosion in the first place is still a mystery. The birth of our universe may have come from a black hole. Most experts agree that the universe started as an infinitely hot and dense point called a singularity. The Universe is everything. Here we can touch, feel, sense, measure or detect. The universe is the whole of space. Before the birth of the Universe, time, space and matter did not exist. There is not only one universe means there are other universe thus, it called Multi-universe. Universe includes - ***Living things, planets, stars, zodiacs, galaxies, dust clouds, light and even time.***

EXTENT OF UNIVERSE

Universe is space including every existing thing as - time, space, matter. This is governed by Universal law. Life of Universe is about 14 billion years old thus; we cannot see the things beyond 14 billion light years away at a glance. Universe starts from individual and extent up to Individual Visual Thought (IVT). IVT is measured as distance between individual and their thought of distance of vision. The shape of the universe one cannot bind in exact boundary and shape. However it has three basic shapes.

- A Flat Universe (Zero Curvature),
- A Spherical or Closed Universe (Positive Curvature),
- A Hyperbolic or Open Universe (Negative Curvature).
- A Infinite having without any shape merges with Supreme Self.

CELESTIAL BODIES

Celestial bodies are strongly bonded entities that are complex in terms of shape and structure and comprise thousands of sub-objects inside them. Celestial bodies can also be called heavenly bodies and are objects in space such as the sun, moon, stars, and planets. Celestial objects are a part of the universe that appear in space and are located very far away from earth. They mostly appear in the night sky and cannot be seen through the naked eye. Celestial bodies are as large as earth and some are even bigger. They are found outside the earth's atmosphere.

CELESTIAL BODIES

There are millions of celestial bodies in either single or in group. Out of all following are the seven major types of classifications in space:

1. Stars
2. Planets
3. Satellites
4. **Comets**
5. Asteroids
6. Meteor and meteorites
7. Galaxies

1. **STARS:** Stars are made up of spheroid plasma that is held up together tightly with the help of its gravitational force. During the nighttime, there are millions of small stars which are visible to naked eye. Historically, some of the most noticeable stars were grouped as asterisms and constellations. They all seem very tiny to our eyes because of the distance from the earth to the stars. But actually, they are huge and some are even bigger than earth and other planets in the solar system.
2. **PLANETS:** A planet is a body that revolves around a star that is huge enough to be spherical by magnitude but not big enough to cause a thermonuclear fusion. In ancient times, the naked eye could view five planets in our solar system. The planets change into multiple dissimilar objects or bodies. So, as of now, there are nine planets in the solar system. They are *Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Rahu and Ketu*.
3. **SATELLITES:** A satellite is a natural celestial object that is characterized by an orbit around a planet. Some satellites are very close to earth. The natural satellite of earth is the moon. There are six terrestrial satellites in the solar system. These terrestrial satellites cover 185 known natural satellites.

4. **COMETS:** A comet is an icy object present in the solar system. A comet gets warm and starts to emit gases when gets closer and closer to the sun. This process of releasing gases is known as out-gassing. This can create a visible atmosphere or sometimes a tail. It happens because of the radiation from solar rays which acts comet's core.
5. **ASTEROIDS:** Asteroids are observed as minor planets,because they are present inside the solar system. Big asteroids are called Planetoids. Asteroids are different from meteoroids and comets. Asteroids are closer to sun than any other celestial body. This prevents the formation of ice by comets.
6. **METEOR AND METIORITES:** The path of meteor is visible. These are objects enter our atmosphere when pulled by the earth's gravity. They seem small and they burn up as they enter into the atmosphere of the earth. In case the meteors are large enough to reach the ground, and can create a crater, they are called meteorites.
7. **GALAXIES:** When a large number of stars are held together with the help of gravity, they are described as a galaxy. For instance, the sun and the planets that are present in the solar system form a galaxy and it is known as the Milky Way galaxy.

ASTROLOGY

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.

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 –

- Zodiacs.
- Stars.
- Planets,

ZODIAC

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.

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*)

- Virgo (*Kanya*)
- Libra (*Tula*)
- Scorpio (*Brischik*)
- Sagittarius (*Dhanu*)
- Capricorns (*Makar*)
- Aquarius (*Kumbh*)
- Pisces (*Meen*).

NATURE OF ZODIAC

On the basis zodiac signs, we can find out the compatibility between two individuals and can predict the nature, strength and weakness of an individual. We can also find out the general nature as - liking, disliking and habits of an individual. It also helps in finding out the soul mate. Some of the common finding of each zodiac as Theme Nature, and General Nature is given as under:

Sl. No.	Name of Zodiacs(English & Hindi)	Theme Nature	General Nature
1.	Aries (<i>Mekh</i>)	Enthusiastic	Honest and romantic partners. They are highly dependent on each other. They discuss all purposeful matters daily.
2.	Taurus (<i>Brikhabh</i>))	Progressive in love.	They are caring and loving for their partners. They love each other throughout life.
3.	Gemini (<i>Mithun</i>)	Fascinating and Unpredictable	Frequent changing moods Making appointments can be difficult.
4.	Cancer (<i>Kark</i>)	Affectionate	Enjoy a steady relationship with partners. Dependent on all the matters on partner. Self-protective and well accepted individuals.
5.	Leo (<i>Singh</i>)	Enthusiastic.	They are supportive in their relationships. They are career oriented. They are always confident in their abilities.

6.	Virgo (<i>Kanya</i>)	Always Preplanned.	They cannot be controlled. They will not change program in last minute. They are concise and calculated in all matters.
7.	Libra (<i>Tula</i>)	Good looking and Sweet tongue.	Very selective in all respects. Require appreciation and attention of partner. Caring in relationships.
8.	Scorpion (<i>Brishchik</i>)	Careful and protective	They are concern for well being their partner. They are satisfied with family relations.
9.	Sagittarius (<i>Dhanu</i>)	Futuristic Nature	Relaxed and enjoying pleasures of life. Easily disappointed, Believe in to do better next time.
10	Capricorn (<i>Makar</i>)	Fond of Relationship	They wait for right person. They unnecessarily waste time and energy.
11.	Aquarius (<i>Kumbh</i>)	Interesting and loving.	They are unfaithful individuals. There are bright and cheerful individuals.
12.	Pisces (<i>Meen</i>)	Romantic	The partners are demanding in relationships They are highly involved in relationships.

ZODIACS GOVERNED BY PLANETS

There are twelve zodiacs 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).

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.

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 (Nakshatr).** 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.

APPLIED ASPECTS OF NAKSHATRAS

Any one of the 28 Nakshatras can be the best depending upon the placements of their ruling planets. Rohini, Magha, and Uttara Bhadrapad are considered royal stars. These three Nakshatras tend to make their natives quite prosperous. According to applicability, the Nakshatras are broadly grouped in five groups:

- I. Nakshatras and Lucky Numbers.
- II. Good Nakshatr for Birth.
- III. Good Nakshatr for Education.
- IV. Good Nakshatr for Marriage.
- V. Bad Nakshatras.

I. NAKSHATRAS AND UCKY NUMBERS

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

II. GOOD NAKSHATR FOR BIRTH

The following Nakshatr (Star-constellations) are considered auspicious with suggested letter of name of child.

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

III. GOOD NAKSHATR FOR EDUCATION

- **Good Nakshatras** - For the starting day of a child's education - *Swati, Punarvasu, Shravan and Ghanishth.*
- **Milder Nakshatras** like - *Hast, Ashwini, Pushya and Mool.*
- **Very Auspicious Nakshatras** - *Mrigashira, Chitra, Purvashad, Purvaphalguni, Purvabhadrapad.*
- **Intelligent Nakshatras**- Birth in *Ashwini Nakshatr.*
- **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.

IV. GOOD NAKSHATRA FOR MARRIAGE

- Abhijit Nakshatr,
- Capricorn,
- Uttara Ashadh,

III. BAD NAKSHATR

No one Nakshatras can be singled as worst. Some astrologist describes certain stars as dreadful Nakshatras. These are *Jyeshth, Ashlesh, Mool and Arudr*. These are considered to be - divisive, piercing, and separation qualities.

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.

According to Vedic system, there are Nine Planets in the Solar System. 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.

1. Sun (*Sury*).
2. Moon (*Chandrama*)
3. Mars (*Mangal*)
4. Mercury (*Buddh*)
5. Jupiter (*Brihaspati*)
6. Venus (*Shukr*).
7. Saturn (*Shani*).
8. Rahu (Rahu)
9. Ketu (Ketu).

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.

PLANETS, DIET AND HUMORS

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 zodiacal signs. The roles of planets can be understood by placing them in zodiac sign in respect to birth chart. Mercury causes disturbance of all the three humors. The horoscope provides the detail of illness of individuals. Astrological knowledge helps the Ayurvedic physicians to select the required herbal medicine for correcting the imbalance of humors. The influential factors of horoscope are:

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

I. DIETARY INFLUENCE

Every individual has some or the other taste of their diet. Depending on the taste and other factors they are broadly classified in three groups. Each group of diet has influence of some planets as mentioned below:

Sl. No.	Group	Influenced by Planets
1.	Purely (Satvic)	Sun, Moon and Jupiter
2.	Kingly (Rajasic)	Venus and Mercury
3.	Mixed (Tamasic)	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 as mentioned below:

Sl. No.	Humoral Factors (<i>Doshas</i>)	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

Note: Mercury causes disturbance of all the three humors.

PLANET AND 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 PROBLEM:

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

2. COMBINED PLANET PROBLEM:

- Moon, Mercury and Mars or Saturn ☐ Cause mental disorders.
- Sun, Jupiter, Mars centered on Mercury or Moon ☐ Causes Schizophrenia.
- Moon and Saturn Cause Melancholia.

II. RESPONSIBILITY PROBLEM

There are some planets that are responsible for certain health problems are given on coming page:

1. Planet for Good Health:

Sun is responsible for natural health and energy it frees from Saturn or Rahu.

2. Planet for Bad Health: Saturn is considered responsible for any prolonged diseases when afflicted by Mercury.

3. Planet for Long Life:

Jupiter is divine planet, when Jupiter in 8th place then one will live long life.

4. Planet Makes Attractive:

Two planets i.e. Moon and Venus is beauty provider. Venus is God of beauty.

5. Planet for Skin Problems:

Mercury and Jupiter affected by Rahu will always cause some problems.

6. Planet for Eyes Problems:

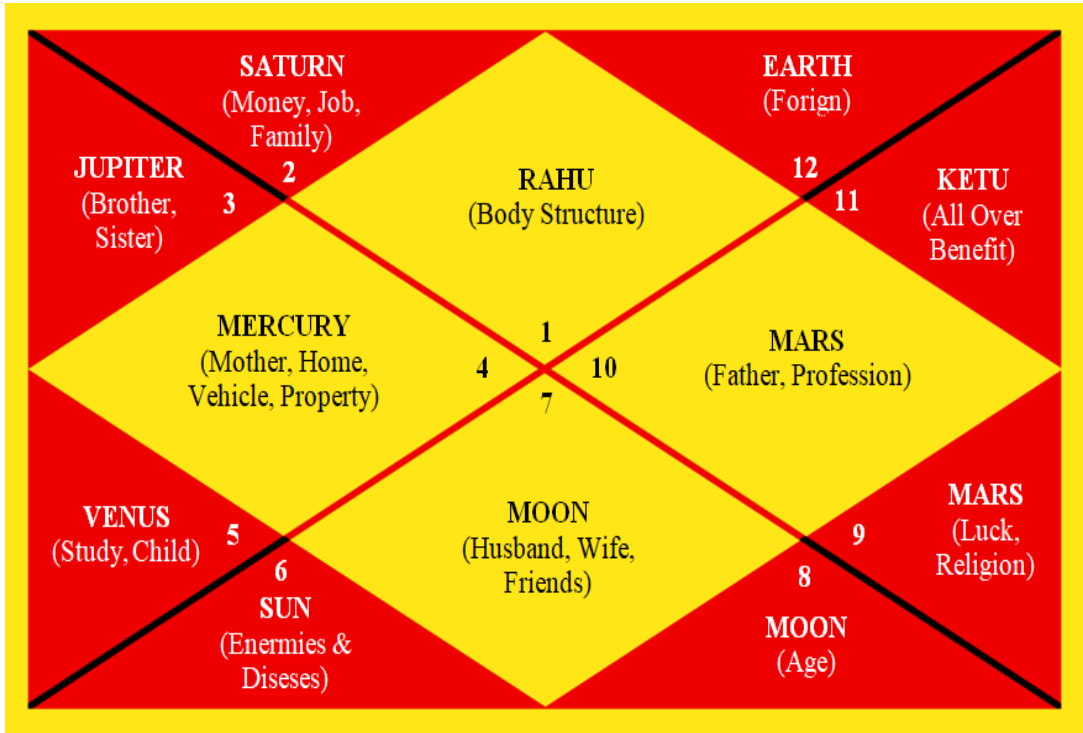
Weak position of Mars may cause disturbance in acuity of vision. Mercury represents mind, nervous system, senses and sight.

7. Planet Governing Money:

Jupiter and Venus rule wealth and money.

APPLIED PLANETARY EFFECTS

The horoscope provides the detail of family, health, relations and other socio economic status of the individual. There nine planets which produce different results while placed in the 12 different zodiacal signs. Some of the common roles of planets can be understood by placing them in zodiac sign in respect to birth chart



PALMAR EVALUATION

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

Meaning: 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 mentioned 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>Surya</i>)	Shining, artistic and attachment to literature
4.	Mount of Mercury	Base of Little Finger	Mercury (<i>Buddha</i>)	Love, romance, quick and presence of mind
5.	Mount of Mars	Middle of the Palm	Mars (<i>Mangal</i>)	(a) Vertical – Negative and full of resistance. (b) Lower - 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>Shukra</i>)	Love, sympathy, kindness and realization of beauty

QUALITATIVE CLASSIFICATION

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

Group No.	Personalities	Nature	Characteristics
I.	Jupitarian, Apollonian and Venerian	Excellent Natures	Qualities, Good health, optimistic good character.
II.	Saturnian 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.

PALMAR LINES AND EFFECTS

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

Sl. No.	Name of the Line (Rekha)	Location	Prominent Effects
1.	Heart Line (Hridy Rekha)	Above the elevations of the base of fingers	Condition of heart, attachment with others, fairness of body.
2.	Mental Line (Mastishk Rekha)	Oblique below the Lifeline	Mental power, stability and activities, self confidence.
3.	Life Line (Jiwan Rekha)	Oblique prominent line dividing the field of mars and venous.	Body constitution, Life span.
4.	Apollian Line (Sury Rekha)	Goes towards Apollian (Surya) elevation	Brightness, intelligence; artistic, success in business.
5.	Mercarian Line (Buddh Rekha)	Goes towards Buddha elevation	Related to health
6.	Saturn Line/Fate Line (Shani Rekha)	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 Jupiterian, Vinesian
3.	Palmar Linings	Cardiac, Mental, Life, Saturn, Apollian, Mercarian lines.
4.	Overall Assessment	Good/Average/Satisfactory

AUMIC APPROACH

Aumic approach is systemic approach to individual problems, origin, cause, confirmation of the cause and finding the suitable aumic management. The approach encompasses all i.e. divine, universal and individual holistic, traditional, alternative and modern methods in case finding, diagnosis, management and healing.

The aumic approach of health is made holistically through promotion, prevention, healing, treatment, rehabilitation and ultimate inculcation of divinity to attain the ultimate Goal of life. 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 divine, universal and individual contents or its derivatives in isolation or on combinations. The aumic approach is unique way of effective, acceptable and pleasant method to lead a **Aumic Life** i.e. ***Prolonged, healthy, peaceful, blissful and aumified life.***

- Introduction.
- Aumic Approaches.
 - .I. Personal Approach.
 - II. Social Approach.
 - III. Observatory Approach.

AUMIC APPROACHES

The aumic approach is an integrated approach of arriving to the root cause of problems through combination of divine, holistic, traditional, alternative and modern methods in history, diagnosis, management and healing. The aumic approach is made through following approaches:

- I. Personal Approach.
- II. Social Approach
- III. Observatory Approach..

I. PERSONAL APPROACH

The personal details are fully related to the individual. The approach is made by certain questionnaires. The following historical details are considered in this approach.

- History of Problems.
- General Bio data.
- Birth Details.
- Individual Details.

- Spiritual Details.

HISTORY OF PROBLEMS

In order to ascertain the cause, depth, 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. Provocation Factors.

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 with the help of his close relations are:

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 deciding the life and fate of individual.

INDIVIDUAL DEATILS

The following information is required in order to ascertain the cause and further manage the problems.

1. Educational level.
2. Dietary habit.
3. Personal habits.
4. Family details.
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 has to be noted.

1. Believe in divinity and deity.
3. Worship details.
5. Believe in Yog/Meditation

2. Heard about AUM.
4. Regularity of worship.
6. Practice of Yog/Meditation.

II. SOCIAL APPROACH

The social approach is related to the individual society which he is leading or where he lives. This 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. |

III. OBSERVATORY APPROACH

In this approach, theevaluator observes the individual from certain distance, close proximity as well as invasive and non invasive means methods and techniques.The following evaluations are considered under this approach:

- Observatory Evaluations.
- External Evaluation.
- Aumic Constitutional Evaluation.
- Aumic Specific Evaluations.
- Modern Evaluation.

OBSERVATORY EVALUATION

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. | 2. Nail. |
| 3. Pulse. | 4. Face. |
| 5. Face. | 6. Lips. |
| 7. Eyes. | 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;

- | | |
|------------------------|-----------------------------------|
| 1. Body built. | 2. Look. |
| 3. Eyes. | 4. Face. |
| 5. Appetite. | 6. Liking of food. |
| 7. Liking of whether. | 8. Mental status. |
| 9. Mood. | 10. Memory. |
| 11. Nature. | 12. Nail. |
| 13. Bowel habit. | 14. Control of (<i>Indries</i>) |
| 15. External Response. | 16. Sleep. |
| 16. Skin status. | 18. Thrust. |
| 19. Vocal status. | 20. Common cause. |
| 21. Common disorders. | 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.

- | | |
|-----------------------------|----------------------------|
| 1. AUM Score. | 2. Auric Evaluation. |
| 3. Chakral Evaluation. | 4. Palmar Evaluation. |
| 5. Astrological 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.
 - Stood 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.

PRINCIPLES OF AUMIC MANAGEMENT

Aumic Management is an individual's management with cosmouniversal individual contents or its derivatives used either in isolation or in combination for protection of aumic body and health to lead an aumified life.

The management consists of two aspects i.e. aumic philosophy and holistic therapy. The **aumic philosophy**

leading to - *Prevention, promotion, healing, along with aumification* and the **holistic therapy** leading to - *Prevention, promotion, treatment, rehabilitation, aumification and Aumified Life*. The universe is full of cosmouniversal energy along with and 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 right 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 and gift of our ancestors and many past spiritual scientists. 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. We are losing our traditional, cultural and human values day by day resulting loss of the recognition of even own self due to ignorance (*Maya*). Ignorance of itself is major cause of -Problem, suffering, disorder, disease, complications and even death. In physical world, excess of anything is bad especially when that is not fulfilled. In absence of fulfillment, it creates stress and strain to individual, leading to stimulation to many etiological factors causing imbalances to create- *Problem, suffering, disorder, disease, complications and even death*.

- Introduction.
- Basis of Management.
- Aims of Management.
- Managerial Terminology.
- AUM Therapy and Factors.
- Classification of Problems.
- Factors Influencing Management.
- Types of Management.

BASIS OF MANAGEMENT

The aumic management is 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.

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

Meaning: *Earth, water, fire air, ether, mind, intellect (reason) and also ego* – these constitute. My nature divided into eight parts. This indeed is my lower (material) nature; the other than this, by which the whole universe is sustained, know it to be My higher (or Spiritual) nature in form of **Jiva** (the life principle).

Explanation - Human body is a mass of condensed matter derived from the Nature (**Prakriti**). Every individual is comprised of two Natures (Person) 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(reason) and egoism**, while the Higher Nature (*Spiritual Prakriti*) is the Soul (**Atma**) of individual derived and in continuum with GOD (**Parmatma**).

AIMS OF MANAGEMENT

The aims of management are multifold depending on stage of the problems / disorders. Out of all, so for the problems and disorders are concern, the therapy helps on following aspects of problems and disorders.

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, blissful and aumified life.
6. Recognition of Self.

MANAGERIAL TERMINOLOGY

In aumic management certain terminology are very important in order to carry out various methods of AUM Therapy. The management has wider prospective than the therapy. In short one can say Aumic Management is Aumic Philosophy and AUM therapy is Holistic Scientific Therapy (HST). Over and above the aims of both are same. Thus, for all practical purposes, AUM Foundation deals Aumic

management as AUM Therapy which is most appropriate and holistically scientific name. (*AUM Foundation, LLC, NY, USA Resolution A-1, 2015*). The following managerial terminology must be kept in mind:

- **AUMIC HEALTH:** Aumic health is divine gift to an individual to enjoy prolonged, healthy, peaceful, blissful and aumified life leading to auspicious hearing, auspicious vision and auspicious acts”.
- **AUMIC PHYSICAL AURA:** Aura is defined as dark bluish, purple waves surrounded by light blue or gray layers which are yellow over the head.
- **AUMIC SEQUILAE:** It is process of gradual detritions of aumic health which takes place as - *Problem, suffering, disorder, disease, complications, recovery and or death.*
- **AIMS OF MANAGEMENT:** The aims of Aumic Management and AUM Therapy are same i.e. *Prolonged, healthy, peaceful, blissful and aumified life.*
- **AUMIC RITUAL MANAGEMENT:** Aumic ritual management is method aumic healing based on recitation of aumic rituals associated with cosmouniversal deities and derivatives.
- **AUMIC MATERIAL MANAGEMENT:** Aumic material management is method aumic healing with cosmouniversal material derived in the name of specified deities. Such materials are enriched with cosmouniversal energy (CUE) after necessary aumification
- **AUM THERAPY;** AUM Therapy is an individual therapy with aumified cosmouniversal individual contents or it derivatives used either in isolation or in combination for protection of aumic body and health to lead an aumified life. AUM Therapy also includes the aumic philosophical aspects leading to - *Prevention, promotion, healing, along with aumification* and aumic scientific therapeutic aspects of aumic management leading to - *Prevention, promotion, treatment, rehabilitation, aumification and Aumified Life.*
- **MODE OF ATTAINMENT:** Both Management and Therapy acts through streamlining the divine-universal-individual connectivity (DUIC) which helps in attaining the aim aumic life i.e. *“Prolonged, Healthy, Peaceful, Blissful and aumified life.*
- **AUMIFICATION:** Aumification is process of divine transformation of individual by addition of aumic effects either Self Induce or Mechanical

Device Induced. It takes place in individual through following main ways either in isolation or combination.

1. **Cosmification:** It is process of highest concentration of cosmic energy. The soul of individual is highly cosmified which is implanted during in intra uterine life (IUL)at the time of conception.
2. **Aumigenesis:** It process of aumification of all universal and individual contents.
3. **Stimulation:** It is process of activation of all hypo activities of holistic and physical bodied.
4. **Vitalizing:**It is process of promoting the inflow of the vital energy in suffering, diseased and dead cells and tissue.
5. **Detoxification:** It is process of neutralization the ill effects of toxins in target cells and tissues and thus reviving the affected cells and tissues and individual.
6. **Synchronization:** It is process of equalizing the ill effects by flow of desired aumic polarities to function the suffering cells in synchronous with normal cells.
7. **Virilisation:** It is the process of increasing the strength (*mascularization*) of weak and feminizing cells and tissues.
8. **Attenuation:** It is process of abolition of virulence of micro and macro-organisms to the level of attenuation.
9. **Microstatic:** It is process of reducing the number of growth of micro organisms (*bacteria, virus, fungus and protozoa etc.*) to a level to finish their effects.
10. **Microcidal:** It is process of destruction of the micro organisms (*bacteria, virus, fungus and protozoa etc.*) and development of immunity.
11. **Micronisation:**It is process of breaking down of macro ill effecting factors as- waste products into micro microns particles to enhance their expulsion from the target cells through respective channels.
12. **Segregation:** It is process of separating the similar waste products together and directing them for expulsion through the proper channels.
13. **Polarization:** It is process of re-establishing the polarity to lead normal function of disturbed cells.
14. **Vaporization:** It is process of evaporation of the waste products of body as gas and vapor to function the systems properly..
15. **Excretion:**It is process of excreting the waste products through various natural orifices and surface.
16. **Sterilization:** It is process of complete destruction and removal of infecting organisms from the target cells and tissues.
17. **Hyper-receptivity:** It is process of hyper activation of receptors to receive more required energy to meet the demand quickly. In terms of

aumification, this task is performed by chakras and higher body plane for universal energy.

18. **Immunization:** It is process of creating immunity against certain infectious diseases.
19. **Vascularization:** It is process of development of newer vessels in diseased tissues in order to provide rich blood supply for quick healing.
20. **Realisation:** It is process of recognition of the Self or the achievement of goal or ultimate aim of life.

AUM THERAPY AND FACTORS

AUM Therapy is combination of cosmouniversal individual creations used in either isolation or in combination to maintain the aumic body and health through aumification. The therapy acts through streamlining the divine-universal-individual connectivity (DUIC) which helps in attaining the aim aumic life i.e. *“Prolonged, Healthy, Peaceful, Blissful and Aumified Life”*. AUM Therapy considers treatment by considering the following ten factors called **Ten Aumic Life Factors (TALF)** to achieve its aim of therapy:

1. **Aumic Life Cycle** - *Past, Present and Future;*
2. **Aumic Life** - *A Union of -Body, Mind, Sense, Soul and Superconscious;*
3. **All Planes** - *Divine, universal and individual;*
4. **All Aumic Bodies** - *Physical, ethric, astral, lower mental, higher mental, buddhic and atmik;*
5. **All Health** - *Physical, mental social moral, spiritual and environmental;*
6. **All Techniques** - *Aumic, Holistic, Traditional and Modern;*
7. **All Level Problems** - *Daihiik, Daivik and Bhautik;*
8. **All Level of Problems:** *Preventive, Promotive, Curative and Rehabilitation;*
9. **Remedial Sources** - *Divine, Universal and Natural contents.*
10. **Aumification** - *Through Aumic practices.*

CLASSIFICATION OF PROBLEMS

In order to carry out aumic management, it is important to know the origin, possible cause, level of origin and duration of the problems. Based on these facts the problems are broadly divided in two broad groups.

- I. **Durational Problems.**
- II. **Leveled Problems.**

I. DURATIONAL PROBLEMS: Based on duration, the problems are divided in three groups:

- A. **Recent Problem-** Within six month duration.
- B. **Moderate Problem**– Six to twelve month duration.
- C. **Prolonged Problem** - More than twelve months duration

II. LEVELED PROBLEMS: Based on the level of origin, the problems are marked according to the level of the divine plane. The individual receives, modulate and utilize the respective energy in accordance to the level. There are three aumic levels:

- A. **Divine Level:** Problems due to Cosmouniversal (*Brahm Khand* and *Deo Khand*) causes as – *Divine disorder / Curse, Natural calamities due to disturbance in Five Elements etc.*
- B. **Universal Level:** Problems due to Universal Causes as disorder of Celestial bodies mainly as – *Zodiacs, Stars and Planets*
- C. **Individual Level (Physical Problems):** Problems due to imbalance of external factors as – *Agents, Host and Environments.*

FACTORS AFFECTING MANAGEMENT

The aumic management as whole is affected (influenced) by following factors pertaining to individual.

- 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 affected by aumification easily.

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 high response of AUM Therapy.

3. Humanity and Human Values: 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. Such people response very well to AUM Therapy.

4. Belief in GOD: Every religion has some or the other form of GOD whom they believe and meditate accordingly. Majority of their kids follow the same

path in order to carry out the tradition. Individual believing in divinity and divine traditions can easily get easily influenced by AUM Therapy.

5. Visit of Holy Places: Usually, aumic sound vibrations are created in 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. The effects take place through natural orifices as well as higher body planes. Such individual are very sensitive and easily influenced by AUM Therapy..

6. Divine Blessings: Over and above the divinity is supreme convertor. This may change any to any form irrespective of any above factors. Out of all, the **Sanskar** play the major role which comes from accumulated past acts (*Purvkarms*). An individual with good *Sanskar* get easily influenced by AUM Therapy.

TYPES 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.

- Aumic Ritual Management.
- Aumic Material Management.
- Aumic Remedial Management.

(Note: All the Aumic Managements have been described as Chapters on coming Pages)

REFERENCE

1. & 2. *Srimad Bhagwadgita*; Gita Press, Gorakhpur; Fourth Print; Chapter 7; Shlok 4&5; P 92.

AUMIC RITUAL MANAGEMENT

Aumic ritual management is the method of aumic healing based on the recitation of aumic rituals associated with cosmouniversal deities and derivatives.

The effect takes place by creating the related aumic sound vibrations (ASV). The vibrations are of varying pitch and intensity for defined time. and duration created by performing the aumic rituals. Here, 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) is taken in account to produce sufficient aumic vibrations to aumify the sufferer by aumification. Thus, created aumification helps in establishing the coordination between both type 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.
- Aumic Sound Vibration.
- Aumification.
- Modes of Aumification.
- Method of Ritual Management.
- Mode of Healing.

AUMIC SOUND VIBRATION

The aumic sounds vibrations (ASV) are the vibration created by chanting the AUM called Aumkar. The rituals are performed in aumified place. The sound may be of varying intensities from audible to silent in inner self. Some of the common ways of creating the aumic sound vibrations are:

- AUM Aarti,
- AUM Chalisa,
- AUM Brahm Mantras,
- AUM Katha,
- AUM Bijakshr,
- AUM Bij Mantra.

The vibration affects the individual through divine-universal-individual connectivity (DUIC). The connectivity develops either directly and indirectly by aumification.

AUMIFICATION

Aumification is process of divine transformation of individual by addition of aumic effects either Self Induce or Mechanical Device Induced. The process of aumification is done with aumic vibrations of varying intensity for varying period. During the entire phase of aumification, the aumigenesis takes place and ultimately the things get aumified according to their fate. The aumification brings positive divine effects. The aumification affects individual through divine-universal-individual connectivity (DUIC). There are two types of aumification:

- I. Auto Aumification.
- II. Motivated Aumification.

I. AUTO AUMIFICATION

Auto aumification is self induced thought and self designed way of aumification. It is totally internal. There no any external show. This type of aumification is developed by special type of individual who is in search of truth and self realization. This motivation is accelerated by divine wish where the mere contact of aumified persons, saints, aumic healers instigate the individual to move of aumification. Thus, the individual thought and drive to proceed for aumification. Such individual get self early motivated, develop, and adopt the practice. 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 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.

II. MOTIVATED AUMIFICATION

Motivated aumification is the way where aumification is induced by the aumic healer in order to relieve the problems. It is external as it can be observed by others. This type of aumification is indicated in mostly problematic individuals. It is also indicated in the aumic scholars. Here, the healer motivates, prepare the plans and implement in possible effective ways. There is external show. The process is developed by others. Here, the interested individual easily adopts the method and start practicing. 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. Motivated aumification are indicated in:

1. Individuals with problems
2. Aumic scholars.
3. Individual in search of truth.

MODES OF AUMIFICATION

The process of ritual healing takes place through aumification which may take place directly and indirectly both. There are many modes of aumification. The common modes are:

- I. Self Aumic Chanting** – Chanting of Aumkar.
- II. Mechanical Aumic Chanting**—Continuous chanting of AUM by mechanical devices.
- III. Aumic Rituals:** Certain aumic rituals are performed with certain aumic verses as - *AUM Aarti*, *AUM Chalisa*, *AUM Brahm Mantras*, *AUM Katha*, *AUM Bijakshr*, *AUM Bij Mantra*.

I. SELF AUMIC CHANTING

The proper chanting of AUM is called Aumkaram. The chanting may be continuous or intermittent directly. The self chanting is indicated for self aumification. This is one of the best to communicate individual self to divinity through Divine Universal Individual Connectivity (DUIC)..

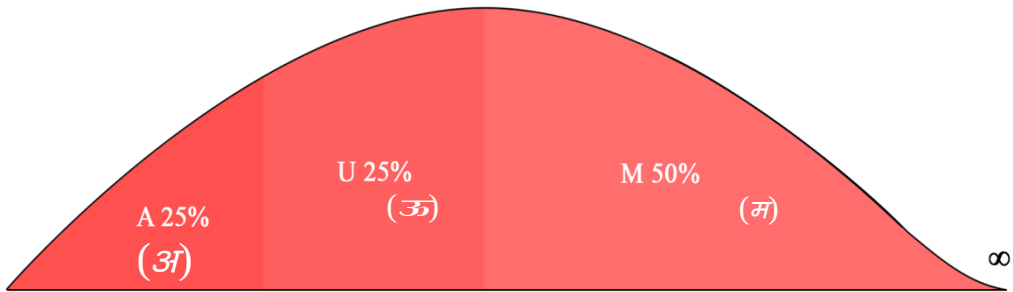
MECHANISM OF CHANTING

Irrespective of caste, creed, religion or race, anyone can chant AUM (*Aumkar*). Any individual interested in chanting can be easily being trained for chanting with little practice according to their tradition, culture and custom. The chanting is related to respiration and is performed during expiratory phase with the help of lips and vocal cards. There are following steps involved in proper chanting of AUM (*Aumkar*).

1. Step A (अ)
2. Step U (उ)
3. Step M (म)
4. Step Infinite (∞)

(1). STEP- A (अ) (Step of Initiation): In this step, one has to sit in relaxed posture, wait for two to three minutes to have normal breathings, then starts the chanting A (अ) with the help of vocal card and slight displacement of middle third of the lips. This step last for initial 25% of the total phase of expiration of the individual. A corresponds to *Vaisvanar* quarter of the *Self* (AUM).

(2). STEP- U (उ) (Step of Peak): In continuation of step A, change the sound with slight more narrowing of the opening of lips in central parts of mouth to chanting U (उ). This step forms the peak of the pitch of the sound. This step last for next 25% of the total phase of individual expiration. It corresponds to *Taijas* quarter of *Self* (AUM).



“Diagrammatic Representation of Chanting of AUM”

(3). STEP-M (म) (Step of Declination): In continuation of step U, change the sound with closing the slit opening of the lips for chanting M (म) with the help of laryngeal involvement. Here, the pitch of the sound gradually merges with the base with the step of infinite (liberation). This step is comprised of almost last 50% of total phase of individual's expiration. A corresponds to *Pragyan* quarter of the *Self* (AUM).

(4). STEP INFINITE (∞) (Step of Liberation): The end of the sound merges in infinite (∞). It is soundless, unutterable, quieting down of all relative manifestations, blissful, peaceful and non-dual. It is infinite. It corresponds to the *Atman* quarter of the *Self*. It is the beginning and end of all beginning.

II. MECHANICAL AUMIC CHANTING

This type of chanting is performed with the help of manmademechanical device (MMD) which create continuous chants AUM of desired pitch and frequency for desired period. The machine is economical, small and portable. This chanting is used for single person or even for group of person together.

III.AUMIC RITUALS

Aumic Rituals are the holy process performed with the beginning and ending with the syllable AUM. This is performed with some aumic verses as – *AUM Aarti, AUM Chalisa, AUM Brahm Mantras, AUM Katha, AUM Bijakshr, AUM Bij Mantr.*

METHODS OF RITUAL MANAGEMENT

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 and healing more from the inner self, some from outer self and some both ways. So for the aumic ritual management is concern, the following methods are used:

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 and healing from inner self. The self chanting initiates inner healing 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 and heals 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 syllable 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 first inner influence followed by the outer influence. Depending on the problem the affected Chakr and related deity is healed and recited with aumic Mantras.

4. AUM Bijakshr: Every Chakr 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 and healing 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 first outer influence and healing followed by the inner influence and healing leading to relieve and 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* brings the changes at mental levels to induce positive intuitions and thoughts first in higher bodies then in physical body.

The common spiritual AUMYantras 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). The aumic verses are available in **AUM Katha**. AUM Katha is having five divisions (*Brahm Khand, Deo Khand, Brahmand Khand, Gyan Khand* and *Bhautik Khand*) and **AUM Prayer** having 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 clear the way to perfect aumification leading to divinity.

MODE OF HEALING

Here, the aumic sound vibration (ASV) of varying intensities are generated through defined aumic processes leading to aumification of individual. After entering the energy and aumification of various planes of the body and ultimately in physical body, it acts on the target cells, tissues and organs where the varying degree of problem is, the sound vibration 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 aumicimmunity in the individual for further prevention of the problems, disorders and diseases. Thus, the aumic resistance provides lifelong aumic holistic care effects.

AUMIC MATERIAL MANAGEMENT

Aumic material management is method aumic healing with cosmouniversal material derived in the name of specified deities. Such materials are enriched with cosmouniversal energy (CUE) after necessary aumification.

- Introduction.
- Types of Materials.
- Eatable Materials.
- Non-Eatable Materials.

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 healers/therapist finds out the appropriate materials for healing. Thus, selected materials are subjected to aumification in order to potentiate the effects.

Here, 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.

TYPES OF MATERIALS

There is long list of aumic materials used in aumic 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 made any alteration and modification in its original form. Such foods 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 into different groups, species, and varieties. Gems are characterized in terms of refractive index, dispersion, specific gravity, hardness, cleavage, fracture and luster.

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 aumilify 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. Jade has long been associated with **money**, **luck** and prosperity. Jade are **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

Aumic remedial management is the method of the management with aumified cosmouniversal individual contents or its derivatives used either in isolation or in combination for protection of aumic body and health to lead an aumified life.

Aumic management includes the aumic philosophical aspects leading to - *Prevention, promotion, healing, along with aumification* and aumic therapeutic aspects of aumic management leading to - *Prevention, promotion, treatment, rehabilitation, aumification and Aumified Life*. Both aspects remedial management have the almost common and have positive effects except with a little difference. Thus, on integration of the philosophical and holistic therapeutic values give rise a more specific and spiritual remedial name called AUM Therapy.

- Introduction.
- AUM Therapy.
- Spiritual Contribution.
- Origin of Problems
- Sources of Medicament.
- Procurement of Materials.
- Preparation of Medicament.
- Types of Medicament.
- Rout of Administration.

AUM THERAPY

AUM Therapy is a unique therapy with aumified cosmouniversal individual contents or its derivatives used either in isolation or in combination for protection of aumic body and health to lead an aumified life. The philosophical aspect of AUM therapy includes the aumic philosophy leading to - *Prevention, promotion, healing, along with aumification* and the scientific aspect is therapeutic leading to - *Prevention, promotion, treatment, rehabilitation, aumification and Aumified Life*.

SPIRITUAL CONSIDERATION

Any individual is mass of matter derived from the Nature (*Prakriti*) is comprised of two aspects 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 is in continuum with GOD (*Parmatma*).

Depending on the predominance of elements, the individual have the qualities of Nature which is more of material nature super added with Higher (Spiritual) Nature as soul (*Atma*). Any abnormality in any one of the eight folds of

material nature may leads problems, sufferings, disorders and diseases. All the drugs, medicaments and healing remedial 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 isin continuum with GOD (*Paramatma*).

ORIGIN OF PROBLEMS

Before the management, it is important to know the origin and the possible cause of the problems. Based on the level of origin, the problems are marked according to the level of the divine plane. The individual receives, modulate and utilize the respective energy in accordance to the level. There are three aumic levels i.e. *Divine, Universal and Individual*. Based on the level, the problems are:

- A. Divine Level:** Problems due to Cosmouniversal (*Brahm Khand* and *Deo Khand*) causes as – *Divine disorder / Curse, Natural calamities due to disturbance in Five Elements etc.*
- B. Universal Level.** Problems due to Universal Causes as disorder of Celestial bodies mainly as – *Zodiacs, Stars and Planets.*
- C. Individual Level (Physical Problems):** Problems due to imbalance of external factors as – *Agents, Host and Environments.*

AUMIC CLASSIFICATION

The entire aumic problems are durationally classified in three major groups as mentioned below:

- A. Recent Problem** - Within six month duration.
- B. Moderate Problem** – Six to twelve month duration.
- C. Prolonged Problem** - More than twelve months duration

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 medicaments are derived from three major sources.

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

I. HIGHER SOURCES

The highest source for an individual is his soul which is 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 taken in account as universal remedial source –**12 Zodiac, 28 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 most common lower source of remedial medicaments are:

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

PROCUREMENT OF MATERIALS

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 ⁽¹⁾.

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 oral voice or with the help of continuous chanting devices in order to aumify the preparation. During the processing, the medicaments are prepared in accordance to the problem in groups. Usually, after preparation, the aumification is repeated for 1 hour which gives Absolute Concentrate AUM (AC^0) i.e. $1AC^0=AC^0$.

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. 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^o) is required.

MODEL OF PRESCRIPTION

Suppose a person visit the Aumic Practitioners having XXX problems. After aumic assessment he has history of such problems in the past for which he has taken XXX medication and therapy. The aumicevaluations show derangement in multiple evaluations with poor scores. The practitioner decides to write an aumic prescription. The prescription is as:

Name of the Individual

Consolidated Problems.

AUM(ॐ).

1. Aumic Medicament.... X...05/1/1.5 AC^o Twicedaily after meal.
1. Aumic Rituals as prescribed before Yog and Meditation.
2. Aumic Yog and Meditation Once daily in the morning before bed tea.
3. Aumic Diets as directed with directed rituals.
4. Miscellaneous spiritual advises if any required.

FACTORS GOVERNING CONCENTRATION

The concentration of medicaments varies from disease to disease. The desired higher and lower concentrations are depending on **Nine Aumic Management Factors (NAMF)**. The parameters are-

- Age,
- Sex,
- Belief in Divinity.
- Family Backgrounds,
- Nature of Food,
- Tradition and Culture,
- Nature of Problem,
- Condition of Suffers,
- Evaluation Status.

FORMS OF MEDICAMENTS

In aumic management mostly the natural medicament are used. We also use the commercially manufactured medicaments because of much other reason as availability and psychosomatic reason.. The commonly used medicaments are available in following forms - **Original form, powder (churn), tablets, capsules,**

globules, aqueous solution, decoction, infusion, paste, capsule, injection, medicated oil/ghee, enemata and Applicaps

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 MEDICAMENT

These are those medicaments which are procured and prepared aumically in aumic atmospheres in order to get it fully aumified.

II. AUMIFIED MEDICAMENT

These are the commercially prepared traditional and modern pharmacological preparations which are aumified later depending on various factors pertaining to the problems.

AUMIFICATION OF MEDICAMENTS

The commercially prepared modern and traditional medicaments are aumified for further use in accordance to aumic management. These medicaments are aumified for 1 to 3hours depending on problems. The process of aumification 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 are definite holistic subtle 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.

ROUTES OF ADMINISTRATION

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

1. 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.*

2. 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.*

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

4. Inhalational Route: Some of the volatile substances are used through this rout as- Aerosols, Inhalers, Medicated, Nasal Decongestant, Neti etc.

5. 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.*

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AUMIC BASIS OF HERBS

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. 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. The use of plants and other materials in care and cure is because 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:

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

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 S (*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 (*Parmatma*).

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 (*Parmatma*). 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. All universal creation is in one or the other way exists in shape of the image of AUM. According to ***Big Bang Theory***.

“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 AND HUMAN LIFE

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.

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 aumicrituals (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. The medicaments are useful and effective in all age groups and most of the problems, disorders, sufferings and diseases.

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

AUMIC HERBAL THERAPEUTICS

Plant kingdom is unique gift of nature for fulfil the needs of animal kingdom. Aumic Herbal Preparations are the aumically prepared herbal medicaments used for relieve various problems of the individual living on physical plane. There are limited scientific evidence for the safety and efficacy of plants used in 21st century herbal medicine. Herbal medicines are those with active ingredients made from plant. Herbs are the unique gift of the nature as complementary to all the life in the universe. Animals and the herbs are the creation of Almighty GOD to help each other. Herbs are being use as medicine since the inception of life in the universe. Herbal medicines are derived from the non-toxic plants as whole or its part i.e. **roots, stem, bark, leave, flower, fruit** and **seeds** for the healing purposes. The Aumic Herbal Medicaments are used as Wholistic medicine to give rise holistic care in following ways⁽¹⁾:

- Introduction.
- Aumic Practitioners.
- Aumic Herbal Profile.
- Aumic Herbal Pharmacopeia.
- Aumic Herbal Preparations.

- Good Medical Care.
- Home Remedies.
- Safe Cure.
- Convenience.
- Brings near to the Nature.

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 attained 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 aumigenesis.

II.AUMIC HERBALIST

Aumic Herbalists (AH) are the qualified and traditionally trained practitioners of herbal medicine who by virtue of divine grace have attained 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, heal with Aumic Grace, Blessings, Brahm Mantras, Bijakshr, Meditation, Yog etc.

AUMIC HERBAL PROFILE

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 value ⁽¹⁾. 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 from 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.

AUMIC HERBAL PHARMACOPEA

Out of all the plants of various categories, some of plants have been recognized from aumic therapeutic point of view in different problems. The detail of common herbal plants has been studied under following heads:

- Scientific and Hindi / English name,
- Parts of the Plant to be used,
- Mode of Action and Indications,
- Form of Medicaments,
- Doses and Therapeutic Preparations.

(All above is mention On coming page in tablar form)

“AUMIC HERBAL PHARMOCOPEA”

I. HERBS

SL. NO	PLANTS (Scientific Name)	NAME (Hindi/English)	PARTS USED	MODE OF ACTIONS AND INDICATIONS	FORM OF MEDICAMENTS	DOSE	PREPARATIONS
1.	<i>Alliums sativum</i>	Lahsun/Garlic	Bulb	• Stimulant • Expectorant • Ant flatulence • Rejuvenative • Disinfectant	• Direct • Paste • Juice • Drop	2-5 Gm twice daily	• Lasunady vati • Lasunady ghrta • Lasunadyajuke
2.	<i>Asparagus racemosus</i>	Satavar / Asparagus	Root	• Lactating Mother • Growing Child	• Juice • Powder • Decoction	Juice 1 TSF thrice daily	• Satavarighrta • Satmuladyvati
3.	<i>Bacopa monnieri</i>	Brahmi/Thyme leaved gratiola	Entire Plant	• Promotion of memory • Anticonvulsive • Tranquillizer	• Paste • Juice	5 Gm thrice daily	• Brahmi ghrata • Brahmi rasayan • Brahmi sarbat
4.	<i>Cinnamomum camphora</i>	Kapur	• Crystal • Crystallized • Distilled Oil	• Stimulant • Expectorant • Bronchodilator • Antiseptic	• Vehicle	1-2 Gm. 2- 3 times daily	• K. Crystal • Medicated oil
5.	<i>Commiphora mukul</i>	Guggul	Resin	• Analgesic • Rejuvenating • Stimulant	• Vati	2-5 Gm twice daily	• Gugguladi vati
6.	<i>Coriander sativum</i>	Dhaniya	• Fruit • Fresh Plant	• Diaphoretic • Diuretic • Stimulant	• Paste • Powder	2-5 Gm daily	• Dhaniya churn
7.	<i>Cuminum cyminum</i>	Jira	Seed	• Chronic Diarrhea and Dysentery	• Powder	5 Gm thrice daily	• Jirkady modak • Jirkadyarist

8.	<i>Curcuma longa</i>	Haldi/Turmeric	Rhizome (Toot)	• Anti Pruritic • Anti allergic • Boils • Abscess • Eczema	• Paste • Powder	2-5 Gm thrice daily	• Haridrakhand
9.	<i>Cynodon dactylon</i>	Dub/Scutch gass	Entire Plant	• Anti hemorrhagic • Anti leucorrhoea	• Paste • Juice	5 Gm thrice daily	• Durvady ghrta • Durvady taila
10.	<i>Eclipta alba</i>	Bhangara/Trailing eqlipta	Whole Plant	• Anorexia. • Skin Disorders • Jaundice • Anemia	• Paste • Juice • Powder	1TSF thrice daily	• Bhangarajadichurn • Bhangarajaditaila • Bhangarajadighrta
11.	<i>Elettaria cardomamum</i>	Elaichi	Fruit	• Stimulant • Expectorant • Vitalizing	• Entire fruits • Powder	1-2 Gm twice daily	• Ela churna
12.	<i>Menth spp.</i>	Pudina	Entire herb	• Stimulant • Nervine • Analgesic • Diaphoretic	• Paste	2-5 Gm 2 to 3 times a day	• Paste • Dried Powder
13.	<i>Novdostachy jatamansi</i>	Jatamansi/Muskro ot spikenard	Root	• Convulsion • Headache • Insomnia	• Decoction	1 TSF thrice daily as tea	• Jatamansi kwath
14.	<i>Ocimum sanctum</i>	Tulsi/Holy basil	• Leaf • Root • Seed	• Anti allergic • Immune stimulant • Antibacterial • Antiseptic	• Leaf • Paste • Juice • Tea	1-2 Gm thrice daily or 1 cup tea thrice daily	• Ocimum tea • Ocimum powder
15.	<i>Piper longum</i>	Pipal/ Long peper	• Fruit • Root	• Cough • Malaise • Cold • Fever	• Powder • Paste	2-3 Gm thrice daily	• Pippali khand • Kanadi churn • Vyosadi vati
16.	<i>Plantago ovata</i>	Isabgol/Ispaghula spogel seeds	• Seed • Husk	• Chronic diarrhea • Chronic dysentery	• Powder of seed and husk	2 Tea-spoonful	• Isabgol husk

				• Constipation		2-3 times a day	
17.	<i>Picrorhiza kurroa</i>	Kutaki/Kurroa	• Root	• Jaundice • Leucoderma	• Decoction	1 TSF thrice daily as decoction	• Arogyabardhini vati
18.	<i>Solanum xanthocarpum</i>	Bhatkatiya or Kateri/Yellow berried night shade	• Whole Plant	• Anti- tussive	• Powder • Decoction	2-3 Gm thrice daily with Sugar or Jaggary	• Vyaghiharitaka • Kantkari ghrta
19.	<i>Trigonelia foenumgraecum</i>	Methi /Fenugreek	• Fruits • Leaves	• Oliogomenorrhoea • Dysmenorrhoea • Leucorrhoea • Anti diabetic	• Powder	5 Gm 2-3 times a day	• Methi modak • Methi churn
20.	<i>Withania somnifera</i>	Asvagandh/Winter cherry	• Root	• Headaches • Convulsions • Insomnias	• Powder • Decoction	5 Gm thrice daily	• Asvagandhadi churna • Asvagandh lehya • Ashvagandhghrta
21.	<i>Zingiber officinale</i>	Adarak/Ginger	• Rhizome	• Expectorant • Analgesic • Diaphoretic	• Paste • Juice • Powder	2.5 Gm thrice daily	• Adraka khanda • Vyosadivati • Vyosadighrta

II. SHRUBS

22.	<i>Adhotida vasica</i>	Adusa/Malbar nut	• Entire	• Mucolytic • Expectorant	• Juice • Powder • Decoction	5 Gm thrice daily	• Vasa valeha • Vasakarista • Vasa ghrata
23.	<i>Aloe barbadensis</i>	Gheekuar	• Leaf	• Analgesic • Anti-flatulence • Hepato tonic	• Pulp • Juice	5 Ml 2-3 times daily	• Kumaryasva • Kumar vati
24.	<i>Citrus lemonum</i>	Nibu / Lemon	• Fruit	• Digestive • Antiemetic	• Juice	2-5 Ml thrice daily	• Squash • Syrup

							• Lemon Pickles
25.	<i>Commiphora mukul</i>	Guggul/Gum Guggul	• Latex (Lasa)	• Anti arthritic	• Decoction • Vati • Pills	2 Pills thrice daily	• Yogaraj guggulu • Chandraprabhavati • Kaisora Guggulu
26.	<i>Piper nigrum</i>	Kali Mirch/Black pepper	• Fruit • Root	• Cough • Malaise • Cold • Fever	• Powder • Paste	2-5 Pieces thrice times daily	• Pippalikhanda • Kanadichurna • Vyosadivati
27.	<i>Racinus communis</i>	Rendi/Castor oil	• Rood • Seed • Leaf • Oil	• Joint Pain • Constipation	• Local application of leaf • Oil • Decoction	5 Drop in a cup of milk	• Eranda paka • Eranda muladi • Eranda kwatha

III. TREE

28.	<i>Aegle marmelos</i>	Bael/Bael tree	• Fruits • Leaves • Barks • Roots	• Diarrhea • Dysentery • Appetizer	• Powder • Pulp	5-15 Gm thrice daily	• Bilvadi churna • B. ghrta • B. sarbat • B. kwath
29.	<i>Azadirachta indica</i>	Neem/Neem Margosa	• Entire Tree	• Antipruritic • Anthelminthic	• Paste • Juice • Powder • Decoction • Oil	Paste and Juice 5 Gm twice daily	• Nimbadichurna • Nimbarista • Nimbaharidra khanda
30.	<i>Emblica officinalis</i>	Amala/Indian gooseberry	• Fruit	• Appetizer • Antiemetic • Antacid	• Paste • Juice • Powder • Decoction	5 Gm thrice daily	• Chyawanapras • Brahmarasayana • Dhatri lauha • Dhatri rasayana
31.	<i>Ficus bengalensis</i>	Baragad/Banyan Tree	• Stem Bark • Undergrou	• Diseases of gum and teeth	• Powder • Decoction for	2 Gm at a time	• Nyagrodhadhya

			nd root		tooth and mouth wash		churna • N. Ghrta
32.	<i>Ficus religiosa</i>	Pipal/Sacred fig	• Stem bark	• Bleeding gum • Spiritual for attainment • Exorcizing effects	• Shadow of tree • Powder and decoction for mouth wash	2 Gm twice daily as paste and mouth wash	• Pipaladi churna
33.	<i>Pterocarpus santalinus</i>	Chandan	• Wood • Oil	• Antiseptic • Antibacterial • Soothing	• Paste • Oil	2-5 Ml SOS	• Sandalwood pieces • Chandanasva
34.	<i>Myristica fragrans</i>	Jayaphal/Nutmeg	• Seed and aril	• Anti diarrheal specially in children	• Paste • Powder	1 Gm thrice daily	• Jatiphaladi churn. • Jatiphaladi vati
35.	<i>Syzygium aromaticum</i>	Laung/Clove tree	• Flower bud	• Cough • Toothache	• Oil • Churn • Vati	1 Gm thrice daily with Jaggary or Honey	• Laungadi churna • Laungadi vati

AUMIC HERBAL PREPARATIONS

Aumic herbal medicaments are those medicaments which are aumically prepared or the commercially prepared are aumified later. Thus the aumic herbal medicaments are divided in two groups:

- (I) Traditional Herbal Medicaments.
- (II) Aumic Herbal Medicaments.

I. TRADITIONAL HERBAL MEDICAMENTS

These are those medicaments which are procured, prepared and prescribed in traditional ways after necessary aumification. These are available in following forms:

- I. Tablet:** Easy to carry and use.
- II. Tincture and Syrup:** For use in children and elderly people.
- III. Home Preparation:** Two types of preparation can be made in home for routing use. These preparations are prepared aumically.
 - (1) Infusion.
 - (2) Decoction

(1) Infusion: It is prepared from leaf and flower as per direction of aumic practitioners in order to aumify the infusion. Take 25 Grams of leaves or flower pour 500 ml. of boiling water, cover it and leave for 10 minutes, strain it get the infusion. Dose – 20 ml. which is equivalent to 1 Gm of Herbs.

(2) Decoction: It is prepared from root or bark of the plant as per direction of aumic practitioners in order to aumify the decoction. Simmer 25 Grams root or bark in 500 ml. of water, boil it on slow flame to make it 25% strain it to get the decoction. Dose- -20 ml. is equivalent to 1 Gm. of Herbs. The home preparation can be refrigerated upto 3-4 days

II. AUMIC HERBAL MEDICAMENTS

The aumic herbal medicine is prepared directly from aumic plants. The raw materials are received after aumic prayer directly from herbs. The medicaments are prepared aumically. The most frequent used vehicles are water, salt and sugar. The Aumic Herbal Medicaments are available in following forms-

- 1. **Tablets and Capsules**-Single and compound preparation.
- 2. **Paste** – Multidose sweeten preparations.
- 3. **Syrup** – Liquid preparation for oral administration.
- 4. **Applicaps** – Ointment, saves, liniments.

5. **Drops** – Eye and ear washes and drops.
6. **Enema** – Suppositories and tampons for purgation.

REFERENCES

1. *Dubey; Nagendra Prasad and Dubey; Niharika*; Basic Principles of Integrated Medicine; Herbal Medicine; Third Edition 2022 P.53

AUMASTAK YOG

Aumastak yogis a aumicpractice of yog is by feeling of AUM in the centre of body i.e. Heartas well as sitting in within AUM. Nobody is perfect in the world; perfect is only i.e. *Omnipresence*. Every one wish to be perfect but it is not in his hand. What is in his hand is the efforts which he can put forward. Thus one should try to attain the perfectness. In case of health and wellness sector, the same thing

is applicable. The fast growing world and routine problems does not allow the person to remain in aumic health equilibrium leading to problems, disorders, diseases and further complications. Keeping in view the present physical world scenario there is an urgent need of available, acceptable, practical, effective, economical and holistic remedy. The remedy is in the laps of Mother Nature as Yog through Aumastak Yog. Aumastak Yog is **available, acceptable, practical, effective, economical and holistic** in most of the problems, disorders and disease conditions. The Aumastak Yog is of two types *i.e. Physical Aumastak Yog* for disability management and physical fitness and **Spiritual Aumastak Yog** for spiritual growth and attainment of the Ultimate Goal (Union of self with the Self).

- Introduction
- Divine Aspects of Yog.
- Aumastak Yog.
- Yogic Aspects of Yog.
- Eight Steps of Yog
- Method of Practice.
- Observatory Steps.
- Impacts of Aumastak Yog.

DIVINE ASPECTS OF YOG

Aumastak yog encompasses of aumic era which has enormous enough energy, serenity and pioucity leading to early aumigenesis in individual. It improves both internal and external atmosphere of individual. It provides a more quick special vision than other aumic ritualsto individual. This vision is also called aumic three dimensional visions (ATDV). This vision is also has an inherited quality for his success in routine as well as in the spiritual life. The person equipped withAumic three dimensional vision (ATDV) is most rich in spiritual life. It determines the individual's capacity and capability to lead him to his goal. It is associated with deep *Sanskar*. It helps adequately to lift up one from a lower plane to highest plane (*Physical body plane to Atmic Plane*) to attain the ultimate Goal. This is individual's property and one inherits it from past life (*Purvjanm*). The pastacts are inherited as *Sanskarto* plays role in present life. The Aumastak yog is catalyst for the promotion of future *Sanskar*.The entire process takes place through divine- universal- individual connectivity (DUIC).

AUMASTAK YOG

Aumastak Yog is anaumic yogic practice where one performs the yog within aumic circle. The entire phase has three aumic sectors and eight steps where the central feeling is AUM and the outer feeling is within the AUM.

AUMIC VISION

Everyone wants to attain the Supreme Reality or Ultimate Goal of life but hardly a few could get it. For the attainment, The AUM Foundation has defined presence of aumic three dimensional visions (ATDV) which are:-

1. Aumic Determination
 2. Aumic Devolution
 3. Aumic Dedication
1. **Aumic Determination:** It is individual's power of firmness to take decision and prove the result, no matter what it is? It varies from one individual to another and is directly proportional to individual's will power.
 2. **Aumic Devotion:** It is individual's worship or loyalty or affection to AUM or any of the divinity of his choice.
 3. **Aumic Dedication:** Means complete surrender to AUM. It facilitates attainment.

AUMIC ENVIRONMENT

Aumic environment is a place where aumification is performed with aumic chanting in presence of a Symbol of AUM or the place of 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 of Statue of AUM.
4. Continuous Chanting of AUM Brahm Mantr.
5. AUM Yagy.
6. AUM Agnihotr.
7. Temple, Mosque, Church or Gurudwara.

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

PRE-AUMASTAK PRACTICE

Pre-Aumastak Practice is the state of introduction of AUM to a person willing to accept the Aumic practices as - Aumic Yog, Meditation, healing, Therapy etc by

exposing them 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.

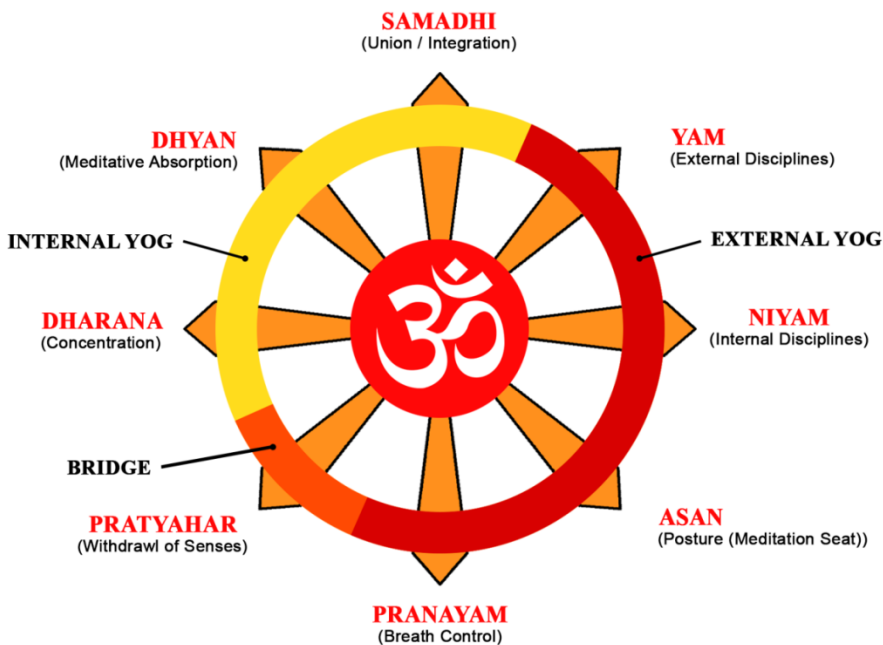
YOGIC ASPECTS OF YOG

Aumastak yog is practice of aumic yog to attain the ultimate goal within Aumic Aura. It can be represented in continuum in cyclic manner. The entire circle has AUM in the center as well as within the AUM. Thus the Aumastak Yog is considered as yog within the Aumic Aura. The entire aspects are in continuum but divided in three parts:

- I. Central AUM,
- II. Aumastak Circle.
- III. Peripheral AUM.

I. CENTRAL AUM

This is presumption of AUM within the center of Aumastak Circle which represents the individual body. It has maximum aumigenic potency to initiate the aumigenesis and thus the progress of Aumastak Yog. The center is the nucleus to initiate the self induced Aumastak Yog. In terms of Aumastak aura central AUM represents the internal aura of Aumastak Yog. The practice of yog starts from the central AUM.



AUMASTAK YOG → MEDIATION

“AUMASTAK YOG”

II. AUMASTAK CIRCLE

This represents the individual body. It requires potency to initiate the aumigenesis to progress of Aumastak Yog in individual. The central AUM initiates the thought and process of self induced Aumastak Yog. In terms of Aumastak aura, it represents the middle or intermediary aura. This is the base of attainment. The Aumastak circle is the seat beam around which aumic process generate the aumic energy field which permeates the holistic body of individual to aumify the individual in order to achieve the goal of life within the intermediary or middle auric field.. The Aumastak circle has three continuous inter linked Yogic Parts.

1. External Yog.
2. Bridge Yog.
3. Internal Yog.

1. EXTERNAL YOG

The external yog is visible as it can be observed by other person that someone is doing some yogic practice. The external yog involves four yogic steps.

- Yam,
- Niyam,
- Asan,
- Pranayam.

2. BRIDGE YOG

This is the fifth step of the Aumastak yog practice. Here one practices to connect from his outward to inward. It stands for control of desires or control of senses. It involves fifth steps called:

- Pratyahar

3. INTERNAL YOG

The internal yog is invisible as it can be observed the internal status of anybody from outside. The practice of this yog leads to the state of Aumic meditation. The external yog involves the following steps. It involves three steps.

- Dharana,
- Dhyana,
- Samadhi.

III. PERIPHERAL AUM

This is the presence of AUM around the Aumastak circle. We know that all is AUM i.e. what we see and what is beyond it is AUM. Here, the circle represent as conductor of subtle aumic vibration energy between inner and outer AUM. Thus, the practice of Aumastak Yog communicates inner and outer self quickly and ultimately attains the Goal.

EIGHT STEPS OF YOG

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

Sl 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

The practice should be started in either of the above aumic environment. Before, starting one should keep in view the aumic three dimensional visions (ATDV) and Pre-Aumastak Practice. Once the practice of Aumastak Yog is initiated, it should not be discontinued unless until there is definite positive indication of aumification. 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 Koshas level, it gradually extends to cells, 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.

OBSERVATORY STEPS

The proper practice of Steps of Aumastak Yog, English Meaning, Behavioral Meaning and Methods of Practice are described on coming page.

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 atleast 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 Self	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 Supreme Reality .

IMPACTS OF AUMASTAK YOG

Aumastak Yog being the way to divinity has great impacts on health as well as spiritual upliftment. It brings a lot of changes during the life time of individual. The changes can be seen in two ways:

- I. Physical Changes.
- II. Spiritual Changes.

I. PHYSICAL CHANGES

In individual patient the physical changes are remarkable. The following changes could be observed externally, clinically and biochemically.

- 1. Improved blood glucose levels,
- 2. Improve musculoskeletal ailments.
- 3. Improvement of Cardio-vascular problems.
- 3 Improvement in Psycho-somatic activities.
- 4 Increased adoptability and positive feelings.
- 5 Decreased negativity, aggressiveness, depression and anxiety.

II. SPIRITUAL CHANGES

The following spiritual changes are observed in terms of holism and spirituality. These changes could be very well observed and evaluated on available tools and techniques.

- 1. Regular, sincere and honest life.
- 2. High positive behavioral change.
- 3. Kindness towards all life.
- 4. Positive improvement in AURA.
- 5. Inclination towards divinity.

AUMIC TRANSFORMATION

जो मन वचन कर्म से स्वामी, तेरे शरण में आवै,
सुख, समृद्धि, आयु, बल पावै, परम रूप हो जावै॥⁽¹⁾

Meaning: O! AUM, Those who comes in your shelter with mind (*Manah*), speech (*Vak*) and act (*Karm*), he gets all pleasures (*Sukh*), prosperity (*Samriddhi*), age (*Ayu*), strength (*Shakti*) and merges in your shape (*Roop*).

Aumic transformation is process of changes of an individual from a simple life to anaumified life through aumification.

- Introduction.
- Basis of Transformation.
- Past Acts and Transformation
- Divine Showering.
- Aumic Effects.
- Levels of Transformation.
- Effects of Transformation.
- Attainments of Goal.

In the beginning; there was nothing except GOD with Nature. HE might have thought to create something in cosmos and uttered AUM in order to create something in the universe and ultimately the universe came with universal existing. AUM is universally available as divine sound energy responsible for entire universal creation. AUM is available in all most all religion with same meaning of **Generation, Operation and Destruction**. The aumification is a process through aumigenesis. It happen through divine- universal- individual connectivity (DUIC). AUM is the beginning and end of all the beginning. Each and every universal atom is empowered with AUM irrespective of sentient and insentient. As regards to health is concern, it is present in all measures, means, methods and modalities of treatment and healings. Aumic energy is used as divine holistic health care and management.

BASIS OF TRANSFORMATION

The aim of every individual is to attain the goal. The goal may vary according to their inherited *Sanskar* based on past acts (*Purvakarm*). Out of vast majority of people only some wants to realize the truth of life 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 (*Purvakarm*). Some realize the goal early while some takes longer time. The sooner the realization, the better is the chance of attainment in life. There are possibilities that in spite of all efforts some may not attain the goal but their efforts will not get waste when the soul passes from this life to another life, the acts of earlier life become the fruits in present life and the individual attain the goal

in short time as mentioned in *Srimad Bhagavadgita*:

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ।।⁽²⁾

Explanation: 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.

PAST ACTS AND TRANSFORMATION

The transformation during the life is based on the past acts (*Purvkarmas*). Based on the past acts (*Purvkarmas*) one gets the present life and acts accordingly. During the life time each aspect develops with physical body and appears in later parts of life according to their past acts (*Purvkarms*). Thus, the past acts (*Purvkarmas*) define the present path as divine or devilish. According to *Srimad Bhagavadgita*:

शरीरं यदवाप्नोति यच्चाप्युत्कामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ।।⁽³⁾

Explanation: Even as the wind carries away odors (*Gandh*) from their seat of flowers, so the Soul (*Jivatma*) the controller of the body taking the mind (*Manah*) and the senses (*Indries*) from the body which it leaves behind and migrates to the body which it acquires.

MODE OF TRAFORMATION

Aumic transformation is divine positive aumigenic changes in individual leading to aumification and ultimate aim of life. The aumification is addition of aumic effects which is either Self Induce or Mechanically Induced". The process takes place through divine- universal- individual connectivity (DUIC). The aumic changes leading to aumifying to all - **Generation, Operation and Destruction** leading to transformation and **submerge to GOD**. The process varies from simplest way to the most complex depending divine factors. It all happens due to aumic effects. During the entire phase of aumification, the aumigenesis takes place and ultimately the things get aumified leading to - **Auspicious Hearing, Auspicious Vision and Auspicious Acts**.

DIVINE SHOWERING

Nothing is possible without the wish and will of GOD. Every acts of individual is pre- decided. How it is possible? Yes, it is possible with the subtle connectivity

known as divine universal individual connectivity (DUIC). This is the communicating pathway between the individual and the Almighty GOD (AUM). Every individual has his own path of DUIC which communicate individual self to GOD (AUM). The entire path is subtle and is beyond the modern medical approach but it exists and is a matter of future research. The proof of divine shower could be under stand by considering certain divine and related descendent deities through various steps which the matter of great divine individual culture and believe specially the Indian culture. The existing series of the deities, their worships, blessings and thus the flow of divine, universal energy are of great values. The sequence of descend of shower from divinity to individual level can be easily under stood by passage through various divisions of **Cosmic Khands** and the blessings of main associated deities as:

- **Brahm Khand:** Almighty and Nature.
- **Deo Khand:** Brahma, Vishnu, Mahesh; Sarswati, Lakshmi, Durga; Indr, Brihspati Garud etc.
- **Brahmand Khand:** Zodiacs, Stars and Planets etc.
- **Gyan Khand:** Vedas, Vedangs, Upanishad etc.
- **Bhautic Khand:** Animal and Plant Kingdoms.

AUMIC EFFECTS

Aumic effects are due to subtle divine showers coming from supreme source of energy (SSE) through divine-universal-individual connectivity (DUIC). These effects can be self realized and observed by others. All effects are divine and governed by the divinity. In the beginning the effects are minimal which could be realized by the individual self but the continuous aumification leads to gross changes which can be observed by others. All effects cannot be demonstrated scientifically. There are two types of aumic effects:

- (I) Early Effects.
- (II) Delayed Effects.

I. EARLY EFFECTS

The early effects are those who appear in the beginning of the individual's life. The early effects start with the positive growth as:

1. Positive thoughts of conception.
2. Pregnancy without any problem.
3. Healthy foetus with normal delivery.
4. No congenital anomalies.
5. Normal growth of baby with proper mile-stones.
6. Positive personality as elevated Soul.
7. Excellent aura.

8. Excellent Holistic Score.

II. DELAYED EFFECTS

The delayed effects are those who appear in the later part of the individual's life. The delayed effects start with the high positive growth as:

1. Positive health.
2. Balancing trio-facts.
3. Very well accepted in society.
4. Good Aura.
5. Good to Excellent Holistic Score.
6. Minimal Suffering.
7. Easier acclimatization.
8. Healthy, peaceful and blissful life.

LEVEL OF TRANSFORMATION

Individual in search of truth move here throughout life. The divine grace makes it convenient by giving the guidance to the path of "Aumic Yog". The practice of aumic yog brings positivity and initiate aumigenesis in shortest time provided it has been carried out sincerely, regularly and honestly. The changes are gradually observed at following 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 initiates early 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 neighborhood 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**.

The initial four steps i.e. *Yam*, *Niyam*, *Asan* and *Pranayam* related steps are observed by other hence call External Yog steps. *Pratyahar* 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 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 attainments are observed as following:

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 aim. 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.

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. Every human being has more or less similar physical features irrespective of caste, creed, religion or race. The past acts (*Purvkarmas*) 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* through *aumigenesis*. 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 three to four 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 Yog. Regular practice of *Aumic Yog and Meditation* 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 connect the 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.

ATTAINMENT OF GOAL

According to the last three steps of Internal Aumastak Yog i.e. **Dharana, Dhyan Samadhi** those who have sincere, regular and honest practice of these steps leads to fully aumified and attain 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।⁽⁴⁾

Meaning: O! AUM, with the help of **Dharana, Dhyan** and **Samadhi** one gets the highest level of divinity. O! Sai with your mercy Nagendr got the shelter of AUM.

Explanation: Based on the practice of external yog i.e. **Yam, Niyam, Asan, Pranayam** along with the bridge **Pratyahar** 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 i.e. merger of self with the Self.

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EVALUATION OF TRANSFORMATION

Evaluation of transformation is the process of estimation the level of an individual to aumification and aumic management.

The evaluation is made with the help of certain parameters and associated sub parameters (variables). AUM is the source of all Cosmic, Universal and Individual energy. The divine law operates at various planes of each creation to lead a aumic healthy life. Any disturbance in divine, universal, individual level leads to disturbance in divine-universal-individual connectivity (DUIC) which causes problems to individual. Every individual in this universe has some or the other problems, suffering, disorder, disease, complication, cure and ultimately submerge with GOD (AUM). During the life time one enters in one or the other way to aumification to maintain the health or even other as worship, yog or meditation. The continuous practice leads to transformation, attainment ultimate goal and salvation.

- Introduction.
- Parameters of Evaluation.
- Parameters and variables.
- Observations.
- Aggregation.
- Categorization
- Interpretation.
- Aumic Salvation.

PARAMETERS OF AUMIC EVALUATION

The aumic evaluation of transformation are performed with certain commonly used terminology applied in general assessment, divine universal individual connectivity (DUIC), aumification, healing and after effects. These terms are referred as parameters of aumic evaluation. The evaluation is further strengthened and completed with the help of some sub parameters called variables. The following parameters are assessed with sub-parameters (*variables*) mentioned against each parameters.

1. **Aims:** Fix and Variable.
2. **Inhabitant:** Culture and Religion.
3. **Diet:** Satvic or Rajasic
4. **Aumic Built:** Look and conversation.
5. **Divinity:** Believe and Deity
6. **Aumic Units:** Divine, Universal and Individual.
7. **Aumic Synonyms:** Self, Brahman.
8. **Brahmic Appellate:** AUM. TAT. SAT

9. **Individual Chakras:** Numbers and Name.
10. **Divine Chakras:** Number and Name.
11. **Atmic Steps:** Spiritual, Monadic and Divine.
12. **Paramatmic Steps:** Vaisvanar, Taijas, Pragyan and Atman.
13. **Yog:** Practice and duration.
14. **Meditation:** Practice and Duration.
15. **Realization:** Level I, II, III.

PARAMETERS AND VARIABLES

The aumic evaluation of transformation is made with the help of certain parameters and sub parameters (variables) based on *aumic intuitions, feeling, devotion and dedications*. Each parameter and their sub parameters (variables) with assigned scores are given in the under mentioned table. Aumic practitioners assess the scores with the help of these parameters and sub parameter (variables).

Sl. No.	Parameters	Assigned Score	Sub Parameters (Variables)	Assigned Score
1	Aims	5	• Fix • Variable	3 2
2.	Inhabitant.	5	• Culture • .Religion	3 2
3.	Diet	6	• Satvic • Rajas • Tamus	6 4 2
4.	Aumic Built	6	• Attitude • Behavior	3 3
5.	Divinity	5	• Believe • Not Believe	3 2
6.	Aumic Unit	9	• Divine • Universal • Individual	3 3 3
7,	Aumic Synonyms	6	• Self • Brahman	3 3
8.	Brahmic Appellate	9	• AUM • TAT • SAT	3 3 3
9.	Individual Chakras	7	• Number • Name.	3 4

10.	Divine Chakras.	6	• Number • Name	3 3
11.	Atmic Steps	9	• Number • Name	3 6
12.	Parmatmic Steps	9	• Number • Name	3 6
13.	Yog	6	• Yes • Duration	3 3
14.	Meditation	6	• Yes • Duration	3 3
15.	Realisation	6	• Yes • Level (I, II,III)	3 3

EVALUATION OF PARAMETERS

The individual is subjected to evaluation under following parameters and their sub parameters (variables) as mentioned below.

Sl. No.	Parameters	Sub Parameters (Variables)	Assigned Score	Score Obtained
1	Aims	• Fix • Variable	3 2	
2.	Inhabitant.	• Culture • .Religion	3 2	
3.	Diet	• Satvic • Rajas • Tamus	6 4 2	
4.	Aumic Built	• Attitude • Behavior	3 3	
5.	Divinity	• Believe • Not Believe	3 2	
6.	Aumic Unit	• Divine • Universal • Individual	3 3 3	
7,	AUM Synonyms	• Self • Brahman	3 3	
8.	Brahmic Appellate	• AUM • TAT	3 3	

		• SAT	3	
9.	Individual Chakras	• Number • Name.	3 4	
10.	Divine Chakras.	• Number • Name	3 3	
11.	Atmic Steps	• Number • Name	3 6	
12.	Parmatmic Steps	• Number • Name	3 6	
13.	Yog	• Yes • Duration	3 3	
14.	Meditation	• Yes • Duration	3 3	
15.	Realisation	• Yes • Level (I, II, III)	3 3	

AGGREGATION OF SCORES

All the above scattered scores of variable are aggregated under main parameter as mentioned in the table.

Sl. No.	Parameters	Assigned Score	Score Obtained
1	Aims	5	
2.	Inhabitant.	5	
3.	Dietary	6	
4.	Aumic Built.	6	
5.	Divinity	5	
6.	Aumic Unit	9	
7,	AUM Synonyms	6	
8.	Brahmic Appellate	9	
9.	Individual Chakras	7	
10.	Divine Chakras.	6	
11.	Atmic Steps.	9	
12.	Parmatmic Steps	9	
13.	Yog	6	
14.	Meditation	6	
15.	Realisation	6	

LEVEL OF TRANSFORMATION

Here the aggregated score is placed in the appropriate percentile to get the category and level of transformation as mentioned below:

Sl. No.	Percentage	Category	Level
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

Percentile is directly proportional to the Category and level of Transformation.

AUMIC EVALUATION Vs TRANSFORMATION

Here, the term **Score Evaluation** stands for AUMIC Score Evaluation while the **Transformation Evaluation** stands for Evaluation of Transformation after aumification and or after aumic management. The difference could be understood by understanding the clear difference under certain parameters.

Sl. No.	Parameters	Score Evaluation	Transformation Evaluation
1.	General Appearance	Low to poor	Low to High
2.	Purpose	Search of Holistic Healing	Needs Aumification
3.	Traditional Values	Lower to Normal	Normal or Higher
4.	Indication	Before Holistic Healing	Aumic Management
5.	Holistic Scores	Lower	Normal or Higher
6.	Divinity Factors	Absent to Present	Present

AUMIC SALVATION

According to aumic philosophy those whose acts and dedication are on line of aumic transformation leading to attainment of ultimate goal of life, AUM help in accelerating the process of salvation. According to AUM Katha:

ओमिक ध्यान धरे जव कोई, तेरे शरण में आवै,
माया मोह हटावै तूँ ही, तभी उसे अपनावै।
धन, ग्यान औ सुख प्रदान कर, उसके ताप हटावै,
जीवन का उद्धार करेऔ, सदा सदा अपनावै।⁽¹⁾

Meaning: O! AUM, Those who meditate you and come to your shelter, You remove all of his ignorance, attachments and then accept him. You remove his all pains and provide prosperity, wisdom and pleasures; and ultimately, liberate him and accept forever.

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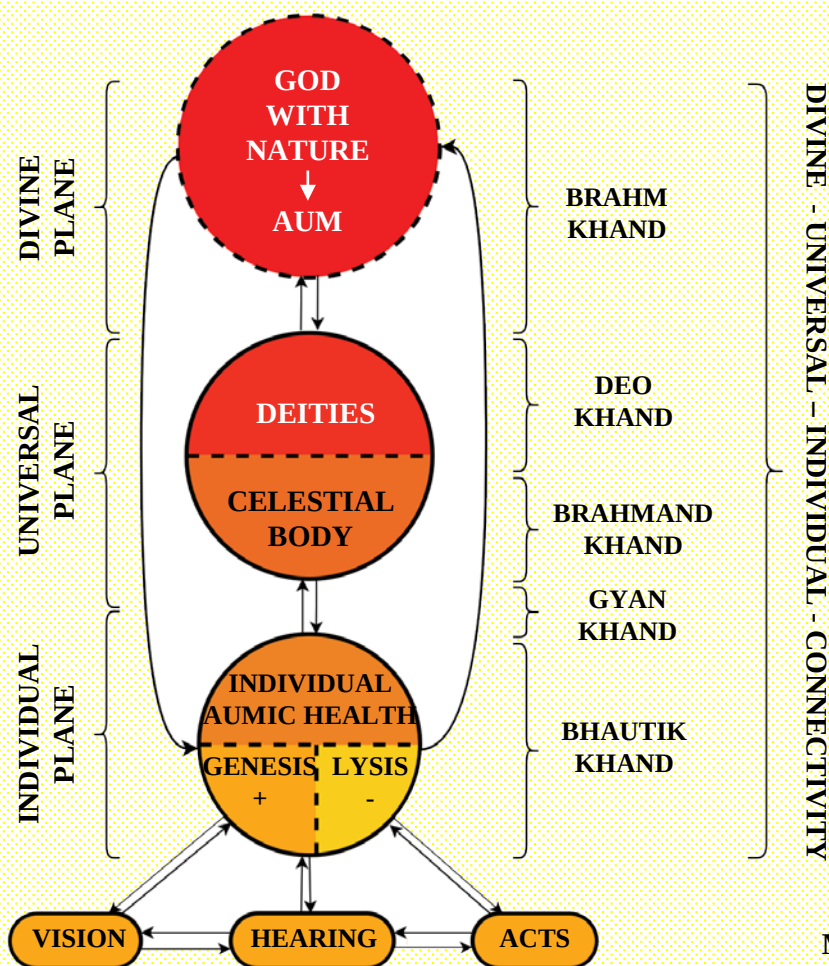


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